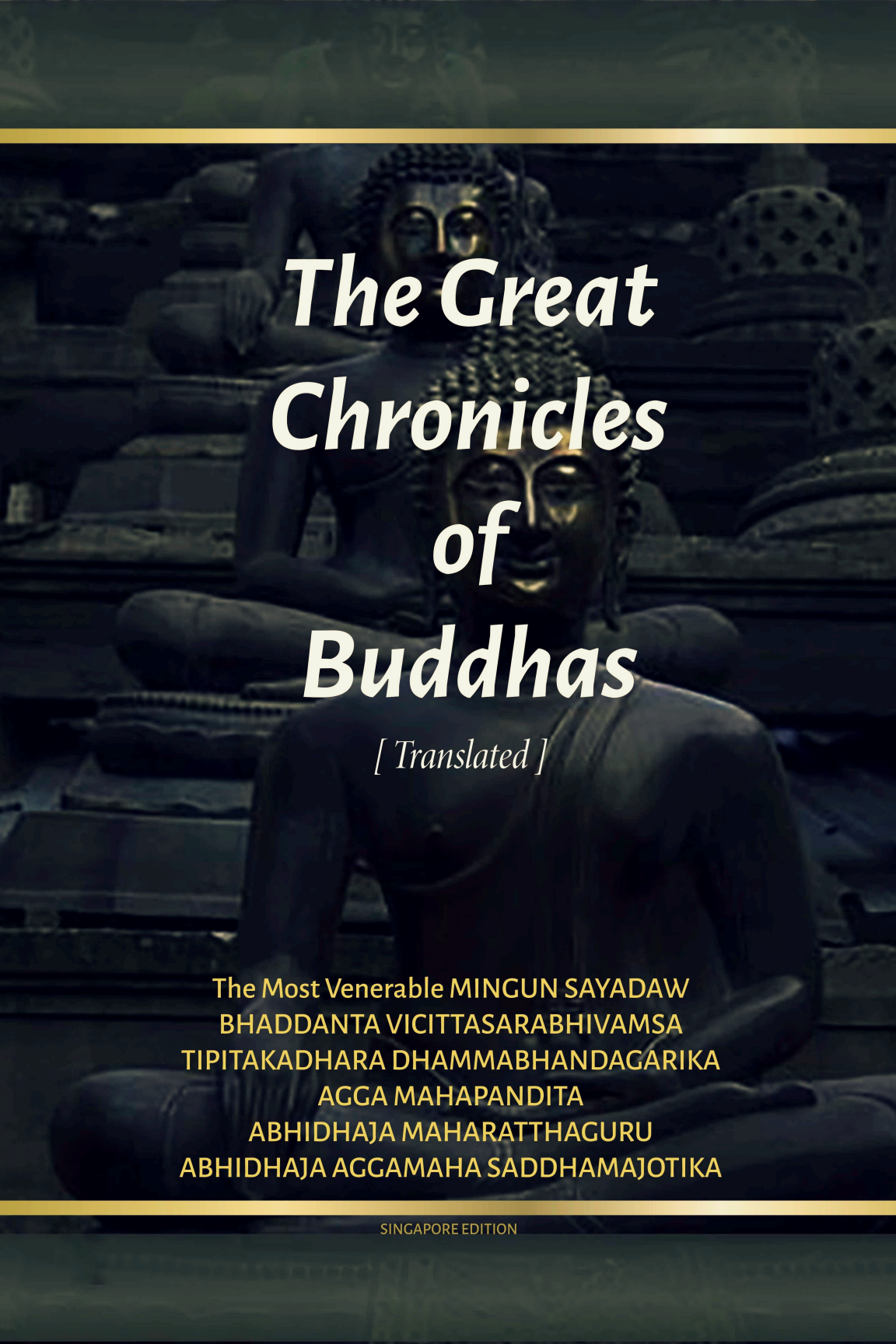

The Great Chronicles of Buddhas

[Translated]

The Most Venerable MINGUN SAYADAW
BHADDANTA VICITTASARABHIVAMSA
TIPITAKADHARA DHAMMABHANDAGARIKA
AGGA MAHAPANDITA
ABHIDHAJA MAHARATTHAGURU
ABHIDHAJA AGGAMAHA SADDHAMAJOTIKA

SINGAPORE EDITION

The Great Chronicle of The Buddhas

DEDICATION

The idea of a comprehensive book on the Buddha - His Life and His Teaching - was conceived in January 2005 by the Late Sayadawgyi U Silananda during his Buddhist pilgrimage in India with a group of Buddhist Singaporeans. After much discussion, he decided to compile the original ten books of "The Great Chronicle of Buddhas" by the Late Venerable Mingun Sayadaw, Bhante Vicittasārābhivamsa (which was later translated into English Language).

Since then, until his demise on 13th Aug. 2005, Sayadawgyi had given valuable advices and guidelines which make this book possible and is now available in revised edition.

This Singapore Edition of 'The Great Chronicle of Buddhas' is dedicated to the Late Sayadawgyi U Silananda. Without his sound advice this book would not be possible.

SPECIAL THANKS

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And to all my friends who had, in one way or another, helped in making this book possible for the purpose of sharing the Buddha-Dhamma, especially, Ashin Osadha, Sisters June Wee and Rosalind Tay and Brothers Tan Gim Sun, Jimmy Voon, Steven Tan and my son, Terence Gan. They had expended a large amount of their personal energies, efforts and time in this project.

May these people rejoice in this merit of Dhammadāna and attain Nibbāna.
May they be freed from this world of saṁsāra.

— Revata Gan —

Revised in Singapore - 2008

Chapters translated by respective scholars

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U Tin Lwin	X	X		X		X	
U Tin Oo					X	X	X

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(13) The Seven Thousand Capillaries at The Throat 1693
(14) The Clear Blue Eyes and The Soft Eyelashes 1693
(15) The Thin Layer of Flesh on The Forehead 1694
(16) The Body-hair and The Hair between The Two Eyebrows 1694
(17) The Forty Teeth and Their State of touching One Another 1694
(18) The Long Tongue and The Voice with Qualities like A Brahmā's 1695
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THE AUTHOR

The author, Bhaddanta Vicittasārābhivaṁsa, Mingun Tipiṭakadhara Sayadaw, as he is popularly known, was born in the village of Thaibyuwa on November 11, 1911. At the age of eight he was sent to Sayadaw U Sobhita of Min-gyaung Monastery, Myingyan, to start learning the rudiments of Buddhism. When he was ten he was ordained a *sāmaṇera* by the same Sayadaw. Ten years later he went to Dhammanāda Monastery, a secluded place of holy personages, in Mingun, Sagaing Township, for further learning. In 1930, he received higher ordination. His sponsors were Daw Dhammacārī, a prominent and learned nun of Mingun, who was the author of the Saccavādī-ṭīkā, and Sir U Thwin, a wealthy philanthropist of Yangon. Since then Daw Dhammacārī had become his spiritual mother and Sir U Thwin his fatherly supporter for his religious life. In 1937, when the First Dhammanāda Sayadaw, who was his preceptor at his ordination, passed away, he had to take charge of the Monastery.

Sayadaw had passed a series of religious examinations invariably with flying colours since the age of 13. To mention a few, in his fourth year as a *bhikkhu*, he passed the Dhammācariya Examination held by the Pariyatti Sāsanahita Association of Mandalay which was a formidable examination in which only a few candidates dare to sit for. The Examination is on the three great Commentaries which candidates normally try to finish one by one in three years. But the author passed all three Commentaries in one year and acquired the rare and coveted title of *Pariyatti Sāsanahita Dhammācariya Vaṭaṁsakā.*

However, the first time he really made his name for himself as a man of vast learning was when he passed with distinctions the Tipiṭakadhara Examination, which was held for the first time and was also reputed to be the longest and most difficult one. As the name of the Examination suggests, the candidate has to recite all three *Piṭakas* that he had learned by heart. In addition, he has to pass the written papers on all the Canonical Texts and Commentaries. It took him four years to sit the whole Examination that earned him, in 1953, the unique title of *Tipiṭakadhara Dhammabhaṇḍāgārika*, which means “Bearer of the Three *Piṭakas* and Keeper of the Dhamma-Treasure”. Sayadaw's ability to recite 16,000 pages of Buddhist Canonical Texts has been recorded in the Guinness Book of Records 1985. (Since the author's achievement there have been only four other holders of the same title so far.)

As regards his work for the *sāsana*, suffice it to say that even before that great achievement of being *Tipiṭakadhara Dhammabhaṇḍāgārika*, when the Sixth Buddhist Council was well under way, Sayadaw was assigned the task of editing the Canonical Texts to be approved by the Council as its version. Besides, when the Council was convened, Sayadaw acted as the *Vissajjaka*, that is, 'Respondent' answering questions on all three portions of the Canon. The *Pucchaka*, 'Questioner', was the late Mahasi Sayadaw. In answering the questions, the author took the combined role of Thera Upāli and Thera Ānanda who answered the questions on the *Vinaya* and the *Dhamma* respectively at the First Council presided over by Thera Mahākassapa.

After the Council, the author devoted himself to literary pursuits. At the request of U Nu, the then Prime Minister of Myanmar, he assiduously compiled *Mahā Buddhavaṁsa*, being the Myanmar exposition on the lives of the Buddhas as related mainly in the *Buddhavaṁsa* Pāli Text of the Khuddaka Nikāya. This compilation, resulting in six volumes in eight books, commenced in 1956 and ended in 1969. The work, being the author's *magnum opus* and a colossal contribution to Myanmar Buddhist literature, has been received with enthusiastic acclaim by members of the *Sangha* and the laity alike.

In the year 1980, an historic event in the history of the *Sangha* in Myanmar took place. It was the emergence of the State Sangha Mahā Nāyaka Committee comprising representatives of all sects of the Buddhist *Sangha* in Myanmar. The author was unanimously elected permanent General Secretary of the Committee, which, as the

Supreme Authority on Buddhist religious affairs of the country, is responsible for the growth, development and prosperity of the *Buddha-sāsana*.

In addition to his responsibilities as General Secretary of the State Sangha Mahā Nāyaka Committee, the author is busily devoted to the service of the *sāsana* in three main areas, namely, providing support and facilities for the emergence of more *Tipiṭaka* Bearers for the perpetuation of the *sāsana*, providing support and facilities for the dissemination of the Buddha's Teaching at home and abroad, and providing adequate medical facilities for members of the *Sangha* from all over Myanmar.

For the first task, the author founded the Tipiṭaka Nikāya Organization whose chief aim is to nurture young *bhikkhus* so that they may one day become "Bearers of the Three *Piṭakas* and Keepers of the Dhamma-Treasure" like himself. There are a number of promising learners under his care at Momeik hill near Mingun.

Soon after the formation of the State Sangha Mahā Nāyaka Committee, it firmly resolved to establish two separate universities of *Pariyatti Sāsana* in Yangon and Mandalay where the Good Law of the Perfectly Enlightened One would be taught in a new system of education to produce *Theras* who will spread the Teaching in Myanmar and elsewhere. In pursuance of the second objective, the author's untiring efforts have resulted in magnificent University buildings which have newly sprung up both at Yangon and Mandalay where courses leading to the Degrees of Dhammācariya and Mahā Dhammācariya have been in full swing since 1986.

As to the third important project undertaken by the author which was for the welfare of the *Sangha*, the Jīvitadāna Sāsana Specialist Hospital for *bhikkhus* has been founded in Mandalay. It is a 100-bed specialist hospital with all the facilities and equipments for a modern health centre and was formally opened under the auspices of the author himself on August 18, 1990.

In recognition of his great learning and of his invaluable services to the *Sāsana,* as mentioned above, the Government conferred upon him the title of Aggamahāpaṇḍita (The Supremely Learned One) in 1979 and the title of Abhidhaja Mahāraṭṭhaguru (The Noble Banner and Great Preceptor of the State) in 1984,

Hail and hearty at the age of 79, the indefatigable Sayadaw kept on striving continuously, day in and day out, towards furtherance of his three main tasks, thus setting an exemplary model for emulation to all who desire to promote the welfare of beings by means of the Buddha Dhamma.

THE AUTHOR'S INTRODUCTION

Namo Buddhāya Siddam

Kīdiso te Mahāvīra,
Abhinīhāro Naruttama,
Kamhi kāle tayā Dhīra,
Patthitā Bodhim uttamā?

"O Buddha, who is endowed with the four kinds of right exertion,[1] who is the highest among men and higher than devas and Brahmās, and who is thus Chief of these three categories of beings! How should we comprehend your resolve to gain Buddhahood of great glory, that pervades the whole universe extending from the bottom realm of intense suffering to the top realm of Brahmās. Since when has your mind become inclined to achieve the prime laurel of Perfect Self-Enlightenment, which surpasses the Enlightenment of a Private Buddha and the Enlightenment of a Disciple?"

This enquiring note of acclamation was sounded in the sky over the city of Kapilavatthu on the first waning moon of Kason, in the year 104 Mahā Era. The background story, in brief, of this question is narrated below.

The Buddha, the Omniscient One and Lord of the Three Worlds, observed the first rain-retreat (*vassa*) in the Deer Park of Isipatana, Vārāṇasī, in the year 103 Mahā Era. During this retreat, He converted the Five Ascetics and the group of 54 friends headed by Yasa, son of a wealthy man, leading them to arahantship. When the retreat was over, He asked them to disseminate the Dhamma, which is excellent in all three aspects - the beginning, the middle and the end — and no two of them going in the same direction. He himself went alone towards the forest of Uruvelā to convert the three ascetic Kassapa brothers and their followers, numbering one thousand.

On the way to Uruvelā, on reaching Kappāsika grove, the Buddha met with thirty Bhadda-vaggiya brothers who were searching for an absconding woman. He established them in the lower Paths and Fruitions and made them *ehi-bhikkhus*. Then He proceeded alone to Uruvelā where He liberated the eldest brother, Uruvelā Kassapa and his 500 followers from heretical views. He did the same for Nadī Kassapa and his 300 followers and Gayā Kassapa and his 200 followers. Finally, He preached to all the one thousand ascetics, the Ādittapariyāya-sutta on the stone slab at Gayāsīsa and thereby established them in the Fruition of Arahantship. And, together with the one thousand newly accomplished *arahants*, the Buddha set out on a journey to the city of Rājagaha.

The day the Buddha arrived in Rājagaha, He helped King Bimbisāra and the brahmin householders, one hundred and ten thousand in all, with His Teaching to reach the state of *sotāpatti-phala* and another ten thousand brahmin householders established in the Three Refuges. The following day, the Buddha accepted the Veḷuvana Monastery which was generously donated by King Bimbisāra in support of His ministry. It was the first monastery He had ever accepted and the occasion of His acceptance of the monastery was marked by a great earthquake. From that time onwards, He had taught all those worthy of

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1. Right exertion: *Sammappadhāna*. The four such exertions are:
(i) The endeavour to prevent the arising of evil which has not yet arisen;
(ii) The endeavour to put away evil that has arisen;
(iii) The endcavour to bring about the arising of good which has not yet arisen; and
(iv) The endeavour to further develop the good that has arisen.

conversion, who came to Him, including those who would eventually become Chief Disciples, Great Disciples and Ordinary Disciples. He did so as though He were dispensing among them the medicine for deathlessness.

While the Buddha was thus busily engaging Himself, His father, King Suddhodāna, sent nine ministers, one after another, each with one thousand men, on a mission to invite Him to return to Kapilavatthu. Instead, they became *arahants* and neither conveyed the King's message to the Buddha nor sent back any information to the King. So the Buddha's playmate, the minister Kāḷudāyī, was sent as the tenth envoy, also with one thousand men. Kāḷudāyī and his men became *arahants*, too, and spent their time enjoying the bliss of their spiritual attainment. When the cold season was over and spring arrived, Kāḷudāyī made a humble request to the Buddha, in sixty-four verses, persuading Him to return to the home of His kinsmen. The Buddha then journeyed to the city of Kapilavatthu on the first day after the full moon of Tabaung travelling slowly, covering only one *yojana* a day, and arrived at Kapilavatthu on the first day after the full moon of Kason in the year 104 Mahā Era.

On the same day the Sakyan princes welcomed the Buddha and His host of *bhikkhus* in a great ceremony, they took them to Nigrodhārāma Monastery as arranged beforehand. On arrival at the Monastery, the Buddha sat in the seat specially prepared for Him and remained quietly surrounded by twenty thousand *arahants*. The Sakyans, who took too great a pride in their high birth, thought to themselves: "This Prince Siddhattha is younger than us. He is only a young brother, or a young nephew, or a young grandson of ours." And, puffed up with conceit, they urged their younger kinsmen: "You bow in homage to the Buddha; we shall, however, stay behind you."

The Buddha knew the inner minds of the Sakyan princes were dwelling with pride of their birth and thought to Himself: "These proud kinsfolk of mine do not realize that they have grown old without accomplishing anything beneficial for themselves. They know nothing about the nature of a Buddha. They know nothing about the power of a Buddha. What if I should display a Buddha's might by performing the Twin Miracle of water and fire. I will make a jewelled walk in the sky, a platform as broad as the ten thousand universe. And, I will walk to and fro on it and pour forth a shower of sermons to suit the temperaments of all those who come to me." No sooner had He resolved thus, the *Brahmās* and devas acclaimed their joyous approval.

Then the Buddha entered upon the fourth *jhāna* making white (colour) as His object of concentration. On arising from that *jhāna,* He made a firm resolve that light should spread all over the ten thousand universe. Immediately after that resolution, all the universe was flooded with light to the great delight of devas*,* humans and Brahmās. While they were rejoicing, the Buddha rose up into the sky by developing the supernormal power through exercise of the fourth *jhāna*. Then He proceeded to perform the *Yamakapāṭihāriya* (the Twin Miracle), which consisted of the appearance of flames of fire and streams of water emitted alternatively (1) from the top and bottom of the body, (2) from the front and the back, (3) from the eyes, (4) from the ears, (5) from the nose, (6) from the shoulders, (7) from the hands, (8) from the sides, (9) from the feet, (10) from the fingers, toes and from between one finger and another as well as from between one toe and another, (11) from each hair of the body, and (12) from every pore of the body. The emitted fire-sparks and water-sprays fell amidst the crowds of human and celestial beings as though the Buddha was letting the dust fell from His feet onto their heads. This exhibition of the Twin Miracle with the emission of fire and water alternately from the body of the Buddha created a marvellous spectacle of great splendour which inspired all the Sakyan princes with awe and reverence, moving them to utter words of resounding praise.

After the performance of the Twin Miracle, the Buddha created a jewelled walk of great brilliance which extended from east to west reaching even beyond ten thousand universe. He then walked up and down the jewelled walk and delivered several discourses to devas and humans suiting their mental dispositions.

At that time, the Venerable Sāriputta, who was residing at Gijjha-kūṭa Hill in Rājagaha, saw (through his supernormal power) the whole event (taking place at Kapilavatthu) and

thought to himself: "I shall now go to the Buddha and make a request for a complete narration of the life histories of the Bodhisattas and the Perfections they had fulfilled." Accordingly, he lost no time to gather the five hundred *arahants*, who were all his co-residents, and said to them: "Come, we will go. We will pay a visit to the Master and ask Him about the past stories of the Buddhas." Having urged them to accompany him, they travelled through space by means of supernormal power, at so fast a speed which surpassed that of the wind and the storm. In a moment, the Venerable Sāriputta, with the company of *bhikkhus,* arrived before the Buddha and paid homage to Him. Then he uttered the verse,

Kīdiso te Mahāvīra,
Abhinīhāro nar'uttama,
etc.

mentioned at the beginning, thereby asking the Buddha to narrate elaborately how He had received the Definite Prophecy from the Former Buddhas and how He had fulfilled the Ten Perfections, which extend to thirty in all, for the Bodhisattas.

Then the Buddha, who was still on the walkway, responded with two verses:

Pītipāmojjajanānaṁ,
Sokasallavinodanaṁ,
etc.,

meaning: "Listen to the Buddhavaṁsa Discourse which could give you joy and happiness, remove the thorns of sorrow and bestow upon you the three kinds of bliss, namely, human existence, divine existence and Nibbāna. Having thus listened, try to follow and practise the Path, as will be explained in this Discourse, that could dispel conceit, eradicate sorrow, liberate you from *saṁsāra* and put an end to all suffering." Thus the Buddha, out of compassion, urged all devas, humans and Brahmās reciting the verse numbering four *bhāṇavāras* (1080 stanzas).[2]

The Commentary on The Buddhavaṁsa

The Buddhavaṁsa Text is included in the Khuddaka Nikāya of the Suttanta-piṭaka which was recited at the First, Second and Third Councils by *arahants*. The Commentary on it, entitled *Madhuratthavilāsinī,* consisting of 26 *bhāṇavāras,* was authored by the Venerable Buddhadatta, a resident of the Port Monastery of Kāvīrapaṭṭana of the Coḷa Country in South India.

The Great Buddhavaṁsa Story

During the reign of King Bagyidaw (A.D.1819-37), the Fourth Founder of the City of Ratanāpūra, the first Ngakhon Sayadaw, recipient of the title of Ādiccavaṁsābhidhaja Mahādhammarājādhirājaguru, wrote the Buddhavaṁsa Story in prose. He combined the Text and its Commentary, interspersed with certain Pāli verses and their word-for-word translations for the aforesaid benefits of joy, end of sorrow, etc., by young men and women of good families. He did not translate the whole Text word for word (as there already exist well known translations in that style called *nissaya*.)

That Buddhavaṁsa in Myanmar prose was published in 1297 M.E (1935) by Zambumeitswe Piṭaka Press, Yangon, in three volumes with the title, "The Great Buddhavaṁsa Story."

Sudhammavatī Buddhavaṁsa

Not long after the Great Buddhavaṁsa Story was been published, *The Sudhammavatī Buddhavaṁsa Story* appeared in one volume of poetical prose, written by Editor U Htun Sein.

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2. One *bhāṇavāra*: is equal to about 270 stanza, each of four lines, recited in one session of the Buddhist Council.

The State Buddhasāsana Council's Version of The Mahābuddhavaṁsa

After the founding of the new independent country of the Union of Myanmar, the people, both the *Sangha* and the laity, were busy assiduously making preparations and arrangements, shouldering their respective responsibilities for holding the Sixth Buddhist Council. The Prime Minister U Nu, seeing their dedicated activities, was inspired by the profound thought of bringing out a new version of the Buddhavaṁsa Text and its Commentary, a version that should include everything that is connected with the Buddha. Accordingly, he requested me, in his house, on the occasion of *anekaja* ceremony and inauguration of his shrine-room, to write such a saga of the Buddhas in commemoration of the great event of the Buddhist Council.

I said to the Prime Minister then: "I have been assigned to participate as a Tipiṭakadhara in the Sixth Buddhist Council which is to be held soon, and I still have to work hard to become qualified for the title." With this excuse, I refused to comply with his request. Indeed, at that time, I had just passed the written examination in the Vinaya-piṭaka and was about to sit for another one on the Abhidhamma Piṭaka.

Succession of Compilers

Undaunted by my refusal of his request, the Prime Minister persisted in his earnest effort to produce the proposed book by approaching other scholars. And the compilation started first under the supervision of Medhāvī Sayagyi U Saing. Some months later, when only a portion had been done, the work was interrupted until Mahāpaññābala, Paṭhamagyaw Sayagyi U Kyee Pe took over as supervisor. In the same way, the compilation again passed on to Aggamāpaṇḍita Sayagyi U Lin, M.A. After one and a half years, he could finish compiling only the first volume of the series (from the story of Sumedha up to the end of the story of Buddha Kassapa). Then U Lin passed away to our great regret, leaving only the fame of his learning.

The Assignment Given to Me

It was on the 11th day of the waxing moon in the month of Nadaw, 1316, (December 6, 1954), that Sayagyi U Lin passed away. Four days later, the sponsor of my ordination and spiritual father, the wealthy Sir U Thwin, Thadosirī Sudhamma, Chairman of the State Buddhasāsana Council and Patron of the Sixth Buddhist Council, came to see me at the request of the Prime Minister and asked me not to refuse should the Prime Minister make a request for writing a Buddhavaṁsa. On the full moon day of Pyatho, 1316 (8-1-55), the Prime Minister himself came to see me at my temporary residence at the Sangha Yeiktha Meditation Centre and made a formal request as follows:

(1) Please supervise the compilation of a treatise on the lives of the Buddhas. In so doing, please include everything about the Buddha, not leaving out even minor details. If one volume is not enough, make it two; if two is not enough make it four, eight and so on. It is important that the work should be exhaustive.

(2) The writing should be intelligible and interesting to all, young and old, even to non-Buddhists, who wish to know about the lives of the Buddhas.

(3) Should the Venerable Sayadaw undertake the task of writing the Mahā Buddhavaṁsa in Myanmar, it will be welcomed by all, both the Sangha and the laity alike.

The request had been made repeatedly, the first time in 1313 M.E. (A.D.1951), the second time in 1315 (1953); and now in 1316 (1954), by my spiritual father and finally by the Prime Minister himself. I therefore felt that I should no longer refuse to comply with their request. Accordingly I gave my consent firmly saying: "Very well, Dāyakagyi, when the proceedings of the Council are over, I will take charge of the compilation and supervise the work to the best of my ability without sparing my energy."

After the Prime Minister left, I reminded myself of following dictum:

Yaṁ hi kayirā taṁ hi vade,
Yam na kayirā na taṁ vade.

Akarontaṁ bhāsamānaṁ,
Parijananti paṇḍitā.

One should say what one would do,
One say not what one does not.
He who says but does not do
Is subject to blame by the wise.

Request made by the State Buddhasāsana Council

Not long after I had promised the Prime Minister, the State Buddhasāsana Council also made its own request. In reply to it, I stipulated the following three terms for carrying out the work: (1) the work would be done voluntarily without acceptance of any honorarium, (2) I would have nothing to do with office administrative work, and (3) I would take charge of the literary matters only in which I feel competent. I added that if these three conditions were agreeable to the State Buddhasāsana Council, it would mean that I had accepted the assignment.

Some days later, three officials from the State Buddhasāsana Council, namely, Chief Editor U Ba Hmi and Editors Saya Htun and Saya U Ba Than, approached me with the favourable reply that the State Buddhasāsana Council had agreed to all the points raised by me. Then, in accepting the compilation work, I said to Saya Htun and Saya U Ba Than: "Subject to failure is a work without a leader; so is a work with too many leaders. I accept the work as its supervisor so that the compilation of the Buddhavaṁsa may not fail. You carry on with the assignment as has been planned since the time of Sayagyi U Lin. I shall attend to the editing work when the proceedings of the Council come to an end."

The Prime Minister's Request in Writing

As though 'to drive in a nail where it is already firm or to strap on an iron belt where it is already tight,' the Prime Minister's formal request in writing came. The letter was dated the 14th waxing moon of Nadaw, 2499 Sāsana Era or 1317 Myanmar Era (December 28, 1955). (The translation of the letter is omitted here.)

Sayagyi U Lin's Great Learning

When the Sixth Buddhist Council and the ceremonies commemorating the 2500th year of Buddhism in 1318 Myanmar Era (M.E.) (1956) came to an end, in compliance with the Prime Minister's request and in fulfilment of my promise, I started editing the MSS(manuscripts) so far prepared on the Mahabuddhavaṁsa. I found them running over 700 pages, written while the Sayagyi was still alive, full of noteworthy facts with profound meaning, covering a wide field but not easy to be grasped by ordinary people. In preparing these MSS it looked as if the Sayagyi was making a final display of his great genius of learning.

When Sayagyi U Lin first planned the compilation of the Mahābuddhavaṁsa, he had in mind to write it only briefly and did so accordingly. But the Prime Minister U Nu earnestly urged him saying: "Let it be as elaborate as possible, Sayagyi. Write all there is to know about the Buddha; there cannot be anything that is too insignificant to be left out. Please write to the best of your ability for the benefit of the coming generations." Sayagyi then put aside all that had been written before briefly and worked afresh keeping his mind steadfastly on the subject of the Buddhavaṁsa all the time. When he began working, on arrival at his office, he would put both his arms on the desk and start dictating to his stenographer, giving him no rest, sometimes making a clicking sound with his tongue, at other times, clenching the fists, closing the eyes and gnashing the teeth to concentrate his energy. All this was known from the information given by Saya Htun.

New Plan of The Compilation of The Mahā Buddhavaṁsa

Such a very ambitious literary work, which was full of noteworthy doctrinal points with their deep meanings, like a treasure house of knowledge presented by the Sayagyi as if 'he

had hoisted the flag of learning' of his lifetime, should not be published as originally envisaged by him. I feared that readers would find it rather confusing and difficult to read and understand. Therefore the writing of the Mahā Buddhavaṁsa had to be planned anew as follows:

(1) The main subject of the Buddhavaṁsa should be treated separately;

(2) The Chapter (II) on "Rare appearance of a Buddha" should be re-written and confirmed by other learned Sayadaws;

(3) A new chapter on miscellaneous matters concerning duties which should be comprehended and performed by every aspirant of Buddhahood should be added;

(4) Explanatory notes and interpretations should be given fully in a separate chapter entitled **'Anudīpanī'**, to serve as a supplement to the first part of the first volume, and

(5) Difficult usages should be made easy by replacing them with simple ones in Myanman.

When the manuscripts of the Mahā Buddhavaṁsa finally went to the press of the State Buddhasāsana Council, Sayagyi Saya Nyan, Mahāpaññābala, Professor of Pāli, acted as Chief Proof Reader.

Exhortation to Readers

This version of the Mahā Buddhavaṁsa contains the same material with the same meaning as that preserved in the original Buddhavaṁsa Text, its Commentary, etc. The only difference between the original works and this lies in the medium employed, the former in *Pāli* and the latter in Myanman.

Since a Buddhavaṁsa can truly confer upon its worthy readers such benefits as, (1) joy and happiness, (2) end of sorrow, and (3) the three attainments of human existence, divine existence and Nibbāna, as has been pronounced by the Buddha, this Introduction is concluded with an exhortation in verse so that each reader might enjoy his or her share of welfare.

Pātubhūto Mahābuddha-
vaṁso Buddhatthadīpako.
Buddhavādīnam'atthāya
taṁ nisāmetha sādhavo.

O, you worthy men of gentle mind, seeking your own interest and that of others! This book of the Mahā Buddhavaṁsa, a version of the State Buddhasāsana Council, which has made its appearance in commemoration of the convening of the Sixth Buddhist Council, resembles a plot of land on which virtuous Buddhists may sow seeds of the Dhamma. It vividly describes, for the benefits of those who are virtuous devotees of Buddhism, how the Buddha, the Friend of the three classes of beings, had performed unique, meritorious deeds beginning from His existence as Sumedha. Therefore, you all who aspire after the fourfold knowledge of the Path, the true Enlightenment, should study it carefully with an eye of wisdom, fully confident that you will gain the fruits of joy and happiness, end of sorrow and the three attainments of human existence, divine existence and Nibbāna.

U Vicittasārābhivaṁsa
Tipiṭakadhara Dhammabhaṇḍāgārika
The 7th waxing moon of Wazo, 1399, Myanmar Era

Chapter 1

SALUTATION & INTENTION[1]

Namo Tassa Bhagavato Arahato Sammāsambuddhassa![2]

With most respectful adoration, I pay obeisance to the Buddha who, like His predecessors, has made a very rare appearance; who, like them, has no peers among, devas, human and Brahmās in the three worlds; who, like them, forms a refuge for all these beings who bow in homage; and who is like them in all aspects of glory, virtues and attributes (except in eight individual features[3], such as life span, height, lineage, duration of strenuous exertion, rays emitted from body, conveyance used on renouncing the world, Bodhi-tree and size of dais as seat).

With most respectful adoration, I pay obeisance to the Dhamma, which, through His Omniscience and out of profound compassion for all beings, has been well taught[4] by that Buddha, and which has been held in high esteem by Himself.

With most respectful adoration, I pay obeisance to the Sangha, the Order of Noble Ones, who have become true sons of the Master by their proper and upright practice[5] of the Dhamma.

Having paid obeisance to the Buddha, the Dhamma and the Sangha, I shall now write in a language neither too brief nor too elaborate, neither too simple nor too difficult, and relying mainly on the canonical texts of the Buddhavaṁsa[6] and its commentary and also taking relevant materials from other texts and commentaries, the **Mahā Buddhavaṁsa**, the Great Chronicle of the Buddhas—a book on the lives of twenty-five Enlightened Ones from out of innumerable past Buddhas, whose number is far greater than that of the grains of sand of the Ganges[7], beginning with the account of the Exalted Dīpaṅkarā, from whom the future Gotama, as the Hermit Sumedha, received the definite prophecy[8] that he would

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1. The original word in Pāli is *paṭiññā*, which literally means "promise" or "vow."
2. This Pāli sentence is the formula of great honour paid to the Buddha which may be translated "Honour to Him the Blessed One, the Worthy One, the Perfectly Self-Enlightened One." A Buddhist literary work usually begins with it to show the author's exclamation of obeisance.
3. These are called *aṭṭha vemattāni*, which Malalasekera translates "eight particulars in which the Buddha differ from each other." His rendering of these eight are: "length of life in the epoch in which each is born, the height of His body, His social rank, (some are born as khattiyas, others as brahmins), the length of His austerities, the aura of His body (thus in the case of Maṅgala, His aura spread throughout the ten thousand world-systems, while that of Gotama extended only one fathom), the conveyance in which He makes His renunciation, the tree under which He attains Enlightenment, and the size of the seat (*pallanka*) under the Bodhi tree." — **Dictionary of Pāli Proper Names under Buddha**.
4. This is the first attribute of the Dhamma.
5. These are the first and second of the attributes of the Sangha.
6. The fourteenth book of the Khuddaka-Nikāya of the Sutta-Piṭaka.
7. Cp. "Few are the sands of the Ganges,
   Innumerable are the Conquerors,
   Who have entered Nirvana .... "

   This is from U Pe Maung Tin's translation of the popular Pāli *gāthā* beginning with the word "*Sambuddhe*." The relevant Pāli composition in two lines are:-
   "Appakā vālukā Gangā,
   anantā nibbutā jinā,..."
8. Receiving of the definite prophecy (*Niyata-vyākaraṇa*) is an important feature in the spiritual

become a Perfectly Self-Enlightened One.

May those virtuous people, who are desirous of seeking merit and knowledge; who, with abiding faith, have established a firm foundation of refuge in the Buddha[9], the Dhamma and the Sangha; and who are properly and uprightly cultivating the threefold practice of morality (*sīla*), concentration (*samādhi*) and insight (*paññā*) — may they easily attain the Path, Fruition and Nibbāna.

evolution of a Bodhisatta. We shall see more about it when we come to the story of Sumedha.

9. Here the author adds an adjectival clause reading "whose supremacy in the three worlds is like the ruby-studded pinnacle of a palace." The three worlds here are the three realms of sensuality (*kāma*), materiality (*rūpa*) and immateriality (*arūpa*). The first corresponds to the realm of five senses, comprising the four woeful states (*apāya*), the human world and the six celestial worlds. The material and immaterial worlds belong to the Brahmas.

Chapter II

RARE APPEARANCE OF A BUDDHA

Singular Opportunity of Living in An Age when A Buddha appears

The wealthy Anāthapiṇḍika[1], who was to become the donor of Jetavana monastery, was on his visit to Rājagaha when he saw the Buddha for the first time, having heard the word "Buddha" from his wealthy brother-in-law[2] in Rājagaha. As soon as he heard the sound "*Buddha*", he exclaimed, *"Ghoso' pi kho eso gahapati dullabho lokasmim, yad idaṁ 'Buddho Buddho' ti",* meaning "Friend, rare indeed it is in the world even to hear the utterance, *'Buddha, Buddha'*."

While the Buddha was staying in the market town of Āpaṇa, in the country of Aṅguttarāpa, Sela[3], a leading brahmin teacher, heard from Keṇiya the matted-hair ascetic, the word "*Buddha*". As soon as he heard the sound "*Buddha*", it occurred to him thus: *"Ghoso' pi kho eso dullabho lokasmiṁ yad idaṁ 'Buddho Buddho' ti",* meaning "Rare indeed it is in the world even to hear the utterance, *'Buddha. Buddha.'* " Not long after, together with three hundred followers, he gained *ehi-bhikkhu*[4] monkhood, and seven days thence he attained arahantship with them.

In the light of these canonical extracts, it is very rare and difficult in the world even to hear the word, "*Buddha, Buddha"*; inexpressibly and extremely more so indeed is the appearance of a Buddha.

In this respect, it may be noted that the utterance, "diamond", may refer to a genuine diamond or a fake. Likewise, because rumours of a coming Buddha had been widespread prior to the Buddha's appearance, both Anāthapiṇḍika and Sela must have heard before, the false claim of six heretical teachers[5] to be "Buddhas." But just as the sound (of the word) "diamond," only when spoken of a genuine one, would please one who can differentiate between a genuine diamond and a fake; so also, to such men of highly developed intelligence as Anāthapiṇḍika and Sela, the utterance, *"Buddha",* could have been delightful only when spoken of the true Buddha.

Just as taking a fake diamond to be genuine by unworthy persons of poor intelligence is a wrong notion, even so taking their masters (the six heretical teachers) to be genuine Buddhas by those who followed them was a wrong and harmful conclusion

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1. A merchant of Sāvatthi and a staunch supporter of the Buddha and His Sangha. Anāthapiṇḍika means "one who feeds the destitute". His personal name was Sudatta. He came to Rāiagaha on business and found his brother-in-law making elaborate preparations to treat the Buddha and His *bhikkhus* to a meal. It was on this occasion during the first year of the Buddha's Enlightenment that he heard the word Buddha for the first time. Ref: the Senāsanakkhandhaka of the **Vinaya Cūḷavagga**.
2. They were related as each had married the other's sister.
3. He visited his friend Keniya who was then preparing to shower his lavish hospitality on the Buddha and His Order of Bhikkhus, an incident similar to that of Anāthapiṇḍika. Both were filled with joy on hearing such a great name as Buddha. Ref: Sela Sutta of the **Majjhima-paṇṇāsa** of the **Majjhima Nikāya**.
4. Literally, "Come bhikkhu!" It was the command made by the Buddha in order to bring a deserving person to the Order of the Buddha's followers in the yellow robe. Accordingly, it formed the oldest formula of admission to the Order.
5. *Cha-satthara* in Pali simply means "six teacher". They were Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pukdha Kaccāyana, Nigaṇtha Nātaputta and Saṅjaya Belaṭṭha-putta. They were all non-Brahmanical teachers and contemporaries of the Buddha but older in age.

(*micchādhimokkha*).

In order to appreciate more profoundly the rare phenomenon of a Buddha's appearance in the world, it is important to know briefly (at the beginning) the following (matter) concerning a Bodhisatta and a Buddha:

(1) **Bodhisatta:** A Being destined to attain Enlightenment, i.e. a future Buddha.

(2) **Bodhisatta-kicca:** Daily duties of a future Buddha.

(3) **Buddha:** A Supreme Being who has fulfilled the duties of a future Buddha and has consequently attained Enlightenment.

(4) **Buddha-kicca:** Daily duties of a Buddha.

1. Bodhisatta

The Fourfold Insight Knowledge of the Path (*Magga-ñāṇa*)[6] with or without accompaniment of Omniscience (*Sabbaññuta-ñāṇa*)[7] is called Enlightenment (*Bodhi*). Enlightenment is of three kinds:

(1) **Sammā-Sambodhi**: Enlightenment consisting of the Fourfold Insight-Knowledge of the Path with the accompaniment of Omniscience. The Fourfold Insight-Knowledge of the Path is understanding of the Four Noble Truths[8] by oneself without a teacher's help, and it has distinctive power of removing mental defilements as well as habitual tendencies (*vāsanā*) of past existences; Omniscience is understanding of all principles worthy of understanding.

(2) **Pacceka-Bodhi:** Enlightenment consisting of the Fourfold Insight-Knowledge of the Path which is understanding of the Four Noble Truths by oneself without a teacher's help.

(3) **Sāvaka-Bodhi**: Enlightenment consisting of the Fourfold Insight-Knowledge of the Path which is understanding of the Four Noble Truths only with the help of a teacher.

(1) Noble persons who have a strong wholesome desire to realise *sammā-sambodhi* are called **Sammā-Sambodhisattas**, "future Perfect Buddhas[9]," (2) Noble Persons who have a strong wholesome desire to realise *pacceka-bodhi* are called **Pacceka-Bodhisattas**, "future Private Buddhas," and (3) Noble Persons who have a strong wholesome desire to realise *sāvaka-bodhi* are called **Sāvaka-Bodhisattas**, "future Disciples of a Buddha."

Three Types of Future Buddhas[10]

Of these three kinds of Noble Persons (1) **Sammā-Sambodhisattas** or future Perfect Buddhas are grouped into three types: (a) **Paññādhika** future Buddhas, (b) **Saddhādhika** future Buddhas, and (d) **Viriyādhika** future Buddhas.

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6. The Path leading to the extinction of suffering, which forms the last of the Four Noble Truths is eightfold (See below, n.3). The Eightfold Path consists of (1) right understanding (*sammā-diṭṭhi*), (2) right thinking (*sammā-saṅkappa*). (3) right speech (*sammā-vācā*), (4) right bodily action (*sammā-kammanta*), (5) right livelihood (*sammā-ājīva*). (6) right effort (*sammā-vāyāma*), (7) right mindfulness (*sammā-sati*), and (8) right concentration (*sammā-samādhi*). The first two form wisdom (*paññā*), the second three, morality (*sīla*) and the last three, concentration (*samādhi*). **VbhA** 416.
7. *Sabbaññuta-ñāṇa* is the compound of *sabbaññuta* and *ñāṇa*. The first word *sabbaññuta* itself means Omniscience. The word occurs in Nett 204; DA 1.99; VbhA 197. One who is endowed with *Sabbaññuta* or *Sabbaññuta-ñāṇa* is *Sabbaññū*', the Omniscient One. "The Buddha is omniscient, not in the sense that he *knows* everything, but that he could know anything should he so desire." **DPPN** under **Buddha**.
8. They are the Truth of Suffering (*dukkha*), of the Origin of Suffering (*dukkha-sarnudaya*), of the Extinction of Suffering (*dukkha-nirodha*), and of the Path leading to the Extinction of Suffering (*dukkha-nirodha-gāminī paṭipadā*) .
9. "Future Perfect Buddhas" means "Future Perfectly Self-Enlightened Ones."
10. "Future Buddhas" from now on means "Future Perfect Buddhas" or "Future Perfectly Self-Enlightened Ones" unless otherwise stated.

Buddhahood is attainment of Omniscience (*Sabbaññuta-ñāṇa*). To attain this Supreme Wisdom, the seeker must have a mental make-up in which Wisdom is predominant. The factor of predominant Wisdom means careful consideration and forethought in doing everything physically, verbally or mentally. By so doing, one's wisdom becomes strengthened and mature, existence after existence, so that in due course one painlessly attains Omniscience which is far superior to all kinds of wisdom. Just as money is gained in the world by means of monetary investment, even so Omniscience is gained by means of intellectual investment.

(a) Future Buddhas, called **Paññādhika,** with the factor of predominant Wisdom always present in their endeavours to become Buddhas after fulfilling their Perfections (*pāramī*)[11] for four *asaṅkhyeyyas*[12] and a hundred thousand aeons[13].

(b) Other future Buddhas also believe that they can become Buddhas by fulfilling Perfections, and in their mental make-up such belief is predominant. With them, Faith plays a greater role than Wisdom. They are therefore called **Saddhādhika** future Buddhas, "future Buddhas with predominant Faith." Since they are not led by Wisdom but by Faith in their fulfilment of Perfections, they cannot become Buddhas after four *asaṅkhyeyyas* and a hundred thousand aeons, but only after eight *asaṅkhyeyyas* and a hundred thousand aeons.

(c) There are still other future Buddhas who rely solely upon their Energy (Industriousness). For them, Wisdom is not a principal factor. Neither do they place emphasis on the Faith that Perfections lead to Enlightenment. Holding that Energy brings about Buddhahood, they give top priority to Energy in their fulfilment of Perfections and become Buddhas only after sixteen *asaṅkhyeyyas* and a hundred thousand aeons. They are therefore called **Viriyādhika** future Buddhas, "future Buddhas with Predominant Energy."

Thus it should be noted that the three designations viz., **Paññādhika, Saddhādhika** and **Viriyādhika,** are applied only to future Buddhas. Otherwise, one would think that they belonged to Fully Enlightened Buddhas. These distinctions exist only while they remain as future Buddhas, but once they attain Buddhahood, they are all identical in respect of Wisdom, Faith and Energy. One cannot say which Buddha is more accomplished than the other in each of these aspects.

Paññādhikānaṁ hi saddhā mandā hoti Paññā tikkhā;
Saddhādhikānaṁ Paññā majjhimā hoti saddhā balavā;
Vīriyādhikānaṁ saddhā-Paññā mandā vīriyam balavam.[14]

In **Paññādhika** future Buddhas, Wisdom is strong but Faith is weak;

In **Saddhādhika** future Buddhas, Wisdom is medial but Faith is strong;

In **Viriyādhika** future Buddhas, Faith and Wisdom are weak, but Energy is strong.

Reasons for Difference between The Three Types of Future Buddhas

As has been stated, Bodhisattas are of three types with three respective periods of

11. Perfection: *pāramī*, also called *pāramitā*, 'Completeness' and 'highest state' are also given as meanings of the Pāli word in PED. The Perfections are ten in number which are "the perfect exercise of the ten principal virtues of a *Bodhisatta*." PED. For details see the **Anudīpanī**.
12. *Asaṅkhyeyya* (*asaṅkheyya*) literally means 'innumerable.' Some take it to be the figure one followed by 140 zeros, i.e. 10^{14}. Kacc. 395; Abhidh. 474-6. Warren translates the word as 'immensity.' *Buddhism in Translation*, p. 5.
13. Aeon: *kappa*. which may also be translated 'world cycle.' A *kappa* has an age of enormous length. For details see the **Anudipanī**.
14. Commentary on the first Khagga-visāṇa Sutta of the *Sutta Nipāta*.

fulfilment of Perfections, namely, four *asaṅkhyeyyas* and a hundred thousand aeons, eight *asaṅkhyeyyas* and a hundred thousand aeons and sixteen *asaṅkhyeyyas* and a hundred thousand aeons. The reason for this difference is mentioned in the *Pāramidawgan Pyo*[15], an epic composed by the celebrated poet of Old Burma, Ashin Sīlavaṁsa[16]. According to it[17], the difference lies in the Path chosen by the individual future Buddha, i.e., a *Paññādhika* future Buddha chooses the Wisdom Path which takes four *asaṅkhyeyyas* and a hundred thousand aeons to reach the goal; a *Saddhādhika* future Buddha chooses the Faith Path which takes eight *asaṅkhyeyyas* and a hundred thousand aeons to reach the goal; and a *Viriyādhika* future Buddha chooses the Energy Path which takes sixteen *asaṅkhyeyyas* and a hundred thousand aeons to reach the goal.

According to the view of other teachers, as mentioned in the Pakiṇṇaka-kathā of the **Cariya-Piṭaka Commentary**, the difference between the three durations lies in the three degrees of energy, namely, strong, medial and weak. (This view implies that it takes *Paññādhika* Bodhisattas only four *asaṅkhyeyyas* and a hundred thousand aeons for fulfilment of Perfections because of their predominant energy; the view is thus not free from the fault of confusion (*sankara-dosa*)[18] as it mixes up *Paññādhika* future Buddhas with *Viriyādhika* future Buddhas.)

The view, which appeals to the Commentator Dhammapāla and others, is that the difference in duration is due to the difference in the degrees—strong, medial and weak, of maturity of Perfections leading to emancipation (*Vimuttiparipācanīyā* Dhamma).

To elaborate: Even at the time of receiving the prophecy, Bodhisattas are of three types:

(1) **Ugghaṭitaññū Bodhisattas**[19] are those who have the capacity to attain arahantship together with the six Higher Spiritual Powers (*abhiññās*)[20] and four kinds of Analytical Knowledge (*paṭisambhidās*)[21]. They can attain that stage even before the end of the third line of a verse-sermon of four lines delivered by a Buddha, if they wish to achieve Enlightenment of a Disciple (*Sāvaka-Bodhi*) in that very existence. (This is one of the eight factors for receiving the prophecy.)

(2) **Vipañcitaññū Bodhisattas**[22] are those who have the capacity to attain arahantship together with the six Higher Spiritual Powers (*abhiññās*) and four kinds of Analytical Knowledge (*paṭisambhidās*). They can attain that stage before the end of the fourth line of a verse-sermon of four lines delivered by a Buddha, if they wish to achieve Enlightenment of a Disciple (*Sāvaka-Bodhi*) in that very existence.

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15. Dated A.D. 1491 and composed when the poet was 38, according to the Introduction, *Pāramīdawgan Pyo*, Rangoon 1953. It is the best known work and masterpiece of the poet. Preface, ibid.
16. A monk poet and literary genius (A.D. 1453-1520) who was born in a village near Taungdwingyi but who made his name in the city of Ava.
17. But what is mentioned in the epic with regard to the three types of future Buddhas is apparently based on commentrial statements. It is interesting to note that, in the author's view, the names Paññādhika, etc. belong only to **Bodhisattas**, but not to **Buddhas**.
18. Fault of confusion; *saṅkara-dosa*. The word is also found in Sanskrit which means in rhetoric the confusion or blending together or metaphors which ought to be kept distinct. SED.
19. "One who already during a given explanation comes to penetrate the truth." **Buddhist Dictionary**
20. They are (1) Psychic Powers (*iddhi-vidha*), (2) Divine Ear (*dibba-sota*), (3) Penetration of others' mind (*citta-pariya-ñana* or *cetopariya*), (4) Divine Eye (*dibba-cakkhu*), (5) Rememberance of former existences (*pubbenivāsānussati* or *pubbenivāsa*), and (6) Extinction of 'influxes' (*āsavakkhaya*). The first five being mundane can be attained through intense mental concentration (*samādhi*) whereas the last being supramundane can be attained only through penetrating insight (Vipassanā).
21. They are (1) Analytical Knowledge of Meaning (*attha*), (2) of causal relations (*dhamma*), (3) of language (*nirutti*) and (4) sharp intellect (*patibhāna*) which can define the above three analytical knowledges.
22. "One who realizes the truth after Explanation." This is said of one who realizes the truth only after detailed explanation of that which has already been taught to him in a concise form.

(3) **Neyya Bodhisattas**[23] are those who have the capacity to attain ārahantship together with the six Higher Spiritual Powers (*abhiññās*) and four kinds of Analytical Knowledge (*paṭisambhidās*). They can attain that stage at the end of the whole verse-sermon of four lines delivered by a Buddha, if they wish to achieve Enlightenment of a Disciple (*Sāvaka-Bodhi*) in that very existence.

With Ugghaṭitaññū Bodhisattas, the degree of maturity of Perfections leading to emancipation is so strong that they have to endeavour only for four *asaṅkhyeyyas* and a hundred thousand aeons after receiving the prophecy. With Vipañcitaññū Bodhisattas, the degree of maturity of Perfections leading to emancipation is medial and they have to endeavour for eight *asaṅkhyeyyas* and a hundred thousand aeons after receiving the prophecy. With Neyya Bodhisattas, the degree of maturity of Perfections leading to emancipation is so weak that they have to endeavour for sixteen *asaṅkhyeyyas* and a hundred thousand aeons after receiving the prophecy.

Ugghaṭitaññū Bodhisattas are identical with Paññādhika Bodhisattas; so are Vipañcitaññū Bodhisattas with Saddhādhika Bodhisattas and Neyya Bodhisattas with Viriyādhika Bodhisattas.

Impossibility of Attainment of Buddhahood before completing The Required Period of Perfections

The paddy species that ripens only when it is three, four or five months old by no means yields crops in fifteen days or a month although watering and weeding may have been done many times a day; its stems and leaves cannot grow (as much as one would like) and its ears cannot start bearing seeds, thrive and mature. In the same way, it should be noted that all the three types of Bodhisattas by no means attain full Buddhahood with its perfectly ripe fruit of Omniscience before they have completed the full course of Perfections that lasts a hundred thousand aeons in addition to four, eight or sixteen *asaṅkhyeyyas* even if, since receiving the prophecy, they have given daily alms like those of Prince Vessantara[24] and have observed pertinent virtues such as morality, etc.

2. Bodhisatta-kicca

Mere desire to possess wealth and not working for it leads nowhere. Only when one works hard enough can one hope to gain the desired object. In the same way, the three types of future Buddhas, who wish to attain the above mentioned three respective types of Enlightenment, attain them only when they have fulfilled their Perfections (*pāramī*), sacrificed their life and limb in charity (*cāga*) and developed their virtues through practice (*cariya*) as means of achieving the Enlightenment which they so desire.

In a business enterprise, the extent of profit gained is determined by the capital invested and the effort put in. When the capital is large and the effort great, the profit is considerable; when the capital and effort are fair, the accruing profit is just fair; when the capital and effort are little, the profit gained is little. In the same way, there exist distinctions between Enlightenment attained by those who make investment in the form of fulfilment of Perfections, Sacrifice of life and limb in charity and Development of virtues

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23. "Requiring Guidance" is said of a person who through advice and questioning, through wise consideration, and through frequenting noble-minded friends, having intercourse with them, associating with them, gradually comes to penetrate the truth.

24. Famous for his most daring generosity. From the time he was made king at the age or sixteen by his father he gave alms each day costing him six hundred thousand pieces of money. Besides, he gave his white elephant, which had the power of causing rain, to the draught-stricken citizens of Jetuttara against the will of his own people. He was therefore banished to Vaṅkagiri, and while in exile he gave his son and daughter to Jūjaka, an old Brahmin who wanted to use them as slaves; he also gave his wife to Sakka, who came under the disguise of a Brahmin, to ask for her as a test of his generosity. His existence is said to be the last of the Bodhisatta before he was reborn in Tusitā, the third highest abode of celestial beings.

— the practices which are conducive to arising of Enlightenment[25] (*Bodhi-paripāka*). The profits gained in the form of Enlightenment differ inasmuch as there are differences in their investment of Perfections, Sacrifices and Virtues through Practice.

The differences may be explained as follows:

(1) Sammā-Sambodhisattas, future Buddhas, who even before the definite prophecy (made by a Buddha saying: "This person shall attain Buddhahood under a certain name in a certain world,")[26] accumulate merits and make the mental resolution to become a Buddha.

As mentioned in the passage:

Aham pi pubbabuddhesu, buddhattaṁ abhipatthayim.
Manasā yeva hutvāna, dhammarajā asaṅkhiyā.

in the *Buddhāpadāna* of the *Apadāna*,[27] a future Buddha aspires mentally to Buddhahood in the presence of innumerable Buddhas throughout incalculable aeons.

After thus making the mental resolution for attainment of Buddhahood and accumulating special merits for an inestimable period of time, when he becomes endowed with the eight factors[28] (like Sumedha the Hermit), a Bodhisatta receives the definite prophecy from a living Buddha.

Here it should be noted that the act of resolution by an aspirant to become a Buddha (*abhinīhāra*)[29] is made up of two phases; as aspiration to Enlightenment prior to his possession of the eight factors is mainly mental, his act of resolution made before Buddhas, one after another, is not complete, and he is not yet entitled to the designation of Bodhisatta.

But when he becomes endowed with eight factors like Sumedha and, on that very account, he now makes the resolution saying:

Iminā me adhikārena, katena purisuttame.
Sabbatñ̃ñutaṁ pāpuṇitvā, tāremi janataṁ bahuṁ[30].

> As the fruit of this great meritorious deed done by me for the sake of this Omniscient Buddha[31] (without regard even for my life,) may I, having myself attained Omniscient Buddhahood, be able to save multitudes of beings.

His act of resolution becomes complete then and there, and it enables him to be worthy of receiving the definite prophecy.

It should be noted that this complete act of resolution (*abhinīhāra*) is the great wholesome consciousness[32] (intention or volition) that arises as a result of his reflection on the unimaginable attributes of a Buddha and His great compassion for the welfare of the entire world of beings. And this great wholesome consciousness has the unique power of motivating his fulfilment of Perfections, Sacrifice of life and limb in charity and development of virtues through Practice.

The moment that great wholesome consciousness arises in the future Buddha, he sets himself on the Path leading to Omniscience. Because he is definitely on his way to Buddhahood, he now wins the title, Bodhisatta. Owing to the great complete resolution which, as has been explained above, is the great wholesome consciousness, there becomes

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25. Conducive to arising of Enlightenment: Bodhiparipācaka: literally, "That which makes Enlightenment ripen."
26. Like Buddha Dīpaṅkara who prophesied the attainment of Buddhahood by Sumedha.
27. Buddha-Vagga Vol.4. Part.1.
28. Ref: Hard to become even a future Buddha.
29. An act of resolution to become a Buddha: *Abhiñihāra*: the literal meaning of the word given by the author is directing one's mind towards attainment of Buddhahood.
30. Verse 57, Sumedha-kathā, Buddhavaṁsa.
31. Meaning Buddha Dipaṅkarā.
32. This Abhidhamma term in Pali is *Mahākusala-citt'uppāda*.

established in him the wholesome aspiration for full Omniscience and the unrivalled ability to fulfil Perfections, to sacrifice life and limb in charity and to develop virtues which form the requisites for attainment of Omniscience.

And also, because of the aforesaid great wholesome consciousness, he reflects on the Perfections to be accomplished and determines the order for doing so. He does it by means of the knowledge of investigation of Perfections, (*Pāramī-pavicaya-ñāṇa*), etc., which enables him to penetrate things without a teacher's help. This knowledge is a precursor to attainment of Omniscience; it is followed by the actual fulfilment of Perfections one after another.

As mentioned in the Nidāna-kathā of the **Cariya-Piṭaka Commentary**,[33] after receiving the definite prophecy of Buddhahood, the future Buddha ceaselessly and uniquely strives to fulfil Perfections (*pāramī*), Sacrifices (*cāga*) and virtues through Practice (*cariya*)[34] which are requisites for achieving the Path-Knowledge of Arahantship (*arahatta-magga-ñāṇa*) and Omniscience (*sabbaññuta-ñāṇa*) by four means of development, namely, (i) *sabbasambhāra-bhāvanā*, (ii) *nirantara-bhāvanā*, (iii) *cirakāla-bhāvanā*, and (iv) *sakkacca-bhāvanā.*

Of these four, (i) *sabbasambhāra-bhāvanā* is complete development of the entire range of Perfections; (ii) *nirantara-bhāvanā* is development of Perfections throughout the minimum period of four *asaṅkhyeyyas* and a hundred thousand aeons, or the medial period of eight *asaṅkhyeyyas* and a hundred thousand aeons, or the maximum period of sixteen *asaṅkhyeyyas* and a hundred thousand aeons, without a break of even a single existence; (iii) *cirakāla-bhāvanā* is development of Perfections for a long duration which is not an aeon less than the minimum period of four *asaṅkhyeyyas* and a hundred thousand aeons; and (iv) *sakkacca-bhāvanā* is development of Perfections with seriousness and thoroughness.[35]

Moral Qualities of A Future Buddha

The future Buddha, who has received the definite prophecy, is strongly moved by great compassion for beings when he sees these helpless ones who have no refuge in this difficult journey of life, who are beset with a variety of intolerably acute sufferings such as those springing from birth, old age, sickness and death; of killings, imprisonment, of being maimed and disabled; of hardships associated with earning a living and the sufferings of being in woeful states. Being so moved by this great compassion, he forbears his own suffering from such outrageous oppressive atrocities as cutting off of the hand, the leg, the ear, etc., perpetrated against him by those totally blind and ignorant people, and his compassion for them is long and enduring.

He suffuses them with compassion in this manner: “How shall I treat these people who have wronged me? I am of truth, the person who is striving for Perfections with a view to liberating them from the woes of the cycle of births. Powerful indeed is delusion! Forceful indeed is craving! Sad it is that, being overwhelmed by craving and delusion, they have committed such great offences even against me, who is endeavouring to liberate them thus.

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33. *“Catasso hi bodhisambhāresu bhāvanā, sabbasambhāra-bhāvanā, nirantara-bhāvnā, cirakāla-bhāvanā, sakkacca-bhāvanā cā ti.”*

34. Perfections, sacrifices and conduct: Pārami- *cāga-cariya*: Pāramīs are ten in number. *Cāga* here refers to *Mahāpariccāga*, great offerings or abandonings of extraordinary nature, which are five kinds of relinquishing of wealth, of children, of wife, of limbs and of life. For details of *pāramī* and *cāga*, see the **Anudīpanī**. *Cariya* literally means 'conduct, behaviour, or practice' cultivated for the welfare of both oneself and others. *Cariya* is of three categories namely, (1) *lokattha-cariya*, practice for the benefit of all beings. (2) *ñātattha-cariya*, practice for the benefit of one's own kith and kin, and (3) *Buddhattha-cariya*, practice and efforts to achieve Enlightenment.

35. With seriousness and thoroughness; *sakkacca*: usually taken to be respect or reverence, is rendered here as seriouness and thoroughness. Ref: the **Anudīpanī** for full interpretation of *sakkacca* under *sakkacca-dāna* in types of *dāna* in group of twos.

Because they have perpetrated these outrages, serious troubles lie in wait for them."

Shedding his compassion on them, he tries to find suitable ways and means to save them and reflects: "Being overwhelmed by craving and delusion, they have wrongly taken what is impermanent to be permanent, suffering to be happiness, non-self to be self and unpleasantness to be pleasantness. In what way shall I go to their rescue and get them out of suffering that arises owing to a cause?"

While contemplating thus, the Bodhisatta rightly discerns that forbearance (*khantī*) is the only means to set beings free from the bondage of existence. He does not show even the slightest anger to beings who have outraged him by cutting off his limbs, etc. He thought to himself: "As the result of demeritorious deeds done in my past existences, I deserve the suffering now. Since I, myself, have done wrong previously, this suffering I deserve. I am the one who has started the wrongdoing." Thus, he takes the offence of others upon himself.

It further occurs to him thus: "Only with forbearance will I be able to save them. If I do wrong to the wrongdoer, I will become like him; I will not be different from him. How then can I liberate them from the woes of the cycle of births? Never can I[36]. Therefore, resting on the strength of forbearance, which is the basis of all strengths, and taking their misdeeds upon myself, forbear I will; and with loving-kindness and compassion as guides, I shall fulfil the Perfections. Only by so doing will I attain Omniscient Buddhahood. Only by having attained Omniscient Buddhahood will I be able to save all beings from suffering that arises owing to a cause." He thus sees the correct situation as it stands.

Having observed thus, the future Buddha fulfils his Perfections in a unique manner—the Perfections being ten ordinary ones, ten superior ones and ten most superior ones, thirty in all, known as Requisites of Enlightenment (*Bodhi-sambhāra*). The fulfilment of Perfections takes place in the above-mentioned four ways of development.[37]

Not living long in Celestial Abodes while fulfilling Perfections

Before he attains the complete fulfilment of Perfections, as in the existence of Vessantara[38], while still fulfilling Perfections, Sacrificing life and limb in charity and developing practices in a unique manner, a future Buddha may be reborn frequently as a divine being of long life in consequence of his great meritorious deeds. But he chooses to cut short his long life in that divine world by means of intentional death (*adhimutti-maraṇa*[39]) because it is difficult to fulfil Perfections in those celestial abodes. Accordingly, he is reborn in many a world of human beings where he can continue to fulfil Perfections.

Perfections compared with An Ocean

However enormous an ocean may be, it is finite in its extent, being limited by its bed at the bottom, its surface at the top and encircled by *cakkavāḷa* mountains on all sides. On the other hand, the ocean of Perfection in alms-giving (*dāna-pāramī*) fulfilled and accumulated by the future Buddha is infinite in its extent; its dimensions are limitless. With regard to this particular Perfection of alms-giving, one cannot define its limits by the extent of external properties given away, the amount of flesh or blood given away or by the number of eyes or heads sacrificed. Likewise, one cannot speak of limits of other Perfections such as that of morality (*sīla-pāramī*). Thus, in this comparison of the ocean with the ocean of Perfections, it should be noted that the former is limited in capacity, however vast it may be, whereas, the latter is of infinite magnitude.

Future Buddhas do not feel even Intense Pain

36. The author mentions that the above exposition of the moral qualities a future Buddha is drawn from Bodhisambhāra-vannanā of the **Jinalaṅkāra Tika**.
37. See Long duration needed for fulfilment of Prefections.
38. Future Buddha Gotama as King of Jetuttara, the last rebirth in the human world before the Bodhisatta appeared again as Prince Siddhattha.
39. Ref: *adhimutti-marana* in the **Anudīpanī.**

At noon, during the hot season, a man may go into a deep lake and take a bath, submerging himself; and while he is so doing, he does not take note of the intense heat that descends from the sky. In the same way, the future Buddha who suffused himself with great compassion, while seeking the welfare of beings, goes down into the ocean of Perfections and submerges himself there. Since he is suffused with great compassion, he does not feel even intense pains, which are caused by cutting off his limbs, etc., by evil cruel persons, as sufferings.

Long Duration needed for Fulfilment of Perfections

A future Buddha has to fulfil Perfections for at least four *asaṅkhyeyyas* and a hundred thousand aeons from the time of his receiving the prophecy to the last existence when he achieves the completion of his fulfilment of Perfections (as in the existence of Vessantara). According to the **Saṁyutta Nikāya**, an aeon is a period of time during which, if the bones of being were piled up, the size of that pile would become as high as a mountain. Therefore, the number of births taken by the future Buddha, during the long period of four *asaṅkhyeyyas* and a hundred thousand aeons, would be greater than the number of drops of water in a great ocean. Among these existences, there is none who has not witnessed his fulfilment of Perfections and none who has passed in vain.

The accounts of fulfilment of Perfections by the future Buddha, as mentioned in the 550 **Jātaka** stories and in the stories of *Cariya-Piṭaka,* are just a few examples out of the total experiences which he had during the long period of four *asaṅkhyeyyas* and a hundred thousand aeons. It is like a bowl of sea-water taken out of a great ocean in order to sample its salty taste. The Buddha told these stories as illustrations, as occasions arose and under appropriate circumstances. The number of stories He had told and the number of stories He had not, may be compared to the water in a bowl and the water in a great ocean respectively.

The Perfection of alms-giving fulfilled by the Buddha is sung in praise in the **Jinālaṅkāra** as follows:

So sāgare jaladhikaṁ rudiram adāsi,
Bhumiṁ parājiya samaṁsam adāsi dānaṁ.
Meruppamāṇam adhikañ ca samoḷisīaṁ,
Khe tārakādhikataraṁ nayanaṁ adāsi.[40]

> Aiming at Infinite Wisdom, and full of faith and fervour, that Bodhisatta had given in charity, his ruby-red blood in quantities much more than drops of water in the four oceans; aiming at Infinite Wisdom and full of faith and fervour, he had given in charity, his naturally soft and tender flesh in quantities which would exceed the great earth that is 240,000 *yojanas* in extent; aiming at Infinite Wisdom and full of faith and fervour, his heads, with glittering crowns studded with nine gems, he had given in charity, would pile up higher than Mount Meru; aiming at Infinite Wisdom and full of faith and fervour, he had given in charity, his wondrous smiling eyes, dark as corundum or of a beetle's wing, more numerous than the stars and planets in the space of the universe.[41]

(2) Future Private Buddhas, called **Pacceka-Bodhisattas**, have to fulfil their Perfections for two *asaṅkhyeyyas* and a hundred thousand aeons. They cannot become Private Buddhas if their duration of fulfilment of Perfections is less than that number of aeons. Because, as has been said in the chapter dealing with previous Bodhisattas, Enlightenment of a Private

40. Verse 31 under VI. Bodhisambhārā-dīpanī-gāthā.
41. This is the translation of the Burmese version of the Pali verse. Moved by the awe-inspiring sacrifices of the Bodhisatta, the illustrious author has rendered it in a most ornate language with appropriate elaborations. Incidentally it is a good example of Pāli-Myanma *nissaya* translation.

Buddha (*Pacceka-Bodhi*) cannot become mature before they have completed the full course of Perfections.

(3) Future Disciples, called **Sāvaka-Bodhisattas**, are: (a) Future Chief Disciples (*Agga-Sāvaka*), a pair of Disciples like the Venerable Sāriputta[42] and the Venerable Moggallāna[43], (b) Future Great Disciples (*Mahā-Sāvaka*), like the eighty Great Disciples[44] in the lifetime of Buddha Gotama and (c) Future Ordinary Disciples[45] (*Pakati-Sāvaka*) are all *arahants* other than those mentioned above. Thus there are three categories of future Disciples.

Of these three categories, (a) Future Chief Disciples have to fulfil their Perfections for one *asaṅkhyeyya* and a hundred thousand aeons; (b) Future Great Disciples, for a hundred thousand aeons; and as for (c) Future Ordinary Disciples, duration of their fulfilment of Perfections is not directly given in the Texts. However, it is said in the Commentary and Sub-Commentary on the **Pubbenivāsa-kathā** (in the Mahāpadāna Sutta[46]) that Great Disciples can remember their past lives of one hundred thousand aeons ago and Ordinary Disciples, of less than that figure. Since fulfilment of Perfections takes place in every existence of theirs, it may be inferred that future Ordinary Disciples have to fulfil Perfections not more than a hundred thousand aeons. The duration of their fulfilment of Perfections is thus indefinite: it may be one hundred aeons or one thousand aeons, etc. According to some, it may be just one or two existences as illustrated by the story of a frog[47].

3. Buddha

As has been said before, after fulfilling their Perfections for their respective durations, the three types of future Buddhas attain the Fourfold Knowledge of the Path (*magga-ñāṇa*), which is understanding of the Four Noble Truths by himself without a teacher's help, as well as Omniscience (*sabbaññuta-ñāṇa*), which is understanding of all principles that are worthy of understanding. They acquire, at the same time, the special attributes of a Buddha which are infinite (*ananta*) and immeasurable (*aparimeyya*). Such attributes are so immense that, if a Buddha extols the attributes of another Buddha without touching on any other topic for an aeon, the aeon may come to an end, but the attributes will not. The Noble Person, who has thus attained Enlightenment with no equal in the three worlds, is called an Omniscient Buddha or a Perfectly Self-Enlightened One (*Sammā-sambuddha*).

After fulfilling the necessary Perfections for two *asaṅkhyeyyas* and a hundred thousand aeons, a Private Buddha attains Enlightenment consisting of the Insight Knowledge of the Path which is understanding of the Four Noble Truths (*Magga-ñāṇa*) by himself, without a teacher's help. But he does not achieve Omniscience and the Ten Powers[48] (*Dasa-*

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42. His name prior to his enlightenment was Upatissa.
43. His name prior to his enlightenment was Kolita.,
44. The enumeration of the eighty Great Disciples begins with the Mahāthera Kondaññā and ends with the Mahāthera Piṅgiya.
45. Disciples other than the Chief Disciples and Great Disciples of the Master are Ordinary Disciples. **Vis Tīkā. II, 45**.
46. The fourteenth Sutta of the **Dīgha Nikāya**. It deals elaborately with the life of Buddha Vipassī, the first of the seven Buddhas preceding Buddha Gotama. Because it contains the largest number of *bhanavāras* or sections, it came to be known as "King of Suttas" in the commentaries.
47. It so happened that the frog was reborn as a *deva* after hearing the voice of the Buddha who was delivering a sermon. As a *deva*, he visited the Buddha and became a 'stream-winner' as a consequence of hearing the Dhamma from the Buddha. For details, refer the story of Manduka in the **Vimāna-vatthtu**.
48. The Dasa-Nipāta of the **Aṅguttara Nikāya** enumerates the Ten Powers (*Dasabalañāṇa*) as follows: (1) *Thānāṭṭhāna ñāṇa*, knowledge according to reality as to the possible as possible and the impossible as the impossible, (2) *Kammavipāka ñāṇa*, knowledge of the result of the past. present and future actions, (3) *Sabbatthagāminī patipadā ñāṇa*, knowledge of the path leading to the welfare of all, (4) *Anekadhātu Nānādhātu lokañāṇa*, knowledge of the world with its many different elements, (5) *Nānādhimuttikata nāṇa*, knowledge of the different inclinations of beings,

balañāṇa), etc. The Noble Person who has thus attained Enlightenment is called a Private Buddha or a Minor Buddha (*Pacceka Buddha*).

After fulfilling the necessary Perfections for one *asaṅkhyeyya* and a hundred thousand aeons, if he is a future Chief Disciple, or a hundred thousand aeons, if he is a future Great Disciple, or a hundred aeons or a thousand aeons or any smaller number of aeons, if he is a future Ordinary Disciple, a future Disciple attains Enlightenment consisting of the Insight-Knowledge of the Path, which is understanding of the Four Noble Truths (*Sāvaka-Bodhi-ñāṇa*), with the help of a teacher who is a Buddha. The Noble Person who has thus attained Enlightenment of a Disciple (*Sāvaka-Bodhi-ñāṇa*) is called an Enlightened Disciple (*Sāvaka-Buddha*); he may have the status of a Chief Disciple, a Great Disciple or an Ordinary Disciple.

4. Buddha-kicca

Among these great personages, namely, Omniscient Buddhas, Private Buddhas and Enlightened Disciples, Omniscient Buddhas are called **Tārayitu**[49] beings, the Most Supreme Ones, who, having themselves crossed the ocean of *saṁsāra*[50], save others from their perils.

Private Buddhas are called **Tarita**[51] beings, the Noble Ones who have crossed over the ocean of *saṁsāra* on their own, but are unable to save others from its perils. **To elaborate**: Private Buddhas do not appear in an age when an Omniscient Buddha makes His appearance. They appear only in the intervening period between the lifetime of two Buddhas. An Omniscient Buddha realises for himself the Four Noble Truths without guidance and has the ability to teach and make others understand them. A Private Buddha also realises the Four Noble Truths on His own, but He is in no way able to teach and make others understand them. Having realised the Path, Fruition and Nibbāna (*Paṭivedha*[52]), He is unable to recount His personal experiences of these attainments because He lacks possession of appropriate terminology for these supramundane doctrines. Therefore, a Private Buddha's knowledge of the Four Truths (*Dhammābhisamaya*[53]) is compared by the commentators to a dumb person's dream or an ignorant peasant's experience of a city life for which he has no words to express. Private Buddhas (*Tarita* beings) are thus those who have gone across *saṁsāra* on their own, but who are in no position to help others cross.

Private Buddhas may bestow monkhood on those who wish to become monks, and they may give them training in special practices of the holy life (*ābhisamācārika*[54]) thus: "In this calm manner, you should step forward, step backward, you should see, you should say,"

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(6) *Indriya paropariyatta ñāṇa*, knowledge of the lower and higher faculties of beings, (7) *Jhānādi Samkilesa Vodānavuṭhāna ñāṇa*, knowledge of the defilements, purity and rising with regard to *jhāna*, concentration, attainments etc. (8) *Pubbenivasa ñāṇa*, knowledge of remembering many former births, (9) *Cutūapāta ñāṇa*, or *Dibbacakkhu ñāṇa*, knowledge of perceiving with the divine eye how beings vanish and re-appear according to their actions (*kamma*), and (10) *Āsavakkhaya ñāṇa*, knowledge of the extinction of all moral intoxicants (impurities that befuddle the mind) i.e. *Arahantta-magga ñāṇa*.

49. *Tārayitu*, literally, "one who makes other cross" and helps them through.
50. *Samsāra*, literally, moving about continuously from one life to another i.e. cycle of births.
51. *Tarita*, Grammatically speaking, it is a Past Participle form of *taratī* meaning to cross or to pass over.
52. *Pativedha*, literally, penetration. It is one of the three aspects of the Buddha's Teaching, the first two being *pariyatti* and *patipatti*, learning of the scriptures and engagement in practices respectively.
53. *Dhammābhisamaya*, literally, truth-realisation, which is penetration of the Four Noble Truths according to the commentaries.
54. *Ābhisamācārika* "belonging to the practice of the lesser ethics, according to **PED**; "the minor precept," according to **CPD**.

and so on; but they are not able to teach them how to differentiate between mind and matter (*nāma* and *rūpa*), and how to view them in terms of their characteristics, namely, impermanence, unsatisfactoriness and insubstantiality, etc., so that they may reach the stage of realisation of the Path and Fruition. (The next paragraph is omitted.)[55]

Noble Disciples, who are *Sāvaka-Bodhisattas*, are called ***Tarita*** beings as they have been helped cross the ocean of *saṁsāra* and saved by Omniscient Buddhas. **To illustrate**, Upatissa, the wandering ascetic, who was to become the Venerable Sāriputta, became established in the Path and Fruition of *Sotāpatti* on hearing from the Venerable Assaji the following stanza:

Ye dhammā hetuppabhavā,
tesaṁ hetuṁ Tathāgato.[56]

From this account, one would think Noble Disciples could be both those who have been saved (*Tarita* beings) by others and those who have saved others (*Tārayitu* beings). But the teaching of a Buddha's disciple has its origin in the Buddha; it does not originate from the Disciple himself. He does not preach a sermon of his own without taking help and guidance from the Teaching of the Buddha. Therefore, such Disciples are to be called "*Tarita* beings" and not *Tārayitu* beings, as they can, by no means, realise the Four Noble Truths without a master; and their realisation of the Path and Fruition can take place only with the master's help and guidance.

As has been said, Private Buddhas and Noble Disciples are *Tārita* beings and *Tarita* beings respectively. Hence, after their realisation of the Path and Fruition of Arahantship, they entered into the stage of attainment of Fruition (*phala-samāpatti*) and attainment of Cessation (*nirodha-samāpatti*) for their own enjoyment of bliss of Peace, and not working for the benefit of others. On the other hand, an Omniscient Buddha (*Sammā-sambuddha*) would not remain working for His interest only. In fact, even at the time of fulfilling Perfections, He resolves: "Having understood the Four Noble Truths, I will make others understand the same (*Buddho bodheyyaṁ*)," and so on. Accordingly, He performs the five duties of a Buddha continuously, day and night[57].

Because He has to perform the five duties of a Buddha, the Buddha takes short rest after His day-meal each day. At night, He rests only for one third of the last watch of the night. The remaining hours are spent attending to His five duties.

Only those Buddhas, who possess the energy in the form of unique and supreme diligence (*payatta*) which is one of the glories (*bhaga*) of a Buddha, are able to perform such duties. The performance of these duties is not the sphere of Private Buddhas and Disciples.

Contemplation on Rare Appearance of a Buddha

Profound contemplation on the following four matters concerning a Bodhisatta and a Buddha, namely,

(1) **Bodhisatta** (A future Buddha),

(2) **Bodhisatta-kicca** (Duties of a Bodhisatta),

(3) **Buddha** (A Supremely Enlightened One), and

(4) **Buddha-kicca** (Daily duties of a Buddha)

leads one to the realisation that a Buddha's coming into being is a very rare phenomenon.

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55. The next paragraph in the original Text deals with the Uposatha. services observed by Pacceka Buddhas. This account is too technical for lay readers, and we have thus omitted it from our translation.

56. This is only half of the gatha, and the remaining two lines read:
Tesañ ca yo nirodho
evaṁ vādī mahāsamano

57. Here the author asks to see details of the five duties of a Buddha in the exposition on the attributes of Bhagava in the Gotama-Buddhavaṁsa in a later volume.

To elaborate: Numerous were those who aspired after Buddhahood when they had themselves seen or heard the powers and glories of Buddha Gotama after His Enlightenment such as victory over the heretics bloated with conceit, performance of the Twin Miracle[58], etc. Therefore, when the Buddha descended to the city of Saṅkassa from Tāvatiṁsa, where He had preached the **Abhidhamma**, devas, human beings and Brahmās became visible to one another owing to *Devorohaṇa* Miracle[59] performed by the Buddha. The *Devorohaṇa* Miracle created a great expanse of space from *Bhavagga*[60] above to *Avīci*[61] below and throughout the eight directions of the unbounded universe. Beholding the Buddha's splendour that day, there was none among the people, who had gathered in a great mass, who did not aspire to Buddhahood. That all the people of this huge gathering wished for Buddhahood is mentioned in the story of *Devorohaṇa* of the **Dhammapada Commentary** and in the explanations of the three kinds of miracles in the **Jinālaṅāra Sub-Commentary**.

Although the number of people aspiring after Buddhahood, on seeing and hearing the Buddha's splendour, was great, it is certain that those who were of little faith, wisdom, will and energy would have flinched if they had known the pertinent facts concerning the multiplicity of Perfections such as fulfilment of these Perfections on a mighty scale, fulfilment of Perfections in every existence without interruption, fulfilment with seriousness and thoroughness, fulfilment for a long time and fulfilment without regard to one's life. Only undaunted fulfilment of these awesome Perfections could lead to Enlightenment. Buddhahood is therefore said to be something hard to obtain (*dullabha*)[62]. The appearance of a Buddha is indeed a rare phenomenon.

Thus, it is mentioned in the second Sutta of Ekapuggala Vagga (15), Ekaka-nipāta of the **Aṅguttara Nikāya**:

> *Ekapuggalassa bhikkhave pātubhāvo dullabho lokasmim: katamassa ekapugglassa? Tathāgatassa arahato sammā-sambuddhassa imtassa kho bhikkhave ekapuggalassa pāttubhāvo dullabho lokasmiṁ.*
>
> Monks, in the world, emergence of a being is very rare. Whose emergence? The Tathāgata, who is worthy of the highest veneration and who knows the truth with Perfect Self-Enlightenment, His emergence is indeed very rare.

The Commentary on that Sutta, too, explains why so rare is the appearance of a Buddha. Of the Ten Perfections, with regard to alms-giving alone, one cannot become a Buddha after fulfilling it just once; one cannot become a Buddha after fulfilling it twice, ten times, twenty, fifty, one hundred, one thousand, one hundred thousand times, or times numbering one crore, one hundred crores, one thousand crores, or one hundred thousand crores. Similarly, one cannot become a Buddha after fulfilling it for one day, two days, ten, twenty, fifty, one hundred, one thousand, one hundred thousand days or days numbering one hundred thousand crores; not after fulfilling it for one month, two months or months

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58. It is a well known miracle displaying both fire and water issuing alternately from the Buddha's body.
59. Devorohana means “Descent from the abode of gods,” i.e, the Buddha's descent therefrom. The miracle that took place on that occasion is here mentioned as Devorohana Miracle, the most notable feature of which was seeing through all the universes from one end to another, from top to bottom and vice versa. There was nothing to obstruct one's sight: everybody, whether human or divine, was capable of seeing one another and capable of being seen by one another.
60. The highest abode of *brahmas*.
61. The lowest abode of intense sufferings.
62. Dullabha, lit. hard to obtain. There are five rare phenomena hard to encounter, namely, (1) *Buddh'uppāda*, appearance of a Buddha, (2) *manussattabhāva*, gaining rebirth as a human being, (3) *saddhāsampattibhāva*, being endowed with faith in the Triple Gem and the Law of *Kamma*, (4) *pabbajitabhāva*, becoming a member of the community of *bhikkhus*, and (5) *saddammasavana*, getting opportunity of hearing the teaching of a Buddha.

numbering one hundred thousand crores; not after fulfilling it even for one year, two years, or years numbering one hundred thousand crores; not after fulfilling it even for a great aeon, two great aeons, or great aeons numbering one hundred thousand crores; fulfilling it even one great *asaṅkhyeyya* aeons, two great *asaṅkhyeyya* or three great *asaṅkhyeyya* aeons. (The same holds good in the case of other Perfections, such as morality, renunciation, wisdom, energy, forbearance, truth, resolution, loving-kindness and equanimity.) In fact, the shortest duration for fulfilment of Perfections is four *asaṅkhyeyyas* and a hundred thousand aeons. It is only after fulfilling all Perfections for such a long time without interruption, and with profound reverence, devotion, seriousness and thoroughness can one become enlightened. This is the reason for the rare occurrence of an Omniscient Buddha.

The Sub-Commentary on the Sutta also emphasises that only when one has fulfilled Perfections for at least four *asaṅkhyeyyas* and a hundred thousand aeons can one become a Buddha. There is no other way. This is why the appearance of a Buddha is singularly rare.

No Similes to illustrate Perfections

The future Buddha's existences during the period of four *asaṅkhyeyyas* and a hundred thousand aeons, between the life of Sumedha the Hermit and that of Vessantara. were more than the drops of water in the great ocean. The number of Perfections that had been fulfilled without interruption of a single existence was so great that its sum total cannot be estimated. There is practically nothing to compare with these Perfections. This is extolled in the **Jinālaṅkāra**:

Mahāsamudde jolabinduto 'pi,
Tad antare jāti anappakā 'va.
Nirantataṁ puritapāraminaṁ,
Kathaṁ pamāṇaṁ upamā kuhiṁ va?

> The births during the period between the life of Sumedha and that of Vessantara were more than the drops of water in the great Ocean. Who should know the measure of Perfections fulfilled without interruption? Where is the simile to illustrate them with?

Besides, in the **Sutta Patheyya Commentary** and its Sub-Commentary and the **Jinālaṅkāra Sub-Commentary**, where virtues of a hundred kinds of meritorious deeds (*satapuñña-lakkhaṇa*) are dealt with, it states:

> Having grouped on one side, all the meritorious deeds, such as *dāna*, etc., done by an inestimable number of beings in the infinite universe, during the period between the moment Sumedha resolved to achieve the goal of Buddhahood at the feet of Buddha Dīpaṅkarā and the moment Prince Vessantara gave away his wife, Queen Maddī, and having grouped, on the other side, all the meritorious deeds done by the future Buddha alone, during the same length of time, the meritorious deeds in the former group would not come to even one hundredth nor one thousandth of those in the latter.

Hard to become even A Future Buddha

Let alone becoming a Perfectly Self-Enlightened One, the stage of development attained by Sumedha the Hermit since he received the prophecy of Buddhahood, can be reached only when one is endowed with eight factors[63]. These are:

(1) Being a true human being,

(2) Being a true male person.

(3) Having fulfilled all conditions such as Perfections, which are necessary for realisation of arahantship in that very life.

63. Detail of these eight factors will be given at the end of the chapter on Perfections.

63a. See The eight unfortunate existences.

(4) Meeting with a living Buddha,

(5) Being an ascetic who believes in the Law of Kamma (*Kammavādī*) or being a member of the community of *bhikkhus* during the dispensation of a Buddha,

(6) Being endowed with *jhāna* attainments,

(7) Intense efforts to develop one's Perfections without regard to one's life, and

(8) Wholesome desire strong enough to aspire after Buddhahood.

Only those who are endowed with these eight factors are able to wear the 'crown of prophesy' accordingly. Let alone becoming a Buddha, it is very difficult to reach the stage of development like Sumedha the Hermit when he became eligible to receive the prophecy of Buddhahood.

When, as a future Buddha, it is so difficult to receive the prophecy of Buddhahood, what can be said of Buddhahood which can be attained only by fulfilling Perfections by the fourfold mode of development[63a] for at least four *asaṅkhyeyyas* and a hundred thousand aeons, after receiving the prophecy? Truly, hard it is to become a Buddha.

Since Buddhahood is so hard to attain, the 'moment' of a Buddha's emergence is also very hard to encounter. In this connection, the Atthaka Nipāta of the **Aṅguttara Nikāya** gives an enumeration of eight moments or existences in *saṁsāra* which are to be regarded as 'inopportune moment'[64] or 'unfortunate existences.' On the other hand, the moment of a Buddha's appearance is to be reckoned as an opportune moment of fortunate existence.

The eight unfortunate existences are:

(1) *Existence in an abode of continuous intense suffering (niraya):* it is an unfortunate existence because a being in this abode cannot perform any act of merit as he is all the time suffering from severe and painful tortures.

(2) *Existence in an animal abode:* it is an unfortunate existence because a being of this abode, living in fear always, cannot perform any act of merit and is in no position even to perceive what is good or bad.

(3) *Existence in a peta*[65] *abode:* it is an unfortunate existence because a being in this abode cannot perform any act of merit as it always feels the sensation of hotness and dryness and suffers from severe thirst and hunger.

(4) *Existence in an abode of brahmās who are devoid of consciousness (asaññasatta-bhūmi)*[66]*:* it is an unfortunate existence because a being in this abode cannot perform any act of merit nor listen to the Dhamma as he is not equipped with the faculty of hearing.

(5) *Existence in a remote area of the land:* it is an unfortunate existence because such an area is not accessible to *bhikkhus*, *bhikkhunīs* and other disciples and devotees of a Buddha. It is also a place where people are not well informed or up to date. A person living there cannot perform any act of merit as he had no chance to listen to the Dhamma though he possesses the faculty of hearing.

(6) *Existence in which one holds a wrong view*[67]*:* it is an unfortunate existence because a man holding a wrong view cannot hear and practise the Dhamma though he may be living in the Middle Country where a Buddha appears and the continuous thunder[68] of

64. Inopportune moment: *akkhana*, literally, 'wrong moment.'
65. Usually translated "dead, departed" or "the departed spirit."
66. With regard to this fourth *akkhana*, the author says that only *asaññasatta-bhūmi* is mentioned in the Aṭṭhaka Nipāta of the **Aṅguttara Commentary**. In the **Jinālaṅkāra Sub-Commentary**, however, immaterial abode (*arūpa-bhūmi*) is also included in this *akkhana*. The reasons for its exclusion from the **Aṅguttara Nikāya** are given by the author in the next paragraph. But as they are too technical we have omitted the paragraph in our translation.
67. Wrong view: *niyata-micchādiṭṭhi*, literally, a staunchly held wrong view.
68. Thunder: *nada*, literally. 'roar,' such as that of a lion.

the Buddha's Dhamma reverberates throughout the land.

(7) *Existence in which one is born with deficient sense faculties:* it is an unfortunate existence because, as consequence of demeritorious deeds of past lives, his rebirth-consciousness is devoid of three wholesome root-conditions, viz., non-greed, non-hate and non-delusion (*ahetuka-paṭisandhika*) and, therefore, he is deficient in sense faculties such as sight, hearing, etc. As such, he is unable to see the Noble Ones, hear their teachings nor practise the Dhamma as taught by them, even if he may be living in the Middle Country[69] and have no staunchly held wrong view.

(8) *Existence at a time when a Buddha does not appear:* it is an unfortunate existence because, at such a time, a man cannot cultivate and practise the threefold training of morality (*sīla*), concentration of mind (*samādhi*) and wisdom (*paññā*) though he may be living in the Middle Country, possessing unimpaired sense faculties and holding the right view, that is, belief in the Law of *Kamma*.

Unlike these eight unfortunate existences (*akkhaṇa*), it may be noted that there is a ninth existence which is fortunate and is called, "*Buddh'uppāda-navamakhaṇa*" because it is the existence in which a Buddha appears. Rebirth at such a time with unimpaired sense faculties and holding the right view enables one to cultivate and practise the Dhamma as taught by a Buddha. This ninth existence in which a Buddha appears (*Buddh'uppāda-navamakhaṇa*) covers the lifetime of a Buddha when He is teaching the Dhamma and the whole period throughout which His Teaching flourishes.

Let it be a Fruitful Buddh'uppada-navamakhaṇa

Since good Buddhists of today, who have gained existence as human beings with unimpaired sense faculties and the right view, are living at a time when the Buddha's Dhamma is still flourishing, they have the rare opportunity of encountering *Buddh'uppāda-navamakhaṇa*. Despite such a happy encounter, if they should neglect the meritorious practices of *sīla, samādhi* and *paññā*, they will indeed miss the golden opportunity. Chances of rebirth in these eight unfortunate existence (*akkhaṇa*) are great and frequent, whereas chances of rebirth in the dispensation of a Buddha are very remote. Only once in a long, long while of unlimited number of aeons does a Buddha emerge and the *Buddh'uppāda-navama* opportunity for a fortunate existence is indeed extremely difficult to obtain.

Good Buddhists of the present day possess two blessings: the first is the blessing of being born at a time when the Buddha's Teaching, which is very difficult to come by, flourishes in this world, and the other is that of being born as a human being holding the right view. At such an opportune moment of *Buddh'uppāda-navama,* they ought to ponder seriously and rightly thus: "How should we get to know the Buddha's Teaching? We should not miss this golden moment of *Buddh'uppāda-navama*. Should we miss it, we will suffer long and miserably in the four woeful states."

Bearing this in mind, as fortunate beings who encounter this rare opportunity of *Buddh'uppāda-navamakhaṇa*, may you be able to cultivate and develop the three noble practices of *sīla, samādhi* and *paññā,* as taught by the Buddha, till the attainment of arahantship.

69. The country in Central India and the birthplace of men of superior quality including Buddhas.

Chapter III

SUMEDHA THE BRAHMIN

This discourse on Buddhavaṁsa or the History of the Lives of the Buddhas was delivered by the Buddha to His kinsmen, the Sakyas, on His first visit to the city of Kapilavatthu after His enlightenment. The Sakya elders and relatives, in their stubborn pride, did not pay obeisance to Him when they gathered to meet Him. In order to subdue their pride and make them show respect to Him, the Buddha caused to appear in the sky a jewelled platform stretching from east to west throughout the ten thousand universe and performed on it the Twin Miracle[1] of water and fire. While He was doing so, He gave the discourse on the lives of the Buddhas, beginning with the story of Sumedha the Brahmin, as requested by the Venerable Sāriputta, the Chief Disciple, who had the honour of occupying the seat on the immediate right of the Buddha[2].

At the time of the First Council, the great elders, the Venerable Mahā Kassapa, the Mahāthera Ānanda, etc., desiring to recite the full discourse on Buddhavaṁsa together with introductions,[3] prescribed a set way of recitation (*vācanāmagga*) beginning with the verse "*Brahmā ca Lokādhipati Sahampati...*"

Here, however, the narration will begin with the story of Sumedha the Brahmin, as told by the Buddha, at the request of the Venerable Sāriputta.

Four *asaṅkhyeyyas* and a hundred thousand aeons ago, there flourished the city of Amaravatī. A well-planned city in all respects, it was beautiful and pleasant. Surrounded by verdant and delightful open spaces, abounding in shades and springs, well-stocked with food and provisions and rich in assorted goods for people's enjoyment, this city warmed the hearts of divine and human beings.

This city was ever resounding with ten kinds of sounds or noises, such as the noises of elephants, horses, chariots, the sounds of big drums, short drums, harps, singing, conch shells, clappers and of invitations to feasts. (Other cities were full of unpleasant noises and alarming cries.)[4]

This city was endowed with all characteristics of a metropolis. There was no scarcity of trades and crafts for earning a living. It was rich in seven kinds of treasures, namely, diamonds, gold, silver, cat's-eyes, pearls, emeralds and coral. It was crowded with foreign visitors. Provided with everything as in a celestial realm, it was the abode of a powerful people enjoying the benefits of meritorious deeds.

Sumedha The Future Buddha

There lived in the city of Amaravatī, a brahmin named Sumedha[5]. His parents were descendants from a long line of brahmin families. He was, therefore, a pure brahmin by

1. The Pāli word is *yamaka-pāṭihāriya*, which Malalasekera also calls "The miracle of the double appearances." He explains: "it consisted in the appearance of phenomena of opposite character in pairs e.g., producing flames from the upper part of the body and a stream of water from the lower, and then alternatively from the right side of his body and from the left. From every pore of his body rays of six colours darted forth, upwards to the realm of Brahmā and downwards to the edge of the Cakkavāḷa." **DPPN**.
2. The other Chief Disciple, the Venerable Moggallāna, had the honour of occupying a similar seat on the immediate left of the Buddha.
3. The author gives details of the introduction in the chapter on Gotama Buddhavaṁsa.
4. Here the author gives some examples of unpleasant noises and alarming cries to be heard in other cities. We have omitted them from our translation. In connection with the ten sounds refer the **Anudīpanī**.
5. The author says Sumedha was so called "because he was endowed with praiseworthy wisdom."

birth from both paternal and maternal sides. He was born of a virtuous healthy mother. He could not be treated with contempt on account of his birth, by saying: "This man is of low birth that goes back to seven generations of his ancestors." He was not a man to be abused or despised. In fact, he was a man of true brahmin blood with very good looks that charmed everyone.

As regards his wealth, he had treasures in store worth many crores and abundant grain and other commodities for daily use. He had studied the three Vedas of Iru, Yaju and Sāma, and, being expert in these texts, could recite them flawlessly. Effortlessly, he became well versed in (1) *Nighaṇḍu* or glossary that explains various terms, (2) *Keṭubha* or rhetoric which is concerned with literary works and which explains various literary ornamentations of learned authors, (3) *Vyākaraṇa (Akkharapabheda)* or grammar that deals with analysis of words and explains various grammatical rules and such terms as alphabet, consonant, etc., (4) *Iti-hāsa* (also called *Purāṇa*) which constitutes the fifth Veda and which tells of legends and ancient tales[6].

He was equally well-versed in *Lokāyata*, a philosophical work, which discourages acts of merit and favours actions which prolong *saṁsāra* and in works dealing with various characteristics of great men, such as future Buddhas, future Private Buddhas, etc. He was also an accomplished teacher in Brahmanical lore that had been taught by generation after generation of teachers.

The parents of Sumedha the Wise passed away while he was still young. Then the family treasurer, bringing the list of riches, opened the treasure-house which was full of gold, silver, rubies, pearls, etc., and said: "Young master, this much is the wealth that has come down from your mother's side and this much from your father's, and this much from your ancestors." He informed him of his wealth which had belonged to seven generations of his ancestors, and saying: "Do as you wish with these riches," handed them over to him.

6. The author says in the paragraph following this that "*Itihāsa* as the fifth Veda" means it is the fifth in the enumeration of sciences, which according to the Canon, should run (1) Three Vedas, (2) *Nighandu*, (3) *Keṭubha* (4) *Vyākaraṇa* and (5) *Itihāsa*. According to the **Sīlakkhanda Commentary**, by adding Athabbaṇa, the Vedas become four in number and hence *Itihāsa*, which comes after them is the fifth.

Chapter IV

RENUNCIATON OF SUMEDHA

One day, he went up to the upper terrace of his mansion and sitting cross-legged in solitude, he thought:

"Miserable, is birth in a new existence; so is destruction of the body; miserable, also it is to die in delusion, oppressed and overpowered by old age.

"Being subject to birth, old age and sickness, I will seek Nibbāna where old age, death and fear are extinct.

"Wonderful it would be, if I could abandon this body of mine without any regard for it, as it is full of putrid things, such as urine, excreta, pus, blood, the bile, phlegm, saliva, mucus. etc.

"Surely there must be a path leading to the peaceful Nibbāna. It cannot be otherwise. I will seek that good Path to Nibbāna so that I shall be liberated from the bondage of life.

"For example, just as when there is misery (*dukkha*), there also in this world, happiness (*sukha*). Even so, when there is the round of existence which is the arising of *dukkha,* there should also be Nibbāna which is the cessation of *dukkha.*

"Again, just as when there is heat, there is cold also. Even so, when there are the three fires of passion, hate and delusion, there should also be Nibbāna which is the extinction of these three fires.

"Again, just as when there is demeritoriousness, there is also meritoriousness; even so when there is rebirth, there should also be Nibbāna where potential for rebirth is exhausted."

After these thoughts had occurred to him, he went on thinking profoundly.

"For example, a man, who has fallen into a pit of excreta or who is besmeared with filth, sees from a distance a clear pond adorned with five kinds of lotus. If, in spite of seeing it, he does not find out the right way to reach the pond, it is not the fault of the pond, but of the man himself. In the same way, there exists a big pond of Deathless Nibbāna where one could wash off one's mental defilements, and if one does not search for that big pond of Nibbāna, it is not the fault of Nibbāna.

"Again, if a man is surrounded by enemies and he does not try to flee although there is an escape route for him, it is not the fault of the route. In the same way, if a man, who is besieged by enemies in the form of mental defilements, does not wish to run away although there exists so clearly the big road to the golden city of Nibbāna where one is safe from enemies in the form of mental defilements, it is not the fault of that big road.

"Again, if a man is inflicted with a disease and he does not get it cured although there is an efficient-doctor, the doctor is not to blame. In the same way, if one is suffering painfully from diseases of mental defilements and he does not look for a master for their cure though there exists one who is skilled in removing these mental defilements, the master is not to blame."

After thinking thus, he contemplated further to be rid of his body:

"Just as a man, who is burdened with the dead body of an animal which hung round his neck, would get rid of the loathsome carcass and freely and happily go about wherever he likes, even so, I too will go to the city of Nibbāna, abandoning this putrid body of mine which is but a collection of various worms and foul things.

"Again, just as people, who have voided their excreta in a lavatory, leave them without looking behind, even so, I will go to the city of Nibbāna, after leaving behind this body full of various worms and foul things.

"Again, just as the owners of an old, ruined, decaying and leaking boat, abandon it in disgust, even so, I too will go to the city of Nibbāna, after abandoning this body, from the nine orifices of which, filthy things ooze out incessantly.

"Again, just as a man, carrying treasures, who happens to be travelling in company of robbers, would leaves them and flees to safety when he sees the danger of being robbed off his treasures, even so, since the thought of being robbed off my treasures of meritorious deeds, always makes me afraid, I will abandon this body of mine that is like a chief robber[1] and will go seeking the road to Nibbāna, which can undoubtedly give me security and happiness."

The Great Alms-giving

After contemplating thus on renunciation in the light of these similes, once again it occurred to Sumedha the Wise: "Having amassed this much of wealth, my father, grandfather and other kinsmen of mine of seven generations were unable to take even a single coin with them when they passed away. But I should find some means of taking this wealth with me up to Nibbāna[2]." Then he went to the king and said, "Your Majesty, since my mind is obsessed with a great dread of the dangers and sufferings springing from such things as birth, old age, etc., I am going to leave the household life and become a recluse. I have wealth worth several crores. Please take possession of it."

"I do not desire your wealth. You may dispose of it in any way you wish," replied the king. "Very well, Your Majesty," said Sumedha the Wise and, with the beating of the mighty drum, he had it proclaimed all over the city of Amaravatī: "Let those who want my riches come and take them." And he gave away his wealth, in a great alms-giving, to all without distinction of status and whether they be destitutes or otherwise.

The Renunciation

After thus performing a great act of charity, Sumedha the Wise, the future Buddha, renounced the world and left for the Himalayas with an intention to reach Dhammika mountain on that very day. Sakka[3], seeing him approach the Himalayas after renunciation, summoned Vissukamma and said: "Go, Vissukamma[4]. There is Sumedha the Wise, who has renounced the world, intending to become a recluse. Have a residence made ready for him."

"Very well, Lord," said Vissukamma, in answer to the Sakka's command. He then marked out a delightful enclosure as a hermitage, created in it a well-protected hut with a roof of leaves and a pleasant, faultless walkway.

(The author explains here that the walkway is faultless because it was free from five defects, namely, (1) having uneven, rugged ground, (2) having trees on the walkway, (3) being covered with shrubs and bushes, (4) being too narrow, and (5) being too wide.

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1. The author explains: When one thinks unwisely and is by instigated greed and hate, this body turns into a robber who takes life, a robber who takes things not given, etc., and plunders all the treasures of one's meritorious deeds, this body is therefore likened to a chief robber.
2. He could not of course carry his wealth bodily with him to Nibbāna. But Sumedha is referring here to beneficial results that would accrue from his meritorious deeds of giving away his wealth in charity.
3. Sakka: the name of "King of the Devas." He is known by many other names including Vasava and Sujampati. He rules over *devas* in Tāvatiṁsa which is supposed to be the second lowest of the six celestial abodes. There are many stories which tell of his help rendered to Bodhisattas and other noble persons.
4. He is Sakka's chief architect and builder who built, under Sakka's orders, the hermitages for the Bodhisatta in other existences as well.

(The author then describes the walkway and gives its measurement: sixty cubits long, it consists of three lanes, the main one with two narrower ones on both sides. The main walkway was one a half cubits wide, and each of the two flankers, one cubit wide. The whole walkway was on even ground strewn with white sand. For details of the five defects read the **Anudīpaṅī.**

(The author further enumerates the eight sources of comfort[5] which a good hermitage such as the one created by Vissukamma would bring to a recluse.

These eight sources of comfort are:

(1) Non-hoarding of wealth and grains.

(2) Searching for blameless food.

(3) Enjoying peaceful food only.

(4) Being free from worries and distress which are due to heavy burden of taxation and confiscation of one's property.

(5) Being not attached to articles of ware, ornaments, etc.

(6) Feeling secure against robbers.

(7) Being not associated with kings and ministers.

(8) Being free to move to all four quarters.

(In addition to these eight, the author says that the hermitage created by Vissukamma was of the kind that facilitated ascetic practices for its residents and helped them gain Vipassanā-Insight into the true nature of things (impermanence, unsatisfactoriness and insubstantiality) without much difficulty. It had chambers, caves, tunnels, trees bearing flowers and fruits, and a pond of sweet and clear water. It was a secluded place free from disturbances of wild beasts and raucous noises of birds.

(The leaf hut contained various requisites of an ascetic such as, a head-dress, robes, a tripod, a water jug and so on. Vissukamma then wrote on the wall, inside the hut, an inscription, reading: "Whoever wishes to become an ascetic, may make use of these requisites" and he went back to his divine abode.)

Beginning of Ascetic Life

Reaching the foothills of the Himalayas, Sumedha the Wise walked along the hills and ravines to look for a suitable place where he could live comfortably. There, at a river bend, in the region of Mt. Dhammika, he saw the delightful hermitage, which was created by Vissukamma at the instance of Sakka. He then went slowly to the edge of the walkway, but on seeing no footprints he thought: "Surely, the residents of this hermitage must be taking a rest in the leaf-hut after their tiring alms-round in the neighbouring villages." Having thought thus, he waited for a while.

Seeing no signs of habitation after waiting for a fairly long time, it occurred to him: "I have waited long enough. I should now investigate to see whether there are any occupants or not." He opened the door and entered the leaf-hut. Looking here and there he saw the inscription on the wall and thought: "These requisites are befitting requisites for me. I will use them and become an ascetic." Having made up his mind and after reflecting on the nine disadvantages of a lay man's clothing and the twelve advantages of a fibre-robe, he discarded the clothing he was wearing and donned the robe[6].

Leaving The Hut and approaching The Foot of Trees

When he had taken off his fine clothing, Sumedha the Wise took the fibre-robe, which was red like a cluster of *anojā* flowers. He found the robe, which was folded and placed

5. Eight sources of comfort, *samaṇsukha*, read the **Anudipanī** for comparison with eight blessings of a recluse, *samanabhadra*.

6. For the nine disadvantages of a lay man's dress and the twelve significance of advantages of a fibre-robe, read the **Anudīpanī**. For the significance of a fibre-robe, etc., too, read the same.

for ready use on a bamboo peg. He wore it round his waist. On top of it, he put on another fibre-robe, which had the colour of gold. He also placed on his left shoulder a black antelope hide, which was complete with hoofs, and was like a bed of *punnāga* flowers. He put the head-dress on his top knot and fastened it with an ivory hairpin. Taking a curved carrying yoke, he hung, at one end of it, a string net whose knots were like pearls and into which he placed the water jug, which was of the colour of coral; at the other end of the yoke, he hung a long hook (used for gathering fruits from trees), a basket, a wooden tripod, etc. He then shouldered the yoke which now carried the full equipment of an ascetic. Taking hold of a walking stick with his right hand, he went out of the hut. While walking back and forth along the walkway, sixty cubits long, he surveyed himself in his new garb and felt exultant with the thought:

"My heart's desire has been completely fulfilled.

"Splendid indeed is my ascetic life.

"The ascetic life has been praised by all wise men such as Buddhas and Private Buddhas.

"The bondage of household life has been abandoned.

"I have come safely out of the realm of worldly pleasures.

"I have entered upon the noble life of an ascetic.

"I will cultivate and practise the holy life.

"Endeavour will I to attain the benefits of holy practices."

He then put down the yoke and, sitting gracefully like a golden image on the bean-coloured stone slab in the middle of the walkway, he passed the daytime there.

In the evening, he entered the hut, and lying on the wooden plank by the side of a cane couch, he used the robes as blankets and went to sleep. When he woke up early in the morning, he reflected on the reasons and circumstances of his being there:

> "Having seen the demerits of the household life, and having given up incomparable wealth and unlimited resources and retinue, I have entered the forest and become an ascetic, desiring to seek meritoriousness that will liberate me from the snares of sensuality. From today onwards, I should not be negligent. There are these three categories of wrong thoughts, namely, thought based on desire (*kāma-vitakka*), which is directed to sense-pleasures; thought based on ill-will (*vyāpāda-vitakka*), which is directed to killing, destroying, harming; thought based on cruelty (*vihiṁsā-vitakka*), which is directed to causing harm and injury to others. These thoughts may be likened to wild flies which feed on those who are negligent and who abandon the practice of mental detachment from defilements and physical detachment from sense-pleasures. Now is the time for me to devote myself totally to the practice of detachment (*paviveka*).
>
> "True, seeing the defects of household life, which obstruct, hinder and harm meritorious practices, I have renounced the world. This hut of leaves is indeed delightful. This fine levelled ground is bright yellow like a ripe bael fruit. The walls are silvery white. The leaves of the roof are beautifully red like the colour of a pigeon's foot. The couch is made of cane, bears the patterns of a variegated bedspread. The dwelling place is very comfortable to live in. I do not think that the luxuries of my former residence can excel the comfort provided by this hut." Reflecting thus, he discerned the eight disadvantages of a leaf-hut and the ten advantages of the foot of trees[7]. Consequently, on that very day he abandoned the hut and approached the foot of trees which are endowed with ten virtues.

Cultivating The Practices of Meditation while living on Fruits

7. Read "the eight disadvantages of a leaf-hut and the ten virtues of the foot of trees" in the **Anudīpanī**.

The following morning, he entered the nearby village for alms-food. The villagers made a great effort to offer him choice food. After finishing his meal, he went back to the enclosure in the forest and sat down thinking:

> "I became an ascetic not because I lack food and nourishment. Delicacies tend to boost one's pride and arrogance of being a man. There is no end to the trouble that arises from the necessity of sustaining one's life with food. It would be good if I should abstain from food made from cultivated grains and live only on the fruits that fall from trees."

From that moment, he lived only on fruits that fell from trees. Without lying down at all, he made strenuous efforts to meditate incessantly only in the three postures of sitting, standing and walking, and at the end of seven days, he achieved the Eight Attainments (the eight mundane *jhānas*) and the Five Higher Spiritual Powers (*abhiññā*).

The Buddhavaṁsa Text narrating the story from the time Sumedha the Wise, the future Buddha, performed the act of great charity up to the time he became an ascetic and achieved the Higher Spiritual Powers and *jhānas*, reads:

(1) Evā ham cintayitvāna, 'nekakoṭisataṁ dhanaṁ.
Nātthānātthānam datvāna, Himavantam upagamiṁ.

(2) Himavantassāvidūre, Dhammiko nāma pabbato.
Assamo sukato mahyaṁ, paññāsālā sumāpitā.

(3) Caṅkamaṁ tattha māpesiṁ, pañcadosavivajjitaṁ.
Atthaguṇa-samupetaṁ, Abhinñābalam āhariṁ.

(4) Sātakam pajahiṁ tattha, navadosam upāgataṁ.
Vākacīraṁ nivāsesiṁ, dvādasaguṇam upāgataṁ.
(5) Aṭṭha dosa-samākinnaṁ, pajahiṁ paṇṇasālakaṁ.
Upāgamiṁ rukkhamūlaṁ, guṇe dasah'upāgataṁ.

(6) Vāpitaṁ ropitaṁ dhaññaṁ, pajahiṁ niravasesato.
Anekaguṇa-sampaññāṁ, pavattaphalam ādiyiṁ.

(7) Tatthappadhānaṁ padahim, nisajjatthānacaṅkame.
Abbhantaramhi sattāhe, Abhiññābala pāpuniṁ.

(1) Thus, Sāriputta, I, Sumedha the future Buddha, contemplating thus to renounce the world, gave many crores of wealth to rich and poor alike, and made my way to the Himalayas.

(2) Not far from the Himalayas, was a mountain named Dhammika (because it was the place where noble persons of ancient time practised Dhamma). In that region of Dhammika, I made a pleasant enclosure and created a fine hut of leaves[8].

(3) There in the region of Mount Dhammika, I created a walkway free of the five defects. I created a hermitage that enabled one to possess the eight kinds of comfort of a recluse. After becoming an ascetic there, I began to develop the practices of concentration and Insight-meditation to gain the Five Higher Spiritual Powers and the Eight Attainments.

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8. Here the author explains: In this connection, as has been said before, the hermitage, the hut of leaves, the walkway, etc. were all created by Vissukamma under Sakka's orders. Nevertheless, the Buddha, referring to the power's accrued from his own meritorious deeds while as Sumedha, said, "I made a pleasant enclosure in the forest and created a fine hut," etc. as though he himself had done them all. In reality, it should be noted without doubt that they were not constructed by Sumedha the hermit, but by Vissukamma at the command of Sakka

(4) I discarded the clothing I had worn that had nine defects; I then put on the fibre-robe that possessed twelve virtues.

(5) I abandoned the hut of leaves that suffered from eight defects. I approached the foot of trees that possessed ten virtues.

(6) I totally abstained from the food that came of grain sown and grown. I took fruits that fell from trees and that possessed many virtues.

(7) (Without lying down) in the three postures of sitting, standing and walking, I made strenuous efforts at meditation there, at the hermitage. Within seven days, I attained the Five Higher Spiritual Powers.

Chapter V

THE PROPHECY

By the time Sumedha the Hermit had become accomplished in practices of asceticism by following the teachings of noble ascetics and had gained *jhānas* and Higher Spiritual Powers, there appeared in the world Buddha Dīpaṅkarā[1], Lord of the three worlds. Thirty-two wondrous events such as quake of the ten thousand universe, occurred on four occasions concerning the appearance of Buddha Dīpaṅkarā, namely, His conception, birth, attainment of Buddhahood and teaching of the First Sermon.[2] But Sumedha was not aware of these wondrous events as he was then totally absorbed in the bliss of *jhānas*.

After His Enlightenment, Buddha Dīpaṅkarā preached the First Sermon[3] to a hundred thousand crores of devas and human beings at Sunandarama. After that, He set out on a journey with an intention of removing mental defilements of beings by pouring on them the purifying water of Dhamma, like the heavy rain that falls on all four continents.

Then with four hundred thousand *arahants*, He went to the city of Rammavatī and stayed at Sudassana Monastery. Meanwhile Sumedha was enjoying the bliss of *jhānas* in the forest and completely unaware of the appearance of Buddha Dīpaṅkarā in the world.

On hearing the Buddha's arrival at Sudassana Monastery, the citizens of Rammavati, after their morning meal, carried excellent gifts for medicinal use such as butter, ghee, etc., as well as flowers and scents and went to the presence of the Buddha. Having paid obeisance to the Buddha and honoured Him with flowers, scents, etc., they sat down at suitable places and listened to His most delectable sermon. By the end of the sermon, they invited Him, together with His disciples, the Order of *bhikkhus*, to the next day's meal, and having circumambulated the Buddha in salutation, they left the monastery.

Elaborate Preparations to receive Buddha Dīpaṅkarā and His Company

The next day, the citizens of Rammāvati were preparing elaborately for the "incomparably great alms-giving" (*asadisa-mahādāna*). A pavilion was set up and pure, tender blue lotuses strewn in it. The air was refreshed with four kinds of perfume; sweet smelling flowers made from rice-flakes were scattered; pots of cool sweet water were covered with emerald-green banana leaves and placed at the four corners of the pavilion; a canopy, decorated with stars of gold, silver and ruby, was fixed to the ceiling of the pavilion; scented flowers and jewel, like blooms formed into garlands and festoons, were hung here and there. When the decorations of the pavilion were completed, the citizens started to make the city clean and tidy. On both sides of the main road were placed water-pots, flowers, banana plants complete with bunches of fruit. Flags, banners and streamers were hung up and decorative screens were put up at suitable places.

When necessary preparations had thus been made in the city, the citizens attended to mending the road which the Buddha would take in entering the city. With earth, they filled holes and cracks caused by floods and levelled the uneven muddy ground. They also covered the road with pearl-white sand, strewed it with flowers of rice-flakes and placed banana plants complete with bunches of fruit along the route. Thus, they made all the arrangements and preparations for the ceremony of alms-giving.

At that time, Sumedha the Hermit levitated from his hermitage and while travelling through space saw the citizens of Rammāvati engaging cheerfully in road-mending and

1. An account of the life of Buddha Dīpaṅkarā will be given in the twenty-four Buddhavaṁsa.
2. These wondrous events will be mentioned in Gotama Buddhavaṁsa.
3. A Buddha's sermon is usually figuratively referred to as medicine that cures the ills of the world. The author therefore beautifully describes Buddha Dīpaṅkarā's teaching of the First Sermon as medicinal prescriptions to cure the suffering of beings.

decorating. Wondering what was going on below, he alighted and stood at an appropriate place while the people were watching him. Then he asked:

"You are mending the road
so happily and enthusiastically.
For whose benefit
are you mending the road?"

The people then answered:

"Venerable Sumedha,
there has appeared in this world
the Incomparable Buddha Dīpaṅkarā,
who has conquered the five evil forces of Māra,
and who is the Supreme Lord of the whole world.
We are mending the road for His visit."

(From this conversation, it may be noted that Buddha Dīpaṅkarā appeared long after Sumedha had attained *jhānas* and higher spiritual powers. Sumedha did not happen to be aware of Dīpaṅkarā's conception, birth, attainment of Buddhahood, and teaching of the First Sermon because he had wandered about only in the forest and in the sky, totally absorbed in the bliss of *jhānas* and in the exercise of higher spiritual powers, taking no interest in any event of the human world. It was only while he was travelling through space and saw the people of Rammāvatī were attending to road-mending and cleaning, he descended to earth to ask what was going on. This suggests that Sumedha was some few thousand years old at that time, as the duration of life, when Buddha Dipaikara appeared, was a hundred thousand years.)

Sumedha's Participation in The Road-mending Work

Sumedha was filled with joy on hearing the word, "Buddha", uttered by the people of Rammāvatī. He experienced great mental happiness and repeated the word, "Buddha, Buddha," as he could not contain the intense joy that had arisen in him.

Standing on the spot where he had descended, Sumedha was filled with happiness and also stirred by religious emotion, he thought profoundly thus:

"I will sow excellent seeds of merit in the fertile ground, namely, this Buddha Dīpaṅkarā, for cultivation of good deeds. Rare and difficult, indeed, it is to witness the happy moment of a Buddha's appearance. That happy moment has now come to me. Let it not pass by unheeded."

Having thought thus, he asked the people: "O men, if you are preparing the road for the Buddha's visit, allot me a stretch of the road. I, too, would like to participate in your road-mending work."

"Very well," said the people, and because they were confident that he was a person of great supernatural powers, they allotted him a big, boggy and very uneven portion of ground which would be difficult to mend. As they assigned him his share of work, they said: "You may improve and make it delightful with decorations."

Then Sumedha, with his heart gladdened by thought on the attributes of the Buddha, decided: "I can mend the road with my supernatural powers so that it will look pleasant. But if I do so, the people around me may not think highly of it (because it will be done easily in an instant). Today, I should do my duties with my own physical labour." Having decided thus, he filled the bog with earth which he carried from a distance.

The Arrival of Buddha Dīpaṅkarā

Before Sumedha could finished his assigned work, Buddha Dīpaṅkarā came along the road with four hundred thousand *arahants*, who were all endowed with the Six Higher

Spiritual Powers, who could not be shaken by the eight vicissitudes of the world and who were purified of mental defilements[4].

When Buddha Dīpaṅkarā came along the road with four hundred thousand *arahants*, devas and humans welcomed them with beating of drums. They also expressed their joy by singing songs of welcome in honour of Him.

At that time, human beings were visible to devas and devas were visible to human beings. All these beings, divine and human, followed the Buddha, some raising their hands in adoration and others playing their respective musical instruments.

Devas, coming along through the air, tossed and scattered celestial flowers, such as *Mandārava*, *Paduma* and *Koviḷāra,* all over the place - up and down, front and behind, left and right - in honour of the Buddha. Humans also did similar honour to the Buddha with such flowers as *Campā, Sarala, Mucalinda, Nāga, Punnāga*, and *Ketakī*.

Sumedha gazed, unblinking, at the Buddha's person, which was endowed with the thirty-two marks of an extraordinary being and further adorned with the eighty minor marks. He witnessed the Buddha's resplendent person, looking as if of solid gold, at the height of glory, with the bright aura always around Him and the six rays emanating from His body flashing like lightning against a sapphire-blue sky.

Then he decided thus: "Today, I ought to sacrifice my life in the presence of the Buddha. Let Him not tread in the mud and suffer discomfort. Let the Buddha and all His four hundred thousand *arahants* tread on my back and walk just as they would do on ruby-coloured planks of a bridge. Using my body as footpath by the Buddha and His *arahats* will definitely bring me long-lasting welfare and happiness."

Having made up his mind thus, he loosened his hair-knot, spread the mat of black-leopard skin, and fibre-robe on the murky swamp and then prostrate himself on them, like a bridge constructed of ruby-coloured wooden planks.

Sumedha's Aspiration towards Omniscient Buddhahood

Thus Sumedha, who had prostrated himself, the aspiration to become a Buddha arose:

> "If I so desire, this very day I can become an arahat in whom the *āsavas* are exhausted and mental defilements removed. But what does it profit me to realise the fruition of arahatship and Nibbāna as an obscure disciple in the dispensation of Buddha Dīpaṅkarā? I will exert my utmost for the attainment of Omniscient Buddhahood."
>
> "What is the use of selfishly escaping the cycle of births alone, in spite of the fact that I am a superior person, fully aware of my prowess of wisdom, faith and energy. I will strive for attainment of Omniscient Buddhahood and liberate all beings, including devas, from the cycle of births which is a sea of suffering.
>
> "After attaining Omniscient Buddhahood myself, which is the result of my matchless deed of lying prostrate in the mud and making myself a kind of bridge for the Supreme Buddha Dīpaṅkarā, I will rescue beings out of the cycle of births, which is a sea of suffering.

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4. The four hundred thousand *arahats* always followed and accompanied Buddha Dīpaṅkarā. The virtues of these *arahats* are given just for ready reference in the Pāli Text which says that they were endowed with the Six Higher Spiritual Powers that they could not be shaken by the eight vicissitudes of the world and that they were purified of mental defilements. But the Commentary states that their virtues were in addition to those already mentioned: they had little desire; they were easily contented; they could give others words of advice; in turn they listen to words of advice respectfully; they were devoid of attachment to five sense objects; they did not mix with lay people (unnecessarily), and they observed the five kinds of discipline, etc., says the author. (The author also makes a quotation from the *Hsutaunggan Pyo* another well-known epic of Shin Sīlavamsa.)

"After crossing over the stream of *saṁsāra* and leaving behind the three realms of existences[5], I will, by myself, first embark on the Dhamma-raft of the Noble Path of the Eight Constituents and go to the rescue of all beings including devas."

Thus, his mind was bent upon being a Buddha.

Sumittā, The Future Yasodharā

While Sumedha was making his resolution to attain Buddhahood, a young brahmin maiden, named Sumittā, went to join the people who were gathering in the presence of the Buddha. She brought eight lotus blooms to honour the Buddha. When she was in the middle of the crowd, and as soon as her eyes fell on Sumedha, she was seized with a sudden great love for him. Though she wanted to offer him some gifts, she had nothing but the eight lotus blooms. Then she said to him: "Venerable Hermit, I give you five lotus blooms so that you may offer them to the Buddha by yourself. The remaining three blooms are for my own offering to the Buddha." She then handed the five lotus blooms to Sumedha and expressed her wish saying: "Venerable Hermit, throughout the period you are fulfilling Perfections for Buddhahood, may I be the partner who shares your life."

Sumedha accepted the lotus blooms from the young lady Sumittā and, in the midst of the crowd, offered them to Buddha Dīpaṅkarā, who had went towards him, and he prayed for the attainment of Perfect Self-Enlightenment.

Observing the scene that had taken place between Sumedha and Sumittā, the Buddha made the prediction in the midst of the multitude thus:

"O Sumedha, this girl Sumittā, will be your partner who will shares her life with you, assisting you with equal fervour and deed for your attainment of Buddhahood. She will be pleasing to you with her every thought, word and deed. She will be lovely in appearance, pleasing, of sweet speech and a delight to the heart. In your Dispensation as a Buddha, in your final existence, she will become a female disciple who will receive your spiritual inheritance of arahatship complete with supernormal psychic powers."

The Utterance of The Prophecy

(As mentioned under the heading: "Contemplation on rare appearance of a Buddha", there was none among the people who did not aspire to Buddhahood on beholding a Buddha's splendour. Although they aspired to Buddhahood, not one of them was qualified to become a Buddha. But, unlike this multitude of people, Sumedha was fully endowed with all requisites for his attainment of Buddhahood. In fact, he was inclined to become a Buddha as he was endowed with the eight factors required for receiving the prophecy. These eight factors, as have been stated previously on *Buddh'uppāda Navama Khaṇa* are: (1) being a true human being, (2) being a true male person, (3) having fulfilled all conditions necessary for realization of arahantship, (4) meeting with a living Buddha, (5) being an ascetic who believes in the Law of Kamma, (6) having acquired *jhāna* attainments and high spiritual powers, (7) being prepared to lay down his life for the wellbeing of a Buddha. If Buddha Dīpaṅkarā and His four hundred thousand *arahats* had walked on the back of the prostrate Sumedha, as though they were crossing a bridge, he would not have survived. Knowing full well of this, Sumedha unhesitatingly and courageously prepared himself to render service to the Buddha. Such a performance is called a principal act of merit (*adhikārakusala*) according to Texts, and (8) intense wholesome aspiration for Buddhahood: even if the whole universe were filled with glowing red hot coal and sharp pointed spears, he would not hesitate to tread through them for attainment of Buddhahood.

Knowing that Sumedha was endowed with these requisite qualifications, Buddha Dīpaṅkarā went towards Sumedha and, standing at the head of his prostrate body, exercised His supernormal psychic power of seeing into the future, to find out whether Sumedha's aspiration to become a Buddha would be fulfilled, and said: "Sumedha will become a

5. Further details in this connection are given by the author in the **Anudīpanī**.

Buddha, Gotama by name, after four *asaṅkhyeyya* and a hundred thousand aeons have passed from the present one." While still standing at his head, the Buddha uttered the prophecy in nine verses beginning with the words "*Passatha imam tāpasam jatilam uggatāpanam*:"

(1) Monks, behold this matted-haired ascetic of rigorous austere practices! This Sumedha the Hermit will become an Enlightened One among Brahmās, devas and human beings after innumerable aeons, to be exact, four *asaṅkhyeyya* and a hundred thousand aeons from now.

(2) On the threshold of his Buddhahood, this Sumedha will renounce the world, leaving behind the marvellously delightful city of Kapilavatthu; he will then devote himself to meditation and perform strenuous austere practices (*dukkara-cariyā*).

(3) While staying under the banyan tree called Ajapāla, he will accept the offering of milk-rice and go towards the river Nerañjarā[6].

(4) When his attainment of Buddhahood is drawing near, he will partake of the milk-rice on the river bank and approach the Bodhi tree by the path well prepared by devas.

(5) As he reaches the Bodhi tree, which will be the site of attaining Enlightenment, he goes round it clockwise; he will turn from south to west, from west to north and then from north to east. Thus becoming a Supremely Enlightened One with none to excel him and His fame spreading far and wide. Then, having seated himself at the foot of the Bodhi tree, he will gain Insight-Knowledge of the Four Noble Truths.

(6) The mother of this Buddha will bear the name Māyā Devī; the father will be named Suddhodāna. The Buddha will have the name Gotama.

(7) The pair of His Chief Disciples will be Kolita and Upatissa, who will be free of mental intoxicants (*āsava*) and attachment (*rāga*), and who are of calm heart and profound mental concentration. The monk, Ānanda by name, will wait upon this Buddha as an attendant.

(8) Khemā Therī and Uppalavannā Therī, who are free of mental intoxicants and attachments, who are of calm heart and profound mental concentration, will become the pair of female Chief Disciples. The fig tree, Ficus Religiosa (*Assattha*), will be the Buddha's Bodhi tree under which he attains Enlightenment.

(9) Citta and Hatthālavaka will be the foremost male lay attendants serving the Buddha. Similarly, Uttarā and Nandamātā will be the foremost female lay attendants.

Acclamation by Devas and Humans

On hearing the prophecy of Buddha Dīpaṅkarā, who had no equal in the three worlds and who was always in pursuit of meritorious deeds, devas and humans acclaimed with joy: "It is said that this Sumedha the Hermit is truly the seed of a future Buddha." They slapped themselves on their upper arms[7] with joy. Devas and Brahmās, who had come from the ten thousand universe together with humans raised their hands in adoration.

They also expressed their wishes:

> "Even though we should now fail to put into practice the Teaching of Buddha Dīpaṅkarā, Lord of the entire world, we have encountered this noble Hermit who will become a Buddha. We will then strive for attainment of higher knowledge of the Dhamma.

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6. Name of the river, on the banks of which was Uruvelā, the scene of the Bodhisatta's sojourn after his realization at the futility of most severe austerities. He bathed in the river before he ate the meal of milk-rice given by Sujātā. After eating the meal, the Bodhisatta launched the bowl in the river. Having reached the Nāga's riverine abode, it sank down and came into contact with the bowls similarly launched by the three previous Buddhas of this *kappa*. Read also the **Anudīpanī** for the derivation of the river's name.
7. Slapping oneself on the left upper arm with the right palm is a physical expression of one's joy.

"For example, there are those who try to cross a river, but cannot reach the destined landing place on the other side as they are carried away by the current of the river. They manage, however, to cling to a landing place somewhere further down the river and thence cross over to their destinations.

"In the same way, although we cannot yet avail ourselves of the Teaching of Buddha Dīpaṅkarā, we have encountered this noble Hermit who is destined to become a Buddha in future, when we will attain the Path and Fruition."

Buddha Dīpaṅkarā proceeded to Rammavati

After Buddha Dīpaṅkarā, who was worthy of accepting the gift brought from a distance[8], who, having insight into the three worlds, was the possessor of the attribute "Knower of the World" (*Lokavidū*), had thus made the prediction and honoured him with eight handfuls of flowers, He departed, stepping out with His right foot placed by the side of Sumedha.

From the place where the Buddha had uttered the prophecy, the four hundred thousand *arahants* also departed, keeping Sumedha on their right (after honouring him with flowers and scents). So also humans, supernatural beings[9] and celestial musicians (Gandhabba devas) departed from there after paying obeisance to Sumedha and honouring him with flowers and scents.

Amidst the honours showered on Him in reverence by the devas and citizens of Rammāvatī, Buddha Dīpaṅkarā, followed by the four hundred thousand *arahants*, proceeded along the well-decorated road into the city where He took the seat especially prepared for Him. Sitting down, He appeared like the morning sun rising on the top of Mount Yugandhara. Just as the early rays of the sun bring the lotus flowers into full bloom, so the Buddha would shed rays of Enlightenment to enable those, who were on the verge of liberation, to penetrate stage by stage into the depths of the Four Noble Truths. The four hundred thousand *arahants* were also seated in an orderly manner at the places they had reached. The citizens of Rammāvatī then performed the ceremony of the great incomparable alms-giving (*asadisa-dāna*) to the Buddha and His follower *bhikkhus*.

Sumedha's Delight and Satisfaction

When Buddha Dīpaṅkarā, the leader of the three worlds, and the four hundred thousand *arahants* went out of his sight, Sumedha got up joyfully from his prostrate position. With his mind suffused with joy and happiness, exultation and delightful satisfaction, he sat cross-legged on the huge pile of flowers that were strewn in his honour by devas and humans, and contemplated thus:

"I am fully accomplished in *jhānas* and have attained the height of the Five Higher Spiritual Powers. Throughout the ten thousand universe, there is no ascetic who is my peer. I see none who is equal to me in the exercise of supernormal powers."

Thus contemplating, he experienced intense joy and satisfaction.

Devas proclaimed Thirty-two Prophetic Phenomena

When Sumedha was seated cross-legged, happy with recollection of Buddha Dīpaṅkarā's prophecy and feeling as though he already had the precious gem of Omniscient Buddhahood in his very hand, devas and Brahmās from the ten thousand universe arrived and proclaimed with a mighty sound:

(1) Noble Sumedha, thirty-two prophetic phenomena have now taken place; these phenomena had occurred also to all previous future Buddhas who had received the prophecy and were sitting down cross-legged as you are doing now. So you will certainly become a Buddha.

(2) Noble Sumedha, when previous future Buddhas received the prophecy, there was

8. *Āhuneyya*: worthy of accepting the gift brought from a distance: the fifth of the nine attributes of the Sangha.

9. Called *nāga*, in Pāli, who are serpent demons with miraculous powers.

absence of extreme cold and heat or hotness of the weather. These two phenomena have been clearly discerned today. So you will certainly become a Buddha.

(3) Noble Sumedha, when previous future Buddhas received the prophecy, there was utter silence and complete absence of disturbances over the whole ten thousand universe. These two phenomena have been clearly discerned today. So you will certainly become a Buddha.

(4) Noble Sumedha, when previous future Buddhas had received the prophecy, there were no violent winds blowing, there were no rivers flowing. These two phenomena have been clearly discerned today. So you will certainly become a Buddha.

(5) Noble Sumedha, when previous future Buddha received the prophecy, all the terrestrial flowers and aquatic flowers bloom simultaneously. The same phenomenon has happened today. So you will certainly become a Buddha.

(6) Noble Sumedha, when previous future Buddhas received the prophecy, all the creepers and trees bore fruit simultaneously. The same phenomenon has happened today. So you will certainly become a Buddha.

(7) Noble Sumedha, when previous future Buddhas had received the prophecy, all he precious jewels that lie in the sky and on earth shone bright. The same phenomenon has happened today. So you will certainly become a Buddha.

(8) Noble Sumedha, when previous future Buddhas had received the prophecy, great sounds of celestial as well as earthly music was heard, without either devas or human beings playing on the musical instruments. The same phenomenon has happened today. So you will certainly become a Buddha.

(9) Noble Sumedha, when previous future Buddhas received the prophecy, strange and exquisite flowers fall from heaven like rain. The same phenomenon has happened today. So you will certainly become a Buddha.

(10) Noble Sumedha, when previous future Buddhas had received the prophecy, there occurred whirling of the great ocean and trembling of the ten thousand universe. There have been great roars today because of these two phenomena. So you will certainly become a Buddha.

(11) Noble Sumedha, on the day that previous future Buddhas had received the prophecy, there occurred extinction of hell-fires throughout the ten thousand universe. The same phenomenon has happened today. So you will certainly become a Buddha.

(12) Noble Sumedha, on the day that previous future Buddhas received the prophecy, the sun became clear of blemishes, all the stars and planets were discernable during the day. The same phenomenon has happened today. So you will certainly become a Buddha.

(13) Noble Sumedha, on the day that previous future Buddhas received the prophecy, water gushed from the earth without having any rain. The same phenomenon has happened today. So you will certainly become a Buddha.

(14) Noble Sumedha, on the day that previous future Buddhas had received the prophecy, the stars and planets shone with splendour. The planet Visākhā appeared in conjunction with the full moon. The same phenomena have happened today. So you will certainly become a Buddha.

(15) Noble Sumedha, on the day that previous future Buddhas received the prophecy, snakes, mongooses and other animals which live in pits, and foxes and other animals which live in ravines, came out of their habitation. The same phenomenon has happened today. So you will certainly become a Buddha.

(16) Noble Sumedha, on the day that previous future Buddhas received the prophecy, there was no sign of dissatisfaction[10] in the heart of sentient beings and they were

10. The author here points out that people are inflicted with discontent in their everyday life, never

content with what they had. The same phenomenon has happened today. So you will certainly become a Buddha.

(17) Noble Sumedha, on the day that previous future Buddhas received the prophecy, sentient beings were cured of diseases and relieved of hunger, The same phenomenon has happened today. So you will certainly become a Buddha.

(18) Noble Sumedha, on the day that previous future Buddhas received the prophecy, there occurred alleviation of attachment to sense objects in the minds of sentient beings which are also rid of ill-will and bewilderment. The same phenomenon has happened today. So you will certainly become a Buddha.

(19) Noble Sumedha, on the day that previous future Buddhas received the prophecy, the minds of sentient beings were rid of fear. The same phenomenon has happened today. So you will certainly become a Buddha.

(20) Noble Sumedha, on the day that previous future Buddhas received the prophecy, the atmosphere was clear, free from dust, dirt and mist. The same phenomenon has happened today. So you will certainly become a Buddha.

(21) Noble Sumedha, on the day that previous future Buddhas received the prophecy, he atmosphere was free of undesirable odours and filled with celestial fragrance. The same phenomenon has happened today. So you will certainly become a Buddha.

(22) Noble Sumedha, on the day that previous future Buddhas received the prophecy, devas and Brahmās (except formless ones of the latter beings) became visible. The same phenomenon has happened today. So you will certainly become a Buddha.

(23) Noble Sumedha, on the day that previous future Buddhas received the prophecy, all abodes of incessant suffering became visible today. The same phenomenon has happened today. So you will certainly become a Buddha.

(24) Noble Sumedha, on the day that previous future Buddhas received the prophecy, walls, doors and even mountains always open wide and formed no obstructions or barriers. Today also, these walls, doors and mountains became as the empty space and the open sky, in any way. The same phenomenon has happened today. So you will certainly become a Buddha.

(25) Noble Sumedha, at the moment that Future Buddhas received the prophecy, there occurred no death nor conception of beings. The same phenomenon has happened today. So you will certainly become a Buddha.

Encouraging Words of Devas and Brahmas

Devas and Brahmās, who had arrived from the ten thousand universe, spoke words of praise and encouragement to Sumedha thus:

> “Noble Sumedha, strive on earnestly with constant diligence! There should be no retreat. Proceed with your endeavour! We know without any doubt that you will certainly become a Buddha.”

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satisfied with whatever they possess. Judging from this particular phenomenon, it is only on the day of a Buddha's prophecy that they are temporarily relieved of their perennial discontent.

Chapter VI

REFLECTIONS ON PERFECTIONS

The future Buddha, Sumedha, was delighted with both the prophetic words of the Buddha Dīpaṅkarā and the encouraging words of devas and Brahmās, and he reflected thus, when devas and Brahmās had departed:

> "Buddhas are not speakers of ambiguous words nor are they given to speaking of futile things. Never have their words proved wrong. Surely, I will become a Buddha.
>
> "As a stone thrown upwards will certainly falls back to the ground, so the words of Buddhas always prove unerring and never failing. Surely, I will become a Buddha.
>
> "Again, as death certainly comes to living beings, so the words of Buddhas always prove unerring and never failing. Surely, I will become a Buddha.
>
> "Again, as the sun certainly rises at the end of night, so the words of Buddha always prove unerring and never failing. Surely, I will become a Buddha.
>
> "Again, as a lion certainly roars on coming out of his den, so the words of Buddhas always prove unerring and never failing. Surely, I will become a Buddha.
>
> "Again, as birth certainly follows conception in woman, the words of Buddhas always prove unerring and never failing. Surely, I will become a Buddha."

Reflecting on these similes, Sumedha was certain that he would definitely attain Buddhahood in accordance with Buddha Dīpaṅkarā's prophetic words. And he thought to himself thus:

> "Well, I will make a thorough search in the basic principle (concerning the three worlds[1]) in all the ten directions for the conditions of the attainment of Buddhahood."

Thus he thought about and investigated those factors which condition the attainment of Buddhahood (*Buddhakara Dhamma*)[2].

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1. These are *kāma-vacara*, *rūpa-vacara* and *arūpa-vacara*, the realm of sensuality, the realm of materiality and the realm of immateriality, respectively.
2. The author points out that the wisdom involved in such mental investigation is called Perfection Investigating Wisdom (*Pāramī-pavicaya-ñāṇa*). The wisdom that arose in Sumedha's mental process was of great potent. It helped him see clearly the Perfections, the great sacrifices and the practices, all of which are essential in gaining Omniscience and are called constituent elements of Enlightenment (*Bodhi-sambhāra*). This Wisdom was achieved by himself, without the help of a teacher. According to the Sub-Commentary on the **Dhammasangani**, it was the fore-runner of the arising of Omniscience in him. The author continues to explain: Buddha Dīpaṅkarā had merely predicted Sumedha's becoming a Buddha. He did not expound on what and how to practice for becoming one. Sumedha had to think about and find out those practices with his own Perfection Investigating Wisdom, and when he did so, he came to see very clearly what to practise and how to proceed. Then the author reproduces a long verse that depicts Sumedha's investigation of the Ten Perfections from the *Paramidawgan Pyo* of Shin Sīlavamsa. The phrase "basic principle" in the aforesaid paragraph is the translation of the Pāli '*dhammadhātu*', of which '*dhātu*' literally means 'a phenomenon that carries its own nature'. That is to say, it is a phenomenon that is not created by anyone, but which arises on its own as conditioned by a cause. If a phenomenon is created by someone, it cannot be said to be a natural phenomenon. Therefore, "basic principle" means "a phenomenon that arises not through a person's effort but as a result of natural conditions and circumstances, which in Pail is Dhammadhātu."
   If one wants to look for Buddha-making factors, one should do so in the basic principle, *dhammadhātu*; hence, "I will make a thorough search in the basic principle" (*vicinami*

(a) Perfection of Alms-Giving

While Sumedha was engaged in investigation of the Buddha-making factors, he discovered first the Perfection of Alms-giving which former Bodhisattas had always followed and practised and which was like a highway to the state of Buddhahood.

Then he admonished himself thus: "Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience[3], you should constantly establish first, the Perfection of Alms-giving and make efforts to become accomplished in fulfilling this Perfection."

He continued to admonish himself thus: "When a jar, full with liquid, is overturned, it pours out all its contents. Likewise, Sumedha, you should give alms to all, be they low, middling or high, leaving nothing with you.[4]"

(b) Perfection of Morality

After discovering and reflecting on the Perfection of Alms-giving, he went on to contemplate thus: "The Perfection of Alms-giving alone cannot constitute all the Buddha-making factors. There must be other factors that also contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them."

When he investigated thus, he discovered Morality as the second Perfection which former Bodhisattas had always cultivated and fulfilled.

He admonished himself thus: "Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Morality and make efforts to become accomplished in fulfilling this Perfection."

He continued to admonish himself: "The yak[5] protects its tail even at the risk of its life; if the tail should happen to be caught in something, it would rather die than damage it while making an effort to release it. Likewise, Sumedha, you should observe morality in the four purifying fields, namely, (1) *Patimokkhasamvara*[6] (2) *Indriyasamvara*[7], (3) *Ajivaparisuddhi*[8] and (4) *Paccayasannissita*[9], which form the basis of meritorious deeds. As the yak gives up its life in protecting its tail, so also you should safeguard your morality constantly."

(c) Perfection of Renunciation

After discovering and reflecting on the Perfection of Morality, he went on to contemplate thus: "These two Perfections alone cannot constitute the Buddha-making factors. There must be other factors that also contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them."

When he investigated thus, he discovered Renunciation as the third Perfection which former Bodhisattas had always cultivated and fulfilled.

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dhammdhatuya). In contrast, when an individual is meant and not a principle, one may say in Pāli, *lokadhatuya*, "in the world" (What this means is that a principle is concerned with *dhammadhātu* whereas an individual is concerned with *lokadhātu*.) For instance, there is such a saying as "there cannot be two contemporary Buddhas in the world (*lokadhātu*)." Here as the saying concerns an individual, *lokadhātu*, the "world" is used instead of *dhammadhātu*.

3. That is becoming a Buddha, says the author.
4. Details of the Perfection are given in the **Anudipani**. So are details of each and every item of the remaining Perfections.
5. The author also mentions its Pāli name, *camari*.
6. *Paṭimokkha-samvara*: restraint according to the *Paṭimokkha*; *Paṭimokkha* is the name of the collection of precepts for members of the Sangha.
7. *Indriya-samvara*: restraint of the controlling faculties.
8. *Ajivaparisuddhi*: purity of livelihood.
9. *Paccayasannissita*: wise use of a *bhikkhu's* requisites.

Then he admonished himself thus: "Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Renunciation and make efforts to become accomplished in fulfilling this Perfection."

He continued to admonish himself: "A man, imprisoned for a long time and suffering from torture all the time, looks only for an opportunity to escape. Likewise, Sumedha, you should regard all the existences in the realms of sensuality, materiality and immateriality as prisons and look towards renunciation to escape from all these existences."

(d) Perfection of Wisdom

After discovering and reflecting on the Perfection of Renunciation, he went on to contemplate thus: "These three alone cannot constitute the Buddha-making factors. There must be other factors that also contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them."

When he investigated thus, he discovered Wisdom as the fourth Perfection which former Bodhisattas had always cultivated and fulfilled.

Then he admonished himself thus: "Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Wisdom and make efforts to become accomplished in fulfilling this Perfection."

He continued to admonish himself: "A *bhikkhu,* on his alms-round, receives sufficient food by going from one household to another, be they low, middling or high. Likewise, Sumedha, you should always approach all learned persons, irrespective of their depth of learning and ask them the facts and the meaning of all that should be known by raising questions, such as, 'Sir, what is meritorious? What is demeritorious? What is faulty? What is faultless?' and so on. You should thus make an effort to become accomplished in the Perfection of Wisdom. When you are thus accomplished, you will attain the Knowledge of the Path and Fruition, and Omniscience."

(e) Perfection of Energy

After discovering and reflecting on the Perfection of Wisdom, he went on to contemplate thus: "These four Perfections alone cannot constitute the Buddha-making factors. There must be other Perfections that also contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them."

When he investigated thus, he discovered Energy as the fifth Perfection which former Bodhisattas cultivated and fulfilled.

Then he admonished himself thus: "Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Energy and make efforts to become accomplished in fulfilling this Perfection."

He continued to admonish himself: "Crouching, standing and walking, the lion, king of beasts, is possessed of undiminished energy in these postures, and is always alert. Likewise, Sumedha, you should constantly arouse your energy in all your existences. When you are accomplished in fulfilling the Perfection of Energy, you will attain the Knowledge of the Path and Fruition, and Omniscience."

(f) Perfection of Forbearance

After discovering and reflecting on the Perfection of Energy, he went on to contemplate thus: "These five Perfections alone cannot constitute the Buddha-making factors. There must be other factors that also contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them."

When he investigated thus, he discovered Forbearance as the sixth Perfection which former Bodhisattas had always cultivated and fulfilled.

Then he admonished himself thus: "Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Forbearance without being inconsistent such as, being tolerant sometimes and not at other times, being patient with some people and not with others; if you can practise thus, you will attain the Knowledge of the Path and Fruition, and Omniscience."

He continued to admonish himself: "This great earth shows no signs of love or hate towards all the things that are dumped upon it but forbears them whether they are clean and good or unclean and foul. Likewise, Sumedha, you should put up with all that is done to you, be it in honour or in contempt. When you are accomplished in fulfilling the Perfection of Forbearance, you will attain the Knowledge of the Path and Fruition, and Omniscience."

(g) Perfection of Truthfulness

After discovering and reflecting on the Perfection of Forbearance, he went on to investigate thus: "These six alone cannot constitute the Buddha-making factors. There must be other factors that also contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them."

When he investigated thus, he discovered Truthfulness as the seventh Perfection which former Bodhisattas had always followed and practised.

Then he admonished himself thus: "Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Truthfulness, which is speaking only the truth and not making double speech, such as being truthful sometimes and not at other times; speaking truthfully to some people and not to others. If you fulfil the Perfection of Truthfulness by speaking only the truth, you will attain the Knowledge of the Path and Fruition, and Omniscience."

He continued to admonish himself: "The morning star, which serves as a guiding light, keeps steady on its course, never deviating from it, irrespective of the season, whether it is rainy, cold or hot. Likewise, Sumedha, you should not deviate from the Path of Truth - the Path that consists of eight sectors, namely, what you see, what you hear, what you feel, what you know; what you do not see, what you do not hear, what you do not feel and what you do not know.[10] When you are accomplished in fulfilling the Perfection of Truthfulness, you will attain the Knowledge of the Path and Fruition, and Omniscience."

(h) Perfection of Resolution

After discovering and reflecting on the Perfection of Truthfulness, he went on to contemplate thus: "These seven alone cannot constitute the Buddha-making factors. There must be other factors that also contribute to the maturity of the Path and Fruition, and Omniscience. I shall investigate them."

When he investigated thus, he discovered Resolution as the eighth Perfection which former Bodhisattas had always cultivated and fulfilled.

Then he admonished himself: "Sumedha, if you are desirous of attaining the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Resolution. When you fulfil it steadfastly without wavering, you will attain the Knowledge of the Path and Fruition, and Omniscience."

He continued to admonish himself: "A big rocky mountain that stands in a solid mass is

10. The author explains the meaning of this as: say you see, hear, feel or know what you do see, hear, feel or know respectively; similarly say you do not see, hear, feel or know what you do not see, hear, feel or know. You stand on the Path of Truth only when you say that you see what you do see with your eyes in the case of seeing: only when you say you hear what you hear with your ears in the case of hearing: only when you say you feel with your nose, tongue or body in the case of feeling: only when you say you know what you know with your mind in the case of knowing. The same holds good in the case of not seeing, not hearing, not feeling and not knowing. "Such a speech established on the Path of Truth is said to be *Ariyavohāra* (Speech of the Noble Ones)," said the Buddha.

not shaken by strong wind, but remains rooted in its place. Likewise, Sumedha, you should perform without fail and at all times meritorious deeds which you have resolved to do. When you are accomplished in fulfilling the Perfection of Resolution, you will attain the Knowledge of the Path and Fruition, and Omniscience."[11]

(i) Perfection of Loving-kindness

After discovering and reflecting on the Perfection of Resolution, he went on to contemplate thus: "These eight alone cannot constitute the Buddha-making factors. There must be other factors that contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience too. I shall investigate them."

When he investigated thus, he discovered Loving-kindness as the ninth Perfection which former Bodhisattas had always cultivated and fulfilled.

Then he admonished himself: "Sumedha, if you are desirous of attaining the Knowledge of the Path and Fruition, and Omniscience, you should constantly establish the Perfection of Loving-kindness and make effort to cultivate and practise the meditation of loving-kindness (*mettā-bhāvanā*) in a peerless manner."

He continued to admonish himself: "Water suffuses with coolness on all who bathe, the virtuous and the wicked alike, and cleanses them of dust and dirt. Likewise, Sumedha, you should develop goodwill equally towards those who wish for your welfare and those who do not When you are accomplished in fulfilling the Perfection of Loving-kindness, you will attain the Knowledge of the Path and Fruition, and Omniscience."

(j) Perfection of Equanimity

After discovering and reflecting on the Perfection of Loving-kindness, he went on to contemplate thus: "These nine alone cannot constitute the Buddha-making factors. There must be other Perfections that also contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience. I shall investigate them."

When he investigated thus, he discovered Equanimity as the tenth Perfection which former Bodhisattas had always cultivated and fulfilled.

Then he admonished himself: "Sumedha, a pair of scales remains steady without tipping to one side or the other when poised by equal weights; likewise, if you remain evenly balanced in mind when faced with happiness or suffering, you will attain the Knowledge of the Path and Fruition, and Omniscience."

He continued to admonish himself: "Sumedha, this great earth shows no sign of love or

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11. Here the author explains that resolution means determination to see things happen the way you like, once you have resolved, "I will do this or that, and I will make it happen in this manner," and so on. For instance, Prince Temiya made up his mind to assume the guise of a deaf and dumb person though he was not deaf or dumb, until he was permitted to renounce the world. Such a determination is called ***adhiṭṭhāna***, resolution.
Temiya's story is contained in the **Mūgapakkha-Jātaka** (No.539). He was the Bodhisatta born as the son of the king of Kāsi. Even in his infancy, he recollected his past lives, one of which was being in the state of severe suffering called ***Ussada-niraya***, owing to his giving orders of punishment to convicted criminals. His recollection made him hate kingship bitterly, and at the advice of the goddess of his parasol, who had been his mother in a former existence, he resolved to pretend to be an invalid who could neither hear nor speak. For sixteen years the royal parents tried in vain to break his determination. As the last attempt, they appointed him king for one week, but he was not happy to rule the country and remained firm in his determination. He was then ordered to be clubbed to death and buried in the charnel ground. Sunanda the charioteer took him there in a chariot, and while he was digging the grave, Temiya spoke to him and expressed his wish to lead an ascetic life. The matter was reported to the palace, and the king and queen rushed to the scene. But after listening to a sermon delivered by Temiya, who was now an ascetic, they all joined him by becoming ascetics themselves.

hate towards all the things that are dumped upon it, whether they are clean or foul. Likewise, Sumedha, you should always remain composed, equable in heart, not being affected either by love or hate. When you are accomplished in fulfilling the Perfection of Equanimity, you will attain the Path and Fruition, and Omniscience."

A Great Earthquake took place after The Reflections on all The Ten Perfections

When Sumedha had reflected on the Perfection of Equanimity, it occurred to him thus: "The Perfections which contribute to the maturity of the Knowledge of the Path and Fruition, and Omniscience and make a Buddha, and which a Bodhisatta has to fulfil, are exactly these ten. There are no other Perfections besides these. And these ten perfections, which are essential for Buddhahood, do not exist outside myself; neither in the sky above nor on the earth below; nor do they lie in the east or in any other directions. In fact, they are in my heart." When he had thought thus, he urged himself: "Sumedha, fulfil these ten Perfections, which are the excellent factors conditioning Buddhahood, without swerving in any ways."

Then he considered going over the Perfections in forward order: Alms-giving, Morality, Renunciation, Wisdom, Energy, Forbearance, Truthfulness, Resolution, Loving-kindness and Equanimity. Then he considered them in reverse order: Equanimity, Loving-kindness, Resolution, Truthfulness, Forbearance, Energy, Wisdom, Renunciation, Morality, and Alms-giving. Then he considered going over them in groups of two beginning with the middle two: Energy, Forbearance; Wisdom, Truthfulness; Renunciation, Resolution; Morality, Loving-kindness; Alms-giving, Equanimity. Then he considered going over them again, beginning from the two ends: Alms-giving, Equanimity; Morality, Loving-Kindness; Renunciation, Resolution; Wisdom, Truthfulness; Energy, Forbearance. Thus he contemplated on the Ten Perfections as thoroughly as an oil-press grinds oil-seeds to produce oil.

He also considered all the matters connected with the Perfections that are essential for the attainment of Buddhahood: giving up external things is an exercise of Ordinary Perfection (*pāramī*); giving up one's limb is an exercise of Higher Perfection (*Upa-pāramī*); giving up one's life is an exercise of Highest Perfection (*Paramattha-pāramī*).

Because of the power generated by investigation of the Ten Perfections complete with their basic principles of functions and characteristics, this great earth of the ten thousand universe leaned left and right, forward and backward, downward and upward, in these ways it shook violently. It also made loud rumbling and echoing sounds. Like a sugarcane press operated by its workers, or like the turning wheel of an oil-mill, this great earth swirled and quaked.

As has been stated in the latter part of the Chapter on Sumedha, after declaring the prophecy to Sumedha, Buddha Dīpaṅkarā entered the city of Rammāvati and went to the citizens who had invited Him to a meal. It was while He was partaking the meal that Sumedha reflected on the Ten Perfections, one after another. And it was at the end of his reflection that the earthquake took place. Because of this violent earthquake, all the people, who were hosts to the Buddha, could not stand firm; like the big sāl trees lashed by the strong winds descending from Mount Yugandhara, they fell to the ground in bewilderment and in a faint.

At the place of the alms-offering, thousands of pots containing food and hundreds of water-pots knocked against one another and were shattered into pieces.

Being greatly shaken, frightened and troubled in mind, they unanimously approached Buddha Dīpaṅkarā and said: "Venerable Possessor of the Five Eyes of Intelligence, does this incident foretell our fortune or misfortune? A fearful danger has befallen us. May it pleases the Bhagava to dispel our fears!"

Then the Blessed One replied: "Be free from the fear caused by this earthquake; be relieved of your worries. There is nothing to be afraid. I have today made the prophecy to Sumedha, declaring that he will, in future, become an Omniscient Buddha in the world. He has reflected on the Ten Perfections that were fulfilled by former Buddhas. Because of

Sumedha's reflections on the Ten Perfections, which are essential for the attainment of Buddhahood, without leaving out any one of them, this great earth of the ten thousand universe shook violently." Thus, Buddha Dīpaṅkarā explained to the citizens of Rammavati the cause of great earthquake and assured them of the absence of any danger.

Homage to Sumedha by Devas and Brahmās

The citizens at once became calm and free from worry on hearing the words of Buddha Dīpaṅkarā. In fact, they were filled with great joy, and, taking flowers, scents and other offerings, they marched out of the city and approached Sumedha, honoured him with their offerings and paid obeisance to him.

Then Sumedha, following the usual practice of future Buddhas, contemplated on the attributes of an Enlightened One; and with steadfast mind directed towards Buddha Dīpaṅkarā, he paid homage to Him. Then he stood up from his seat where he had been sitting cross-legged.

When Sumedha thus stood up from his seat, both devas and humans did honour to him by showering on him celestial and terrestrial flowers that they had brought with them.

And they spoke auspicious words of praise and encouragement: "You, Noble Hermit, have aspired for the noble prize of Buddhahood. May your wish be fulfilled!"

> "May all dangers and obstacles, which lie in store for you, remove themselves and never come to pass. May all worries and ailments vanish and may you never encounter them. May no harm befall you. May you speedily attain the Knowledge of the Path and Fruition, and Omniscience!"
>
> "O Great Hero, as trees bloom in their right season in the world, so may you bring forth the Fourfold Valorous Wisdom (*Catu-vesārajja-ñāṇa*[12]), the Sixfold Unique Wisdom (*Cha-asādhārana-ñāṇa*[13]) and the Ten Powers (*Dasabala-ñāṇa*), etc., which are the fruitful possessions of all Buddhas!"
>
> "O Great Hero, do fulfil the Ten Perfections as all Buddhas have done. May you be able to do so!"
>
> "O Great Hero, as all Buddhas have penetrated the Four Noble Truths at the foot of the Bodhi Tree, so may you become a Buddha after penetrating the Four Noble Truths at the foot of the Bodhi Tree, the site of victory!"
>
> "O Great Hero, as all Buddhas have turned the Wheel of the Dhamma by delivering the First Sermon[14], so may you be able to turn the Wheel of the Dhamma by delivering the First Sermon!"

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12. The Fourfold Valorous Wisdom: *Catū-vesārajja-ñāṇa*: (1) *Antarāyikadhamme vā jānatā*, Knowledge of factors forming an impediment to attainment of Nibbāna; (2) *Niyyānika-dhamme passatā*, Knowledge of factors leading to escape from the round of rebirths, (3) *Kilesārīnam hata arahatta*, Knowledge of destruction of enemy-like defilement, and (4) *Sammā samañ ca sabbadhammānaṁ buddhattā sammāsambuddhena*, Perfect Self-Enlightenment, i.e. Omniscience.
13. The Sixfold Unique Wisdom: *Cha-asādhārana-ñāṇa*: (1) *lndriyaparopariyatta-ñāṇa*, Knowledge of different stages of development in the faculties of beings, (2) *Āsayānusaya-ñāṇa*, Knowledge of covert and latent inclinations of beings, (3) *Yamakapāṭihāriya-ñāṇa*, Knowledge of performance of the Twin Miracle, (4) *Mahā-karuṇā-ñāṇa*, Knowledge concerning great compassion for beings, (5) *Sabbaññutā-ñāṇa*, Knowledge of all aspects and characteristics of all factors, i.e. Omniscience, and (6) *Anāvaraṇa-ñāṇa*, unobstructed Knowledge of what all Buddha should know.
14. Its full name is *Dhammacakka-pavattana Sutta*, "The Discourse on Turning of the Wheel of the Law." It was delivered to the 'Group of Five' led by Koṇḍañña at the Deer Park called Isipatana, now known as Sarnath, near modern Varanasi, on the full-moon day of *Asaḷha* (June-July). Its contents are the two extreme practices which a recluse should avoid and such fundamental teachings of the Buddha as the Four Noble Truths and the Eightfold Noble Path.

"As the moon shines free from the five blemishes of mist, fog, cloud, Asurinda[15] and smoke on a full-moon day, so may you appear resplendent in the ten thousand universe with your heart's desire fulfilled!"

"As the sun, liberated from the mouth of Asurinda, shines radiant with its own light, so may you shine bright with the glory of a Buddha after your liberation from all the existences!"

"As all rivers flow and are gathered into the great ocean, so may all devas and humans congregate in your presence!"

In this manner, devas and humans proclaimed his glory and offered auspicious words of prayer.

Then Sumedha, who had thus been offered resounding words of encouragement, complete with good wishes and admiration, entered a great forest in the Himalayas, being determined to practise and fulfil the Ten Perfections.

15. Literally, chief of Asuras, who form a class of inferior deities. In fact, Asuras are inhabitants of one of the four woeful states. There are more than one Asurinda, but here the word refers to Rahu, who tends to capture the moon or the sun by means of his mouth. Such a seizure is believed to be the cause of the eclipse of the moon or the sun.

Chapter VII

ON MISCELLANY

(Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened).

Miscellaneous notes on the Perfections for the benefit of those who aspire to Buddhahood.

We conclude here the story of Sumedha, the hermit, in order to furnish miscellaneous notes on the Ten Perfections (as mentioned in the Commentary on the *Cariyā Piṭaka*) for the benefit of those who aspire to the supreme goal of Perfect Self-Enlightenment (Omniscience) and to enable them to acquire skill in comprehending, practising and accumulating the requisites for Enlightenment.

This chapter will deal with the following (pertinent features of *Pāramīs* in the form of questions and answers).

(1) What are the *Pāramīs*?
(2) Why are they called *Pāramīs*?
(3) How many *Pāramīs* are there?
(4) What is the sequence in which the *Pāramīs* are arranged?
(5) What are the characteristics, functions, manifestations and proximate causes of the *Pāramīs*?
(6) What are the basic conditions of the *Pāramīs*?
(7) What are the factors which defile the *Pāramīs*?
(8) What are the factors which purify the *Pāramīs*?
(9) What are the factors which oppose the *Pāramīs*?
(10) What is the detailed method of practising the *Pāramīs*?
(11) What is the complete analysis of the *Pāramīs*?
(12) What is the synopsis of the *Pāramīs*?
(13) What are the factors for accomplishing the *Pāramīs*?
(14) What is the period of time required for accomplishing the *Pāramīs*?
(15) What are the advantages which accrue from the *Pāramīs*?
(16) What is the fruit of the *Pāramīs*?

1. What are The Pāramīs

The answer to the question is: The noble qualities, such as generosity, morality, etc., not spoiled by craving, pride or wrong view, but founded on Great Compassion and Wisdom which is skill in seeking merit, are to be named *Pāramī*.

Further explanations: When giving *dāna*, if it is tainted with craving, thinking: "This is my *dāna."*; if it is tainted with pride, thinking: "This *dāna* is mine."; if it is tainted with wrong view, thinking: "This *dāna* is myself.", such *dāna* is said to be spoiled by craving, pride or wrong view. It is only the kind of *dāna* not spoiled by craving, pride or wrong view which could be termed Perfection. (The same applies to observance of morality, etc.)

To be qualified as a *pāramī*, acts of merit, such as *dāna*, *sīla*, etc., should not only be free from taints of craving, pride or wrong view, but should be founded on Great Compassion (*Mahā-karuṇā*) and wisdom which is skill in seeking merit, (*Upāya-kosalla Ñāṇa*).

Mahā-karuṇā: A Bodhisatta should be able to develop immense sympathy for all beings, close or distant, as if they were all his own children. Without discriminating between friend and foe, he should look upon all sentient beings as poor sufferers in *saṁsāra,* where they are burning with the fires of craving, hatred and bewilderment, and also with the fires of birth, ageing, death, grief, lamentation, pain, distress and despair. Contemplating thus, he should develop vigorous compassion for them. His compassion should be so great as to enable him to go to the rescue of all beings from *saṁsāra,* even sacrificing his life. Such compassion is called the Great Compassion which forms the basis of all Perfections.

The Bodhisatta, in his life as Sumedha the Hermit, was so accomplished in spiritual attainments at the time he met Buddha Dīpaṅkarā that he could achieve his own liberation, should he so desire. But as a Great Being endowed with supreme compassion, he bore personal suffering in *saṁsāra* for the long duration of four *asaṅkhyeyya* and a hundred thousand aeons to fulfil the Perfections in order to liberate suffering beings.

Upāya-kosalla Ñāṇa*:* It is the wisdom which is skill in doing deeds of merit, such as *dāna*, *sīla*, etc., so that they become basic means and support for attainment of Omniscience. A man of good family, who aspires to Buddhahood, should engage in meritorious deeds of *dāna*, *sīla*, etc., with the sole aim of attaining Omniscience. (He should not wish for benefits that really lead to suffering in *saṁsāra*). The wisdom that enables him to aim at and wish for Omniscience as the only fruit of his good deeds, is called *Upāya-kosalla Ñāṇa*.

The aforesaid *Mahā-karuṇā* and *Upāya-kosalla Ñāṇa* are the fundamentals for attainment of Buddhahood and for the practice of Perfections. One who aspires to Buddhahood should, first of all, endeavour to become accomplished in these two fundamentals.

Only the qualities, such as *dāna*, *sīla*, etc., developed on the basis of these two principles can become true Perfections.

2. Why are They called Pāramīs

It may be asked why the ten virtues, such as *dāna*, *sīla*, etc., are called *Pāramīs*.

The answer is: The Pail word '*Pāramī*' is the combination of '*parama*' and '*ī*'. '*Parama*' means 'supreme' and is used here as a designation of Bodhisattas, because they are the highest of beings endowed with the extraordinary virtues of *dāna*, *sīla*, etc.

Or, because they fulfil and protect such special virtues as *dāna*, *sīla*, etc; because they behave as though they bind on and attract other beings to them by means of these virtues of *dāna*, *sīla*, etc.; because they purify others by removing their defilements in a most ardent manner; because they particularly proceed to Supreme Nibbāna; because they know their next existence as they comprehend the present life; because they practise virtues, such as *sīla*, etc., in an incomparable manner, as if these virtues were ingrained in their mental continuum; because they dispel and destroy all alien hordes of defilements which threaten them. Thus Bodhisattas are called '*Parama*'.

A Bodhisatta is incomparably endowed with special virtues, such as *dāna*, *sīla*, etc. This accounts for the emergence of the utterance and the knowledge "This person is a Bodhisatta; he is a '*Parama*', a Supreme Being." Thus, the special virtues of *dāna*, *sīla* etc., come to be known as '*Pāramī'*.

Again, only Bodhisattas are able to perform deeds of merit, such as *dāna*, *sīla*, etc., in an unparalleled manner. Hence, these deeds of merit are called *Pāramī*, meaning the duties of Bodhisattas (*Paramānam kammam Pāramī*), or the properties of Bodhisattas (*Paramānaṁ ayaṁ Pāramī*).

3. How many Pāramīs are there

In accordance with the teaching:

Dānam sīlañ ca nekkhamam, Paññā viriyena pañcamam,
Khantī saccam'adhiṭṭhānaṁ, Mett'upekkhā ti te dasa,

There are ten perfections (*pāramī*), viz. Generosity, Morality, Renunciation, Wisdom, Energy, Forbearance, Truthfulness, Resolution, Loving-kindness and Equanimity.

4. What is the Sequence in which the Pāramī are arranged

There are five ways of arranging doctrinal points in sequential order:

(1) Concerning sequence of actual happening, for example, with reference to conception, it is stated in the Text: '*Pathamam kalalam hoti, Kalalā hoti abbudam'*, etc. For womb-born creatures, the first stage is the fluid stage of *kalala* for seven days, the second is the frothy stage of *abbuda* for seven days, the third stage of *pesi* takes the form of a lump of flesh, and so on. This form of teaching, in sequence of events as they actually take place, is known as the **order of actual happening (*pavattikkama*).**

(2) Concerning sequence of abandonment, for example, with reference to defilements, it is stated in the Text: '*Dassanena pahātabbā dhammā, bhāvanāya pahātabbā dhammā*', etc. There are *dhammas* which are to be abandoned through the first stage of the Path; and there are *dhammas* which are to be abandoned through the three higher stages of the Path. This form of teaching, in serial order according to steps of abandonment, is known as the **order of abandonment (*pahānakkama*).**

(3) Concerning, for example, the seven stages of purification of morality, purification of mind, purification of view, etc. The first practice is to purify morality; this is followed by the practice for purification of mind. In this way, the stages of purification should proceed in their due order. Such teaching, in sequential order of practice, is known as the **order of practising (*paṭipattikkama*)**.

(4) Concerning the order of planes of existence, the first, in order of teaching Dhamma, is the sensuous plane (*kāmā-vacara*) followed by the material plane (*rūpā-vacara*) and then by the non-material plane (*arūpa-vacara*). Such an arrangement in teaching is known as the **order of planes of existences (*bhūmikkama*)**.

(5) In addition to the aforesaid four serial arrangements of teaching, there is the fifth kind in which *dhamma*s, such as the aggregate of matter (*rūpakkhanda*), the aggregate of feelings (*vedanākkhanda*), the aggregate of perceptions (*saññākkhanda*), etc., are taught by the Buddha in a particular order for some specific reasons. Such an arrangement of teaching is known as the **order of teaching by the Buddha (*desanākkama*)**.

In the first four orders of arrangement, each has its own reason for following a particular sequence, because conceptional stages actually happen in that order; because defilements are abandoned actually in that order; because the acts of purification are done in that order or because the planes of existences actually exist in that order. But in the fifth method of teaching, *desanākkama*, the Buddha has a special reason for adopting a particular sequence in teaching each set of such *dhamma*s as the five aggregates (*khandhas*), the twelve bases (*āyatanas*), etc.

In the chapter on *Pāramīs*, the Perfections are arranged not in their order of happening, of abandonment, of practice, or of planes of existence as in the first four methods but in accordance with this fifth method, *desanākkama,* taught by the Buddha for a special reason.

It might be asked here: Why the Buddha adopted the particular sequence, e.g. Generosity, Morality, Renunciation etc., and not any other in teaching the ten Perfections?

The answer is: When the Bodhisatta, Sumedha the Hermit, first investigated the Perfections to be fulfilled just after receiving the prophecy, he discovered them in a particular sequence; he therefore fulfilled them in that order. And after his Enlightenment, he taught the Perfections in the same sequence he had practised.

To give a more detailed explanation: Of the Ten Perfections, Generosity helps develop Morality in a special way; even an immoral person (as a donor on the occasion of his son's novitiation) is likely to observe precepts with no difficulty; and generosity is easier to practise. (Though it may be difficult for one to keep the precept, one can find it easy to

give alms.) Hence, the Perfection of Generosity is mentioned first.

Only generosity based on morality is most beneficial; so Morality follows Generosity.

Only morality based on renunciation is most beneficial; so Renunciation is taught immediately after Morality.

Similarly, renunciation based on wisdom — wisdom on energy — energy on forbearance — forbearance on truthfulness — truthfulness on resolution — resolution on loving-kindness — loving-kindness based on equanimity is most beneficial; thus Equanimity is taught after Loving-kindness.

Equanimity can be beneficial only when it is based on compassion. Bodhisattas are Great Beings who had already been endowed with the basic quality of compassion.

Questions concerning Mahākaruṇā and Upekkhā

It might be asked here: How could Bodhisattas, the Great Compassionate Ones, look upon sentient beings with equanimity (indifference)?

(Some teachers say:) "It is not in all cases and at all times that Bodhisattas show indifference towards sentient beings; they do so only when it is necessary."

(Other teachers say:) "They do not show indifference towards beings, but only towards offensive deeds done by them. Thus, Great Compassion and Perfection of Equanimity are not opposed to each other."

Another Way of explaining The Serial Order of The Perfections

(1) Generosity (*dāna*) is taught initially: (a) because generosity is likely to occur among by many people and thus belongs to all beings; (b) because it is not so fruitful as morality, etc., and (c) because it is easy to practise.

(2) Morality (*sīla*) is stated immediately after generosity: (a) because morality purifies both the donor and the donee; (b) because after teaching the rendering of service to others (such as alms-giving), the Buddha wishes to teach abstention from causing affliction to others such as killing; (c) because *dāna* involves some positive action whereas *sīla* involves some practice of restraint, and the Buddha wishes to teach restraint after teaching positive action (which is giving of alms); (d) because *dāna* leads to attainment of wealth and *sīla* leads to attainment of human or deva existence; and (e) because He wishes to teach the attainment of human or deva existence after teaching attainment of wealth.

(3) Renunciation is mentioned immediately after morality: (a) because through renunciation perfect morality may be observed; (b) because the Buddha wishes to teach good mental conduct (through renunciation[1]) immediately after teaching good physical and verbal conduct (through morality); (c) because attainment of *jhāna* (renunciation) comes easily to one whose morality is pure; (d) [Fault arising from demeritorious deeds (*kamma-paradha*) is eradicated through observance of morality; by so doing, purity of physical or verbal exertion (*payoga-suddhi*) is achieved. Mental defilements (*kilesa-paradha*) are eradicated through renunciation; by so doing, inherent elements of wrong views of eternalism (*sassata-diṭṭhi*) and annihilationism (*uccheda-ditthi*) are cleared away and purity of disposition (*asaya-suddhi*) with regard to Insight Knowledge (*Vipassanā Ñāṇa*) and to Knowledge that Volitional activities are one's own property (*Kammassakata Ñāṇa*) is achieved.] because the Buddha accordingly wishes to teach the purification of knowledge by renunciation which follows the purification of exertion (*payoga-suddhi*), and (e) because the Buddha wishes to teach that eradication of mental defilements at the *pariyutthana* stage through renunciation can take place only after eradication of the mental defilements at the *vitikkama* stage through morality[2].

1. Renunciation here refers not merely to giving up of material things but eradication of mental defilements.
2. There are three stages in the arising of defilements: (i) *anusaya*, the dormant stage where

(4) Wisdom is mentioned immediately after renunciation: (a) because renunciation is perfected and purified by wisdom; (b) because the Buddha wishes to teach that there is no wisdom without *jhāna* (including renunciation); (c) because He wishes to teach wisdom which is the basic cause of equanimity, immediately after teaching renunciation which is the basic cause of concentration of the mind; and (d) because He wishes to teach that only by sustained thinking (renunciation) directed towards the welfare of others can there arise knowledge of skilful means (*Upāya-kosalla Ñāṇa*) in working for their welfare.

(5) Energy is stated immediately after wisdom: (a) because the function of wisdom is fulfilled by application of energy; (b) because the Buddha wishes to teach marvels of endeavours for the welfare of beings after teaching wisdom that comprehends with insight the nature of reality which is void of personality or self; (c) because He wishes to teach that the cause for exertion[3] immediately after the cause for equanimity; and (d) because He wishes to teach that special benefits accrue only from ardent striving after making careful consideration.

(6) Forbearance is mentioned immediately after energy: (a) because forbearance is fulfilled by energy (as only an energetic man can withstand all suffering that he encounters); (b) because the Buddha wishes to teach that energy is an adornment of forbearance (as forbearance, shown by an indolent man because he cannot win, is not dignified, whereas forbearance, shown by an energetic man in spite of his winning position, is); (c) because He wishes to teach the cause of concentration immediately after teaching the cause of energy (as restlessness (*uddhacca*), due to excessive energy, is abandoned only by understanding the *dhamma* through reflection on it, *dhammanijjhānakkhanti*); (d) because He wishes to teach that only an energetic man can constantly endeavour (as only a man of great forbearance is free from restlessness and always able to perform meritorious deeds); (e) because He wishes to teach that craving for reward cannot arise when endowed with mindfulness as one works diligently for the welfare of others (as there can be no craving when one reflects on the *dhamma* in undertaking welfare works); and (f) because He wishes to teach that a Bodhisatta bears with patience the suffering caused by others, also when he is not working diligently for their welfare (as evidenced from the Cūla Dhammapāla Jātaka, etc.)

(7) Truthfulness is mentioned immediately after forbearance: (a) because forbearance can be maintained for long through truthfulness as one's forbearance will last only when one is truthful; (b) because having mentioned first, forbearance of wrongs inflicted by others, the Buddha wishes to teach next how the Bodhisatta keeps his word to render assistance even to those who have done him wrong ungratefully. (At the time of receiving the prophecy, the Bodhisatta, aspiring to Buddhahood, makes the resolution to rescue all beings.) True to this firm determination he renders help even to those who

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defilements remain at the base of mental continuum as a latent tendency, not manifesting themselves as a mental property; (ii) *pariyutthana*, the stage where defilements come into existence from the latent stage, manifesting themselves as a mental property at the mind's door. (iii) *vitikkama*, the stage where defilements become violent and uncontrollable, manifesting themselves in some unwholesome physical or verbal actions.

The observance of precepts inhibits the active expression of defilements (*vitikkama*) through body or speech. This is temporary putting away of defilement (*tadanga-pahana*).

The practice of concentration meditation (*samathabhavana*), especially at the stage of attainment of *jhāna,* prevents the violent arising of mental defilements at the mind's door (*pariyutthana*). This is putting away of defilements to a distance for a considerable time (*vikkhambhana-pahana*).

Defilements are entirely eradicated right down to the level of dormacy through *paññā* (knowledge of the path of Fruition), leaving no trace of defilements in the mental continuum. This is complete eradication of defilements which are never to rise again (*samuccheda-pahana*).

3. Exertion: *paggaha*, which means ‘support’, ‘help’, ‘aid’, ‘exertion’; here ‘exertion’ may be the most appropriate.

had wronged him. **To illustrate:** In the Mahākapi Jātaka, the sixth Jātaka of the **Timsa Nipāta**, the story is told of the Bodhisatta, in the existence of a monkey, going to the rescue of a brahmin who had fallen into a deep chasm. Exhausted by strenuous exertion to bring the man out of danger, the Bodhisatta trustingly fell asleep on the lap of the man whom he had saved. With an evil thought (of eating the flesh of his rescuer) the wicked man hit the monkey' s head with a stone. Without showing any anger and patiently bearing the injury on his head, the Bodhisatta continued his effort to save the man from the danger of wild beasts. He showed him the way out of the forest by drops of blood that fell as he jumped from tree to tree; (c) because He wishes to show that a Bodhisatta, with tolerance, never relinquishes the practice of speaking only the truth steadfastly though he is misrepresented by others; and (d) because having taught the meditative reflection by means of which the emptiness of soul may be understood, the Bodhisatta wishes to show Knowledge of Truth, developed through the process of that reflection (*dhammanijjhātnakkhanti*).

(8) Resolution is mentioned immediately after Truthfulness: (a) because truthfulness is accomplished through resolution, since refraining from falsehood becomes perfect in one whose resolution to speak truth remains unshakeable even at the risk of his life; (b) because, after teaching truthfulness, He wishes to teach resolute commitment of Bodhisattas to truth without wavering; and (c) because after teaching that only those who possess Knowledge of Truth of things (as they really are) are able to build up the perfections and bring them to completion, He wishes to teach that *pāramī*-requisites can be effected as a result of Knowledge of Truth.

(9) Loving-kindness is mentioned immediately after Resolution: (a) because development of loving-kindness helps fulfilment of resolution to undertake the work for the welfare of others; (b) because, after teaching resolution, the Buddha wishes to teach what brings benefit to others in accordance with his resolve (for a Bodhisatta, in the course of fulfilling his Perfections, generally abides in loving-kindness); and (c) because when one is established imperturbably in determination to work for others' welfare, can one carry out one's wish with loving-kindness.

(10) Equanimity is mentioned immediately after Loving-kindness: (a) because equanimity purifies loving-kindness; (when one develops loving-kindness without equanimity, one is liable to be deceived by craving or greed that wears the mask of loving-kindness). Only when one develops equanimity, sometimes can one be away from the deceptive craving or greed; (b) because after teaching how the interest of others should be served out of loving-kindness, the Buddha wishes to teach that indifference is to be maintained towards all wrongs inflicted by them. (The Bodhisatta works for the welfare of beings with loving-kindness; he keeps a balanced mind, forgiving all beings when wronged by them); (c) because, after teaching the development of loving-kindness, the Buddha wishes to teach its advantages, for only after developing loving-kindness can equanimity be successfully developed; and (d) the Buddha wishes to teach the wonderful attribute (of a Bodhisatta) that He can remain equanimous even towards those who show him good-will.

Thus our Teacher, the Lord of the world, teaches the Perfections in a proper sequence, as described above, arranged on some principle of order and succession, not at random or haphazardly.

5. What are the Characteristics, Functions, Manifestations and Proximate Causes of The Pāramīs

We shall begin this section with explanations of the words ‘characteristic’, ‘function’, ‘manifestation’, and ‘proximate cause’. We shall next deal with the definition and purport of the Perfections together with their characteristics, functions, manifestations, and proximate causes collectively, as well as individually.

Knowledge free from personality-belief (*attā-diṭṭhi*) is possible only through comprehension of the ultimate realities of *nāma* and *rūpa* which is attained by reflecting upon each reality in terms of its characteristics, functions, manifestations and proximate

causes. Similarly, it is only when one knows the characteristics, functions, manifestations and proximate causes of the *pāramīs* collectively, as well as individually, then one will have a clear understanding of them. Therefore, the Texts usually describe these four features concerning the Perfections.

Characteristic (*Lakkhaṇa*): The Commentary defines: *Sāmañña̱m vā sabhāvo vā, dhammānam lakkhanam matam*. Characteristic (*lakkhaṇa*) has two aspects: (i) *sāmañña*[4], ordinary features common to all, and (ii) *sabhāva*, special feature peculiar to one and not shared by others. (For example, the material qualities of *pathavī* (earth-element) has two characteristics, namely, (a) change, impermanence, unsatisfactoriness, not being subject to control, and (b) hardness. The characteristics under (a) are features common to other elements, whereas the characteristic of hardness is the unique feature of the earth-element only, not shared by others).

Function (*Rasa*): The Commentary defines: *Kiccam vā tassa sampatti, rasoti paridipaye.* Function is to be explained also as two aspects: *kicca* and *sampatti.* (i) *Kicca rasa*: function which is to be performed, and (ii) *Sampatti rasa*: attainment as a result thereof.

Manifestation[5] **(*Paccupaṭṭhāna*)**: The Commentary defines: *Phalam va paccupatthanam-upaṭṭhānākāropi vā.* Whenever a person ponders deeply on a certain mind-object, what usually appears in his mind relates to the nature of the mind-object under consideration, relates to its functions, relates to its cause and relates to its effect. Thus, anyone of those, which appears in his mind concerning the mind-object he is thinking about, is called manifestation.

Proximate cause (*Padaṭṭhāna*): The Commentary defines: *Asannakāranam yam̱ tu, padaṭṭhānanti tam matam.* The immediate contributory factor for the arising of an ultimate reality is known as proximate cause.

What then are the four features of the Ten Perfections? The answer is: Dealing first with those common to all the Ten Perfections, (i) they have the characteristic of serving the interest of others; (ii) their function is to provide assistance to others (*kicca rasa*), or not vacillating as to fulfilment (*sampatti rasa*); (iii) their manifestation is the appearance in the yogi's mind of the knowledge that they have the nature of wishing for the welfare of beings or the effect of becoming a Buddha; (iv) their proximate cause is Great Compassion (*Mahākaruṇā*) and skill in ways and means (*Upāya-kosalla-ñāṇa*).

The four features belonging to each Perfections are:- (1) The volition founded on *mahākaruṇā* and *upāya-kosalla ñāṇa* to relinquish, donate, give away one's possession to others is called the **Perfection of Alms-giving** (*Dāna*).

(a) It has the characteristic of relinquishing. (b) Its function is to destroy greed that clings to materials to be given away. (c) Its manifestation is non-attachment that appears in the yogi's mind (regarding its nature) or attainment of wealth and prosperity and happy existence (regarding its effect). (d) Its proximate cause is the object to be given, for giving is possible only when there is that object.

(1) The **Perfection of Generosity** is well comprehended only when it is studied thoroughly in the eight of these four aspects. When studied thus, it would be clearly and completely grasped that *dāna* is an act that has the characteristic of forsaking or abandoning. At the same time, it performs the task of destroying greed that tends to attach the donor to the things to be given away. To the yogi's mind, who ponders

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4. *Sāmañña* and *sabhāva*, both of ultimate realities, are known as *lakkhana*; (i) *sāmañna*: features common to all, and (ii) *sabhāva*: features not shared by others but possessed by one and is thus unique (*visesa*).
5. Manifestation should be known as *phala* and *upaṭṭhānākāra*; (i) *phala*; the result of the ultimate realities and (ii) *upaṭṭhānākāra*; the way something manifests to the yogi. Whenever the yogi ponders deeply over a certain ultimate reality, what relates to the nature, function, cause, or effect of that reality appears in his mind. Thus something relating to any of these four and appearing in the yogis mind is called manifestation.

deeply and carefully, it would appear as non-attachment to the objects of offering or it would appear as an act which could produce a favourable existence endowed with wealth and prosperity. *Dāna* is possible only when there exists something for one to offer.

(The same consideration applies to all the remaining Perfections.)

(2) Founded on *mahākaruṇā* and *upāya-kosalla ñāṇa,* wholesome physical and verbal conduct is called **Perfection of Morality**. In terms of **Abhidhamma**, it means abstention from wrong doings that should not be committed (*viratī cetasikas*) and volition (*cetanā*) to perform different duties that should be performed.

(a) It has the characteristic of not allowing one's physical and verbal actions to become wrong but of keeping orientating them wholesome. It also has the characteristic of serving as a foundation of all good deeds. (b) Its function is to prevent one from indulging in moral depravities i.e., the three wrong physical actions and the four wrong verbal actions; or it helps one attains virtuous state with spotless and blameless conduct. (c) It manifests as purity in word and deed when the yogi reflects on its nature. (d) Its proximate cause is moral shame (*hirī*) and moral dread (*ottapa*) to do evil.

(3) Founded on *mahākaruṇā* and *upāya-kosalla ñāṇa*, the group of consciousness and mental concomitants which aspire after emancipation from sensual existences, after perceiving the faults of objects of sense-desires (*vatthu kāma*), mental defilements of greed (*kilesa kāma*) and various existences, is the **Perfection of Renunciation**;

(a) It has the characteristic of emancipation from sense-desires and of sensual existence. (b) Its function is to bring out their faults. (c) Its manifestation is realization by the yogi that it is turning away, withdrawing from these state of sensual existence. (d) It has the religious sense of urgency (*saṁvega-ñāṇa*) as its proximate cause.

(4) Founded on *mahā-karuṇā* and *upāya-kosalla-ñāṇa*, the mental concomitant of wisdom, which penetrates the ordinary and special characteristics of *dhammas*, is the **Perfection of Wisdom**.

(a) It has the characteristic of penetrating the real nature of *dhammas*; or of unerring discernment of ordinary and special characteristics of objects under contemplation, like hitting the bull's eye with an arrow by a skilful archer. (b) Its function is to illuminate the object like a lamp (dispelling the darkness of bewilderment (*moha*), that hides the nature of objects). (c) Its manifestation (as to its nature) is non-confusion in the yogi's mind with regard to objects of contemplation, like a guide showing the way to travellers who have lost their sense of direction in a forest, or as an effect, having the beneficial result of freedom from bewilderment with regard to objects of contemplation. (d) Its proximate cause is concentration (*samādhi*) or the four Noble Truths.

(5) Founded on *mahā-karuṇā* and *upāya-kosalla-ñāṇa*, the physical and mental endeavours for the welfare of others, is the **Perfection of Energy**.

(a) It has the characteristic of striving (taking pains). (b) Its function is to support and strengthen the factors which arise together with it, so that they will not become lax in performing meritorious deeds. (c) Its manifestation is steadfastness in the yogi's mind which is opposed to sloth and torpor which are detrimental to meritorious deeds. (d) Its proximate cause is the religious sense of urgency (*saṁvega-ñāṇa*) or the eight factors that promote exertion (*viriyarambha-vatthu*).

(*Saṁvega-ñāṇa*: Knowledge formed by dread (*ottappa*) of dangers, such as birth, ageing, disease, death, and woeful states.)

Viriyārambha-vatthu: The Venerable Mahā Visuddhārama Sayadaw has described in the section on meditation in his *Paramattha-sarūpa Bhedani*, the eight factors which promote exertion (*viriyārambha-vatthu*) are: two concerning repairs and maintenance, two concerning travelling, two concerning ill-health; and two concerning taking of meals.

Two Factors concerning Repairs and Maintenance

(i) One says to oneself thus: "I have to do some mending of robes, etc. While I am engaged thus, it will not be easy for me to devote myself to the Teaching of the Buddha. I shall endeavour to do so in advance before I start mending."

(ii) On completion of such an undertaking, he also considers: "I have finished my mending job. While I was doing it, I could not pay attention to the Teaching of the Buddha. Now I must work harder to make up for this remissness."

Two Factors concerning Travelling

(i) He reflects: "I have to go on a journey. While going on the journey, it will not be easy to devote my attention to the Teaching of the Buddha. I shall endeavour to do so in advance before I travel."

(ii) After the journey, he considers: "I have made the journey. While I was travelling, I could not devote my attention to the Teaching of the Buddha. Now I must work harder to make up for this remissness."

Two Factors concerning Ill health

(i) He reflects when he begins to suffer slight illness: "I am feeling indisposed. The ailment may grow worse. I will work hard before it does."

(ii) While recuperating, he reflects: "I have just recovered from illness, it may recur at any time. I will make an effort before old sickness reappears."

Two Factors concerning Partaking of Meals

(i) When sufficient alms-food is not available, he reflects: "I have come back from alms-round only with a little food. A small meal keeps my body light and fit, free from sloth and torpor. I shall immediately start putting an effort."

(ii) Having obtained sufficient alms-food, he reflects: "I have come back from alms-round with enough food which will give me strength to work hard. I shall immediately start working energetically."'

These are the eight factors that promote exertion (*viriyārambha-vatthu*). As against these factors, there are eight others which encourage indolence (*kusīta-vatthu*).

When one has to do some repair, one delays, saying: "It will make me tired. I shall have a good sleep before doing the repair." When one has to go on a journey, too, one says in the same manner.

When one starts feeling unwell, one complains of one's feebleness and tries to sleep. When one has had enough food, one simply dozes, for one' s stomach is heavy. When one has done the repair, or come back from the journey, or recovered from illness, or had meagre food, one grumbles: "I am tired out; I shall take rest." In this way, one foolishly excuses oneself for not making efforts to cultivate meritoriousness.

The eight *vīriyārambha-vatthu* and eight *kusīta-vatthu* are stated in 10-Sangiti Sutta, Pāthika Vagga of the **Dīgha Nikāya**.

(6) Founded on *mahākaruṇā* and *upāya-kosalla ñāṇa*, tolerance to wrong-doings of others (or in terms of **Abhidhamma**, the group of consciousness and mental concomitants that arise in such a mode of tolerance headed by non-aversion, *adosa*) is the **Perfection of Forbearance**.

(a) It has the characteristic of bearing with patience. (b) Its function is to overcome both desirable and undesirable objects. (One, who is not endowed with endurance, adheres to greed when encountering pleasant, desirable objects; and to aversion, when encountering unpleasant, undesirable objects. One is then said to be defeated by both desirable objects and undesirable objects. One, who is endowed with endurance, stands firmly against keeping away from both greed and aversion. Forbearance is thus said to overcome all sense objects whether desirable or

undesirable.) (c) Its manifestation in the yogi's mind is patient, acceptance of both desirable objects and undesirable objects or non-opposition to them. (d) Its proximate cause is seeing things as they really are.

(7) Founded on *mahākaruṇā* and *upāya-kosalla ñāṇa*, speaking the truth and keeping one's word is the **Perfection of Truthfulness**. (In terms of **Abhidhamma**, it is the mental concomitant of abstinence (*virati-cetasika*) or volition (*cetanā-cetasika*) or wisdom (*paññā-cetasika*) depending on circumstance.)

(a) It has the characteristic of veracity. (b) Its function is to make clear the truth as it is. (c) Its manifestation in the yogi's mind is nobility, sweetness and pleasantness. (d) Its proximate cause is purity of deed, word and thought.

(8) Founded on *mahākaruṇā* and *upāya-kosalla ñāṇa*, an unshaken determination to pursue meritoriousness is the **Perfection of Resolution**. (In terms of **Abhidhamma**, it is the group of consciousness and mental concomitants arising in such a mode of resolution).

(a) It has the characteristics of unshaken determination in fulfilment of Perfections, Sacrifices, and Moral practices as requisites of Enlightenment. (b) Its function is to overcome all demeritoriousness that are opposed to the requisites of Enlightenment. (c) Its manifestation in the yogi's mind is steadfastness in fulfilment of the requisites of Enlightenment. (d) Its proximate cause is the requisites of Enlightenment.

(9) Founded on *mahākaruṇā* and *upāya-kosalla ñāṇa*, service to the welfare and happiness of the world is the **Perfection of Loving-kindness.** It is the mental concomitant of non-aversion, the *adosa cetasika* in terms of **Abhidhamma**.

(a) It has the characteristic of wishing prosperity to all beings. (b) Its function is to work for the welfare of beings in fulfilment of that wish; (or) its function is removing the nine causes of resentment[6]. (c) Its manifestation in the yogi's mind is serenity. (d) Its proximate cause is seeing beings as agreeable. (No development of loving-kindness is possible if one looks at them as disagreeable ones.)

(10) Founded on *mahākaruṇā* and *upāya-kosalla ñāṇa,* the attitude of impartiality towards desirable and undesirable conditioned beings, discarding love and hate, is the **Perfection of Equanimity.** (In terms of **Abhidhamma,** it is the mental concomitant of equipoise (*tatramajjhattatā*), which arises in such modes.)

(a) It has the characteristic of taking up the mental position between love and hate. (b) Its function is to have an impartial view. (c) Its manifestation in the yogi's mind is allaying both love and hate. (d) Its proximate cause is reflection that all beings are owner of their own deeds (*kamma*).

Each of the above descriptions of the Perfections begins with the qualifying words: "Founded on *mahākaruṇā* and *upāya-kosalla ñāṇa*." These two attributes form the basic virtues, which are always present in the mental continuum of Bodhisattas and only acts of *dāna*, *sīla* etc., thus founded on them constitute the *pāramīs*.

6. What are The Basic Conditions of The Pāramīs

Briefly stated, they are:

(a) Great aspiration (*Abhinīhāra*);

(b) Great Compassion and skill in ways and means, (*Mahākaruṇā* and *Upāya-kosalla Ñāṇa*);

(c) Four grounds for Buddhahood (*Buddhabhūmi*);

(d) Sixteen mental dispositions (*Ajjhāsaya*);

(e) Reflective knowledge (*Paccavekkhana Ñāṇa*) of disadvantages of non-giving, etc., and advantages of giving, etc.

6. Nine causes of resentment: For details, see nine causes of anger, described under the Perfection of Forbearance in Chapter VI, **Anudīpanī:** Chapter IV.

(f) Fifteen kinds of conduct (*Caraṇa*) and five kinds of higher knowledges, (*Abhiññā*), together with their contributory causes.

To expand:

(A) Great Aspiration (Abhinīhāra)

(*abhi* means towards Omniscience; *nīhāra* means 'directing' or 'applying the mind'; hence 'aspiration for Omniscient Buddhahood'.)

Here, the eight factors required for receiving the prophecy of Buddhahood, described in the Chapter on 'Rare appearance of a Buddha', may be recalled.

In an existence complete with the eight factors (like that of Sumedha, the wise), the following thoughts occur in the mind of the Bodhisattas (like Sumedha the wise) without being aroused by anyone, but only by being endowed with the same eight factors.

> "When I have crossed the ocean of *saṁsāra* by myself, with my own effort, I shall also rescue other beings; when I have freed myself from the bonds of *saṁsāra*, I shall also liberate other beings; when I have tamed my sense faculties, I shall teach other beings so that they become tame; when I have extinguished the fires of mental defilements in me, I shall calm the burning minds of other beings; when I have gained the most excellent comfort of Nibbāna, I shall let other beings enjoy the same; when I have extinguished in me the flames of the three rounds of rebirths[7], I shall put out those flames raging in other beings; when I have purified myself of the dust of defilements through my own effort, I shall cause purification of other beings; when I have gained knowledge of the four Noble Truths, I shall teach them to other beings. (In short, I shall strive to become a Buddha and go to the rescue of all beings.)"

Thus the aspiration to Buddhahood arises fervently, continuously, as great meritorious consciousness (*mahākusala citta*) together with its mental concomitants. These meritorious consciousness and mental concomitants which aspire to Buddhahood are known as the great meritorious (*abhinīhāra*), which forms the basic condition for all the Ten Perfections.

Indeed, it is only through the arising of this great aspiration that Bodhisattas receive the definite prophecy of Buddhahood; after receiving the prophecy, there occur in succession, reflection on the *pāramīs*, resolution to fulfil them and necessary practices that take him to the sublime height of accomplishment.

This great aspiration has the characteristic of inclination of the mind towards Omniscience. Its function is to aspire for Buddhahood and having gained it, to wish for the ability to bring welfare and happiness to all beings until they attain Nibbāna. Its manifestation in the yogi's mind is its being the basic cause of the requisites for Enlightenment. Its proximate cause is Great Compassion (or, the completion of necessary supporting conditions to be explained later).

This great aspiration has, as its object, the inconceivable province of the Buddhas and the welfare of the whole immeasurable world of beings. It should thus be seen as the basis of actions, such as Perfections, Sacrifices and Practices, and the most exalted meritoriousness which is endowed with incomparable power.

To deal briefly with this unique power:

As soon as the great aspiration arises, the Great Being (Bodhisatta) is poised to enter the great field of performance for attainment of Omniscience (*mahābodhiyāna paṭipatti*). He is then destined to become a Buddha. This destiny is irreversible after the arising in him of this great *abhinīhāra* and thereby gains the designation of 'Bodhisatta'. (One is not entitled to be called a Bodhisatta until one possesses *abhinīhāra*.)

From that time onwards, the Bodhisatta becomes fully inclined to the attainment of

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7. Three rounds of rebirths: the *kamma* round (*kamma vatta*); the round of defilements (*kilesa vatta*); the round of results (*vipaka vatta*).

Omniscience, and the power to fulfil and practise *pāramī, cāga* and *cariya.* Thus, the requisites for Enlightenment become established in him.

Because he had possessed this great meritorious *abhinīhāra*, Sumedha the Hermit correctly investigated all the *pāramīs* with Perfection-investigating Wisdom (*pāramī-pavicaya-ñāṇa*)[8]. This wisdom was achieved by himself, without the help of a teacher, and was therefore known also as **Sayambhū Ñāṇa** which was the forerunner of Omniscience. Having thought about and investigated the *pāramīs* clearly and correctly, he fulfilled and practised them for the duration of four *asaṅkhyeyyas* and a hundred thousand aeons.

This great aspiration has:

(a) four conditions (*paccaya*),

(b) four causes (*hetu*), and

(c) four powers (*bala*).

(a) The Four Conditions (Remote Factors)

(i) When the Great Being, who aspires to become a Buddha, sees a Buddha performing a miracle, he thinks: "Omniscience is of tremendous power; by acquiring it, the Buddha has come to be of such wonderful and marvellous nature and to possess such inconceivable power." Having witnessed the Buddha's powers, he is inclined towards Omniscience.

(ii) Although he does not himself see the Buddha's great power, he hears from others: "The Exalted One is endowed with such and such powers." Having heard thus, he is inclined towards Omniscience.

(iii) Although he neither witnesses nor hears of the Buddha's great powers, he learns a discourse on the powers of a Buddha. Having learned thus, he is inclined towards Omniscience.

(iv) Although he neither sees the powers of a Buddha nor learns about it from others, nor hears a discourse concerning them, since he has a very noble disposition, he thinks thus: "I will protect the heritage, lineage, tradition and law of the Buddhas." Because of this high reverence for Dhamma (*Dhamma-garu*) he is inclined towards Omniscience.

(b) The Four Causes (Immediate Factors)

(i) The Great Being is endowed with the immediate support (*upanissaya*) of having performed special acts of merit (*adhikāra*) under former Buddhas.

(ii) He is naturally endowed with compassionate temperament and is willing to alleviate the suffering of beings even at the sacrifice of his life.

(iii) He is endowed with energy and strength to strive long until he achieves his goal of Buddhahood, without feeling discouraged by the suffering in *saṁsāra* and hardships in working for the welfare of beings.

(iv) He enjoys the friendship of good people who restrain him from doing evil and encourage him to develop what is good.

Of these four causes, being endowed with immediate support (*upanissaya sampadā*) means that, because the Great Being has resolved mentally or verbally in the presence of former Buddhas (the Texts do not say how many of them) for Buddhahood, he is always inclined toward Omniscience. He is always inclined also to work for the welfare of beings.

Because he is endowed with such immediate support, he becomes sharply distinguished from those who would become Paccekabuddhas (*Pacceka-bodhisattas*) or Disciples of Buddhas (*Sāvaka-bodhisatta*) in respect of (a) faculties (*indriyas*), (b) of practices for the welfare of others, (c) of skill in serving the interest of others and in knowing right from wrong (*thānāthāna-kosalla ñāṇa*). (From these three qualities, it may be deduced that the Bodhisattas have done special deeds of merit under former Buddhas.)

8. *Pāramī pavicaya ñāṇa*. read Chapter IV REFLECTIONS ON PERFECTIONS.

As for association with good friends, by 'good friend' is meant those who are possessed of eight attributes, namely, faith, morality, learning, sacrifice, energy, mindfulness, concentration and wisdom.

Being endowed with faith, a good friend has confidence in Omniscience of the Exalted One and one's own deeds (*kamma*) and the fruits thereof. Because of such faith, he does not give up his wish for the welfare of beings; this wish is the basic cause for Supreme Enlightenment.

Being endowed with morality, he is dear to beings who hold him in esteem and reverence. Being accomplished in learning, he usually gives profound discourses which lead to the welfare and happiness of beings. Being accomplished in sacrifice, he is of few wants, easily contented, detached from sense pleasures, remaining aloof from them.

Being endowed with energy, he always strives to promote the welfare of beings. Being endowed with mindfulness, he never neglects to do deeds of merit. Being accomplished in concentration, he becomes a person of undistracted, concentrated mind. Being endowed with wisdom, he understands things as they really are.

Through mindfulness, the good friend examines the results of meritorious and demeritorious actions. He understands truly through wisdom what is beneficial or harmful to beings. Through concentration, he keeps his mind steady, and through energy, he restrains beings from what will bring harm to them and directs them to strive hard with unremitting zeal for their wellbeing.

Associating with and relying on the good friend, who is possessed of such qualities, the Bodhisatta endeavours to strengthen his own accomplishment in his immediate support (*upanissaya-sampatti*). With clear purified wisdom and extreme purity of deed and word which are achieved through persistent endeavours, he becomes accomplished in the four great powers. Before long, he comes to possess the eight factors required for receiving the prophecy. He shows the great aspiration (*Mahābhinīhāra*) boldly, and becomes established firmly as a true Bodhisatta. From then onwards, he has no aspiration other than Supreme Enlightenment. He becomes a noble person with a fixed, irreversible destination of full Enlightenment.

(c) The Four Great Powers

(i) **Internal power (*ajjhattika-bala*):** (Extreme inclination towards Omniscience or *Sammāsambodhi* through reliance on one's physical ability, with reverence for the Dhamma (*Dhamma gārava*), the last of the aforesaid four conditions.) Exercising this power, having self-reliance and sense of shame (for doing evil), the Bodhisatta aspires after Buddhahood, fulfils the Perfections and attains Supreme Enlightenment.

(ii) **External power (*bāhira-bala*):** (Extreme inclination towards Omniscience through reliance on external power, the first three of the four conditions described above.) Exercising this power, relying upon the outside world, being supported by pride and self-confidence, "I am a person fully equipped with powers to attain Buddhahood," the Bodhisatta aspires after Buddhahood, fulfils Perfections and attains Supreme Enlightenment.

(iii) **Power of supporting conditions (*upanissaya-bala*):** (Extreme inclination towards Omniscience through reliance on the first of the four conditions.) Exercising this power, being endowed with sharp faculties and natural purity and being supported by mindfulness, the Bodhisatta aspires after Buddhahood, fulfils the Perfections and attains Supreme Enlightenment.

(iv) **Power of exertion (*payoga-bala*):** (Being endowed with appropriate and sufficient energy for the attainment of Omniscience, thorough and persistent pursuit of supporting conditions and meritorious acts.) Exercising this power, being endowed with purity of deed and word, and constantly engaged in meritorious acts, the Bodhisatta aspires after Buddhahood, fulfils Perfections and attains Supreme Enlightenment.

Complete with these four conditions, four causes and four powers, by the time the Bodhisatta reaches the stage of development, as in the existence of Sumedha the Wise, he acquires the eight factors which entitle him to receive the prophecy of Buddhahood. Actuated by the acquisition of these eight factors, the great aspiration, which is meritorious consciousness and its concomitants, arises: "I will strive with unremitting zeal to become a Buddha and go to the rescue of all beings." This great meritorious *abhinīhāra* forms a basic condition for all the Perfections.

Great Marvels

Because of the arising of the great meritorious *abhinīhāra* in him, the following marvels come to be attributed to the noble Bodhisatta: (i) he treats all beings with love like his own children; (ii) his mind is not defiled through demeritoriousness (he remains undisturbed and untainted by defilements); (iii) all his intentions, actions and words are for promoting the welfare and happiness of beings, and (iv) fulfilment of the *pāramīs*, and practice of *cāga* and *cariya* instead of diminishing, become more and more pronounced and mature in him.

Because of the arising in him of these marvels, the Bodhisatta is endowed with the 'stream' of the most sublime meritoriousness and benevolence. As a result, he becomes worthy of receiving excellent gifts, and an incomparable fertile field where seeds of merit may be sown, establishing himself as an object of highest homage and reverence for beings.

B. Great Compassion and Skilfulness (Mahākaruṇā and Upāya-kosalla Ñāṇa)

Like the great meritorious *abhinīhāra*, *mahākaruṇā* and *upāya-kosalla ñāṇa* form basic conditions for all the Perfections. (These two conditions have been dealt with above). Through them, Bodhisattas are able to promote constantly the welfare and happiness of other beings, without concern for their own interest. Although performing the duties of Bodhisattas which are beyond the capability of ordinary men, they do not consider them too wearisome.

Because *mahākaruṇā* and *upāya-kosalla ñāṇa* exist in them, welfare and happiness accrue to those who develop confidence in them, who show respect to them, who have occasion to see Bodhisatta or recollect their virtues.

To explain further: Of Compassion and Wisdom, it is through Wisdom that a Bodhisatta attains Omniscience; it is through Compassion that he performs the duties of a Buddha. Through Wisdom, he is able to across the ocean of *saṁsāra.* Through Compassion, he goes to the rescue of beings. Through Wisdom, he understands thoroughly the suffering of others. Through Compassion, he endeavours to alleviate their suffering. Through Wisdom he becomes wearied of suffering. Through Compassion, he accepts the same disgusting suffering as happiness in order to work for the liberation of beings. Through Wisdom, he aspires after Nibbāna. Through Compassion, he continues to go round and round in *saṁsāra*.

Thus, Compassion and Wisdom are beneficial in many ways. These two not only form the foundation of the *pāramīs,* they are the basic condition of the Aspiration after Buddhahood as well.

C. Four Grounds for Buddhahood (Buddha-bhūmi)

Like the Aspiration, Compassion and Wisdom, the following four factors also form basic conditions of the *Pāramīs*:

(i) **Endeavour (*Ussāha*):** It is the endeavour for the fulfilment of the Perfections, Sacrifices and Practices (*pāramī, cāga* and *cariya*).

(ii) **Higher Intelligence (*Ummanga*):** It is the skill in ways and means, *upāya-kosalla ñāṇa*, already mentioned above.

(iii) **Firm standing (*Avatthāna*):** It is imperturbable determination in practices leading to

Buddhahood.

(iv) **Beneficial practice (*Hitacariya*):** It is development of loving-kindness and compassion.

These four factors are known as grounds for Buddhahood since they are conducive to arising of Omniscience.

D. Sixteen Mental Dispositions (Ajjhāsaya)

(Mental disposition is inclination or temperament, which influences the formation of one's personality. It is basically of two types: good and bad.) There are sixteen dispositions of good type, namely, inclination towards renunciation (*nekkhammajjhāsaya*); to solitude (*pavivekajjhāsaya*); to non-greed (*lobhajjhāsaya*); to non-hatred (*adosajjhāsaya*); to non-delusion (*amohajjhāsaya*); to liberation (*nissaranajjhāsaya*); and to inclination towards each of the Ten *Pāramīs* (*dānajjhāsaya*, *sīlajjhāsaya,* etc.).

Because of their intense inclination for renunciation, Bodhisattas see danger in sense-pleasures and household life; because of their intense inclination for solitude, they see danger in company and social life; because of their intense inclination for non-greed, non-hatred, and non-delusion, they see danger in greed, hatred and delusion; because of their intense inclination for liberation, they see danger in all forms of existence. The *pāramīs* do not arise in him who does not see danger in greed, etc., and who has no intense inclination to non-greed, etc. Therefore, the six inclinations for non-greed, etc., are also the conditions of the *pāramīs*.

Likewise, the ten inclinations to generosity (*dānajjhāsaya*), etc., form conditions of the *pāramīs*. *Dānajjhāsaya* means constant inclination for generosity through intensity of non-greed by seeing danger in its opposites.

Because of intense inclination for non-greed, Bodhisattas see danger in its opposites i.e. selfishness, and therefore fulfil the Perfection of Generosity; because of intense inclination for morality, they see danger in moral depravity and therefore fulfil the Perfection of Morality. The same consideration applies to all the remaining Perfections.

It should be particularly noted here that the opposites of inclination for renunciation are sense pleasures and household life; for wisdom, are delusion (*moha*) and doubt (*vicikicchā*); for energy, is indolence (*kosajja*); for forbearance, is resentment (*akkhanti*, *dosa*); for truthfulness, is speaking lies; for resolution, is indetermination (not being firm in pursuit of merit); for loving-kindness, is ill-will; for equanimity, is (submission to) vicissitudes of the world.

Because of their intense inclination for equanimity, Bodhisattas see dangers in its opposite, namely, (submission to) vicissitudes of the world and fulfil the Perfection of Equanimity. In this way, the ten inclinations, such as those for generosity, etc., also form conditions of the *pāramīs*.

E. Reflective Knowledge (Paccavekkhana Ñāṇa) of The Disadvantages of Non-giving, etc., and of Advantages of Giving, etc.

Reflective knowledge of the disadvantages of not fulfilling the Ten Perfections, such as generosity, morality, etc., and of the advantages of fulfilling them also form basic conditions of the *pāramīs*.

(This section should be carefully studied by those who aspire after Buddhahood).

1. Detailed Method of Reflecting on The Perfection of Generosity

"Personal possessions, such as land, gold, silver, cattle, buffaloes, female slaves, male slaves, children, wives, etc., bring great harm to their owners who become attached to them. Because they are the objects of sense desires, coveted by many people, they can be taken away or destroyed by five enemies (water, fire, kings, thieves and unloved heirs); they cause quarrels and disputes; they are insubstantial; their acquisition and protection necessitate harassment of others; their destruction leads to intense suffering such as sorrow, lamentation, etc. Through attachment to them, those who are filled with stinginess (*macchariya*) are bound to be reborn in the realms of suffering. Thus, these possessions

bring much harm to the possessor in diverse manners. Giving them away, forsaking them, renouncing them is the only means of escape to happiness." A Bodhisatta should reflect in this manner and practise mindfulness so as not to be remiss in acts of generosity.

A Bodhisatta should also reflect in the following manner whenever a supplicant presents himself for alms: "He is a very intimate friend, confiding all his personal secrets to me. He instructs me well on how to take along with me, by this means (of *dāna*), to the next existences, my possession which I will have to leave behind otherwise. He is a great friend who assists me in removing, to a safe place, my possessions from this world, which like a blazing house, is raging with the fires of death. He is, to me, like an excellent storehouse where my possessions can be kept safe from burning." and "He is my best friend, for by enabling me to perform the act of generosity, he helps me achieve the most eminent and difficult of all attainments, the attainment of the ground for Buddhahood (*Buddhabhūmi*)."

Likewise, he should reflect thus: "This man has favoured me with an opportunity to do a most noble deed, I should therefore seize this opportunity without fail."; "My life will certainly come to an end, I should therefore give, even when not asked, (indeed I should do) all the more when asked."; "Bodhisattas, who are intensely inclined towards generosity, go about searching for someone to receive their alms, in my case, a supplicant has come on his own accord to receive my offering because of my merit."; "Although an act of generosity is shown to recipients, true to its nature, it benefits me only."; "I should benefit all these beings as I benefit myself."; "How could I fulfil the Perfection of Generosity if there were no one to receive my offering."; "I should acquire and accumulate properties only for those who may ask."; "When would they come and avail themselves of my belongings freely, on their own accord, without asking me?"; "In what way could I endear myself to recipients and how could they become friendly with me."; "How would I rejoice while giving and after giving?"; "How would recipients come to me and inclination for giving them develop in me?"; "How would I know their mind and give them (what they need) without their asking?"; "When I have things to offer and supplicants to receive, should I fail to give them, it would be a great deception on my part."; "How would I sacrifice my life and limb to those who come for them?" He should thus constantly develop propensity to perform acts of generosity.

"Just as a hopping insect (*kīṭaka*)[9] springs back to one who throws it away without any concern, good results come back to one who has performed *dāna* generously, without expecting any reward." reflecting thus, he should develop the mind which does not wish or expect any fruit out of his act. (Here fruit means celestial or human bliss but not attainment of Buddhahood).

Mental Attitude at The Time of Offering

When the recipient of alms happens to be a dear person, he should be glad by reflecting: "One, who is dear to me, asks me for something." If the recipient is a neutral person, he should be glad by reflecting: "By making this offering to him, I will surely gain his friendship." If the recipient is a hostile person, he should specially rejoice by reflecting: "My enemy asks for something. By this offering to him, he will surely become a dear friend of mine."

Thus, he should make an offering to a neutral person or a foe in the same way as he does to a dear person with compassion, preceded by loving-kindness.

When in Great Difficulty

If the aspirant to Buddhahood finds himself so attached to objects of offering that relinquishing is impossible because greed, which he is imbued over long stretches of time, he should reflect on himself: "You, good man, aspiring after Buddhahood, when you resolved to attain it, in order to assist and support beings, did you not give up this body as

9. *Kitaka*: According to Tipitaka Pali Myanmar Dictionary, 'hopping inset', according to Sanskirit-English Dictionary by Monier Williams 'weapon' & P.E.D quoting Peta-vatthu Commentary says; *kitaka*=(hot) copper plate.

well as the good deeds done by sacrificing it and the fruits thereof. Even then you are now attached to external objects; it is like the bathing of an elephant. So you should not remain attached to any object."

(Other animals bathe to wash their bodies. Elephants bathe not to clean themselves, but to crush and destroy lotus shoots and stems. Just as an elephant's bathing is futile, attachment to external object will not be fruitful, will not bring about the benefit of Buddhahood.)

Suppose there is a medicine tree; those in need of its roots, take away its roots; those in need of its crust, bark, trunk, fork, heartwood, branches, leaves, flowers, fruits, take whatever they need. Although thus stripped of its roots, crust, etc., the medicine tree is not disturbed with such a thought as "They have deprived me of my possessions."

Likewise, the Bodhisatta should reflect thus: "I, who have worked strenuously for the welfare of beings, should not entertain even one iota of wrong thought in serving others by making use of this body which is miserable, ungrateful and unclean. The four great elements, whether internal (of the body) or external (of the outside world), are all subject of decomposition and dissolution. There is no distinction between internal and external elements. In the absence of such distinction, attachment to this body, thinking: 'This is mine, this am I, this is myself' is apparently a mere display of activity by delusion[10]. So, without regard for my hands, feet, eyes, flesh and blood, as in the case of external objects, I should be prepared to give up my whole body, thinking: 'Let those who need any of them take it away.' "

When he reflects in this way, with no regard for his life and limb, relinquishing them for the sake of self-enlightenment, his deeds, words, and thoughts easily become more and more purified. The Bodhisatta, who is thus purified in physical, verbal and mental actions, comes to possess purity of livelihood, and becomes established in the practice of the true path leading to Nibbāna. He gains accomplishment also in the knowledge of what is detrimental and what is beneficial. As a result, he becomes indeed a person who is capable of rendering more and more services to all beings through gift of material goods (*vatthu-dāna*), gift of harmlessness (*abhaya-dāna*) and gifts of Dhamma (*dhamma-dāna*).

(This is the detailed treatment of the Bodhisatta's reflection on the Perfection of Generosity.)

2. Detailed Treatment of Reflection on The Perfection of Morality

"Morality is the *dhamma* water which can wash away mental defilements that cannot be removed by the waters of the Ganges, etc. Morality acts as a good medication to eradicate the heat of passion which cannot be assuaged by the yellow sandalwood, etc. It is the ornament of the wise, having nothing in common with the adornments, such as necklaces, diadems and earrings, of ordinary people.

It is a kind of natural perfume whose fragrance pervades all directions and which is suitable for all occasions. It is an excellent *mantra* of spell-binding power (*vasikaraṇa mantam*) which commands homage and reverence of the high-born humans, such as kings, brahmins, etc., and of devas and Brahmās. It is a stairway to deva and Brahmā-worlds. It serves as a means of gaining *jhāna*s and *abhiññās*, a highway leading to the great city of Nibbāna, the foundation of the three forms of Enlightenment. As it fulfils all that one wishes, it is superior to the wish-fulfilling gem (*cintā-maṇi*) and the tree of plenty (*kappa-rukkha*)." Thus should one reflect on the attributes of morality.

(The commentary recommends the Aggikkhandhopama Sutta, etc., for reflecting on the faults of not being endowed with morality. The following is a summary of the Aggikkhandhopama Sutta mentioned in the Sattaka Nipāta, **Aṅguttara Nikāya**.)

At one time, the Buddha was touring in the country of Kosala accompanied by many

10. Display of activity by delusion: *sammoha vijambhītā.*

bhikkhus. On seeing a blazing fire at one place, He left the highway and sat down on the seat of four-folded robe, prepared by Venerable Ānanda at the foot of a tree.

Then the Buddha addressed the *bhikkhus*:

(i) Bhikkhus, which would be better, to sit and lie down embracing a raging flame than to sit and lie down embracing a damsel of high birth with a lovely soft body, pleasant to the touch? Bhikkhus responded (unwisely) that it would be better to sit and lie down, embracing a damsel.

The Buddha explained that for an immoral person, it would be better to sit and lie down embracing a raging flame for it would cause suffering for one existence only whereas embracing a damsel would lead them to lower realms (existence).

He continued to question the *bhikkhus*:

(ii) Would it be better to be tormented by a strong man who rough up ones legs with a leather tether until the skin, flesh, muscles and bones are all torn and crushed, than to take delight in the homage paid by the faithful?

(iii) Would it be better to have one's chest pierced by a strong man with a sharp spear than to be paid homage by the faithful?

(iv) Would it be better to have your body enveloped in a red hot iron plate by a strong man than to make use of the robe offered by the faithful?

(v) Would it be better to have your mouth opened and held up with a red hot iron prop and to have a burning hot lump of iron thrown into it so that it burns up all the internal organs (the lips, palate, tongue, throat, chest, stomach and intestines) along its way to the lower orifice of the body than to partake of the alms-food offered by the faithful?

(vi) Would it be better to be seized firmly by the head or shoulder by a strong man and forcibly pushed down to sit or lie down on an iron couch which is burning red hot than to make use of the couch or divan offered by the faithful?

(vii) Would it better to be held upside down by a strong man and flung into a big pan of boiling iron than to dwell in a monastery offered by the faithful.

To all these six latter questions, the *bhikkhus* answers (unwisely) as they did to the first question. The Buddha gives answers similar to that given to the first one, namely, that for an immoral person, it would be better to have one's legs torn and crushed, to be pierced by a sharp spear, etc., for they would cause suffering for one existence only; whereas to take delight in the homage paid by the faithful, to be paid homage by the faithful, etc., would lead to the woeful realms of intense suffering where they would remain for a long time.

The Buddha ends His discourse with these words:

> In order to bring utmost benefit to the faithful donors, who offer requisites and to make one's life advantageous in the Order, a *bhikkhu* should undergo the three Trainings (*sīkkhā*)[11]. A *bhikkhu* wishing his own welfare as well as that of others must be ever mindful and diligent.

By the end of the discourse, sixty immoral *bhikkhus* vomited hot blood; sixty *bhikkhus* who had infringed light disciplinary rules left the Order for household life; sixty *bhikkhus* who had led a pure life attained arahantship.

(This is a summary of the Aggikkhandopama Sutta.)

One should continue reflecting on the attributes of morality in this manner also:

> "A moral person takes delight in the thought: 'I have done a faultless, good deed which protects one from harm.' He is free from danger of self-reproach or reproach by others who are wise. To him there is no possibility of punishment, or

11. *Sikkhā*: the training, which the Buddha's disciples have to undergo, is of three kinds viz. training in Higher Morality (*adhisīla sikkhā*), Higher Mentality (*adhicitta sikkhā*) and Higher Wisdom. (*adhipaññā sikkha*). This threefold training forms the threefold divison of the Noble Path of Eight Constituents, namely, *Sīla, Samādhi*, *Paññā.*

of destination in woeful states. He is praised by the wise who say: 'This man is moral and of good conduct. Unlike an immoral person, he is absolutely free from remorse' "

Since morality is the root cause of mindfulness, it brings manifold benefits such as prevention of loss of one's wealth (*bhogavyasana*), etc., and since it eradicates demeritoriousness, it is the best source of one's prosperity and wellbeing.

Even a person of low caste, when endowed with morality, receives homage and respect from person of high birth such as kings, brahmins, etc. Thus, accomplishment in morality excels high birth or caste.

The wealth of moral virtues surpasses that of external materials because it cannot be endangered by five enemies. It follows one to the next existence. Its benefit is great and it serves as a foundation for development of concentration and wisdom.

Even those so-called rulers in the world have no control over their own minds. Only those who are moral, have control over their minds (*cittissariya*). Therefore morality is superior to the authority of kings, etc.

Those who are moral, gain the attribute of Supremacy (*issariya*) in their respective existences.

Morality is superior even to life itself, as the Buddha explains that a single day in the life of a person with morality is far better than a hundred years in the life of an immoral one and that mere living without any moral virtue amounts to death.

Because a moral person is esteemed even by his enemy and because he cannot be vanquished by ageing, sickness and misfortunes, his morality transcends his physical beauty. As it is the foundation for states of happiness of devas or Nibbāna, it is far superior to the best mansions and palaces or to the highest status and positions of kings, princes or general.

Morality is better than one's relatives and friends who are solicitous of one's wellbeing because it truly promotes one's welfare and interest and follows one closely to the next existence.

Morality serves as a special body guard protecting this body, which is difficult to be guarded, against harm even by the four divisions of an army or by such devices as drugs, spells and charms.

When one reflects that "morality is full of innumerable qualities", one's imperfect morality will become perfect or one's impure morality will become pure.

Should aversion in his life continuum antithetical to morality and having accumulative effect occurs to the aspirant for Buddhahood from time to time, he should reflect thus:

"Have you not resolved to attain *arahatta-magga ñāṇa* and Omniscience? If your morality is defective, you cannot progress even in mundane matters, let alone in supramundane ones. The Omniscience you aspire to is the highest of all achievements. Since Morality is the foundation of Omniscience, your morality should be of very high quality. Therefore, you should be a person who regards morality with much affection."

Or, "You should teach Dhamma and save beings by three vehicles of such characteristics as *anicca*, *dukkha* and *anatta*; you should also help immature beings in the five faculties of faith, energy, mindfulness, concentration and wisdom, to reach maturity. Just as the treatment of a doctor, who gives wrong prescription, is untrustworthy, even so the word of an immoral person is unreliable to many. Therefore, reflecting as a trust-worthy person, how could I save them and help them reach maturity in those faculties, you should be pure in morality."

Furthermore, "Only when I have special attributes, such as attainments of *jhāna*, etc., will I be able to help others and fulfil the Perfections, such as Wisdom, etc. And such special attributes as attainment of *jhāna*, etc., are not possible without pure morality. Therefore, you should be a person of naturally pure morality."

Reflecting thus, the Bodhisatta should earnestly strive to purify his morality.

(This is the detailed treatment of reflecting on the Perfection of Morality.)

3. Detailed Treatment of Reflecting on The Perfection of Renunciation

The Bodhisatta should reflect on the disadvantages of a household life which is restricted with duties towards one's wife and children, and on the advantages of the life of a *bhikkhu*, which, like space, is free and vast being exempted from such obligations.

As explained in the Dukkhakkhandha Sutta (of the **Majjhima Nikāya**) one should dwell upon the fact that sensual objects are more of worry and lamentation than of enjoyment and so on; upon suffering from contact with heat, cold, gadflies, mosquitoes, flies, wind, sun, reptiles, fleas, insects, etc., while in quest of sense objects, as motivated by sense-desires; upon pain and distress when one's laborious quest for sense objects ends up fruitless; upon worry and anxiety for their security against the five enemies after they have been acquired; upon great suffering caused by terrible wars waged through desire for sense objects; upon the thirty-two kinds of severe punishment (*kamma-kāraṇa*) meted out in this life to those who have committed crimes through sense-desires; upon terrible suffering in the life beyond in the four realms of miserable existences.

(This is the detailed treatment of reflecting on the Perfection of Renunciation.)

4. Detailed Treatment of Reflecting on The Perfection of Wisdom

"Without wisdom, such Perfections as Generosity, etc., cannot become pure; and volition for giving, volition for observing morality, etc., cannot perform their respective functions." In this manner, one should reflect on the attributes of wisdom.

Without life, this bodily mechanism loses its significance and cannot function properly. Without consciousness, the sense faculties of eye, ear, etc., cannot perform their respective functions of seeing, hearing, etc. Similarly, the faculties of faith, energy, etc., cannot do their respective duties effectively in the absence of wisdom. Therefore, wisdom is the main and chief cause for the fulfilment of Perfections, such as generosity, etc.

How Wisdom helps Fulfilment of Other Perfections

(a) Because they keep their eyes of wisdom always open, Bodhisattas, when giving away their limbs and organs, they do so without extolling themselves or disparaging others. (As mentioned above) like the great medicine-tree, they give without developing wrong thoughts, and are always filled with joy in the past, present and future.

Only when endowed with wisdom does one become equipped with *upāya-kosalla ñāṇa* and gives for the benefit of others; and only such an act of generosity is a genuine perfection. (Without wisdom, one is likely to give with the motivation of self-interest; such an act of generosity for one's own benefit is like earning interest for oneself from an investment.)

(b) Morality without wisdom but overwhelmed by greed, ill-will, etc., cannot achieve purity, much less serve as foundation of Omniscience.

(c) Only a person of wisdom discerns faults in the household state and benefits of an ascetic life, faults in sensuous pleasures and benefits of attaining *jhānas*, faults in *saṁsāra* and benefits of Nibbāna. Discerning thus, he goes forth into homelessness, develops *jhānas* and realizes for himself Nibbāna. He can then help others to go forth and get established in *jhāna* and Nibbāna.

(d) Energy without wisdom is wrong striving; it does not serve the purpose desired. (It is better not to strive at all than to make wrong application of energy.) When accompanied by wisdom, it becomes right endeavour achieving the required object.

(e) Only a person of wisdom can bear with patience wrongs done by others; for one devoid of wisdom, offensive actions by others incite in him unwholesome state, such as ill-will, etc., which go against forbearance. For the wise, such wrongs help

him develop patience and strengthen it.

(f) Only a person of wisdom comprehends the three truths as they really are i.e. truth of abstinence (*viratī sacca*), truth of speech (*vacī sacca*), truth of Knowledge (*ñāṇa sacca*); their causes and opposites. Having understood them himself perfectly (by abandoning what should be abandoned and cultivating what should be cultivated), he could help others keep to the Path of Truth.

(g) Having fortified himself with the power of wisdom, a wise person becomes accomplished in concentration. With concentrated mind, unshakable determination to fulfil all the Perfections is possible.

(h) Only a man of wisdom can direct his thoughts of loving-kindness towards the three types of person without discriminating them as dear ones, neutrals or enemies.

(i) And only by means of wisdom can one remain indifferent to vicissitudes of life (whether good or bad) without being affected by them.

In this way, one should reflect on the attributes of wisdom, realizing it to be the cause for the purification of the Perfections.

Or, the Bodhisatta should admonish himself thus:

> "Without wisdom, there can be no perfect and pure view; without perfect and pure view, there can be no perfect and pure morality; without perfect and pure morality, there can be no perfect and pure concentration. Without concentration one cannot work for one's benefit, much less others. Therefore, practising as you are for the welfare of others, should you not make an earnest effort to develop your wisdom?"

It is by the power of wisdom that the Bodhisatta becomes established on the four foundations[12], benefits all beings with four objects of support[13], helps them remain on the path of liberation and brings their five faculties of faith, energy, mindfulness, concentration and wisdom to maturity.

Likewise, by the power of wisdom, he engages in the investigation of absolute realities, such as aggregates (*khandha*), sense-bases (*āyatana*) etc., and comes to understand truthfully the processes of s*aṁsāra* and its cessation. He endeavours to bring his meritorious deeds, such as Perfection of Generosity, etc., to the most beneficial stage of development and to enjoy the profits of the Path and Fruition. Thus, he works to complete and perfect the training of Bodhisattas.

Comprehending the various virtues of Wisdom in this manner, he should repeatedly develop the Perfection of Wisdom.

(This is the detailed treatment of reflecting on the Perfection of Wisdom.)

5. Detail Treatment of Reflecting on The Perfection of Energy

Even in worldly pursuits, the end of which is foreseeable, one cannot achieve the desired goal without necessary energy. There is nothing which a man with indefatigable energy cannot achieve. It should be reflected that, "One lacking energy cannot even begin the task of rescuing all beings from the whirlpool of *saṁsāra.* One with moderate energy will undertake the task, only to give it up half-way without pursuing it to the end. It is only the person with superior kind of energy who will see to the completion of the task, without regard to one's personal wellbeing, to realise the goal (Omniscience)."

> Again, without sufficient energy, even aspirants for *Sāvaka-Bodhi* or *Pacceka-Bodhi*[14]*,* who intent on liberating themselves from *saṁsāra,* cannot

12. The four Foundations, *Caturadhitthāna*: the foundation of Insight (*paññā*); of Truth (*sacca*); of Liberality (*dāna*) and of Tranquility (*upasama*).
13. Four objects of support (*catu sangaha vatthu)*: liberality (*dāna*), kindly speech (*peyya vajja*), a life of usefulness (*attha cariya*), and impartiality (*samānattata*).
14. *Sāvaka Bodhi*, *Pacceka Bodhi*: read, Chapter II RARE APPEREANCE OF A BUDDHA.

achieve their desired goal of Enlightenment. How can one aspiring after Perfect Self-Enlightenment rescue the entire world of beings with devas and Brahmās without sufficient exertion?

A host of defilements, such as greed, hatred, etc., are as hard to restrain as elephants in must. One's actions (*kamma*), that happen due to these defilements, are like executioners holding high their swords and threatening to put one to death. The four woeful states caused by these *kammas* have their doors constantly open. Evil friends are always around to instigate one to commit these *kammas* and thus despatch one to these states of woe. The nature of a foolish worldling is such that he succumbs easily to the ill advice of such evil friends. One should therefore keep oneself away from these evil friends who are sophists, who put forward their wrong, irrational argument, saying: "If emancipation from *saṁsāra* were a reality, it should be achieved automatically without any need to strive for it." Dissociation from such wrong sayings is possible only through the power of energy.

Or, "If Buddhahood is attainable through personal effort, what difficulty can there be for a superior person like me to put forth the required energy?"

In this manner the attributes of energy should be reflected upon.

(This is the detailed treatment of reflecting on the Perfection of Energy.)

6. Detailed Treatment of Reflecting on The Perfection of Forbearance

"Forbearance dispels anger which is opposed to all wholesome attributes and serves as an indestructible weapon of good people in the acquisition of such attributes. It is the adornment of Bodhisattas who can dominate others; the strength of *samaṇas* and *brāhmaṇas*; a stream of water that extinguishes the fire of anger; a magic charm for neutralizing the poison of rude, abusive word of evil persons; it is the natural disposition of those established in the faculties of restraint and of those supremely wise one."

"Forbearance is a faculty, deep like an ocean; the shore where the waves of the ocean terminate; the door that closes the way to the realms of misery; the stairway that ascends to the realms of devas and Brahmās, the sanctum where all wholesome attributes reign; the supreme purity of body, speech and mind." Thus one should reflect on the virtues of forbearance.

Again, forbearance should be cultivated repeatedly by reflecting thus:

"Without holding on to forbearance, which gives calm and peace, these beings pursue demeritorious deeds which afflict them. In consequence, they are subjected to affliction in this life as well as in the life to come."

"Although it is true that I suffer through wrongs of others, this body of mine, which serves as a field, and the action, which serve as seeds of that suffering, have been done by none other than myself."

"This forbearance of mine is the means of settling the debt of suffering."

"If there were no wrong doer, how could I fulfil the Perfection of Forbearance?"

"Although this person has wronged me now, he had brought certain benefits to me in the past."

"His wrong deed forms a cause for my practice of forbearance, and it therefore proves beneficial to me."

"All these beings are like my own children, how could a wise man become angry about the misdeeds of his own children?"

"He has wronged me as he is seized by the demon of wrath; I should exorcise this demon that has seized him."

"I am also the cause of the wrong deed which gives rise to this suffering, (for if I were not in existence, there could be no wrong-doing.)"

"The mental and physical phenomena (*nāma-rūpa*) which did the wrong deed, and the mental and physical phenomena (*nāma-rūpa*), to which the wrong deed was done, both sets of such phenomena, at this very moment, have ceased. Who should

then be angry with whom? There should be no arising of anger."

And, "when all the phenomena are non-self, in the absolute sense, there could be no wrong doer and no one to whom any wrong is done."

Reflecting in this manner, he should repeatedly develop forbearance.

Should the anger, that arises from wrongs done by others, continue to overpower one's mind through the force of habit, which is gained for a long time, the aspirant for Buddhahood should reflect thus:

"Forbearance is a complementary to practices which oppose the wrongs of others."

"Wrongs of others, by causing my suffering, become a factor of arising in me of faith (since suffering is the cause of faith) and also a factor of the perception of unhappiness and dissatisfaction with the world (*anabhirati saññā*)."

"It is the nature of sense faculties, such as eyes, etc., to encounter various objects, good and bad; it is not possible to avoid coming across undesirable sense objects."

"Following the dictates of anger, a person is distraught and mad with fury. What is the use of retaliating wrongs of such a person?"

"An Omniscient Buddha looks after all these beings as if they were His own dear children. Therefore, aspiring after Omniscient Buddhahood, I should not despair because of them or be angry with them."

"Should the wrong-doer be one endowed with noble attributes such as morality, one should reflect, 'I should not show anger to such a virtuous one."

"Should the wrong-doer be one without any noble attributes such as morality, one should reflect: 'He is a person I should regard with great compassion.' "

"By getting angry, my virtues and fame will diminish."

"Becoming angry with him, I shall look ugly, sleep in discomfort, and so forth[15], to the delight of my enemies."

"This anger is a powerful enemy which brings all harm and destroys all prosperity."

"When one has forbearance, one can have no enemies."

"Thinking that with forbearance, I will meet with no suffering (which will befall the wrong-doer); or, by retaliating him with anger, I shall only be following in the footsteps of my foes."

"Should I overcome anger through forbearance, I would be completely vanquishing also the foe who is a slave of anger."

"It is not proper for me to relinquish the noble quality of forbearance because of anger."

"How could I be endowed with noble qualities, such as morality, etc., when anger, the opposite of all good qualities, is arising in me? And, in the absence of such noble qualities, how could I render help to beings and achieve the vowed goal of Omniscient Buddhahood."

"Only with forbearance, one can remain undistracted by external objects and have concentration of mind; and only with concentration of mind can one discern all conditioned formations (*sankharas*) to be impermanent and unsatisfactory and all *dhammas* to be non-self Nibbāna, to be unconditioned, deathless, etc., and the attributes of a Buddha to be of inconceivable, immeasurable powers."

Because of such discernment, one becomes established in Vipassanā Insight (*anulomika khantī*) through which it is realized that "All these *dhammas* are natural phenomena, devoid of self or anything pertaining to self. They arise and pass away in accordance with their

15. The remaining consequences are loss of wealth, loss of subordinates, loss of friends and rebirth in a woeful state. Sattaka Nipāta, **Aṅguttara Nikāya**.

individual conditions. They came from nowhere and they go nowhere. They are not permanently established as an entity anywhere. There is no (operating) agency in this group of natural phenomena (as there is no such thing as individuality in the first place)." Realizing what they really are, one could comprehend that they are not the abode of 'I-conceit'. With such reflection, Bodhisattas stand firmly and irreversibly in their destiny, and are bound to attain Omniscience.

(This is the detailed treatment of reflecting on the Perfection of Forbearance.)

7. Detailed Treatment of Reflecting on The Perfection of Truthfulness

The Perfection of Truthfulness should be reflected thus:

"Without truthfulness, attributes, such as morality, etc., are impossible and there can be no performance of the vow of attaining Buddhahood."

"When truthfulness is transgressed, all kinds of evil come together."

"One, who does not speak truth constantly, is regarded as untrustworthy in this very life. In every future existence too, his word will not be accepted by others."

"Only with truthfulness, can one develop attributes such as morality, etc."

"Only with truthfulness as a foundation, can one purify and fulfil noble qualities such as *pāramī*, *cāga*, *cariya*. Therefore, by being truthful with regard to phenomena, one can perform the functions of *pāramī, cāga*, *cariya* and become accomplished in the practice of Bodhisattas."

(This is the detailed treatment of reflecting on the Perfection of Truthfulness.)

8. Detailed Treatment of Reflecting on The Perfection of Resolution

"In the absence of firm resolution in doing good deeds, such as the Perfection of Generosity, etc., and on encountering their opposites, such as miserliness (*macchariya*), immorality (*dussīlya*), etc., one could not maintain steadfastness in performing such good deeds; and without steadfastness, one could not practise them with skill and valour. And without skill and valour, the Perfection of Generosity, etc., which form the requisites for Omniscience, could not be accomplished.

"Only when resolution in doing good deeds such as the Perfection of Generosity, etc., is firm, can one maintain steadfastness on encountering their opposites such as miserliness, immorality, etc. Only when such steadfastness is maintained, can one gain skill and valour in performing such good deeds. Then only Perfection of Generosity, etc., which form the requisites of Omniscience, could be accomplished." In this manner, the attributes of resolution should be reflected upon.

(This is the detailed treatment of reflecting on the Perfection of Resolution.)

9. Detailed Treatment of Reflecting on The Perfection of Loving-kindness

"Even one occupied entirely with one's personal welfare (a selfish person), one could not gain prosperity in this or future life without promoting loving-kindness for the wellbeing of others. How much more should a Bodhisatta, wishing to establish all beings in the bliss of Nibbāna, develop it? Only by fostering infinite loving-kindness for them, can a Bodhisatta establish all beings in Nibbāna."

"Wishing to help later all beings achieve the supra-mundane bliss of Nibbāna when I become a Buddha, I should begin right now, wishing them, in advance, mundane prosperity."

"If I could not perform now the mere mental act of wishing for their welfare, when would I accomplish the verbal and physical deeds of helping them achieve their welfare?"

"These beings, whom I nurture now with loving-kindness, would, in future, become heirs and companions, in the future occasion, of sharing my Dhamma

inheritance."

"Without these beings, there could be no requisites for my *Pāramīs*. Therefore, they form complementary conditions for fulfilment and accomplishment of all the attributes of a Buddha. They serve as a highly fertile field for sowing the seeds of merit, the best location for performing of meritorious deeds, the unique site to be revered."

In this manner, one should especially cultivate goodwill towards all beings.

The attributes of loving-kindness should also be reflected on this way:

"Compassion is the first and foremost of all fundamental practices which lead to Buddhahood. For the Bodhisatta, who delights in providing welfare and happiness of all beings without discrimination, *mettā*, and the desire to remove their suffering and misfortune, *karuṇā,* becomes firmly rooted and powerful." Thus loving-kindness which forms the foundation of compassion should be developed towards all beings.

(This is the detailed treatment of reflecting on the Perfection of Loving-kindness.)

10. Detailed Treatment of Reflecting on The Perfection of Equanimity

"In the absence of equanimity, abuses and wrongs done by others may cause disturbances in my mind. With a disturbed mind, there is no possibility even of doing good deeds of generosity, etc., which are the requisites for Buddhahood."

"When loving-kindness is cultivated towards beings as mere affection, unaccompanied by equanimity, purification of requisites of the *pāramīs* is not possible."

"Having no equanimity, one cannot channel requisites of meritorious deeds and their results towards promotion of welfare of beings."

"A Bodhisatta makes no discrimination of gifts and of their recipients. It is impossible not to do so without equanimity."

"When not endowed with equanimity, one cannot attend to purification of morality without taking consideration the dangers that may befall one's life and life-accessories (*jivitaparikkharā*)."

"Only one who has overcome, by virtue of equanimity, the dislike of good deeds and delight in sensual pleasures can acquire the power of renunciation."

"All functions of *pāramī* requisites can be accomplished only by examining them rightly with intelligent equanimity *(ñānupekkhā*)."

"In the absence of equanimity, excess of energy makes engagement in meditation impossible."

"Only with equanimity, it is possible for one to concentrate on forbearance."

"Only because of equanimity, beings can possess truthfulness."

"By remaining indifferent to the vicissitudes of life, one's resolution to fulfil the *pāramīs* becomes firm and unshakeable."

"Only with equanimity, can one disregard others' wrong; only such disregard promotes abiding in loving-kindness."

Building up the requisites of all the *pāramīs* in this manner, remaining unshakeable in determination, fulfilling and accomplishing them, all these become possible only by virtue of equanimity.

Thus should the Perfection of Equanimity be reflected on.

(This is the detailed treatment of reflecting on the Perfection of Equanimity.)

Thus, reflections (*paccavekkana-ñāṇa*) on the disadvantages of not doing meritorious deeds, such as alms-giving, etc., and on the advantages accruing from such deeds of merit form the basis of the *pāramīs*.

F. Fifteen Kinds of Conduct (Caraṇa) and Fivefold Higher Knowledge (Abhinnas) together with Their Components

Like reflections stated above, fifteen kinds of Conduct and fivefold Higher Knowledge, together with their components, also form the basis of the *pāramīs*.

Fifteen kinds of Conduct are:

(1) Observance of precepts (*Sila samvara*).

(2) Closing securely with mindfulness the six doors of sense faculties, namely, eye, ear, nose, tongue, body and mind so that no plunder by bandits in the form of evil deeds could take place (*Indriyesu guttadvarata*).

(3) Being moderate in eating (*Bhojanamattannuta*).

(4) Out of the six divisions of a (24-hour) day, namely, morning, mid-day, evening, first watch, second watch and last watch of the night, sleeping only in the second watch, and engaging in meditation only in the two postures of sitting and walking during the remaining five periods (*Jāgariyānuyoga*).

(5-11) The seven virtues of the good; faith, mindfulness, moral shame of doing evil, moral dread of doing evil, learning, energy and wisdom.

(12-15) The four *jhāna*s (the first, the second, the third and the fourth).

Of these fifteen *caraṇas*, the components of the first four are the thirteen ascetic practices (*dhutanga*)[16], and such qualities as having few wants, being easily contented, and etc.

Of the seven virtues of the good *dhamma*,

(a) the components of faith are:

(i) recollection of the Buddha (*Buddhānussati*);

(ii) recollection of the Dhamma (*Dhammānussati*);

(iii) recollection of the Sangha (*Sanghanussati*);

(iv) recollection of one's morality (*Sīlānussati*);

(v) recollection of generosity (*Cāgānussati*);

(vi) recollection of one's faith, morality, learning, sacrifice and wisdom, with devas as witness (*Devatanussatti*);

(vii) recollection of attributes of Nibbāna (*Upasamānussati*);

(viii) non-association with people of barren, dry faith (*Lūkha-puggala parivajjana*);

(ix) association with amiable men of faith (*Siniddhapuggala*);

(x) reflection on *dhamma*s which inspire devotional faith (*Pasādanīya dhamma paccavekkana*); and

(xi) inclination to generate faith in all posture (*Tadadhimuttatā*).

(b) the components of mindfulness are:

(i) mindfulness and clear comprehension in the seven movements, such as moving forward, moving backward, etc.;

16. 13 *Dhutaṅgas* are enumerated in the **Visuddhimagga**: (1) wearing patched-up robes (*pamsukūlik'anga)*; (2) wearing only three robes (*tecivarik'aṅga)*; (3) going for alms (*pindapātik'anga)*; (4) not omitting any house whilst going for alms (*sapadānik'anga)*; (5) eating at one sitting (*ekāsanik'anga)*; (6) eating only from the alms-bowl (*pattapintik'anga)*; (7) refusing all other food (*khalupaccha-bhattik'anga)*; (8) living in the forest (*ārannik'anga)*; (9) living under a tree (*rukkha-mūlik'anga)*; (10) living in the open air (*abbokāsik'anga)*; (11) living in a eemetary (*susānik'anga)*; (12) being satisfied with whatever dwelling (*yathā-santhatik'anga)*; (13) sleeping in sitting position (and never lying down) (*nesajjik'anga)*.

(ii) non-association with careless and negligent people;
(iii) association with mindful people;
(iv) inclined to generate mindfulness in all posture.

(c-d) the components of moral shame and moral dread of doing evil are:

(i) reflection on the danger of demeritoriousness;
(ii) reflection on the danger of the realms of misery;
(iii) reflection on the supporting character of meritoriousness;
(iv) non-association with people who are devoid of moral shame and moral dread of doing evil;
(v) association with people who are endowed with moral shame and moral dread of doing evil; and
(vi) inclination for developing moral shame and moral dread of doing evil.

(e) the components of learning are:

(i) previous efforts made for learning;
(ii) being a constant enquirer;
(iii) association with and practice of good Dhamma;
(iv) pursuit of blameless knowledge;
(v) maturity of faculties, such as faith, etc.;
(vi) keeping away from defilements;
(vii) non-association with the ignorant;
(viii) association with the learned; and
(ix) inclination for extending knowledge in all postures.

(f) the components of energy are:

(i) reflection on the danger of the realms of misery;
(ii) reflection on the benefit of strenuous effort;
(iii) reflection on the desirability of following the path trod by the virtuous, such as the Buddha, etc.;
(iv) honouring the alms-food by devoting oneself to practice of Dhamma;
(v) reflection on the noble heritage of the good *dhamma*;
(vi) reflection on the supremacy of the Teacher who is a Buddha;
(vii) reflection on one's eminent lineage as a descendent of a Buddha;
(viii) reflection on the nobility of companions in the Dhamma;
(ix) non-association with the indolent;
(x) association with the industrious; and
(xi) inclination for developing energy[17] in all posture.

(g) the components of wisdom are:

(i) (making) repeated enquiries about the aggregates (*khandhas*), the bases (*āẏatanas*), the elements (*dhātus*) etc., of one' s body;
(ii) purity of objects both inside and outside the body;
(iii) keeping in perfect balance of the two pairs of faith and wisdom on the one hand and energy and concentration on the other, in accordance with the saying:

17. Read also Anudīpānī Chapter VI Pāramīta (Prefections).

"Excess of faith leads to over enthusiasm;
excess of wisdom leads to craftiness;
excess of energy leads to restlessness;
excess of concentration leads to ennui (mental weariness);
but there is never an excess of mindfulness";

(iv) non-association with the foolish;

(v) association with the wise;

(vi) reflection on the diversity of profound knowledge related to subtle subjects, such as the aggregates, etc.; and

(vii) inclination for developing knowledge (*paññā*) in all postures.

(h) The components of the four jhānas are:

(i) the first four *caraṇa dhammas* beginning with observance of precepts[18];

(ii) the beginning portion of Samatha meditation, and

(iii) the fivefold mastery[19] (*vasibhava*).

Through these *caranas* and *abhiññās*, it is possible to achieve purity in application (*payoga-suddhi*) and purity of disposition (*asaya-suddhi*). Through purity in application, one can make the gift of harmlessness (*abhaya-dāna*) to beings and through purity of disposition, one can make the gift of material objects (*āmisa-dāna*); and through the purity of both, the gift of Dhamma (*dhamma-dāna*) becomes possible.

In this way it may be understood how the *caraṇas* and *abhiññās* form the requisites of the *pāramīs*.

7. What are The Factors that defile The Pāramīs

To the question, "What are the factors that defile the *pāramīs*?" the answer, in general, is: regarding the *pāramīs* as 'I', 'mine', 'myself' through craving, conceit and wrong view is the cause of defilement of the *pāramīs*.

The precise answer, however, (in each particular case) is (as follows):

(i) Thinking to discriminate between gifts and between their recipients causes defilement of the Perfection of Generosity. (The Bodhisatta, who is fulfilling the Perfection of Generosity, should give without discrimination in whatever gifts he has in hand to whoever has come to seek. He should not think about the quality of the gift, "This is too bad to offer; this is too good to donate;" or should he think about the recipient, "This man is an immoral person, I cannot give it to him." Such discriminating thoughts make the Perfection of Generosity impure.)

(ii) Thinking to discriminate between beings and between occasions causes defilement of the Perfection of Morality. (The Perfection of Morality should be fulfilled regardless of beings and occasion, thinking: "I shall refrain from killing only such and such creature but I shall not refrain from killing others. I shall observe precepts only on such and such an occasion but not on other occasions." Thinking discriminatingly thus will make the Perfection of Morality impure.)

(iii) Thinking that the two kinds of sensuality[20] and three realms of existence to be pleasant, and thinking that the cessation of sensuality and existence to be unpleasant are the causes of defilement of the Perfection of Renunciation.

(iv) Wrong thought of 'I', 'mine', is the cause of the defilement of the Perfection of Wisdom.

(v) Sluggish thoughts, which encourage sloth and torpor and restlessness, are the cause

18. Read: "The components of Energy."

19. The five masteries, *vasibhāva*, read **Anudīpānī** Chapter VI Pāramīta (Prefections).

20. Two kinds of sensuality: sense objects (*vatthu-kāma*); sense pleasures (*kilesa-kāma*).

of defilements of the Perfection of Energy.

(vi) Thoughts discriminating between oneself and others (as my men and their men) are the cause of defilement of the Perfection of Forbearance.

(vii) Avowing to have seen, heard, touched and known what was not seen, heard, touched and known; and avowing not to have seen, heard, touched and known what was seen, heard, touched and known are the cause of defilement of the Perfection of Truthfulness.

(viii) Thinking that the requisites of Enlightenment, *pāramī*, *cāga*, *cariya* are disadvantageous and that their opposites are advantageous form the cause of defilement of the Perfection of Resolution.

(ix) Thinking as to who is one's benefactor and who is not (who is friendly or who is not) is the cause of defilement of the Perfection of Loving-kindness.

(x) Discriminating between desirable sense objects from undesirable ones that are encountered is the cause of defilement of the Perfection of Equanimity.

8. What are The Factors that purify The Pāramīs

To the question, "What are the factors that purify the *Pāramīs*?" the answer is: not being destroyed or spoilt by craving, conceit and wrong view, and (as has been stated above) not having thoughts of discrimination between gifts and between their recipients form the cause of purification of the *Pāramīs*.

True, the *Pāramīs* are pure only when (they are) not tainted by defilements, such as craving, conceit, wrong view, etc., and are devoid of discriminating thoughts of the quality of gifts and recipients.

9. What are The Factors that oppose The Pāramīs

To the question, "What are the factors that oppose the *pāramīs*?" the answer is: when considered in general, all the defiling factors and all the demeritorious factors are the opposites of the *pāramīs*.

When considered in detail, craving for the object to be offered and stinginess are the opposite of *paññā-pāramī;* wrong doings (physical, verbal and mental) are the opposite of the *sīla-pāramī*. Taking delight in sense objects, sense pleasures and existence is the opposite of *nekkhamma-pāramī*. Extreme delusion is the opposite of *paññā-pāramī*. The eight occasions of indolence (*kusīta vatthu*) enumerated above are the opposites of *vīriya-pāramī*. Intolerance, through greed or dislike, of desirable and undesirable objects is the opposite of *khantī-pāramī*. Not bringing out the real nature (as it truly exists) is the opposite of *sacca-pāramī.* Inability to overcome the *dhammas* which are opposed to the Perfections (not practising them successfully) is the opposite of *adhiṭṭhāna-pāramī.* The nine forms of developing hatred are the opposite of *mettā-pāramī.* Not viewing with the feeling of neutrality when encountering desirable or undesirable objects is opposite of *upekkhā-pāramī.*

Further details:

(i) Craving for the objects to be given away, aversion (*lobha*) to the recipients (*dosa*) and getting bewildered over generosity and its beneficial results (*moha*) are opposed to the Perfection of Generosity because only in the absence of such craving, aversion and bewilderment is an act of generosity accomplished.

(ii) The ten wrong-doings are opposed to the Perfection of Morality because observance of precepts is accomplished only when one is free from evils of wrong thought, word and deed.

(iii) Renunciation is the noble act of abstinence from sense pleasures, ill treatment of others and self-mortification; therefore indulgence in sense pleasures (*lobha*), ill-treatment of others (*dosa*) and self-mortification (*moha*) are opposed to the

Perfection of Renunciation.

(iv) Craving, aversion and bewilderment make beings blind, whereas wisdom restores the sight of beings blinded by them. Therefore, these three unwholesome factors, which cause blindness in beings, are opposed to the Perfection of Wisdom.

(v) Through craving, one flinches from doing meritorious deeds; through aversion, one cannot be established in good deeds; and through bewilderment, one cannot strive in a right way. It is only by means of energy, one performs meritorious deeds without flinching, becomes established in them and proceeds in a right manner. Therefore, these three unwholesome factors are opposed to the Perfection of Energy.

(vi) Only with forbearance can one resist (inclination towards) craving for desirable objects or (towards) ill-will for undesirable objects and can perceive the non-personality and voidness of natural phenomena. Thus, craving, aversion, and bewilderment, which cannot so perceive the empty nature of phenomena, are opposed to the Perfection of Forbearance.

(vii) Without truthfulness, one is likely to be biased by craving because of services rendered to him by others, or by aversion, because of harm done by them. Hence truth cannot prevail under such circumstances. Only with truthfulness can one, in the face of favouritism or antagonism, be free from bias caused by craving, or by aversion, ill-will or bewilderment that deter prevalence of truth. Thus, these three unwholesome factors are opposed to the Perfection of Truthfulness.

(viii) With resolution, one can overcome the pleasant and unpleasant vicissitudes of life and remain unshakeable in fulfilling the *Pāramīs.* Therefore, craving, aversion and bewilderment, which cannot vanquish the vicissitudes of life, are opposed to the Perfection of Resolution.

(ix) Development of loving-kindness can ward off the obstacles (in the path of spiritual progress)[21]; therefore these three unwholesome factors, constituents of the obstacles, are opposed to the Perfection of Loving-kindness.

(x) Without equanimity, craving for desirable objects and aversion to undesirable objects cannot be stopped and destroyed; nor can one view them with a balanced mind. Only when endowed with equanimity can one do so. Therefore, these three unwholesome factors are opposed to the Perfection of Equanimity.

10. What is The Detailed Method of Practising The Pāramīs

To the question, "How are the *pāramīs* fulfilled? How do the Bodhisattas practise the *pāramīs*?" the answer is:

With regard to The Dāna Pāramī

A Bodhisatta fulfils the Perfection of Generosity by serving the interest of beings in several ways, such as attending to their welfare, giving up own life and limb, warding off the danger that would befall on them, instructing them in the Dhamma, etc.

The answer in detail: Generosity is of three kinds: (a) gift of material objects (*āmisa-dāna*), (b) gift of harmlessness (*abhaya-dāna*) and (c) gift of Dhamma (*dhamma-dāna*).

Gift of material objects (*āmisa-dāna*): Of these three kinds, gift of material objects to be given by the Bodhisatta can be twofold (i) gift of internal objects and (ii) gift of external objects.

External objects for offering (according to Suttanta method of enumeration) consist of ten kinds: food, drink, garment, vehicle, flowers, unguent, bedding, dwelling place and lighting material. These offerings become manifold when each of them is divided into various things, such as hard food, soft food, etc., in the case of food.

21. Obstacles in the path of spiritual progress viz. (a) *kāmacchanda*, all forms of craving and desire; (b) *vyapāda*, ill-will (c) *thina-midda*, sloth and torpor; (d) *uddhacca-kukkucca*, distraction and worry, and (e) *vicikiccha*, doubt or wavering of mind.

Likewise, (according to the **Abhidhamma** method of enumeration) offerings are of six kinds, when analysed by way of six sense objects, e.g. gift of visible things, gift of sounds, etc. These sense objects become manifold, for example, the gift of visible things alone may be one of blue, one of yellow, etc.

Likewise, there are inanimate things, such as rubies, gold, silver, pearls, coral, etc; or paddy fields, other arable plots of land, parks, gardens, etc; and there are also animate ones, such as female slaves, male slaves, cattle, etc. Thus things to be given are plenty.

How a Gift of External Objects is made

When a Bodhisatta makes a gift of external objects, he offers whatever is necessary to the needy. When he knows, by himself, that someone is in need of something, he gives it away even not asked, more so when asked. When giving gifts, he does so freely, with no conditions.

When there are sufficient objects to offer, he gives them to each recipient sufficiently. But when there are not enough to give, he divides (into equal portions) what could be divided and gives.

There is a special point to note. In making gifts, he does not give things, which would cause harm to others, such as arms, poisons and intoxicants; nor does he make gifts of playthings, which are not beneficial but would cause negligence and playfulness.

To a sick recipient, he does not offer unsuitable food or drink. He offers him only what is suitable and in proper quantity and measure.

Likewise, when asked, he gives to householders what is good for householders and to *bhikkhus* what is appropriate to them. (He does not give householders things acceptable to *bhikkhus* or vice versa.) And he makes his offerings without causing trouble to those close to him such as his mother, father, kinsmen and relatives, friends and colleagues, children, wife, slaves, and workers.

Having promised an excellent gift, he does not give something inferior. He does not give, expecting gain, honour, fame or reward, nor does he give anticipating benefits, such as good existence, wealth or prosperity, other than Omniscience. He makes his offerings with the one and only wish, Omniscience.

He does not make his offerings, detesting the recipients or the gift materials. Even to the recipients, who, without restraining themselves, abuse and revile him, he does not give in an irreverential manner (as if he is discarding refuse) and with annoyance. He always gives with reverence, a serene mind and full of compassion. His generosity is totally free of the belief that noisy acclamation is auspicious, but it is associated with the staunch faith in the Law of *Kamma* and its fruits.

He makes his offerings without subjecting the recipients to the trouble of showing respect and humbleness to him. Without any wish to deceive or to cause disunity, he gives only with a mind of great purity. He does not use harsh, abusive words, nor does he give with a pout and sullenness; he gives only with sweet words of endearment, a smile on his face and a serene, calm disposition.

Whenever attachment to or craving for a particular object appears excessively in him because of its superior quality, or because of long personal use, or because it is the nature of greed to crave, hanker after objects of value and excellence, the Bodhisatta is aware of this greed and he quickly dispels it by seeking a recipient for it.

Suppose he is about to partake a meal, which is just enough for one, and someone presents himself and asks for it. Under such circumstances, a Bodhisatta does not think twice to forego his meal and offer it right away to the recipient respectfully, just as the Bodhisatta Akitti[22] the Wise had done.

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22. The Bodhisatta, in one of his births, was a Brahmin magnate of Bāransai named Akitti, who, after giving away all his wealth, retired to a forest. There he continued to distribute his newly acquired possession to others even when he had nothing to eat but *kara* leaves.

When asked for his own children, wife, slaves, etc., he first explains to them his proposed act of giving. Only when they become satisfied and happy does he give them away, who are happy to assist him in his fulfilment of *pāramīs*. But, he does not make such an offering if he knows that those who ask for them are non-humans, such as ogres and demons, etc.

Likewise, he will not give up his kingdom to those who will bring harm or suffering to the people and who will work against their interest, but only to those who would protect them in a righteous manner.

This is how the practice of giving external objects is pursued.

How a Gift of Internal Objects is made

A Bodhisatta makes his offering of internal objects in two ways:

(i) Just as a person, for the sake of food and clothing, gives himself to another in servitude and serves as a slave, even so the Bodhisatta gives away his whole body, placing himself at the service of others, not desiring at all the pleasures of senses or a good existence, but wishing only the supreme welfare and happiness of beings and to bring to the highest stage his fulfilment of the Perfection of Generosity, e.g. The gift of his whole body.

(ii) He gives, without hesitation or wavering, his limbs and organs such as the hands, the feet, the eyes etc., to anybody who is in need of them. As in the case of external objects, he has no attachment to or craving for these various limbs and organs of his, nor has he one iota of reluctance in so doing e.g. The gift of his limbs and organs.

Two Objectives of Giving

In sacrificing his limbs and organs or the whole body, the Bodhisatta has two objectives: (i) to fulfil the wish of the recipient and let him enjoy whatever he needs, and (ii) to gain mastery over the performance of meritorious deeds of perfections by giving generously without the slightest attachment to the objects offered. The Bodhisatta gives the internal objects of his whole body or any parts thereof, big or small, just as he dispenses offerings of external possessions in charity, believing: "I will certainly attain Omniscience through such generosity."

In these acts of offering, he gives only what would be truly beneficial to the recipient. In particular, he does not give knowing his own body or its parts to Mara or his company of deities who wish to cause injury to him, thinking: "Lest this should prove fruitless to them." Likewise, he does not give his body or its parts to those possessed by Mara or his associates or to the insane. But to all others who ask for them, he makes an immediate offer because of the rarity of such a request or opportunity to make such a gift.

(b) The Gift of Harmlessness (Abhaya-dāna)

The Bodhisatta makes the gift of harmlessness by giving protection to beings and saving them, even at the sacrifice of his own life, when they are subjected to harm and danger by kings, thieves, fire, water, enemies, wild beasts, such as lions, tigers, and nāgas, ogres, demons, etc.

(c) The Gift of Dhamma (Dhamma-dāna)

The gift of the Dhamma means unequivocal teaching of truth with a pure mind completely free from defilements of greed, hate, etc.

To future Disciples of a Buddha who have a strong wholesome desire to realize *sāvaka bodhi*, the Bodhisatta gives discourses on taking refuge in the Triple Gem, morality, guarding the doors of sense faculties, moderation in eating, practice of wakefulness, the seven good *dhammas*, practising concentration and insight meditation, the seven kinds of purification, the Knowledge of the four Paths (*magga-ñāṇa*), three kinds of knowledge (*vijjā*), the six Higher Knowledges (*abhiññās*), the four Analytical Knowledge (*paṭisambhidā-ñāṇa*) and the Enlightenment of a Disciple (*sāvaka bodhi*).

He gives the gift of Dhamma by elaborating on the attributes of the above mentioned topics, establishing in the Triple Refuge, morality, etc., those who have not yet been so

established, and helping those who have already been established purify their practices.

Likewise, to beings who aspire to become Paccekabuddhas and Sammāsambuddhas, the Bodhisatta gives the gift of Dhamma by explaining it clearly the characteristics, functions, etc., of the ten *pāramīs*; by elaborating upon the glory of Bodhisattas throughout the three stages of their existence, viz., at the moment of fulfilment of *pāramīs*, of becoming a Buddha and of fulfilment of the duties of a Buddha; by establishing them in the practices for attainment of *Paccekabodhi* or *Sammā-sambodhi*; and by purifying the practices of those who are already established in them.

Suttanta Classification of Dāna into Ten Kinds

When a Bodhisatta gives material gifts, he makes an offering of alms-food with the wish: "Through this material gift, may I help beings achieve long life, beauty, happiness, strength, intelligence and attain the supreme fruit of arahantship."

Similarly, he makes an offering of drink to assuage the thirst for sensual defilements of beings.

He makes an offering of garments to gain golden complexion and adornment of moral shame and moral dread; of vehicles to become accomplished in various psychic powers and gain the bliss of Nibbāna; of perfumes to produce the sweet fragrance of incomparable morality; of flowers and unguents to be endowed with splendour of Buddha qualities; of seats to win the seat of Enlightenment under the Bodhi-tree; of beds to acquire the 'sleep of a Buddha' which is entering into the fourth *jhāna* according to the saying: "Lying on the left is the sleep of the sensuous, lying on the right, that of a lion, lying with upturned face, that of a peta, entering into the fourth *jhāna* is the sleep of a Buddha"; of dwelling places, such as rest houses, etc., to become a refuge of beings; and of lamps to acquire the five-eyes[23].

Various Kinds of Dānas with Their Respective Objects

He makes a gift of colour (*rūpa-dāna*) to acquire the aura which constantly illumines an area of eighty cubics around the Buddha's body, even in the darkness of a thick forest, at midnight, on a new moon day, with rain clouds covering the sky; of sound (*sadda-dāna*), to acquire a voice like that of the Brahmā; of tastes, to become a person endearing to all beings; of tangibles, to acquire the fruit of gentleness of a Buddha (*Buddha sukhumālatā*); of medicines, to attain the fruit of the ageless and deathless Nibbāna; of freedom to slaves, in order to gain emancipation from slavery of defilements; of blameless amusement, so as to delight in the true Dhamma; of his own children, in order to make all beings his children of Ariyan birth (by permitting them into the Order); of his wives such as Queen Maddī[24], in order to become lord of the whole world; of ten kinds of treasures (such as gold, gems, pearls, coral etc.), in order to achieve the major characteristics of physical beauty of a Great Being; of various adornments, in order to achieve the eighty minor characteristic marks of physical beauty; of his worldly wealth, in order to win the treasury of the True Dhamma; of his kingdom, in order to become the King of the Dhamma; of pleasance or garden, ponds and groves, in order to achieve the super-human transcendental *dhamma* of *jhānas*, liberation, concentration, Path and Fruition; of his feet to whoever wants them, to enable himself to approach the tree of Enlightenment with feet marked with auspicious

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23. Five eyes: fivefold Eyes of Wisdom, which the Sub-Commentary explains as follows: (i) *Buddha-cakkhu*, the Buddha-Eye, complete intuition of another's inclinations, intentions, hopes, hankerings, will, dispositions, proclivities, moral state; (ii) *Samanta-cakkhu*; the Eye of All-round Knowledge, the eye of a being perfected in wisdom; (iii) *Dhamma-cakkhu* (or *Ñāna-cakkhu*), the Eye of Truth, perception of the attaiment of the first three *maggas* which lead to the fourth and final *magga*, arahatship; (iv) *Dibba-cakkhu*: the Eye of Supernormal Power, the Deva-Eye of super senuous perception, the "clear" sight of seer, all pervading and seeing all that proceeds in hidden worlds; and (v) *Pasāda-cakkhu*, (or *Mamsa-cakkhu*), the physical eye.
24. Queen Maddi: wife of Prince Vessantara who was well known for his generosity as a Bodhisatta. Read Chapter II RARE APPEREANCE OF A BUDDHA.

wheels; of his hands, as he wishes to extend the helping hand of the true Dhamma to get beings across the four wild floods[25]; of ears, nose, etc., to be endowed with faculties of faiths, etc.; of eyes, to be endowed with the All-seeing Eye (*Samanta-cakkhu* of a Buddha), that is, Omniscience; of the gift of flesh and blood with the wishful thought: "May my body bring welfare and happiness to all-beings, at all times, even when I am seeing, hearing, recollecting or helping myself. May it be the means for sustaining all the world"; of the gift of the head, the top-most part of the body, in order to become a supreme one in all the world.

In making such gifts, the Bodhisatta does so not by seeking wrong means nor by ill-treating others; nor through fear or shame; nor by causing vexation to the recipient; nor does he give inferior objects when he has superior ones to offer; nor does he extol himself while disparaging others; nor does he wish any fruit other than Buddhahood in making his gifts; nor does he give with loathing, disgust, detestation, contempt or despise. As a matter of fact, he gives after careful preparation of materials with his own hands, at the proper time, with due reverence to the recipient, without discrimination, filled with joy at all three moments (that is, before, while and after giving.)

Therefore, there is no feeling of remorse after making the gift. He does not become haughty or disdainful towards recipients but speaks endearingly to them. Understanding the speech of the recipient, he is accessible to them. When he makes an offering, he does so together with additional materials along with it.

For example, when he wishes to offer alms-food, he thinks: “I will make this offer of alms-food along with suitable accompaniments.” and makes an offer of drinks, robes etc., as well. And when he wishes to offer robes, he thinks: “I will make this offer of robes along with suitable accompaniments.” and makes an offer of food, etc., as well. The same method is followed with regard to gifts of vehicles, etc.

Whenever he wishes to make a gift of visible forms (*rūpa-dāna*), he makes a gift of sound (*sadda-dāna*), etc., as accessories to accompany it. The same method is followed with regard to gift of sound, etc.

In making ten kinds of offering of food, drink etc., following the Suttanta way of giving, the materials offered are tangible and easily intelligible. In the **Abhidhamma** way of making gifts, which are objects of senses, such as form, sound, etc., It is not perceptible also, as to what constitutes a *rūpa-dāna*, or how one should be mentally disposed, to effect a gift of *rūpa*. How such gifts should be made is explained below.

Abhidhamma Classification of Dāna into Six Kinds

Rūpa-dāna

According to six kinds of offering following the **Abhidhamma** classifications, the gift of colour (*rūpa-dāna*) should be understood thus: Having acquired a gift of material, such as flowers, garments or mineral elements of blue, yellow, red, white colour etc., one regards them only as colour and thinking: “I shall make a gift of colour; this is my gift of colour”, and offers the flower, the garment, etc., which has the colour intended as a gift. This kind of offering is known as gift of colour (*rūpa-dāna*).

If it is not possible for a person, who wants to make a gift of a particular colour, by separating it out from the material of that colour, he can make an offer of a flower, garment or mineral element which has the colour of his choice, thinking: “I shall make a gift of colour, this is my gift of colour.” This is how an offer of colour (*rūpa-dāna*) is made.

Sadda-dāna

The gift of sound (*sadda-dāna*) should be understood by way of sound of drums, etc. When making such a gift, it is not possible to give sound the way one gives lotus bulbs and

25. Four floods: Ohga: The four floods of desires for sensuality, existence, wrong views and ignorance.

roots, i.e. after pulling them out or a cluster of blue lotuses, by placing it in the hands of the recipient. One makes a gift of sound by giving sound-producing objects such as drums or bells. Thinking: "I will make a gift of sound," he pays homage to the Triple Gem by playing one of these musical instruments himself or causing others to do so; or thinking: "This is my gift of sound," he erects on the stupa platforms, bells or bronze drums himself or causes others to do so; or by giving voice stimulant, such as honey, molasses etc., to Dhamma preachers; by announcing and inviting people to listen to the Dhamma, or by giving a talk on the Dhamma, by discussing Dhamma with those who have approached him; or by expressing appreciation for the good deeds of feeding monks or building monasteries or causing others to do so. Such a gift is known as the gift of sound (*sadda-dāna*).

Gandha-dāna

Likewise, the gift of scent (*gandha-dāna*) is made when, after acquiring some delightfully fragrant objects in the form of roots, branches or powder, considering it only as scent (not as an object) and thinking: "I shall make a gift of scent; this is my gift of scent," he offers it to the Triple Gem; or he relinquishes short pieces of fragrant wood, such as aloe, sandal, etc., with the intention of making a gift. Such a gift is known as the gift of scent (*gandha-dāna*).

Rasa-dāna

Likewise, the gift of taste (*rasa-dāna*) is made when, after getting a delightfully flavoured root, bulb, globule, fruit, etc., considering it (not as a material object but) only as taste, and thinking: "I shall make a gift of taste; this is my gift of taste," he offers it to a recipient; or he makes an offering of tasteful food, such as rice, corn, bean, milk, etc. Such a gift is known as the gift of taste (*rasa-dāna*).

Phoṭṭhabba-dāna

The gift of tangibility (*phoṭṭhabba-dāna*) should be understood by way of couches, cots, beds, chairs, etc., and by way of spreads, coverlets, blankets, etc. Having acquired some soft, delightful tangible objects, such as couches, cots, chairs, spreads, coverlets, blankets, etc., and considering them (not as material objects but) only as tangible quality, and thinking: "I shall make a gift of tangibility; this is my gift of tangibility," he makes a gift of some such tangible objects. Such a gift is called the gift of tangibility (*phoṭṭhabba-dāna*).

Dhamma-dāna

The gift of Dhamma (*dhamma-dāna*) means the gift of *dhammārammaṇa*[26] (one of the six sense objects). In accordance with the dictum, "*ojā, pāna, jīvita* are to be taken as *dhamma-dāna*", *dhamma-dāna* should be understood by way of nutriment, drink and life.

To explain further: Having acquired some such material as butter, ghee, etc., which is rich in nutrient (*ojā*), and considering it only as a nutrient, actually a *dhammārammaṇa*, and thinking: "I shall make a gift of *dhammārammaṇa*; this is my gift of *dhammārammaṇa*," he makes a gift of butter, ghee, etc; or a gift of eight kinds of drink (*pāna*)[27] made from fruits

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26. *Dhammārammana*: According to A Manual of **Abhidhamma** by Nārada Thera, "*Dhammārammana* includes all objects of consciousness. Dhamma embraces both mental and physical phenomena", pp 126, 128, 181. U Shwe Zan Aung's Compendium of Philosophy describes object of consciousness "as either object of sense or object of thought." It continues to mention that "the object of thought also consists of five sub-classes (i) *citta* (mind); (ii) *cetasika* (mental properties); (iii) *pasada-rūpa* and *sukhuma-rūpa* (sensitive and subtle qualities of body); (iv) *paññātti* (name, idea, motion, concept); and (v) Nibbāna" and concludes "these are collectively termed *Dhammārammana*" (pp 2-3).
27. Eight kinds of drink (*pāna*): drink made from mango, from rose-apple: from plantain, from anana, from honey-fruit, (Bassia latifolia); from grapes, from edible roots of water-lily; from the fruit of *pharusaka*.

and roots; or, thinking: "This is a gift of life", he makes gifts of materials which are conducive to life-prolongation such as offering of food by tickets[28], etc., or gets physicians to attend to the sick and afflicted; or causes fishing nets, bird-cages, traps to be destroyed; or liberates those who have been imprisoned, or causes a proclamation to be made by beating of gongs: "Slaughter of animals is forbidden; no fish or meat is to be sold", he undertakes himself or cause others to do so for the protection of lives of beings. Such a gift is known as the gift of *dhamma* (*dhamma-dāna*).

The Bodhisatta dedicates all the said accomplishments in generosity to the happiness and welfare of the whole world of beings till they attain Nibbāna. He dedicates them as supporting requisites to his attainment of Supreme Enlightenment, to his inexhaustible will (*chanda*), energy (*vīriya*), concentration (*samādhi*), wisdom (*paññā*) and emancipation (*vimutti*) through *arahatta-phala*.

In fulfilling the Perfection of Generosity, the Bodhisatta develops the perception of impermanence with regard to his life and his possessions. He considers these possessions as belonging to others as well. He constantly and continuously develops great compassion towards beings. In developing such compassion, he is gathering essence of merit, worth extracting from his wealth. Just like a person, whose house is blazing, removes himself and all his most valuable belongings to a safe place, so does the Bodhisatta saves himself and his valuable assets from the great mansion of three abodes (realms of devas, humans and Brahmās), which are raging with eleven fires[29] of *rāga*, etc., by giving them away generously without leaving anything behind. He does so without concern, without discrimination as to what is to be given away or what is to be kept for personal use.

(This is the method of fulfilling the Perfection of Generosity.)

2. How Sīla-Pāramī is fulfilled

Wishing to support others with material aids, one should, in the first instance, strive to become possessed of wealth and property. Likewise, wishing to adorn beings with the ornaments of morality, the Bodhisatta, to begin with, has to purify his own morality.

Herein, morality is purified in four modes:

(i) Purifying one's inclination (*ajjhāsaya-visuddhi*): A person, through purity of his own inclination, is naturally disgusted with evil. He may become very pure in morality by arousing his inward sense of moral shame (*hirī*).

(ii) Undertaking oneself the observance of precepts taken from others (*samādāna*): Likewise, a person, who has taken precepts from others, reflects: "I am undertaking the observance of precepts which are taken from such and such a teacher," and, having respect for other beings, he may become very pure in morality by arousing his sense of moral dread of evil (*ottappa*).

(iii) Non-transgression (*avītikkamana*): When endowed with both moral shame and moral dread to do evil, there can be no transgression. Through non-transgression, one may become pure in morality and be well established in it.

(iv) Making amends in case of transgression (*paṭipākatika-karana*): If due to forgetfulness, one sometimes breaks a precept or two, then, through one's sense of moral shame and moral dread, one quickly makes amends by proper means of reinstating such as confession or observance of *parivāsa*[30] penance and carrying out *manatta*[31] penance to become pure again in morality. (On transgression, a *bhikkhu* has to observe *parivāsa* penance and carry out *manatta* penance; a layman or a *sāmaṇera* has to renew the undertaking for observance of precepts to gain

28. Offering of food by tickets, *salāka bhatta*, read **Anudīpānī** Chapter VI Pāramīta (Prefections).
29. Eleven fires of *rāga*, etc., fires of passion, hate, bewilderment, birth, ageing, death, grief, lamentation, pain, distress and despair
30. *Parivāsa*. Read **Anudīpanī** Chapter VI Pāramīta (Prefections) sub-title on Vematika Sīla.
31. *Manatta*. as above (footnote 30)

reinstatement.)

Precept of Abstention (Vāritta-Sīla) and Precept of Performance (Cāritta-Sīla)

The morality which has been purified by means of the aforesaid four modes is of two kinds, namely, **Vāritta-Sīla** and **Cāritta-Sīla**.

(i) Not doing what is prohibited by the Buddha and other noble persons who say: "This is wrong. This should not be done. It should be abstained from." Thus abstaining from ten acts of evil, such as killing, etc., is called *Vāritta-Sīla*.

(ii) Showing respect to honourable persons, such as one's teachers, parents or good friends, and performing blameless, useful services for them is called *Cāritta-Sīla*.

How Bodhisattas observe Vāritta-Sīla

(a) The Bodhisatta has such great compassion for all beings that he harbours no resentment towards anyone, not even in a dream. Thus he abstains from killing.

(b) As he is always dedicated to assisting others, he would handle the belonging of others with an inclination to misappropriate it no more than he would take hold of a poisonous snake.

(c) In his existences of a monk or a recluse, he keeps away from sexual practice. Not only does he avoid coital relations with a woman, he refrains from the seven minor acts of sensual craving (*methuna saṁyoga*) (mentioned in the **Aṅguttara Nikāya**)[32] which are:

(i) taking delight in being caressed, massaged and rubbed by a woman;

(ii) taking delight in jokes and laughter with a woman;

(iii) taking delight in staring and gazing at a woman, eye to eye;

(iv) taking delight in hearing a woman laughing, singing, crying from the other side of a wall;

(v) taking delight in recalling the past pleasures one had enjoyed in the company of a woman;

(vi) taking delight in watching someone enjoying sense pleasures and longing for such pleasures; and

(vii) leading a holy life with a longing for rebirth in a divine abode.

Since he avoids even such minor sensual craving, to commit adultery is totally impossible for him. He has already abstained from such sexual misconduct from very early times.

In those existences of his as a householder, the Bodhisatta does not entertain even an evil thought of passion for the wives of others.

(d,e,f,g) When he speaks, he avoids the four wrong speeches and states only what is true, what is conducive to harmony between friends, what is endearing, and he makes only timely talks on the Dhamma in a measured manner.

(h,i,j) His mind is always devoid of covetousness and ill-will. Always holding unperverted views, he is endowed with the knowledge that he is the owner of his deeds (*kammassakata-ñāṇa*)[33]. He has faith and good will towards recluses, who are practising rightly.

Because he avoids the unwholesome course of action (*kamma*) which leads to the four planes of misery, and because he is established in the wholesome course of action which leads to the deva-world and Nibbāna, through the purity of his inclinations, and through the

32. Read **Anudīpanī**

33. The owner of his deeds; he is solely responsible for all his deeds, good or bad.

purity of his physical and verbal actions, all the Bodhisatta's wishes for the welfare and happiness of beings are rapidly fulfilled. He also achieve the fulfilment of his *pāramīs*.

Advantages of Abstention from Wrong Deeds

By abstaining from the wrong deed of killing (*pāṇātipāta*), the Bodhisatta gives the gift of harmlessness to all beings. He becomes accomplished in the development of loving-kindness without difficulty and enjoys the eleven advantages[34] of developing loving-kindness. Together with the advantages of enjoying robust health, longevity and great happiness, he possesses the distinguished characteristics of a Great Being such as long, tapering fingers and toes; and he is able to eradicate the natural tendencies towards hatred (*dosa vāsanā*).

By abstaining from the wrong deed of taking what is not given (*adinnādāna*), the Bodhisatta acquires wealth and possessions which are immune from molestation by the five enemies. He is not susceptible to suspicion by others. He is dear, amiable and trustworthy. He is not attached to wealth and property. With an inclination to relinquishing, he is able to eradicate the natural tendencies towards greed (*lobha-vāsanā*).

By abstaining from unchaste practices (*abrahmacariya*), the Bodhisatta remains modest, calm in mind and body, dear, agreeable to all beings and unloathed by them. He enjoys good reputation. He has neither attachment to women nor strong desire for them. With earnest inclination to renunciation, he is able to eradicate the natural tendencies towards greed (*lobha-vāsanā*).

By abstaining from false speech (*musā-vāda*), the Bodhisatta is highly esteemed, trusted and relied upon by beings. His words are well accepted and have much influence on many. He is dear and agreeable to devas. He has sweet oral fragrance. He is well guarded in his speech and action. He possesses the distinguished characteristics of a Great Being such as a single hair only in each of the pores of his body, etc. He is able to eradicate the natural tendencies towards defilements (*kilesa-vāsanā*).

By abstaining from slander (*pisuṇa-vācā*), the Bodhisatta possesses a physical body which is indestructible and a following that cannot be divided by the wiles of others. He has unbreakable faith in the true Dhamma. He is a firm friend, endearing to all beings, enjoying the benefits of scanty defilements (*kilesa*).

By abstaining from abusive language (*pharusa-vāca*), the Bodhisatta becomes dear to beings. With pleasant, amiable disposition, sweet in speech, he is held in high esteem by all. He becomes endowed with a voice of eight qualities[35].

By abstaining from frivolous talks (*samphappalāpa-vācā*), the Bodhisatta is dear and agreeable to all beings, esteemed and revered by them. Speaking, as a rule, in a cautious manner, his words are well accepted and have much influence on them. He wields great power and has the skill to give instant answers to questions asked by others. When he becomes a Buddha, he becomes capable of answering all the questions put forward by beings in numerous languages. He answers by giving a single reply in Magadhi, the language of noble persons (*ariya-vācā*). (The single reply given in Magadhi is well understood by the audience of different races numbering one hundred and one, each speaking its own tongue.)

By abstaining from covetousness (*abhijjhā*), the Bodhisatta gains whatever he wishes without difficulty. He obtains excellent riches to his liking. He is honoured and revered by

34. Eleven advantages of developing loving-kindness: read **Anudīpanī** Chapter VI Pāramīta (Prefections).

35. Eight qualities of voice: According to Mahāgovinda Sutta of Mahā Vagga, **Digha Nikāya**, the eight qualities of voice possessed by Sanankumara Brahmā are (i) purity of enunciation; (ii) clearness, being easily understood; (iii) melodiousness; (iv) pleasantness; (v) being full and rounded; (vi) not being scattered and diffused; (vii) being deep and resonant; and (viii) not travelling beyond his audience; like the Brahmā, Bodhisattas are also possessors of voice with these eight qualities.

wealthy kings, brahmins and householders. He is never vanquished by his adversaries. He has no defects in his faculties of eye, ear, nose, etc., and becomes a person without a peer.

By abstaining from ill-will (*vyāpāda*), the Bodhisatta becomes a pleasant person, lovely to behold and is admired by all. He inspires them easily with faith in him. He is inoffensive by nature, abides only in loving-kindness and is endowed with great power.

By rejecting wrong views and developing only right views, the Bodhisatta gains good companions. He does not commit evil even if he is threatened with beheading. Holding the view that he is the owner of his deeds (*kamma*), he does not believe in superstitious omens[36]. He has firm confidence in the True Dhamma, and steadfast faith in the Omniscience of the Enlightened Ones. (Just as a royal swan takes no delight in a dung heap) so does he take no delight in various creeds other than the right view (*sammā-diṭṭhi*). He is skilled in fully comprehending of the three characteristics of impermanence, unsatisfactoriness, and unsubstantiality. In the final existence when he becomes a Buddha, he gains the Unobstructed Knowledge (*anāvarana-ñāṇa*), (which knows all there is to know without any hindrance). Before gaining Buddhahood, he becomes the chief and foremost of beings in every existence he happens to be born in and attains the highest fortunes.

> "Morality is the foundation of all achievements. It is the origin, source of all the attributes of a Buddha. It is the beginning of all the Perfections." Reflecting thus and with highly adoring morality, the Bodhisatta develops power of mindfulness and comprehension in four matters, namely, control of verbal and physical actions, restraint of faculties, purity of livelihood, and use of the four requisites. He fulfils the observance of morality with due respect and care, considering gain and honour as a foe in the guise of a friend.
>
> *(This is how Vāritta-Sīla is observed.)*

How Bodhisattas observe Cāritta-Sīla

The Bodhisatta always welcomes good friends, greeting them with a gesture of respect and courtesy, by extending his clasped hands towards them and waits upon them. He attends personally on the sick and renders needful services to them. He expresses appreciation after hearing a Dhamma discourse. He speaks in praise of the virtues of the virtuous. He bears with patience the wrongs of others and recollects repeatedly only their services rendered to him. He rejoices in the meritorious acts of others and dedicates his own good deeds to Supreme Enlightenment. He always abides without neglecting the practice of wholesome Dhamma. If he happens to commit a wrong doing, he sees it as such (without attempting to hide it) and confesses it to his Dhamma companions. He develops more and more the practice of Dhamma, going up higher and higher in the stages of attainment.

Likewise, he is skilful and diligent in rendering services to beings in such matters that are agreeable to him and would benefit them. When they are afflicted with disease, etc., he tries to give relief to them as much as possible. When misfortune (*vyasana*) befalls them, concerning relatives, wealth, health, morality and belief, he gives them solace by dispelling their sorrow. He reproves righteously those who need to be reproved, only to take them out of evil and establish them in good. To those who deserve his support, he gives them a helping hand righteously.

On hearing the supreme practices of the past Bodhisattas, by means of which they gain maturity of *pāramī*, *cāga*, *cariya*, and which are most difficult to perform, inconceivably powerful, and which definitely contribute to the happiness and welfare of beings, the Bodhisatta is not frightened or discouraged at all.

He reflects, "All the past great Bodhisattas, just like me, were only human beings; and yet

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36. Superstitious omens: *dittha suta mutamangala*. Tipitaka P.M.D describes it as the meaning of *akotuhalamangala* (mentioned in the Commentary of the *Cariya Piṭaka*) which is explained as "belief held by the uninstructed in the auspiciousness of the five sense objects when they happened to be seen, heard or touched under such and such circumstances and conditions."

by dint of constant training in morality, concentration and wisdom they reach Supreme Enlightenment. Like those great Bodhisattas of the past, I too will undergo the complete training in morality, concentration and wisdom. In this way, after completing the same three trainings, I will ultimately attain the same goal of Omniscience."

Thus, with unrelenting diligence preceded by faith, he undertakes to complete the training in morality, etc.

Similarly, the Bodhisatta does not publicize his own good deeds, instead he confesses his faults without concealing them. He has few wishes, is easily contented, enjoys seclusion, and is not given to socializing. He endures hardships, and does not crave for this or that object nor does he get agitated. He is not haughty, not immodest, not scurrilous, and not given to loose talk. He is quiet, calm and free from such wrong means of livelihood as fraud.

He is endowed with proper physical and verbal conduct and with his own subjects for meditation. He sees danger even in the slightest fault and undertakes to observe well the rules of training. With no attachment to body or life, he has his mind directed only to attainment of Omniscience and Nibbāna and incessantly devotes himself to wholesome practices. He has not formed even the slightest attachment to body and life, instead he discards them. He dispels also defiling factors, such as ill-will, malice, etc., which will cause corruption of morality.

He does not remain complacent with minor achievements but strives successively for higher attainments. By such endeavours, his achievements in *jhāna*, etc., do not get diminished or stagnant at all but grow and develop more and more into higher and higher stages.

Likewise, the Bodhisatta helps the blind to reach the desired destination or directs them the right way. He communicates with the deaf and the dumb by signalling gestures (with his hands). He provides a chair or a vehicle to the cripple; or he carries them personally on his back to wherever they want to go.

He works hard so that those with poor faith may develop faith, the lazy may develop energy, the heedless, unmindful ones may develop mindfulness, the restless, worried ones may develop concentration and the ignorant, uninstructed one may develop wisdom. He strives to enable those troubled by hindrances to dispel such troubling factors and those oppressed by wrong thoughts of sensuality, ill-will and cruelty to remove such oppressing factors.

To those who have helped him before, he shows his gratitude, greeting them with endearing words, honouring them in return with benefits similar to or even greater than those bestowed on him. In time of their misfortune, he serves them as a boon companion.

Understanding the natural disposition of various beings, he assists them to be free from what is unwholesome and to become established in what is wholesome. He associates with them, meeting their needs and wishes. (What is meant here is that he seeks their company and friendship to free them from evil and establish them in virtues by giving (*dāna*) to those who like gifts, by speaking endearing words (*piya-vācā*) to those who like kind speech, by showing a life of usefulness (*attha-cariya*) to those who approve such a life, and by treating with a sense of justness (*samānattatā*) to those who wish to be treated like unto themselves.)

Likewise, even with a desire to serve their interest, the Bodhisatta does not hurt others nor quarrel with them. He does not humiliate them or make them remorse. He does not look down on others nor finding fault with them. He is humble when dealing with those who treat him without arrogance but with humility.

He does not keep himself completely aloof from others, but also avoids excessive familiarity or association at the wrong time. He keeps company with only those worthy to associate with, at proper times and places. He does not speak ill of others in the presence of their friends nor praise those who are not on good terms with them. He does not cultivate intimate friendship with those not appropriate to mix with.

He does not refuse a proper invitation, nor does he indulge in making excessive demands either; nor does he accept more than what he needs. He gives delight and encouragement to the faithful by giving a discourse on the merits of faith. Likewise, he gives delight and encouragement to those endowed with morality, learning, generosity and wisdom by giving discourses on the merits of these qualities.

If the Bodhisatta, in an existence, happens to be accomplished in the attainments of *jhāna* and *abhiññā*, by exercising these powers, he arouses fright in those beings who are negligent (in doing good deeds). By showing them, to a certain extent, the horrors in realms of misery, he gets those devoid of faith and other virtues established in faith, etc., and gives them access to the Buddha Dispensation. To those already endowed with faith, etc., he helps them gain maturity in those virtues.

In this manner, the Bodhisatta's *Cāritta-sīla* is like the "flood" of immeasurable meritorious deeds, which grows bigger and bigger, one existence after another.

(This is the method of fulfilling the Perfection of Morality.)

3. How The Perfection of Renunciation is fulfilled

As already stated above, the Perfection of Renunciation is the group of consciousness and mental concomitants which desire emancipation from sense pleasures and existences, which is founded on *mahā-karuṇā* and *upāya-kosalla ñāṇa* and which is preceded by the knowledge of disgusting and dreadful faults in them. Therefore, the Bodhisatta undertakes first to discern the faults (as they truly are) in sense pleasures and existences by means of the knowledge of disgust and dread (*ādīnava-ñāṇa*).

This is how he discerns these faults: "Because household life is the dwelling place of all kinds of defilements, because there are impediments, such as wife and children, etc., restricting one's meritorious performances, because one gets involved and entangled in multifarious activities such as trading and cultivation, it is not a proper place where happiness of renunciation can be achieved."

The sensual pleasures of men, like a drop of honey on the sharp edges of a sword, prove to be more harmful rather than enjoyable. Their enjoyment is short-lived, like a theatrical show seen only by intermittent flashes of lightning. They are enjoyed only through perverted perception (which is disorderly) like the ornaments of a mad man. They are as deceptive as a camouflaging object, which conceals a heap of excreta, as unsatisfying as licking the moisture on the fingers. They are afflictive, damaging, like the gorging of food by a famished person, causing hordes of misfortune like the bait on a hook, causing *dukkha* in the past, present and future like the heat of burning fires. They are being sticky like the gum of a plant (*makkata lepa*). They form a means to conceal destructive objects like the mantle of a murderer. Thus, discerning first the disadvantages in sense pleasures and existences, and then the advantages of liberality from them, which is *Nekkhamma*, the Bodhisatta fulfils the Perfection of Renunciation.

Since going forth from household life is the foundation of the Perfection of Renunciation, at a time when there is no teaching of a Buddha, in order to fulfil this perfection, the Bodhisatta takes up an ascetic life under recluses or wanderers who uphold the doctrine of action (*kamma-vādī*) and the doctrine of efficacy of action (*kiriya-vādī*). However, when an Enlightened One appears in the World, he joins the Order of *Bhikkhus* in the Dispensation of the Buddha.

Having thus gone forth, he establishes himself in the *vāritta-sīla* and *cāritta-sīla,* as described above, and, in order to purify these *sīlas*, he undertakes the ascetic practices (*dhutaṅgas*)[37].

The Bodhisatta, who has thus washed away the mental defilements with the clean water of *sīla,* fortified by *dhutaṅga* practices becomes endowed with blameless, pure physical and verbal conduct. He shows contentment with any available robe, alms-food and

37. Read explanation of *dhutaṅga* practices in footnote #16.

dwelling. Having followed the first three of the four traditions of the *ariyas*[38] (*ariyavamsattaya*), he strives to achieve the fourth one, the delight in meditation (*bhāvanārāma*), by practising an appropriate one out of the prescribed forty meditation subjects till he attains the stages of Jhāna Access (*Upacāra*) and Absorption (*Appanā*). Attainment of Absorption Jhāna is the Bodhisatta's complete fulfilment of the Perfection of Renunciation.

(Details on the forty subjects of meditation may be obtained from the **Visuddhi-magga**.)

(This is the method of fulfilling the Perfection of Renunciation.)

4. How The Perfection of Wisdom is fulfilled

As the light of wisdom cannot co-exist with the darkness of bewilderment (*moha*), the Bodhisatta, who is fulfilling the Perfection of Wisdom, avoids the causes of bewilderment, such as aversion to wholesomeness, (*arati*), laziness, stretching out one's limbs in drowsiness, etc., but applies himself with ardour to acquisition of wide knowledge, various kinds of *jhāna*, etc.

Wisdom is of three kinds:

(a) Suta-maya Paññā

In order to bring **Suta-maya Paññā**, otherwise known as **Bāhu-sacca**, to maturity, the Bodhisatta develops it through careful study, listening, learning, memorizing, interrogating and investigating with mindfulness, energy and wisdom preceded by *upāya-kosalla ñāṇa.* The whole of *suta-maya paññā* is made up of (i) the five aggregates, the twelve sense-bases, the eighteen elements, the Four Truths, the twenty-two faculties, the law of Dependent Origination, the methods of Steadfast Mindfulness, etc., which constitute the factors of Enlightenment, as well as various categories of Dhamma, such as wholesome, unwholesome, etc.; and (ii) blameless, mundane forms of knowledge which promote the welfare and happiness of beings. In this way, the Bodhisatta develops *suta-maya paññā* and becomes a man of wisdom who has delved into the entire subject of it himself and established others too in it.

Likewise, in order to serve the interest of beings, the Bodhisatta develops the wisdom that arises instantaneously to find suitable means, right on the spot (*Thānuppattika paṭibhāna-ñāṇa*), which is also known as *upāya-kosalla ñāṇa*. By means of this wisdom, the Bodhisatta is able to distinguish the factors which will promote growth and prosperity from those which will contribute to ruin and destruction in various undertakings of beings.

(b) Cintā-maya Paññā

Likewise, the Bodhisatta develops **Cintā-maya Paññā** by reflecting penetratingly on natural phenomena, absolute realities such as aggregates, etc.

(Careful study, listening, learning, memorizing of natural phenomena such as aggregates is *suta-maya paññā.* Thinking first and then reflecting on these natural phenomena, which one has studied, learnt, memorized is **Cintā-maya Paññā**.)

(c) Bhāvanā-maya Paññā

Likewise, the Bodhisatta, who has developed the mundane kinds of thorough understanding of natural phenomena, such as aggregates, etc., by discerning their specific as well as general characteristics, proceeds to perfect and fulfil the preliminary portion of the wisdom gained by meditation (*bhāvanā-maya paññā*), namely, the nine Insight Knowledge (*vipassanā-ñāṇa*) such as knowledge of conditioned things (*sammasana-ñāṇa*), their impermanence, unsatisfactoriness, being not-self, etc.

By thus perfecting and fulfilling the Insight Knowledge, the Bodhisatta comprehends fully the external and internal objects only as mental and physical phenomena: “This group of natural phenomena, which is merely *nāma-rūpa*, arises and ceases according to

38. The four traditions of *Ariyas*: *Ariyavamsattaya*, contentment with any kinds of robes, alms-food, dwelling and delight in meditation.

conditions. In reality there is no one who creates or causes others to create. *Nāma-rūpa,* as a reality, arises only to disappear and therefore is impermanent. It is unsatisfactory because of its constant arising and ceasing. It is uncontrollable, ungovernable, and is therefore not-self." Thus comprehending the real nature of both internal and external objects without distinction, he abandons attachment to them and helps others do as well.

During the period preceding the attainment of Buddhahood, the Bodhisatta, through great compassion, helps beings step into the three vehicles of practice (*paṭipatti*), (by which, beings may gain maturity in the three kinds of Enlightenment) or reach maturity in their practice if they have already stepped into them.

As for himself, the Bodhisatta strives to achieve five kinds of mastery over mundane *jhānas* and various *abhiññās* and with the great help rendered by the concentration associated with these *jhānas* and *abhiññās*, he reaches the pinnacle of Wisdom.

(As to methods of developing the mundane *jhānas* and *abhiññās* and the ten kinds of Knowledge of Insight, reference may be made to the **Visuddhi-magga**. It is especially to be noted, however, that in the **Visuddhi-magga**, the development of Wisdom for a future Disciple is explained up to the stage of attainment of the Path. Here in this work, however, as it is intended for the Bodhisatta who aspires to Enlightenment, all the endeavours for development of meditation is preceded by *mahā-karuṇā* and *upāya-kosalla ñāṇa* and stop short at the sixth stage of Purity of Knowledge following the Right Path (*Paṭipadā ñāṇa-dassana visuddhi*) before the attainment of the Path also called the stage of Purity of Knowledge of the Path and Fruition (*Ñāṇa-dassana visuddhi*). As regards the ten stages of Knowledge of Insight, the development of Wisdom is carried out as far as the first part of the Knowledge of Equanimity about Formations (*Saṅkhāra-upekkhā ñāṇa*), giving attention only to the nine lower stages of Vipassanā Insight.)

(This is the method of fulfilling the Perfection of Wisdom.)

5. How The Perfection of Energy, etc., are fulfilled

Just as a general, intent on vanquishing his foes, strives ceaselessly, even so the Bodhisatta, who seeks to overcome the enemies of defilement unaided and who wants other beings to make similar conquests also, works arduously all the time in fulfilment of the Perfections.

Therefore the Bodhisatta continuously reflects with mindfulness: "What have I accumulated in the way of requisites of merit and wisdom today? What have I done for the welfare of others today?" Reflecting thus every day, he works energetically to be of service to other beings.

In order to help beings, he gives away generously his possessions including his life and limb. Whatever he does bodily or verbally, he does so with his mind inclined towards Omniscience; whatever merit he accrues from such action, he dedicates to the attainment of full Enlightenment.

He turns away, with a mind for emancipation, from objects of sense pleasures, even if they are of superior kind or in small amount, not to speak of inferior objects of sense pleasures or in abundant quantity.

In every undertaking, he develops and applies *upāya-kosalla ñāṇa.*

He always works assiduously for the welfare of beings.

He bears with patience, all sense objects, whether desirable or undesirable.

He stands firm on truth, not deviating from it even at the stake of his life.

He suffuses all beings, not making any discrimination, with loving-kindness and compassion. Just as a father wishes to take upon himself the suffering of his children, even so he wishes to take upon himself all the suffering that would befall on beings.

He rejoices in the meritorious deeds of all beings. He keeps reflecting on the greatness of Buddhas and the greatness of their powers. Whatever action he does, bodily or verbally, he does so only with his mind inclined towards Perfect Enlightenment.

In this manner, the Bodhisatta, being constantly devoted to meritorious deeds, such as *dāna*, etc., makes an incomparable accumulation of requisites of merit and wisdom day by day.

Furthermore, having relinquished his own life and limb for the use and protection of beings, he seeks ways and means and applies them for the alleviation of various kinds of suffering borne by beings e.g. hunger, thirst, cold, heat, wind, sun, etc.

Whatever happiness he derives from removal of the said afflictions, the various physical and mental comfort that results from staying in delightful parks, gardens, mansions, pools, and forest abodes, the bliss of *jhānic* attainments enjoyed by Buddhas, Paccekabuddhas, *Ariya-sāvaka* and Bodhisattas after renunciation, as he has heard from others, he wishes to make all this happiness available to all beings without distinction.

(All the activities of the Bodhisatta, so far described, relate to those he engaged in before he has attained *jhānas*).

When he has become accomplished in *jhānas*, he endeavours to bestow the fruits of *jhānas* he himself has enjoyed such as, rapture, calm, happiness, concentration, knowledge of things as they really are, on beings so that they may also relish them even as he has done for himself.

Furthermore, he sees beings engulfed and helpless in the great suffering of the round of rebirths (*saṁsāra vatta dukkha*), in the suffering caused by defilement (*kilesa dukkha*), and in the suffering caused by kamma formations (*abhisankhāra dukkha*) which keep beings in *saṁsāra*.

This is how he sees the suffering beings: he distinctly sees beings, as inmates in the realms of misery (*niraya*), experiencing continuous, intense agony for a long time, being cut up, severed, amputated, pulverized and subjected to fierce burning.

He distinctly sees beings, as animals, undergoing great suffering through mutual animosity, oppression, causing injury, killing one another, or having to toil in the service of others.

He distinctly sees beings, as ghosts, being enveloped in raging flames, consumed and withered by hunger, thirst, wind, sun, etc., eating on what has been vomited, on spittle, phlegm, etc., and throwing up their arms in lamentation.

He distinctly sees some beings, as humans, ruined in their search for means of livelihood; suffering punishment, such as cutting off their hands, feet, etc., for crimes committed by them; horrible to look at, ugly, deformed; deeply immersed in the mire of suffering, not distinguishable from the suffering of the inmates of *niraya*. Some humans, afflicted by hunger and thirst, due to shortage of food, are suffering just like famished ghosts. Some of them, being numerically and materially weak, are vanquished by the more powerful, forced into their services and made dependent on their masters for their livelihood. He sees their suffering not being different from those of animals.

The Bodhisatta distinctly sees devas of the six realms of sensual pleasures (who are seen only as happy ones by humans) suffering from restlessness as they have swallowed the 'poison' of sense pleasures and burning with fires of greed, hatred and bewilderment, like a blazing pile of dry firewood stoked up with blasts of wind, with not a moment of peace and always struggling desperately, dependent upon others for mere existence.

He distinctly sees the Brahmās of the Fine Material and Immaterial realms, after existing there for the long life span of eighty-four thousand *mahā-kappas*, succumb to the natural law of impermanence and finally plunge back into unsurmountable rounds of suffering of birth, ageing, and death, as do birds, propelled with tremendous energy, fly far into space or like arrows shot into the sky by a strong man.

Seeing their suffering vividly in this manner, the Bodhisatta feels a sense of religious urgency (*saṁvega*), and suffuses all beings with loving kindness and compassion without discrimination in the thirty-one planes of existence.

The Bodhisatta, who in this way accumulates, without interruption, the requisites of Enlightenment by way of good physical, verbal and mental actions, strives thoroughly and

with constant perseverance in order that all the *pāramīs* may reach the height of fulfilment.

Again, Energy, which is responsible for conveying him to Buddhahood, i.e., the repository of inconceivable, incomparable, extensive, undefiled, pure attributes, is of unthinkable might. Ordinary people dare not even hear about this energy of the Bodhisatta, much less exercise it.

To explain further: It is only through the power of this energy that the Bodhisatta develops, accumulates and fulfils the requisites of Enlightenment, which are the three aspirations towards Omniscient Buddhahood with the thoughts of attaining Buddhahood (*Buddho bodheyyam*), of achieving liberation (*mutto moceyyam*) and of crossing the ocean of *saṁsāra* (*tiṇṇo tāreyyam*); (as has been described in Chapter VI. 'What are the basic conditions of the *pāramīs*?') the four grounds of Buddhahood[39]; the four ways of gaining friendship[40]; the single function of compassion; reflection on the unique condition for Buddhahood by realization of Buddha qualities; being untainted with craving, conceit and wrong view concerning all things; perceiving all beings as his own dear children; not being wearied by suffering of *saṁsāra* while striving for Buddhahood; relinquishing everything that could be given away; and in so relinquishing, not being conceited with the thought: "There is none in the universe to match me in generosity."; applying oneself to development of higher morality, higher concentration and higher wisdom; being unshakeable in the practice of these virtues; being joyful, happy and delighted with meritorious deeds; being inclined to three forms of seclusion[41]; application to development of *jhānas*; being insatiable with blameless *dhammas*; teaching the Dhammas one has heard to others, out of goodwill; making great efforts to initiate meritorious deeds in fulfilment of the Perfections; unremitting perseverance intensified by courage; remaining unperturbed by accusations and wrongs of others; being firmly established in truth; gaining mastery over *jhāna* attainments; achieving power in *abhiññās*; comprehending the three characteristics (*anicca*, *dukkha*, *anatta*); accumulating the requisites for the four supramundane Paths through practice of Steadfast Mindfulness (*Satipaṭṭhāna*), etc.; and becoming accomplished in the nine supramundane Dhammas[42]. All these endeavours to develop, accumulate and fulfil the requisites of Enlightenment can be made only with powers of Energy. Therefore, the Bodhisatta has, from the time of forming the aspiration until attainment of Buddhahood, worked to perfect his Energy thoroughly, incessantly, assiduously without any relaxation, so that it will enable him to advance to higher and higher stages of distinguished Dhamma.

When this forward-driving (*parakkama*) Perfection of Energy has been fulfilled, the Perfections of Forbearance, Truthfulness etc., which follow it, as well as those of Generosity, Morality, etc., which precede it, become fulfilled since all of them are dependent on Energy for their perfection. Therefore, fulfilment of the Perfection of Forbearance and the remaining ones should be understood in the same manner.

Thus, benefitting others in various ways by relinquishing objects of offering, which contribute to the happiness of being, is fulfilment through generosity.

Non-destruction and protection of life, property and family of beings, not causing dissension, speaking endearing, beneficial words, etc., constitute fulfilment through morality.

Likewise, performance of many beneficial acts, such as accepting the four requisites given by beings and giving the gift of Dhamma to them, is fulfilment through renunciation; having skill in ways and means of promoting the welfare of beings is fulfilment through

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39. The Four grounds of Buddhahood.
40. The four ways of gaining friendship (*sangahavatthu*); liberality (*dāna*); kindly speech (*peyyavajja*); beneficial action (*atthacariya*); treating others like into oneself (*samanattatā*).
41. Three forms of seclusion: *kāya*, *citta*, and *upadhi-viveka*; *kaya-viveka* means keeping aloof from companions; *citta-viveka* means being void of sensuous thoughts; *upadhi-viveka* means detachment from defilement.
42. The nine supramundance Dhammas: The Four Paths, the Four Fruitions and Nibbāna.

wisdom; striving with zeal, undergoing difficulties without slacking in the use of that skill is fulfilment through energy; bearing with patience all the wrong of beings is fulfilment through forbearance; not deceiving, not breaking the pledge of help to beings is fulfilment through truthfulness; remaining unshaken, even when his interests suffer as a result of rendering service to beings, is fulfilment through resolution; contemplating repeatedly the welfare and happiness of beings is fulfilment through loving-kindness; being unmoved, when helped or troubled by others, is fulfilment through equanimity.

Thus, the Bodhisatta endeavours for an accumulation of incomparable merit and wisdom, not shared by common people, made for the sake of infinite beings and his thorough, careful fulfilment of the basic conditions of the *pāramīs,* as mentioned above. All these undertakings may be taken in brief as practising the *Pāramī-sampatti*.

11. Classification of The Pāramīs

To the question, "How many *pāramīs* are there?" the answer in brief is: There are thirty *pāramīs*, namely, ten Ordinary Perfections (*Pāramī*), ten Higher Perfections (*Upa-pāramī*) and ten Highest Perfections (*Paramattha pāramī*).

(With respect to Dāna, there is Dāna pāramīs, Dāna Upa-pāramī and Dāna Paramattha-pāramī; so also with regard to the nine remaining pāramīs, such as Sīla, Nekkhamma, etc., each one is of three different kinds and therefore the original ten Pāramīs become thirty in all.)

Pāramī, Upa-pāramī and Paramattha-pāramī

To the questions "What is **Pāramī, Upa-pāramī** and **Paramattha Pāramī**?" the answer is provided in the Chapter on Miscellany in the Commentary to the **Cariya Piṭaka**. Therein, the Commentator answers this question elaborately, giving different interpretations, views and comments by diverse teachers. To reproduce them all in this work will cause only confusion to readers, so we shall give here only the decided view preferred by the Commentator Mahā Dhammapāla Thera himself.

(1) Giving away one's external objects, such as wife, children, wealth and property, is **Dāna Pāramī**; giving up one's limbs, such as hands, feet, etc., is **Dāna Upa-pāramī**; giving up one's life is **Dāna Paramattha-pāramī**.

(2) Likewise, observing a precept and not making a breach on account of one's external objects, such as wife, children, wealth and property, is **Sīla pāramī**; observing a precept and not making a breach on account of one's limbs, such as hands, feet, etc., is **Sīla Upa-pāramī**; observing a precept and not making a breach on account of one' s life is **Sīla Paramattha-pāramī.**

(3) Cutting off attachment to one's external objects and going forth from household life is **Nekkhamma Pāramī**; cutting off attachment to one's limbs, such as hands, feet, etc., and going forth from household life, is **Nekkhamma Upa-pāramī**; cutting off attachment to one's life and going forth from household life is **Nekkhamma Paramattha-pāramī**.

(4) Rooting out attachment to one's external objects and deciding deliberately what is beneficial to beings and what is not is **Paññā Pāramī**; rooting out attachment to one's limbs, such as hands, feet, etc., and deciding deliberately what is beneficial to beings and what is not is **Paññā Upa-pāramī**; rooting out attachment to one's life and deciding deliberately what is beneficial to beings and what is not is **Paññā Paramattha-pāramī**.

(5) Striving to fulfil and become accomplished in the aforesaid *pāramīs* and those to be mentioned later is **Vīriya Pāramī**; striving to fulfil and become accomplished in the aforesaid *upa-pāramīs* and those to be mentioned later is **Vīriya Upa-pāramī**; striving to fulfil and become accomplished in the aforesaid *paramattha-pāramīs* and those to be mentioned later is **Vīriya Paramattha-pāramī**.

(6) Bearing with patience the vicissitudes, which endanger one's external objects, is **Khanti Pāramī**; bearing with patience the vicissitudes which endanger one's limbs, such as hands, feet, etc., is **Khanti Upa-pāramī**; bearing with patience the vicissitudes, which endanger one's life, is **Khanti Paramattha-pāramī**.

(7) Not abandoning truth on account of one's external objects is **Sacca Pāramī**; not abandoning truth on account of one's limbs, such as hands, feet, etc., is **Sacca Upa-pāramī**; not abandoning truth on account of one's life is **Sacca Paramattha-pāramī**.

(8) Unshakeable determination in spite of destruction of one's external objects while holding firmly, that "*Pāramīs* such, as *Dāna*, etc., can be fulfilled only with indestructible determination" is **Adhiṭṭhāna Pāramī**; unshakeable determination in spite of destruction of one's limbs, such as hands, feet, etc., is **Adhiṭṭhāna Upa-pāramī**; unshakeable determination in spite of destruction of one's life is **Adhiṭṭhāna Paramattha-pāramī**.

(9) Not abandoning loving-kindness towards beings (continuous suffusion of beings with loving-kindness) even if they have caused destruction to one's external objects is **Mettā Pāramī**; not abandoning loving kindness towards beings even if they have caused destruction to one's limbs, such as hands, feet, etc., is **Mettā Upa-pāramī**; not abandoning loving-kindness towards beings even if they have caused destruction to one's life is **Mettā Paramattha-pāramī**.

(10) Maintaining a equanimous attitude towards beings and their volitional activities, irrespective of whether they have been helpful or harmful to one's external objects is **Upekkhā Pāramī**; maintaining a neutral attitude towards beings and their volitional activities, irrespective of whether they have been helpful or harmful to one's limbs, such as hands, feet, etc., is **Upekkhā Upa-pāramī**; maintaining a neutral attitude towards beings and their volitional activities, irrespective of whether they have been helpful or harmful to one's life is **Upekkhā Paramattha-pāramī**.

In this way, Classification of the *Pāramīs* should be understood.

(This is the Classification of the Pāramīs.)

12. What is The Synopsis of The Pāramīs

To the question, "What is the synopsis of the *Pāramīs*?" the answer is:

The thirty *pāramīs* can be reduced to ten by grouping together those of same nature, (e.g. three kinds of *Dāna Pāramī* into one; three kinds of *Sīla Pāramī* into one and so on). Similarly these ten *pāramīs* may further be reduced to six by grouping together those of related nature, viz., **Dāna Pāramī, Sīla Pāramī, Khanti Pāramī, Vīriya Pāramī, Jhāna Pāramī** and **Paññā Pāramī**.

This is how abridgement is made: Renunciation (*Nekkhamma*) means taking up an ascetic life, *jhāna* and general meritoriousness. Here *Nekkhamma* as taking up an ascetic life should be counted as *Sīla Pāramī* because they are of similar nature; in the same way *Nekkhamma* as *jhānas*, free from hindrances (*nīvaraṇa*) should be counted as *Jhāna Pāramī*; and *Nekkhamma* as general meritoriousness belong to all the six *Pāramīs*.

Truthfulness is of three kinds: Truthful speech (*vacī-sacca*); abstaining from falsehood (*virati-sacca*) which is mental concomitant of Right Speech (*Sammā-vācā*); and truthful wisdom (*ñāṇa-sacca*) which is mental concomitant of Wisdom (*paññā*). (Nibbāna which is Absolute Truth (*Paramattha-sacca*), is not relevant here.) Of these, *vacī-sacca* and *virati-sacca* being related to *sīla* should be counted as *Sīla Pāramī*; *ñāṇa-sacca* being the concomitant of wisdom should be counted as *Paññā Pāramī*.

Mettā Pāramī which is similar in nature to *Jhāna Pāramī* is thus included in the latter.

Upekkhā Pāramī consists of concomitant of *Tatramajjhattatā* and *Paññā*; *Tatramajjhattatā* should be counted as the *Jhāna Pāramī* to which it is related; and concomitant of *Paññā* which is the same as *Nanupekkhā* should be counted as *Paññā Pāramī*.

Adhiṭṭhāna Pāramī should be included in all the Six *Pāramīs* of *Dāna*, *Sīla*, *Khantī*, *Vīriya*, *Jhāna* and *Paññā*. (Unshakeable determination in performance of *Dāna* should be counted as *Dāna Pāramī*; likewise, unshakeable determination in matters related to *Sīla*, *Khantī*, *Vīriya*, *Jhāna* and *Paññā* should be included in their respective *Pāramīs*.)

Advantages of pairing The Six Pāramīs

First of all, the six abridged *pāramīs*, namely, *Dāna*, *Sīla*, *Khantī*, *Vīriya*, *Jhāna* and *Paññā*, could be formed into fifteen pairs as follows:

(a) *Dāna* and *Sīla*,
(b) *Dāna* and *Khantī*,
(c) *Dāna* and *Vīriya*,
(d) *Dāna* and *Jhāna*,
(e) *Dāna* and *Paññā,*
(f) *Sīla* and *Khantī*,
(g) *Sīla* and *Vīriya*,
(h) *Sīla* and *Jhāna*,
(i) *Sīla* and *Paññā*,
(j) *Khantī* and *Vīriya*,
(k) *Khantī* and *Jhāna*,
(l) *Khantī* and *Paññā*,
(m) *Vīriya* and *Jhāna*,
(n) *Vīriya* and *Paññā*, and
(o) *Jhāna* and *Paññā*,

The Bodhisatta accomplishes through the pair of:

(a) *Dāna* and *Sīla*, the double merit of doing what is beneficial to others and of abstaining from what is harmful to them;

(b) *Dāna* and *Khantī*, the double benefit of non-greed and non-hatred;

(c) *Dāna* and *Vīriya*, the double merit of generosity and learning;

(d) *Dāna* and *Jhāna*, the double merit of abandoning sensual desires and ill-will;

(e) *Dāna* and *Paññā*, the double merit of concentration and insight meditation; and also the double merit of learning the Text *Pariyatti* and meditation;

(f) *Sīla* and *Khantī*, the double merit of purity of bodily and verbal conduct and purity of mental disposition;

(g) *Sīla* and *Vīriya*, the double merit of Concentration and Insight Meditation;

(h) *Sīla* and *Jhāna*, the double merit of abandoning *vītikkama kilesa* and *pariyuṭṭhāna kilesa*; (*Vītikkama kilesa* is defilement which produces evil actions in deed and word; it is removed by *sīla*. *Pariyuṭṭhāna kilesa* is defilement which is violently active only in the mind; it is removed by *jhāna*);

(i) *Sīla* and *Paññā*, the double gift of harmlessness (*abhaya dāna*) and gift of Dhamma (*Dhamma dāna*); (the gift of harmlessness is possible only when endowed with *sīla*; and gift of Dhamma, when endowed with *paññā*);

(j) *Khantī* and *Vīriya*, the double quality of patience and perseverance; (the vicissitudes of life can be withstood only with forbearance; and it is only when there is energy that meritorious deeds are performed with zeal and enthusiasm);

(k) *Khantī* and *Jhāna*, the double benefit of abandoning hostility that arise out of ill-will and of favouritism that arises out of greed; (without *Khantī* one is opposed to undesirable aspect of the world out of ill-will; without *jhāna* one is overwhelmed by desirable aspect of the world out of greed);

(l) *Khantī* and *Paññā*, the double benefit of comprehending the voidness of the soul in *nāma-rūpa* and of penetrative insight into Nibbāna;

(m) *Vīriya* and *Jhāna*, the double benefit of effort (*paggaha*) and balanced state of mind (*avikkhepa*);

(n) *Vīriya* and *Paññā*, the double benefit of being a refuge of beings and that of himself (refuge of beings by means of *Vīriya*; refuge of self by means of *Paññā*); and

(o) *Jhāna* and *Paññā*, the double benefit of concentration and Insight Meditation.

Advantages accruing from Triads

(Similarly, there are advantages of grouping the Pāramīs into triads.)

The Bodhisatta accomplishes the triple benefit of:

(1) abandoning greed, hatred and bewilderment, the three roots of demeritoriousness, through the triad of *dāna*, *sīla* and *Khantī*;

(2) extracting of essence from one's wealth, from one's physical body and from one's life; (being associated with five enemies, wealth and property are void of intrinsic values; their real worth is giving them away (*dāna*); being subjected to various ills and ailments, the body is devoid of substance; its real essence is observance of precepts (*sīla*); ultimately ending up in destruction, life is devoid of substance; its real essence is development of Insight Meditation. The Commentary on the *Kanha Jātaka* of the *Dasaka Nipāta* gives an account on these subjects);

(3) the meritorious deeds of *dāna*, *sīla*, *bhāvanā* through the triad of *dāna*, *sīla* and *jhāna*;

(4) three kinds of gift, namely, the gift of material objects, the gift of harmlessness and the gift of Dhamma, through *dāna*, *sīla* and *paññā*; (through *dāna,* the gift of material objects is accomplished; through *sīla,* the gift of harmlessness and through *paññā*, the gift of Dhamma).

In this way, gaining of triple, quadruple benefits through the remaining triads and tetrads may be understood as is appropriate in each case.

Method of enumerating The Six Pāramīs by including Them in The Four Foundations (Adhiṭṭhāna)[43]

Having shown how the Ten *Pāramīs* could be condensed into six by combining similar ones, it could be shown again how the Six can be included in the Four Foundations:

(i) **Foundation of Truthfulness (*Saccādhiṭṭhāna*)** means: Nibbāna which is Absolute Truth (the *Paramattha Sacca*) together with initial practices which leads to Nibbāna (*pubbabhāga pāṭipada*), namely, truthful speech (*vacī-sacca*), abstention from falsehood (*virati sacca*) which is mental concomitant of right speech (*sammā-vācā*) and truthful wisdom (*ñāṇa-sacca*) which is mental concomitant of wisdom (*paññā*). (The *vacī-sacca, virati-sacca and ñāṇa-sacca* form a supporting foundation for the Bodhisatta to stand on, in the course of existences during which the *pāramīs* are fulfilled and in the existence when he becomes a Buddha. Nibbāna as *Paramattha Sacca* forms a supporting foundation on which he stands when he becomes a Buddha. Hence they constitute *Saccādhiṭṭhāna*.)

(ii) **Foundation of Abandonment (*Cāgādhiṭṭhāna*)** means: abandonment and uprooting of all mental defilements without any remnant, by means of *arahatta-magga* and forsaking, in the initial stage while still a Bodhisatta, of sense objects and sense desires through fulfilment of the *pāramīs*, such as *dāna*, etc., (While fulfiling the *pāramīs* as a Bodhisatta, he is not able to abandon and uproot mental defilements without any remnant. He can only forsake sense objects as far as possible through *Dāna Pāramī,* etc., and put away sense desires temporarily (*tadanga-pahāna*) and to a distance (*vikkhambhana-pahāna*). Only in this way can the Bodhisatta build a supporting foundation to stand on. Only when he achieves *arahatta-phala* and Omniscience and becomes a Buddha is he firmly established on the foundation of complete abandonment and uprooting of defilements without any remnant. Therefore, complete abandonment and uprooting of defilements by means of *arahatta-magga* and putting away sense objects and sense desires temporarily or to a distance constitute *Cāgādhiṭṭhāna*).

(iii) **Foundation of Tranquillity (*Upasamādhiṭṭhāna*)** means: complete calming of all the "fever of defilements" by means of *arahatta-magga*, allaying the suffering in the cycle of rebirths when Nibbāna is realized, and putting away the "fever of defilements" temporarily or to a distance through fulfilment of the *pāramīs*, such as *dāna,* etc., while still a Bodhisatta. (While fulfilling the *pāramīs* as a Bodhisatta, the "fever of defilements" and suffering in the cycle of rebirth have not completely

43. Foundation (*adhiṭṭhāna*): We have translated previously *adhiṭṭhāna* as 'resolution' or 'determination', but these words are not applicable here and 'foundation' seems more appropriate in this context. P.E.D gives *adhiṭṭhāna* also "in the sense of fixed, permanent abode" besides 'decision, resolution, self-determination, etc.'

subsided yet. Therefore, through the *pāramīs,* such as *dāna*, etc., which form the means of allaying them, the Bodhisatta puts away the "fever of defilements" temporarily or to a distance. By such practices only, the Bodhisatta builds for himself a temporary supporting foundation to stand on. It is only when he attains Buddhahood that he is firmly established on the supporting foundation through complete removal of the "fever of defilements" and of the suffering in the cycle of rebirths. Hence, calming of the "fever of defilements", and of the suffering in the cycle of rebirths constitute *Upasamādhiṭṭhāna*.)

(iv) **Foundation of Wisdom** (***Paññādhiṭṭhāna***) means: the *arahatta-phala* Insight, Omniscience and all kinds of wisdom, such as *upāya-kosalla ñāṇa*, etc., which have arisen earlier in the mental continuum of the Bodhisatta. (In his existences as a Bodhisatta, he remains with the earlier forms of wisdom such as *upāya-kosalla ñāṇa*. etc. It is only when he attains Buddhahood that he is firmly established on the supporting foundation of *arahatta-phala* Insight and Omniscience. Hence all the various kinds of aforesaid wisdom constitute *Paññādhiṭṭhāna*).

For the ignorant common worldlings, who have only sense objects and sense desires to rely on, these sense objects and sense desires constitute their foundation. As for the Bodhisatta who clearly sees danger in them, he establishes himself on the four supporting foundations of *sacca*, *cāga*, *upasama* and *paññā,* which lead from these sense objects and sense desires to freedom, which is Nibbāna. Therefore, these four factors constitute the supporting foundations for the Bodhisatta.

How Fulfilment of The Four Adhiṭṭhānas takes place in The Mental Continuum of The Bodhisatta

After receiving the definite prophecy of attaining Buddhahood, the Bodhisatta investigates the *pāramīs* by means of Perfection-investigating Wisdom (*Pāramī-pavicaya ñāṇa*). Having done so, he makes a vow to fulfil all *pāramīs,* then he proceeds to fulfil them all in keeping with this vow. Thus *Saccādhiṭṭhāna* becomes manifest in the mental continuum of the Bodhisatta.

While *pāramīs* are being fulfilled, there occur abandonment of defilements, which oppose them, and there also occur abandonment of sense objects and sense desires. Thus, *Cāgādhiṭṭhāna* also becomes manifest.

As there is extinction of defilements by virtue of *pāramīs*, *Upasamādhiṭṭhāna* also becomes manifest.

Through these same *pāramīs*, the Bodhisatta becomes endowed with *upāya-kosalla ñāṇa* and *Paññādhiṭṭhāna* also becomes manifest.

> (What is meant here is: whenever he fulfils the Ten *Pāramīs* or the Six *Pāramīs*, or whenever he performs a meritorious deed related to *pāramīs*, there become manifest in the mental continuum of the Bodhisatta: (i) *Saccādhiṭṭhāna,* which is the endeavour without fail, to implement the vow he has made; (ii) *Cāgādhiṭṭhāna,* which is the abandonment of defilements, which oppose *pāramīs*; (iii) *Upasamādhiṭṭhāna,* which is the extinction of the defilements; and (iv) *Paññādhiṭṭhāna,* which is the skill in ways and means for promotion of welfare of beings. Therefore the six *pāramīs* can again be condensed into the four *adhiṭṭhānas* of *sacca*, *cāga*, *upasama* and *paññā*.)

When a person, engaged in a blameless business venture, finding it profitable as intended, he keeps pursuing that venture with increasing industry and vigour. Here the profit accruing from the initial business venture is the cause; increasing industry and vigour in the pursuance of it is the effect of that cause.

In a similar manner, when the Bodhisatta undertakes to perform blameless meritorious deeds of *pāramī*, he comes to enjoy the benefit of these meritorious deeds in the form of the four *adhiṭṭhānas*, namely, the sweet taste of *Vacī-sacca* ("*Saccam have sādūtaram rasānam", Yakkha Samyutta*); the abandonment of defilement (*cāga*); extinction of the "fever of defilements" (*upasama*), and *upāya-kosalla ñāṇa*. He keeps on performing these

meritorious deeds of *pāramī* with increasing industry and vigour, existence after existence. Here, the benefit of these meritorious deeds, in the form of the four *adhiṭṭhāna*, is the cause and the meritorious deeds of *pāramī* repeated with increasing industry and vigour are the effect of that cause. It should be understood that occurrence of meritorious deeds of *pāramī* and occurrence of the four *adhiṭṭhānas* are one and the same thing expressed in different words.

To describe them in detail:

(i) While in the course of performing the good deeds of *Dāna Pāramī*, the Bodhisatta comes to enjoy the benefits accruing from (a) *Saccādhiṭṭhāna*, which is performance of an act of *Dāna* without fail in accordance with his vow: "I will make an offering when I see someone seeking gifts"; (b) *Cāgādhiṭṭhāna*, which is abandonment of demeritorious stinginess, etc., which oppose generosity; (c) *Upasamādhiṭṭhāna* which is extinction of greed for gifts' materials, of hatred (which occurs to those who are reluctant to make gifts) towards those who come for gifts; of bewilderment as to dāna; bewilderment tends to occur when one is not used to making gifts); of fear of waste which arises in unwilling givers when they see loss or destruction of gifts' materials brought about somehow or other; (d) *Paññādhiṭṭhāna* which is offering gifts befittingly at the proper time as planned, and preceded by wisdom.

Having enjoyed the benefit of these four *adhiṭṭhānas*, the Bodhisatta keeps on developing the *Dāna Pāramī* more earnestly.

(ii) Likewise, while in the course of fulfilling the *Sīla Pāramī*, the Bodhisatta comes to enjoy the benefit accruing from (a) *Saccādhiṭṭhāna*, which is non-transgression of precepts in accordance with his vow (b) *Cāgādhiṭṭhāna*, which is abandonment of immoral unwholesome volition, and demeritoriousness; (c) *Upasamādhiṭṭhāna*, which is extinction of harm caused by wrong deeds; (d) *Paññādhiṭṭhāna*, which is wisdom playing a dominant role.

Having enjoyed the benefit of these four *adhiṭṭhānas*, the Bodhisatta keeps on developing the *Sīla Pāramī* more earnestly.

(iii) While in the course of fulfilling the *Khantī Pāramī*, the Bodhisatta comes to enjoy the benefit accruing from (a) *Saccādhiṭṭhāna*, which is practice of forbearance without fail in accordance with his vow; (b) *Cāgādhiṭṭhāna*, which is abandonment of wrong thoughts caused by wrong deeds and words of others; (c) *Upasamādhiṭṭhāna*, which is extinction of violent anger; (d) *Paññādhiṭṭhāna*, which is wisdom playing a dominant role.

Having enjoyed the benefit of these four *adhiṭṭhānas*; the Bodhisatta keeps on developing the *Khantī Pāramī* more earnestly.

(iv) While in the course of fulfilling the *Vīriya Pāramī*, the Bodhisatta comes to enjoy the benefit accruing from (a) *Saccādhiṭṭhāna*, which is working for the welfare of others in accordance with his vow; (b) *Cāgādhiṭṭhāna*, which is abandonment of slackness and inefficiency; (c) *Upasamādhiṭṭhāna*, which is extinction of harm caused by demeritoriousness; (d) *Paññādhiṭṭhāna,* which is wisdom playing a dominant role.

Having enjoyed the benefit of these four *adhiṭṭhānas*; the Bodhisatta keeps on developing the *Vīriya Pāramī* more earnestly.

(v) While in the course of fulfilling the *Jhāna Pāramī*, the Bodhisatta comes to enjoy the benefit accruing from (a) *Saccādhiṭṭhāna*, which is thinking deeply about and seeking the welfare of the world in accordance with his vow; (b) *Cāgādhiṭṭhāna*, which is abandonment of demeritorious hindrances (*nīvaraṇas*); (c) *Upasamādhiṭṭhāna* which is peace of mind; (d) *Paññādhiṭṭhāna* which is wisdom playing a dominant role.

Having enjoyed the benefit of these four *adhiṭṭhānas*, the Bodhisatta keeps on developing the *Jhāna Pāramī* more earnestly.

(vi) While in the course of fulfilling the *Paññā Pāramī*, the Bodhisatta comes to enjoy the benefit accruing from (a) *Saccādhiṭṭhāna*, which is skill in means and ways of

promoting welfare of others in accordance with his vow; (b) *Cāgādhiṭṭhāna*, which is abandonment of wrong paths and actions; (c) *Upasamādhiṭṭhāna*, which is extinction of all forms of worries and anxieties caused through one's ignorance; (d) *Paññādhiṭṭhāna*, which is wisdom playing a dominant role.

Having enjoyed the benefit of these four *adhiṭṭhāna*s, the Bodhisatta keeps on developing the *Paññā Pāramī* more earnestly.

In this manner, with every act of merit in fulfilment of *pāramīs*, there occur the four *adhiṭṭhāna*s; hence it is said that the Six *Pāramīs* may be included in the Four *Adhiṭṭhāna*s.

The Four Adhiṭṭhānas counted as A Single Adhiṭṭhāna

Just as the Six *Pāramīs* are included in the Four *Adhiṭṭhānas*, so also each of the four *adhiṭṭhānas* may be counted as embracing the remaining three. This is how it is effected.

Like *Saccādhiṭṭhāna*, *Cāgādhiṭṭhāna*, *Upasamādhiṭṭhāna* and *Paññādhiṭṭhāna* being of the nature of faithful performance in keeping with the vow may be included in *Saccādhiṭṭhāna*.

Like *Cāgādhiṭṭhāna*, *Saccādhiṭṭhāna*, *Upasamādhiṭṭhāna* and *Paññādhiṭṭhāna* being of the nature of abandonment of opposing factors and being the result of total relinquishing may be included in *Cāgādhiṭṭhāna*.

Like *Upasamādhiṭṭhāna*, *Saccādhiṭṭhāna*, *Cāgādhiṭṭhāna* and *Paññādhiṭṭhāna* being of the nature of extinction of all the heat caused by one's deeds and defilements may be included in *Upasamādhiṭṭhāna*.

Saccādhiṭṭhāna, *Cāgādhiṭṭhāna* and *Upasamādhiṭṭhāna*, following *paññā* as their leader, may be included in *Paññādhiṭṭhāna*.

How The Adhiṭṭhānas bring Benefits

Thus all the *pāramīs* have their commencement with *Saccādhiṭṭhāna*; they become manifest through *Cāgādhiṭṭhāna*; they grow and prosper through *Upasamādhiṭṭhāna*, and by means of *Paññādhiṭṭhāna*, they distance themselves from defilements and become purified of all of them.

Furthermore, in the first phase of the *pāramīs*, *Saccādhiṭṭhāna* plays a leading role; only with *Saccādhiṭṭhāna,* fulfilment of the *pāramīs* can be commenced. In the middle phase, *Cāgādhiṭṭhāna* takes the leading role; having commenced the fulfilment of the *pāramīs* with *Saccādhiṭṭhāna*, it is continued in the middle phase by sacrificing totally one's body and life for the welfare of others through *Cāgādhiṭṭhāna*. In the final phase, *Upasamādhiṭṭhāna* takes over the leadership; only with the extinction of all the suffering of *saṁsāra*, the task of fulfiling the *pāramīs* comes to an end.

Paññādhiṭṭhāna is supreme throughout all the three phases of the beginning, the middle and the end. Only with *paññā* can fulfilment of the *pāramīs* be commenced, total sacrifice of one's body and life can be made and final extinction of suffering of *saṁsāra* can take place.

All the four *adhiṭṭhānas* constantly promote welfare of oneself and of others and cause one to be highly revered and loved by everyone. Of these four, through *Saccādhiṭṭhāna* and *Cāgādhiṭṭhāna*, the Bodhisatta*,* as a layman, benefits others with material gift; and through *Upasamādhiṭṭhāna* and *Paññādhiṭṭhāna*, the Bodhisatta*,* as an ascetic, benefits others with the gift of Dhamma.

How Fulfilment of The Four Adhiṭṭhānas takes place in The Bodhisatta's Last Existence when He becomes A Buddha

Preliminary note: In stating different views of various teachers in the treatises, they are mentioned as *Eke vāda* or *Aññe vāda* when these teachers have qualifications worthy to be the author's teacher; when they have qualifications equal to his, the author describes their views as *Apare vāda*; when they are inferior to him, he refers to theirs as *Keci vāda*.

This traditional way of recording is handed down generation after generation: *Eke* or *Aññe* means those worthy to be the author's teachers; *Apare* means those with qualifications equal to those of the author, and *keci* implies those inferior to him.

Eke vāda

As to how the fulfilment of the Four *Adhiṭṭhānas* takes place in the Bodhisatta's last existence, *eke* teachers maintain that the Four *Adhiṭṭhānas* are already fulfilled at the time when the Bodhisatta is conceived. (Just as the Bodhisatta's conception takes place in his last existence only when the *pāramīs* are completely fulfilled, so also does it take place only when the Four *Adhiṭṭhānas* reach complete fulfilment.)

Explanation given by these *eke* teachers: Having completely fulfilled the *Paññādhiṭṭhāna* at the time of descending into his mother's womb, while remaining there for ten months and when emerging from it, the Bodhisatta is bound to possess mindfulness and clear comprehension.

Ordinary worldlings are not aware of their descending into their mother's womb, nor are they aware of remaining there and emerging from it at birth. The eighty future Disciples are aware of descending into their mothers' wombs, but they are not aware of remaining there or of emerging from them; the two future Chief Disciples and future Paccekabuddhas are aware of their descending into their mothers' wombs, and of remaining there, but not of emerging from them at birth. True, these future Chief Disciples and future Paccekabuddhas, when the time draws near for their births, are flung in a tumble by internal pressure of the womb towards external genital orifice, as if plunged into a very deep chasm. Then they undergo extreme suffering in emerging from the genital orifice, just like the big elephant would if it were to push its way through a keyhole. Therefore, these future Chief Disciples and future Paccekabuddhas are unable to know that they are emerging from their mothers' wombs. In this way, one should have a deep sense of religious urgency by contemplating the extreme suffering of conception in the mother's womb with the thought: "Even such personages, who are accomplished in the *pāramīs*, are subjected to intense suffering on such an occasion!"

The future Buddhas, however, are conscious of all the three events of descending into the mother's womb, of remaining there and of emerging from it at birth. The internal pressure is not capable of turning them topsy-turvy in the womb. On their birth, they always emerge from the mother's womb with both hands stretched out, eyes open, and standing firmly and straight. Apart from the future Buddhas, there is no single being who is mindful of these three events. Therefore, at the time of their taking conception in the mother's womb, and at the time of birth, the ten thousand world-systems shook violently (Commentary to the **Dīgha Nikāya**, 3rd volume).

Having completely fulfilled the *Saccādhiṭṭhāna*, as soon as he is born, the Bodhisatta goes forward taking seven steps towards the north, and surveying boldly all the directions, makes a truthful utterance three times without fear, like a lion's roar: "I am the foremost in the world (*aggo'ham asmi lokassa*); I am the most eminent in the world (*jettho'ham asmi lokassa*); I am the most praise-worthy in the world (*settho'ham asmi lokassa*)."

Having completely fulfilled the *Upasamādhiṭṭhāna*, when he sees the four signs of the old man, the sick man, the dead man and the ascetic, the arrogance due to youthfulness, healthiness, longevity and wealthiness ceases in the mental continuum of the Bodhisatta, who has deep understanding of the four epitomes of Dhamma (*Dhammuddesa*), namely, how this body is oppressed by old age, ailments, death and how escape from servitude of craving for pleasures and wealth is impossible unless there is complete detachment from it (as given in the Ratthapāla Sutta)[44].

Having completely fulfilled the *Cāgādhiṭṭhāna*, the Bodhisatta leaves behind, without any concern, all the royal relatives and kinsmen; he also abandons the kingship he has been enjoying and the sovereignty of a Universal Monarch which

44. Raṭṭhapāla Sutta: The eighty-second Sutta of the Majjhima Nikāya.

is about to come within his grasp.

This is the interpretation by *eke* teachers. The Commentator, Venerable Mahā Dhammapāla, gives no comment on this *eke vāda*.

Keci vāda

According to *keci* teachers, the Four *Adhiṭṭhānas* are completely fulfilled only on the occasion when Buddhahood is attained. Their interpretation is: When he becomes a Buddha (attaining *arahatta-magga ñāṇa* and Omniscience) through the past accumulation of *Saccādhiṭṭhāna* in accordance with his vow, he penetrates the Four Noble Truths; hence the *Saccādhiṭṭhāna* is fully accomplished then. Through the past accumulation of *Cāgādhiṭṭhāna*, he eradicates all the defilements; hence *Cāgādhiṭṭhāna* is fully accomplished then. Through the past accumulation of *Upasamādhiṭṭhāna*, he achieves the most sublime Peace of Nibbāna when he becomes a Buddha, hence *Upasamādhiṭṭhāna* is fully accomplished then. Through the past accumulation of *Paññādhiṭṭhāna*, he achieves the unobstructed knowledge of all there is to know (*anāvarana ñāṇa*); hence *Paññādhiṭṭhāna* is fully accomplished then.

This is the interpretation by *keci* teachers, on which the Commentator, Venerable Mahā Dhammapāla, remarks: "Their statement is imperfect because *Abhisambhodhi*, which is *arahatta-magga ñāṇa* or Omniscience, is purely Absolute Reality; because *Upasamādhiṭṭhāna* means extinction through non-arising of the suffering of *saṁsāra* or Complete Peace; and because this is attainable only on realization of Nibbāna (Parinibbāna)."

Aññe vāda

Aññe teachers, however, say that the Four *Adhiṭṭhānas* are completely fulfilled on the occasion the discourse on the Wheel of Dhamma (*Dhamma-cakka*) is taught (when the Buddha develops the Knowledge of Teaching, *Desanā Ñāṇa*.).

This is how *aññe* teachers explain their view: The mental continuum of the Buddha, who has in the past made an accumulation of *Saccādhiṭṭhāna*, becomes accomplished in it by teaching the Noble Truths in three modes[45] of *sacca-ñāṇa, kicca-ñāṇa* and *kata-ñāṇa* with regard to each of the Four Noble Truths. The mental continuum of the Buddha, who has in the past made an accumulation of *Cāgādhiṭṭhāna*, becomes accomplished in it by making the great offering of the True Dhamma. The mental continuum of the Buddha, who has in the past made an accumulation of *Upasamādhiṭṭhāna*, becomes accomplished in it by having attained Himself the Peace of Freedom from defilements and causing others to attain the same like Himself. The mental continuum of the Buddha, who has in the past made an accumulation of *Paññādhiṭṭhāna*, becomes accomplished in it by full comprehension of the propensities and latent tendencies of beings.

This is the interpretation by *aññe* teachers, on which the Commentator, Venerable Mahā Dhammapāla, remarks: "The statement of *aññe* teachers is also imperfect because the Four *Adhiṭṭhānas* become completely accomplished only when the duties of a Buddha (*Buddha-kicca*) are over; with the teaching of Dhammacakka Discourse, the Buddha has just begun performing His duties; He has not yet finished them. Hence the statement of *aññe* teachers remains incomplete."

Apare vāda

Apare teachers maintain that the Four *Adhiṭṭhānas* are completely fulfilled on the occasion when Nibbāna is fully realized (*Parinibbāna*).

This is how the *apare* teachers explain their view: Of the four aspects of *Saccādhiṭṭhāna*, Nibbāna as *Paramattha Saccādhiṭṭhāna* is paramount; its function is not yet complete by mere attainment of *arahatta-magga* through extinction of defilements (*kilesa-parinibbāna*).

Its function is complete only when existence comes to an end with extinction of

45. Three modes: *sacca-ñāṇa*: the knowledge that it is the truth; *kicca-ñāṇa*: the knowledge that a certain function, with regard to that truth, has to be peformed; *kata-ñāṇa*: the knowledge that the function, with regard to that truth, has been performed.

aggregates (*khandha-parinibbāna*). It is only then that *Saccādhiṭṭhāna* becomes perfect. At that time, because all the four aggregates, namely, the aggregate of sense desire (*kāmupadhi*), the aggregate of body (*khandhupadhi*), the aggregate of defilements (*kilesupadhi*) and the aggregate of volitional activities (*abhisaṅkhārūpadhi*) have been rejected, *Cāgādhiṭṭhāna* becomes perfect. Then because all the mental formations cease, *Upasamādhiṭṭhāna* becomes perfect. At that time too, because all the purpose of wisdom is achieved, *Paññādhiṭṭhāna* becomes perfect. That is the view of *apare* teachers. Without making any criticism of their view, the Commentator, Venerable Mahā Dhammapāla, gives his own interpretation as a supplement to it: (a) Perfection of *Saccādhiṭṭhāna* is particularly evident at the time of (the Bodhisatta's) birth; (b) Perfection of *Paññādhiṭṭhāna* is particularly evident at the time of his Enlightenment; (c) Perfection of *Cāgādhiṭṭhāna* is particularly evident when he makes the great gift of Dhamma by delivering the Discourse on Dhammacakka; (d) Perfection of *Upasamādhiṭṭhāna* is particularly evident when he realizes Nibbāna.

To summarise the various views of different teachers:

(i) *Eke* teachers say that the Four *Adhiṭṭhānas* become perfect on the first occasion when conception takes place in the last existence.

(ii) *Keci* teachers say that the Four *Adhiṭṭhānas* become perfect on the second occasion when Enlightenment is attained.

(iii) *Aññe* teachers say that the Four *Adhiṭṭhānas* become perfect on the third occasion when the Discourse on *Dhammacakka* is delivered.

(iv) *Apare* teachers say that the Four *Adhiṭṭhānas* become perfect on the fourth occasion when Nibbāna is realized.

Following the tradition of authors who express last in their works the view they endorse, the Venerable Mahā Dhammapāla mentions last the *apare vāda* because he approves of it and accepts it with a supplementary remark which is: "The Four *Adhiṭṭhānas* become perfect only on the fourth occasion when Nibbāna is realized as stated by *apare* teachers. However, it is particularly evident that *Saccādhiṭṭhāna* is perfect at the time of the first event; *Paññādhiṭṭhāna*, at the time of the second event; *Cāgādhiṭṭhāna*, at the time of the third event; and *Upasamādhiṭṭhāna* at the time of the fourth event."

Benefits of The Adhiṭṭhānas

Through *Saccādhiṭṭhāna*, purification of morality is effected; through *Cāgādhiṭṭhāna*, purification of livelihoods; through *Upasamādhiṭṭhāna*, purification of mind; and through *Paññādhiṭṭhāna*, purification of knowledge.

In addition, through *Saccādhiṭṭhāna* (because he does not deviate from truth), he does not follow the wrong course of hatred; through *Cāgādhiṭṭhāna* (because he is not attached to sense objects), he does not follow the wrong course of greed; through *Upasamādhiṭṭhāna*, (because he is faultless and) since there is nothing to be afraid, he does not follow the wrong course of fear; and through *Paññādhiṭṭhāna* (because he sees things as they really are) he does not follow the wrong course of delusion.

Furthermore, through *Saccādhiṭṭhāna*, he can tolerate, without anger, inconveniences caused by cold, heat, hunger; by contact with gadflies, mosquitoes, flies, wind, sun, reptiles; annoying insults and abuses of others; and distressing ailments. Through *Cāgādhiṭṭhāna*, he makes use of the four requisites of robes, alms-food, dwelling and medicine, without attachment arising from greed. Through *Upasamādhiṭṭhāna*, he avoids dangers of wild elephants, wild horses, wild cattle, wild dogs, etc., remaining absolutely calm. Through *Paññādhiṭṭhāna*, he dispels, without delusion, wrong thoughts of sense pleasure, ill-will and cruelty as well as demeritorious factors.

Through *Saccādhiṭṭhāna*, he achieves happiness of renunciation; through *Cāgādhiṭṭhāna*, of solitude; through *Upasamādhiṭṭhāna*, of peace; and through *Paññādhiṭṭhāna*, happiness associated with fourfold knowledges of the Path.

Through *Saccādhiṭṭhāna*, he achieves happiness of the First *Jhāna*; through

Cāgādhiṭṭhāna, of the Second *Jhāna*; through *Upasamādhiṭṭhāna*, of the Third *Jhāna*; through *Paññādhiṭṭhāna*, of the Fourth *Jhāna*.

Thus it should be understood how all the *pāramīs* are included in the Four *Adhiṭṭhānas* accompanied by various attributes.

How all the Pāramīs are counted as Two Factors

Just as all the *pāramīs* are included in the Four *Adhiṭṭhānas*, they are also counted as two factors, namely, Compassion (*karuṇā*) and Wisdom (*paññā*). True, it is only the virtues, such as *dāna*, etc., founded on Compassion and Wisdom which are the requisites for Perfect Self-Enlightenment resulting in attainment of Omniscience.

(This is the synopsis of the Pāramīs)

What has been described in This chapter

How the thirty *pāramīs* are reduced to ten; how the Ten *Pāramīs* are reduced to six: *Dāna*, *Sīla*, *Khantī*, *Vīriya*, *Jhāna* and *Paññā*; then how these six *pāramīs* are reduced to the Four *Adhiṭṭhānas*; and finally, how all the *pāramīs* are reduced to two factors: Compassion and Wisdom.

13. What are The Factors for accomplishing The Pāramīs

To the question, "What are the factors for accomplishing the *pāramīs*?" the answer is: They are:

(1) developing four kinds of *bhāvanā*,

(2) reflecting upon what oppose the *pāramīs* and dispelling them, and

(3) surrendering oneself to the Buddha.

In short, the means for accomplishing the *pāramīs* are (a) extinction of self-love, and (b) development of love for other beings.

To elaborate:

(1) The four good means for accomplishing the *pāramīs* are development and accumulation of all the requisites, such as *pāramī*, *cāga*, *cariya*, not omitting any of them with the sole aim of achieving Omniscience (*Sabbasambhāra-bhāvanā*); with high esteem and reverence (*Sakkacca-bhāvanā*); without interruption throughout all existence (*Nirantara-bhāvanā*); throughout the long duration without slacking before he becomes a Buddha (*Cirakāla-bhāvanā*).

(2) The Bodhisatta has to abandon, before hand, all his personal possession, even before alms-seekers appear at his door, with the determination: "Offer I will, without wavering my life as well as the wealth and property that I possess, if people come to ask for them. I will make use of only what remains, after I have given?"

In this manner, he has made up his mind, in advance, to abandon whatever property he possesses. But there are four factors which hinder his giving them away (*dāna vinibandha*):

(a) not being accustomed, in the past, to the practice of giving,

(b) not having sufficient quantity of things in his possession,

(c) things in his possession being too good to give away, and

(d) worrying over the depletion of things in his possession.

Of these four hindrances,

(a) when the Bodhisatta possesses things to give away and alms-seekers have arrived and yet the Bodhisatta's mind is not inclined to give, he realizes; "Surely, I was not accustomed to giving in the past; therefore the desire to give does not arise now in me in spite of such favourable circumstances." Then he reflects:

> "Although the desire to give does not arise in me, I will make a gift so that I will get accustomed to giving and take delight in it. From now on, I will make generous offerings. Have I not already decided to give all my belongings to those who seek alms?"

Having reflected thus, he gives them away freely and gladly. On making such gifts, the Bodhisatta removes the first hindrance of "**not being accustomed in the past to the practice of giving**."

(b) When not having sufficient quantity of things in his possession, the Bodhisatta reflects:

> "Because I have not practised *dāna* in the past, I suffer from shortage of things. I should therefore make offering of whatever I have, whether they are few or inferior, even if it makes my life more difficult. With such gift, I will in future reach the height of Perfection of Generosity."

Having reflected thus, he gives away freely and gladly whatever material gift he comes by. On making such gifts, the Bodhisatta removes the second hindrance of "**not having sufficient quantity of things in his possession**."

(c) When not inclined to give because of the excellent quality of things in his possession, the Bodhisatta reflects:

> "O good man, have you not aspired to the noblest, the most admirable, Supreme Enlightenment? To achieve the noblest, the most admirable, Supreme Enlightenment, it is only proper that you should make the noblest, the most admirable gift."

Having reflected thus, he makes an offering of the most excellent, delightful object freely and gladly. On making such gifts, the Bodhisatta removes the third hindrance of "**things in his possession being too good to give away**."

(d) When the Bodhisatta sees the depletion of materials gift on giving them away, he reflects:

> "To be subjected to destruction and loss is the nature of wealth and possessions. It is because I did not perform, in the past, good deeds of *dāna*, which never became depleted, that I now experience deficiency of material gifts. I will make offering of whatever objects I come to possess whether few or abundant. With such gifts, I will, in future, reach the height of the Perfection of Generosity."

Having reflected thus, the Bodhisatta gives away whatever material gifts he comes by, freely and gladly. On making such gifts, the Bodhisatta removes the fourth hindrance of "**worrying over the depletion of things in his possession**."

Removing hindrances to *dāna* in this manner, by reflecting upon them in whatever way is appropriate, constitutes a good means of fulfilling the Perfection of Generosity. This same method applies to other Perfections such as *sīla*, etc.

(3) In addition, the Bodhisatta surrenders himself, in the first instance, to the Buddha saying: "I dedicate this body of mine to the Buddha (*imāham attabhāvaṁ. Buddhānaṁ niyyādemi*)." This self-surrender, made in advance to the Buddha, is a good means of fulfilling all the *pāramīs*.

True, the Bodhisatta, who has already surrendered himself to the Buddha, reflects: "I have given up this very body to the Buddha; come what may." when he encounters troubles, which may endanger his body and life and which are difficult to endure, or when he meets with painful injury, which is caused by beings and which may deprive him of his life, while striving to fulfil the *Pāramīs* in various existences. Having reflected thus, he remains absolutely unshaken, unmoved, in the face of troubles that may harm even his life and he is fully determined to accumulate the merit of good deeds forming the *pāramīs*.

In this way, self-surrender made in advance to the Buddha is a good means of fulfilling all the *pāramīs*.

Again to state briefly, the means for accomplishing the *pāramīs* are:

(a) extinction of self-love, and (b) development of love and compassion for other beings.

To elaborate:

By fully understanding the true nature of all the phenomena, the Bodhisatta, who aspires

after Omniscience, remains untainted with craving, conceit and wrong view regarding them. By viewing his own body as mere aggregate of natural phenomena, self-adoration and self-esteem get diminished and exhausted day by day.

By repeated development of Great Compassion, he looks upon all beings as his own children; his loving-kindness (affection) and his compassion (sympathy) for them grow and prosper more and more.

Therefore, the Bodhisatta, who has put away stinginess, etc., which are opposed to the *pāramīs,* after being momentarily free from greed, hatred, and delusion in regard to himself and others, helps beings with four objects of support (*sangaha vatthu*), namely, giving (*dāna*), kindly speech (*piya-vācā*), beneficial conduct (*attha-cariya*) and a sense of equality (*samānattatā*) which always accompany the Four *Adhiṭṭhānas*. He then assists them with three 'conveyances' of practice (*sīla*, *samādhi*, *paññā*) which lead to three kinds of Bodhi[46], causing those who have not entered the 'conveyances' to enter them or those who have done so to reach maturity therein.

True, the Bodhisatta's compassion and wisdom are adorned by the act of giving, which is one of the four objects of support. (Compassion and wisdom never manifest by themselves without giving. They both manifest simultaneously, as acts of generosity are performed.) Giving is adorned by kindly speech, for the Bodhisatta never scolds or yells while performing *dāna* to those who come for alms and to the attendants, but speaks only loveable, kind words. Kindly speech is adorned by the object of beneficial conduct, for the Bodhisatta speaks kind words not for mere superficial pleasantness but only with sincere, good intention to serve the interest of others. (Fulfilling the requisites of Enlightenment, namely, *pāramī*, *cāga*, *cariya*, means practising for the welfare of beings; it is therefore beneficial conduct as one of the four objects of support). Beneficial conduct is adorned by sense of equality, for in fulfilling the requisites of Enlightenment, the Bodhisatta treats all beings as his equal under all circumstances, happy or painful.

When he becomes a Buddha, his function of taming and teaching is accomplished by benefitting all beings with these same four objects of support which have been developed to the utmost through fulfilment of the Four *Adhiṭṭhānas*.

To elaborate:

For the Buddha, the act of giving is brought to completion by *Cāgādhiṭṭhāna*, kindly speech by *Saccādhiṭṭhāna*; beneficial conduct by *Paññādhiṭṭhāna*; and sense of equality by *Upasamādhiṭṭhāna*.

Concerning these four *adhiṭṭhānas* and four objects of support, the Commentary on the *Cariya Piṭaka* mentions four verses eulogizing the attributes of the Buddha:

(1) Sacco cāgi upasanto
paññavā anukampako
sambhatasabbasambhāro
kaṁ nāmattham na sādhaye.

The Buddha who has reached the height of accomplishment in the fourfold *Saccādhiṭṭhāna*, who is fully accomplished in the *Cāgādhiṭṭhāna*, who has extinguished the fires of defilements, who is possessed of Omniscience and who looks after beings with Great Compassion, being equipped with all the requisites of *pāramīs*, what is there that He cannot achieve?

(2) Mahakāruniko satthcā
hitesī ca upekkhako
nirapekkho ca sabbattha
aho acchariyo jino.

The Buddha, as the Teacher of devas and humans, being a person of Great

46. Three kinds of *Bodhi*, Chapter II RARE APPEARANCE OF A BUDDHA.

Compassion, seeks the welfare of beings till their realization of Nibbāna. He remains equanimous when faced with the vicissitudes of life. Free from craving for and attachment to everything within His body or without, how wonderful is the Buddha who conquers the five *māras*[47].

(3) Viratto sabbadhammesu
sattesu ca upekkhako
sadā sattahite yutto
aho acchariyo jino.

Though detached from all things and though keeping a balanced mind towards all beings, still He applies Himself, day and night, to the welfare of beings. How wonderful is the Buddha who conquers the five *māras*!

(4) Sabbadā sabbasattānaṁ
hitāya ca sukhāya ca
uyyutto akilāsū ca
aho acchariyo jino.

Always working for the welfare and happiness of all beings viz. devas, humans and Brahmās — and attending to the five duties of a Buddha, day and night without ceasing, still He does not show any sign of fatigue or weariness. How wonderful is the Buddha who conquers the five *māras*!

(End of the section on factors for accomplishing the Pāramīs)

14. What is The Period of Time required for Accomplishing The Pāramīs

To the question, "What is the period of time required for accomplishing the *pāramīs*?" the answer is:

The minimum period required for fulfilling the *pāramīs* is four *asaṅkhyeyyas* and a hundred thousand aeons; the medium period, eight *asaṅkhyeyyas* and a hundred thousand aeons, and the maximum period, sixteen *asaṅkhyeyyas* and a hundred thousand aeons, after receiving the definite prophecy of Buddhahood. (Only after fulfilling the *pāramīs* for such durations can one become a Buddha.)

The three different durations relate to three different future Buddhas[48], namely, *Paññādhika* future Buddha, *Saddhādhika* future Buddha and *Viriyādhika* future Buddha. (A *Paññādhika* future Buddha takes four *asaṅkhyeyyas* and a hundred thousand aeons; a *Saddhādhika* future Buddha takes eight *asaṅkhyeyyas* and a hundred thousand aeons and a *Viriyādhika* future Buddha takes sixteen *asaṅkhyeyyas* and a hundred thousand aeons to fulfil the *pāramīs* completely.)

To the question, "All of them being future Buddhas, why are there three different durations for fulfilment of the *pāramīs*?" the answer is:

A *Paññādhika* future Buddha is weak in faith but strong in wisdom: a *Saddhādhika* future Buddha is strong in faith but medial in wisdom; a *Viriyādhika* future Buddha is weak in wisdom. It is only through the power of wisdom that one attains Omniscience. When wisdom is strong, attainment of Omniscience is fast; when it is weak, the attainment is slow. This difference in the degree of strength of wisdom accounts for the difference in the duration required for fulfilment of the *pāramīs*. (This is the answer provided by the

47. Five *māras*: The five obstacles: (i) The Deva who challenged the Buddha for position of the seat of wisdom by surrounding him with a huge army of his followers (*devaputta-māra*); (ii) the mental defilements (*kilesa-māra*); (iii) volitional activities which lead to rebirth (*abhisankhāra-māra*); (iv) the aggregates of *nama* and *rūpa* which materialize in all the existences before attainment of Nibbāna (*khandha-māra*) and (v) death (*maccu-māra*).]

48. Three different future Buddhas: Chapter II: RARE APPEARANCE OF A BUDDHA.

Commentary.)

Apare teachers say the difference between the three durations lies in the three degrees of energy, namely, strong, medial and weak.

Again, other teachers say it is due to the difference in degrees i.e. strong, medial and weak, of maturity of the Perfections leading to emancipation (*Vimutti paripācaniya dhamma*).

Of these three views, that of the Commentator appears most appropriate when we consider the divisions of Bodhisattas into three types as follows:

Three Types of Bodhisattas

To elaborate: Even at the moment of receiving the prophecy, as in the case of Sumedha the Hermit, the Bodhisattas are of three types: (i) ***Ugghaṭitaññū Bodhisattas***, (ii) ***Vipañcitaññū Bodhisattas***, and (iii) ***Neyya Bodhisattas***.

Of these three types, ***Ugghaṭitaññū Bodhisattas*** are those who, if they wish to achieve Enlightenment of a Disciple (*Sāvaka Bodhi*) in the very existence they receive the prophecy, have the special supportive merit to attain the arahantship together with the six Higher Spiritual Powers (*abhiññās*) and four kinds of Analytical Knowledge (*paṭisambhidā ñāṇa*), even before the end of the third line of a verse-sermon of four lines delivered by a Buddha. This *Ugghaṭitaññū* type of Bodhisattas is also called *Paññādhika.* With this type of Bodhisattas, wisdom is the strongest.

Vipañcitaññū Bodhisattas are those who, if they wish to achieve Enlightenment of a Disciple in the very existence they receive the prophecy, have the special supportive merit to attain arahantship together with the six Higher Spiritual Powers and four kinds of Analytical Knowledge before the end of the fourth line of a verse-sermon of four lines delivered by a Buddha. This *Vipañcitaññū* types of Bodhisattas is also called *Saddhādhika.* With this type of Bodhisattas, wisdom is medial.

Neyya Bodhisattas are those who, if they wish to achieve Enlightenment of a Disciple in the very existence they receive the prophecy, have the special supportive merit to attain arahantship together with six Higher Spiritual Powers and four kinds of Analytical Knowledge, at the end of the whole verse-sermon of four lines delivered by a Buddha. This *Neyya* type of Bodhisattas is also called *Viriyādhika* Bodhisatta. With this type of Bodhisattas wisdom is weakest.

All the three types of Bodhisattas make the mental resolution to attain Buddhahood for incalculable aeons before receiving the definite prophecy. However, after receiving the definite prophecy, they fulfil the *pāramīs* as stated before and attain Enlightenment according to the aforesaid time schedule.

Impossibility of Earlier Attainment of Buddhahood

The paddy species which flowers, bears seeds and ripens only after a certain period of time even when with utmost effort of watering, etc., will not yield any crop at a date earlier than the natural period of flowering, bearing seeds and ripening. In the same way, all the various types of Bodhisattas, by no means, attain Buddhahood before they have completed the allotted time for fulfilment of the *pāramīs* even if they strive daily with more and more energy to fulfil the Perfection (*pāramī*), Sacrifices (*cāga*) and Virtues through practice (*cariya*), because their wisdom has not yet reached maturity, and their accumulation of Buddha-making factors is not complete yet.

Therefore, it should be clearly understood that the *pāramīs* become fulfilled only in accordance with the aforementioned periods of time.

15. What are The Advantages that accrue from The Pāramīs

To the question, "What are the advantages that accrue from the *pāramīs*?" the answer in brief is:

The advantages accruing from the *pāramīs* are non-rebirth in Avīci, etc.

To state it in detail: The advantages accruing from the *pāramīs* are: non-rebirth in eighteen

existences (*abhabbaṭṭhānas*), such as *Avīci*, etc., (which will be dealt with at the end of this Chapter on Miscellany); ability to practise for the welfare of the sentient world; twenty marvels (as described in the **Acchariyā Abbhutā Sutta** of the **Suññata Vagga, Uparipaṇṇāsa** of the **Majjhima Nikāya**); fulfilment of all the Bodhisattas' wishes; and all other benefits, such as proficiency in arts and crafts, etc., as shown in various **Jātakas** and **Buddhavaṁsas** and the like.

(The benefits concerning the fifteen pairs of *Pāramīs* mentioned in Section 12. "What is the synopsis of the *Pāramīs*?" are also to be taken as the advantages that accrue from the *Pāramīs*.)

Furthermore, the following are also the advantages that derive from the *pāramīs*: From the time of aspiring to Buddhahood, the Bodhisatta, wishing the welfare of all beings, becomes like a father to them. Possessing distinguished qualities, he is worthy of offerings, worthy of homage. He is like an excellent field for sowing seeds of merit. He is dearly loved by devas and humans. His heart being filled with loving-kindness and compassion, he is not harmed by wild beasts, such as lions, leopards, tigers, etc. Being a person possessed of extraordinary merit wherever he is reborn, he surpasses others in beauty, fame, happiness, strength and sovereignty. He is free from ailments. He has very pure faith, energy, mindfulness, concentration and wisdom. He has few defilements; subsequently he is easy to admonish. He is patient. He takes delight in good deeds. He shows neither anger nor malice, nor does he denigrate. He is not given to rivalry, envy, jealousy, craftiness, hypocrisy. He is not haughty, nor arrogant. He is calm. He is mindful of meritoriousness. Bearing with patience the torments of others, he does not cause suffering to them. Wherever he resides, whether in a town, a village, or a region, the place is free from dangers and calamities. Whenever he is born (as, for instance, in one existence before he was born as Prince Temi), through unfortunate circumstances in the planes of misery such as *Ussada Niraya*, unlike other inhabitants there, he is not distressed by intense suffering but develops even more and more sense of religious urgency.

Furthermore, the accomplishment of life span (*āyu-sampadā*), the accomplishment of physical form (*rūpa-sampadā*), the accomplishment of family (*kula-sampadā*), the accomplishment of supremacy (*issariya-sampadā*); the acceptability of speech (*adeyya vacanatā*) and the greatness of power (*mahānubhāvatā*) are also the advantages of the *pāramīs*.

The accomplishment of life span (*āyu-sampadā*) is longevity in whatever existence he is reborn. With this accomplishment, the Bodhisatta finishes whatever wholesome deed he has begun and develops greater meritoriousness.

The accomplishment of physical form (*rūpa-sampadā*) is beauty of physical form. With this accomplishment, the Bodhisatta inspires beings, who appreciate and value beauty of physical form, with confidence and esteem in him.

The accomplishment of family (*kula-sampadā*) is rebirth in a high class family. With this accomplishment, he is approached even by those intoxicated with the vanity of their birth, etc.; he can therefore instruct them in order to cleanse them of their pride.

The accomplishment of supremacy (*issariya-sampadā*) is greatness of wealth, greatness of power and greatness of retinue. By means of this accomplishment, the Bodhisatta is able to confer benefits with four objects of support on those who deserve them or restrain righteously those who need to be restrained.

The acceptability of speech (*adeyya vacanatā*) is being a person whose words are trustworthy. With this accomplishment, the Bodhisatta is relied upon like a great pair of scales, a standard of impartiality whose authority cannot be disregarded.

The greatness of power (*mahānubhāvatā*) is the magnitude of power. With this accomplishment, he remains unvanquished by others while he overcomes them righteously.

In this manner, all the accomplishments, such as longevity, etc., are the advantages which accrue from the *pāramīs*. These in themselves are the cause for the growth of immeasurable requisites of merit and the means by which beings enter the three 'vehicles'

and by which those who have done so reach maturity.

(These are the advantages accruing from the Pāramīs.)

16. What is The Fruit of The Pāramīs

To the question, "What is the fruit of the *pāramīs*?" the answer briefly is:

The fruit of the *pāramīs* is the Buddha's innumerable attributes headed by the *arahatta-magga ñāṇa* and Omniscience which is Supreme Enlightenment; that is to say, the attainment of Buddhahood is the fruit of the *pāramīs*.

To elaborate: It is the acquisition of the physical body (*rūpa-kāya*) adorned with many attributes, such as the thirty-two characteristics of a Great Man, eighty minor marks (which will be given in detail in the Chronicle of Buddha Gotama), the aura emanating from his body extending up to eighty cubits even in the total darkness of four conditions[49], the acquisitions of the Dhamma body (*dhamma-kāya*) which is founded on the physical body and which is glorious with innumerable attributes, such as the Ten Powers[50] (*Dasa-bala ñāṇa*), the fourfold valorous Wisdom[51] (*Catu-vesārajja ñāṇa*); the sixfold unique Wisdom[52], (*Cha-asādhāraṇa ñāṇa*); and eighteen unique qualities of a Buddha (*Āveṇika-dhamma*)[53].

Furthermore, according to the following verse which is quoted by Commentators:

Buddhopi buddhasea bhaneyya vaṇṇam
kappam pice aññam abhasamāno
khiyetha kappo cira dīgham antare
vanno na khiyetha tathāgatassa.

> "So numerous are the attributes of a Buddha that even another Buddha, devoting all the time to nothing else but dwelling on the virtues of that Buddha for the whole of His life, cannot finish describing them." All such attributes of a Buddha are the fruit of His *pāramīs*.

At this point, in order to arouse devotional faith and appreciation of the innumerable, inestimable attributes of the Buddha, and to let the reader of this treatise develop merit which is conducive to wisdom, I shall conclude this Chapter on Miscellany by reproducing the three verses with their meanings, recited in honour of Buddha Anomadassī by Suruci the Hermit, who later become Venerable Sāriputta.

(i) Sakkā samudde udakaṁ

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49. Four conditions: at midnight, on new moon, amidst a thick forest and under an overcast sky without lightning.
50. Ten powers (*Dasabala ñāṇa)*, perfect comprehension in the ten Spheres of knowledge. Ref: Chapter 2: RARE APPEARANCE OF A BUDDHA.
51. The fourfold valorous Wisdom (*Catu vesārajja ñāṇa*); Ref: Chapter VI REFLECTION ON PERFECTIONS.
52. The sixfold unique Wisdom (*Cha-asādhārana-ñāṇa)*; Ref: Chapter VI REFLECTION ON PERFECTIONS.
53. (i) having no hindrance with regard to knowledge of the past; (ii) having no hindrance with regard to knowledge of the present; (iii) having no hindrance with regard to knowledge of the future; (iv) being preceded by wisdom in all physical actions; (v) being preceded by wisdom in all verbal actions; (vi) being preceded by wisdom in all mental actions; (vii) having no falling off in intention; (viii) having no falling off in energy; (ix) having no falling off in concentration; (x) having no falling off in wisdom; (xi) having no falling off in teaching the Dhamma; (xii) having no falling off in emancipation; (xiii) not indulging in joking and laughter; (xiv) not making blunders; (xv) having nothing which cannot be gauged by wisdom; (xvi) having nothing which needs to be attended in a hurry; (xvii) being never negligent; and (xviii) not undertaking anything without due reflection.

pametum āḷhakena vā
na tveva tava sabbaññu
ñāṇaṁ sakkā pametave

It may be possible to gauge the immense volume of water in the great ocean using some form of liquid measure; but, O Omniscient Buddha, no one, whether a man or a deva, is able to fathom the depth of wisdom possessed by the Most Exalted One.

(ii) Dhāretuṁ pathaviṁ sakka
thapetva tulamandale
na tveva tava sabbaññu
ñānam sakkā dharetave

It may be possible to measure the total mass of the great earth by means of a weighing machine; but, O Omniscient Buddha, no one, whether a man or a deva, is able to fathom the depth of wisdom possessed by the Most Exalted One.

(iii) Ākāso miniturn sakkā,
rajjuyā angulena vā,
na tveva tava sabbaññu,
ñāṇaṁ sakkā pametave.

It may be possible to measure the vast extent of the open space by means of a tape measure or a hand measure; but, O Omniscient Buddha, no one, whether a man or a deva, is able to fathom the depth of wisdom possessed by the Most Exalted One.

Chapter VIII

EIGHTEEN ABHABBAṬṬHĀNAS

Eighteen existences in which Bodhisattas, who have received the definite prophecy, are not reborn. Those Bodhisattas who, like Sumedha the Hermit, are endowed with eight qualities[1] required for receiving the definite prophecy and who have actually received it, are not reborn in eighteen different existences throughout *saṁsāra*; this statement and the enumeration of the eighteen existences are given in the exposition on the Khaggavisana Sutta in the **Sutta Nipāta Commentary**.

The eighteen existences are:

(1) the existence of a blind since birth,
(2) that of a deaf since birth,
(3) that of a lunatic,
(4) that of a dumb,
(5) that of a cripple,
(6) that of a barbarian,
(7) in the womb of a female slave,
(8) that of one with perpetual wrong belief,
(9) that of one whose sex changes (from male to female)
(10) that of one who commits the five severest crimes[2],
(11) that of a leper,
(12) that of an animal smaller than a quail (or a warbler),
(13) that of a *Khuppipāsika peta, Nijjhāmataṇhika peta* and *Kāla-kañcika asura*. (*Khuppipāsika peta* is an ever-hungry ghost, for he hardly has a chance to eat; *Nijjhāmataṇhika peta* is another one who is always feeling hot, for he is always on fire. These are the petas who in their previous lives were monks, the kind that the Venerable Moggallāna encountered on Mount Gijjha-kūṭa. Kālakañcika was the name of an *asura* whose body was three *gāvutas*[3] in size; but as he is of scanty flesh and blood, his complexion is like the colour of a withered leaf. His eyes, lying on his head, protrude like those of a lobster. Since the mouth is the size of the eye of a needle, also lying on the head, he has to bend forward to pick up the food, if he finds it at all.);
(14) that in Avīci and Lokāntarika, (the latter being the space at the meeting of three world-systems; it is the space where evil doers suffer for their misdeeds; and such a place of intense suffering is called Lokāntarika Hell);
(15) that of Māra in a celestial abode of sensual pleasures;
(16) in Asaññasatta Brahmā and Suddhāvāsa Brahmā abodes;
(17) in Arūpa Brahmā abodes, and
(18) in another world-system.

[Here the author gives a detailed explanation of 'a quail (or a warbler)' mentioned in the twelfth item of the above list. The author's elucidations, quoting various authorities including two Jātaka stories, are mainly meant for the benefit of Myanmar scholars and are

1. Read Chapter II: "Rare appearenee of Buddha".
2. Five severest crimes (*panca anantariya kamma)*: matricide, patricide, killing of an *arahat*, shedding the blood of a Buddha, and causing schism of the Sangha.
3. *Gāvuta*: a little less than two miles according to P.E.D.

left out from the translations.]

In listing the *abhabbaṭṭhānas*, the **Aṭṭhasālini Commentary** and **Buddhavaṁsa Commentary** on one hand and the **Sutta Nipāta Commentary** on the other, agree on some points and disagree on others. Of the eighteen existences given in the **Sutta Nipāta Commentary**, the following eight are missing in the **Aṭṭhasalini Commentary**:

(1) the existence of a lunatic,

(2) that of a cripple,

(3) that of a barbarian,

(4) that of one whose sex changes (from male to female),

(5) in the womb of a female slave,

(6) that of a leper,

(7) that of Māra, and

(8) in another world-system.

The **Aṭṭhasalini Commentary** does not give the exact number of these existences, and those listed in it but omitted in the **Sutta Nipāta Commentary** are:

(1) that of a woman,

(2) that of a hermaphrodite, and

(3) that of a eunuch.

(The list in the **Buddhavaṁsa Commentary** is the same as that in the **Aṭṭhasalini Commentary**.) Of these three existences, that of a woman is easily understood.

The original Pāli word meaning a 'hermaphrodite' is *ubhatovyañjanaka*. ("*Ubhato*" means "because of the two past *kammas*, one causing female sex and the other, male; "*vyañjanaka*" means "one who has two different kinds of genital organs.") A hermaphrodite is of two kinds: a female hermaphrodite, and a male one.

In a female hermaphrodite, the female sex characteristics appear dominant while the male ones, subordinate at normal times; in a male hermaphrodite, the male sex characteristics appear conspicuously while the female ones, subordinate at normal times.

When a woman with both sexes desires to have intercourse taking the role of a man with another woman, her female organ disappears and male organ appears. When a man with both sexes desires to have copulation with another man, his male organ disappears and female organ manifests itself.

The female hermaphrodite can conceive a child; she can also make another woman conceive. The male hermaphrodite cannot conceive, but he can impregnate a woman. This is the difference between the two. (**Vinaya Mahāvagga Commentary**.)

The Pāli term for a eunuch is *paṇḍaka* (meaning a person with ineffective genitals). Despite his being a male, he is different from other men in the sense that he lacks effectiveness in coital acts. There are five kinds of eunuch:

(1) *āsitta-paṇḍaka*: one whose sexual urge is gratified by sucking another man's penis or taking that man's semen with his mouth;

(2) *ussuyya-paṇḍaka*: one whose sexual urge is gratified by stealthily watching the act of others' lovemaking and by feeling envious of them;

(3) *opakkamika-paṇḍaka*: one who is castrated (like a eunuch in-charge of women in a harem);

(4) *pakkha-paṇḍaka*: one who has sexual urge during the dark fortnight of the lunar month and who is sexually calm during the bright fortnight; and

(5) *napumsaka-paṇḍaka*: one who has been born without sexual characteristics. (Such a one is without the sex decad[4] in his make up since birth and remains without sex

4. Sex decad: The four elements of earth, water, temperature and wind plus colour, smell, taste,

characteristics of male or female. One is therefore neither a man nor a woman.)

— Vinaya Mahāvagga Commentary —

nutrition, life principle and male or female formation constituting a cell (*kalāpa*) at the time of conception.

Chapter IX

THE CHRONICLE OF TWENTY-FOUR BUDDHAS

1. DĪPAṄKARĀ BUDDHAVAṀSA

(The author discusses briefly the Myanman word *Buddhavan* derived from the Pāli *Buddhavaṁsa*. Then he goes on to say as follows:) The definition of *Buddhavaṁsa* is this: *Ito heṭṭhā kappasatasahassādhikesu catūsu asaṅkhyeyyesu uppaññānam pañcavisatiyā Buddhānam uppaññākappadi paricchedavasena paveniviṭṭhārakathā Buddhavamso nāma.*

From this definition the meaning of *Buddhavaṁsa* should be understood as "a description and exposition of the lineage of the twenty-five Buddhas, who had come into being over the past four *asaṅkhyeyya* and one hundred thousand aeons, with their thirty-two particulars, such as the aeons concerned, their names, clans, families, etc., is *Buddhavaṁsa.*"

Though the chronicle of all these Buddhas with their particulars, such as the aeons, etc., is called **Buddhavaṁsa**, when each of them is spoken of, the same term '*Buddhavaṁsa*' is applicable to the life-story of each Buddha. (For example) though the word *Sangha* is a term for the whole Order of Noble Ones, each and every one of them can also be called **Sangha**.

Therefore, it should be understood that in this section called Dīpaṅkarā *Buddhavaṁsa*, the life story (with the aeon to which He belonged, etc.) of Buddha Dīpaṅkarā will be dealt with.

In the *Buddhavaṁsa* Text, the account of Buddha Dīpaṅkarā does not contain in detail the events that took place at the time of His conception and birth. Only this much is mentioned about Him in the Sumedhakatha, Story of Sumedha.

Evam me siddhipattassa vasibhutassa sāsane
Dipankaro nāma jino uppajji lokanāyako.
Uppajjante ca jāyante bujjhante dhammadesane
caturo nimitte nāddasim jhānarati samappito.

[The Bodhisatta Sumedha the Hermit says:]

> "When I have thus become accomplished in asceticism (*jhāna*s and *abhiññās*) there appeared Buddha Dīpaṅkarā, Lord of the whole world.
>
> "Being totally absorbed in the bliss of *jhāna*, I have not seen the wondrous phenomena that took place on the four occasions of His conception, birth, Enlightenment and delivery of the First Sermon."

Thus the *Buddhavaṁsa* Text refers only briefly to the appearance of Buddha Dīpaṅkarā in the story of Sumeda. It is only in the *Buddhavaṁsa* Commentary that we find the full story of Buddha Dīpaṅkarā, with details of events in chronicle order, starting from the episode of His rebirth in the abode of Tusitā Gods.

Four *asaṅkhyeyya* and one hundred thousand aeons before the present *bhadda-kappa*[1], there appeared in one *saramanda-kappa* three Buddhas, namely, Tanhankara, Medhankara and Saranankara, one after another. After that came an *antara-kappa*, an aeon of decrease, with the human life span of one hundred thousand years. Then, in the city of Rammavati, reigned King Sudeva. During his reign, Bodhisatta Dīpaṅkarā was enjoying life in the

1. Bhudda kappa: for kappa in general, read **Anudipanī** Chapter I, II ,III.

celestial abode of Tusitā after his fulfilment of the Perfections. Deities from the ten thousand world-system approached him with a request. In compliance with which, the Bodhisatta took conception in the womb of Sumedhā, Queen of Sudeva, on the full-moon day of Āsāḷhā [June-July] when the moon was in conjunction with the planet of *Uttarāsalha*. Having been tended upon by a great retinue and after ten full months, the Bodhisatta was born.

At the moments of His conception and birth, there appeared thirty-two portentous phenomena such as trembling of the thousand world-systems, etc.

(These thirty-two phenomena usually take place on the four occasions of every Bodhisatta's conception, birth, Enlightenment and teaching of the First Sermon. These phenomena, common to all Bodhisattas, will be described when we come to the Chronicle of Buddha Gotama. In the *Buddhavaṁsa* Commentary, however, these thirty-two phenomena and their subsequent happenings are elaborately told in the chapter on Bodhisatta Dīpaṅkarā's conception.)

Thereafter, Prince Dīpaṅkarā was brought up in luxury, and when he came of age, he ascended the throne.

As a king, he lived in three golden palaces, namely, Hamsa Palace (Haṁsa Pāsāda), Heron Palace (Koñca Pāsāda) and Peacock Palace (Mayūra Pāsāda), by rotation for ten thousand years. There were about three hundred thousand well ornamented female attendants. His Chief Consort was Padumā and his son, Prince Usabhakkhandha.

Enjoying a divine-like kingly life in the three palaces, Prince Dīpaṅkarā went out to the royal garden to enjoy himself. On the way, he saw an old man, a sick man and a dead man who were deva messengers. Overcome by religious emotion (*saṁvega*), he returned from the garden and entered the city. When he wanted to go out again to the garden for the fourth time, he summoned his elephant-keeper and said: "Today, I will visit the royal garden for sightseeing. Get the elephants ready." "Very well, Your Majesty," said the royal elephant-keeper and he had eighty-four thousand elephants prepared. Dressed in a costume offered by Deva Vissakamma and accompanied by eighty-four thousand elephants and a large army of troops, he entered the garden riding the state elephant. Having descended from the elephant's back, he roamed, sightseeing all over the garden, sat on a cool and pleasant stone slab and aspired to go forth from the world. Then Mahā Brahmā, an *arahat* of Suddhāvāsa abode, brought the eight requisites and appeared at a place where he could be seen. Seeing the eight requisites, the Bodhisatta asked what they were and when told that they were the paraphernalia of a monk, he took off his royal attire and handed it over to the royal treasurer. Then he cut off his hair with his sword and threw his hair up into the sky.

Then, Sakka, King of Devas, took the hair knot in a golden receptacle and enshrined it in a *cetiya* called Makuṭa, which is three *yojanas* in size and built of emerald stones on Mount Meru.

The Bodhisatta then put on the robes offered by the Brahmā and threw up into the sky his old raiment which was received and enshrined by the Brahmā in a *cetiya* (called Dussa), which is twelve *yojanas* in size, in the Suddhāvāsa Brahmā abode.

A crore of people, who had heard of the prince's donning of the robe, followed his example and became monks themselves.

Together with these monks, who had thus followed in his footsteps, Bodhisatta Dīpaṅkarā practised austerity called *dukkaracariya*. On the full-moon day of Vesākha, on which he was to become a Buddha, he entered a town for alms-food. It was the day that townsfolk happened to be making pure milk-food for propitiating gods. Nevertheless, the food was offered to the Bodhisatta and his one crore of followers.

Having taken the milk-food, the Bodhisatta spent the day-time in the *sāla* grove of the neighbourhood and in the evening, leaving behind all his followers, he headed alone to the Mahābodhi tree.

Enlightenment and Teaching of The Dhammacakka Discourse

On the way, the Bodhisatta accepted eight handfuls of grass from an heretic, Sunanda by name, and no sooner had he spread out the grass at the foot of the Bodhi tree, the *Aparājita Pallanka* (Unconquered Seat), which was fifty-three cubits in size, appeared.

> (With regard to the size of the seat which was fifty-three cubits, some say the size means the height and others say it means the breadth as found in the Sub-Commentaries of the Inwa Period. These commentarial statements in detail will be dealt with when we come to the story of Buddha Gotama.)

Sitting cross-legged on the "Unconquered Seat", under the Bodhi tree (*pipphala,* Ficus religiosa), the Bodhisatta put forth energy of four levels[2] and overcame Mara and his army. He gained *Pubbenivāsa ñāṇa* (Wisdom that enables one to know the series of previous existences) in the first watch of the night; *Dibbacakkhu ñāṇa* (Wisdom that helps one see even the most subtle form from a far distance, like a divine eye) in the middle watch; and contemplated, in the last watch, the doctrine of *Paṭicca-samuppāda* (Dependent Origination) in the forward order, revolving of the wheel of *saṁsāra* and in the backward order, stopping of it. Thereafter, he entered upon the fourth *jhāna* through *Ānāpāna* Meditation; emerging from it and reflecting on the five aggregates, he discerned the fifty characteristics concerning rise and fall of these aggregates and developed Vipassanā Insight, up to the stage of *Gotrabhū ñāṇa*[3]. As soon as the sun rose, this Vipassanā development led to the penetration of the Path and Fruition of Arahantship, of all the attributes of a Buddha and to the incomparable Buddhahood which is supreme in the three worlds.

After attaining Buddhahood, the Buddha spent seven days at each of the seven sites around the Bodhi Tree, enjoying the bliss of Fruition (*phala-samāpatti*). Having granted the Brahmā's request for His Teaching, the Buddha delivered the First Sermon, Dhammacakka-pavattana Sutta, at Sunandārama and one hundred crores of devas, humans and Brahmās realized the Four Truths.

At the time of His Enlightenment and that of His teaching the Dhammacakka-pavattana Sutta, thirty-two portentous phenomena occurred.

These phenomena (on the four occasions), when Bodhisatta Dīpaṅkarā was conceived, born, attained Buddhahood and taught the First Sermon, occurred unknown or unseen by Sumedha the Hermit as he was absorbed in the bliss of *jhānas*. (This has been stated above.)

The Buddha's Journey

After teaching the First Sermon, Buddha Dīpaṅkarā set out on a journey for the benefit of devas, humans and Brahmās. While staying at Sudassana Monastery in Rammavati, at the invitation of the citizens, the Buddha went out to accept the alms-food offered by them. While He was partaking of the food, there took place a violent earthquake as a result of Sumedha's contemplation of the Perfections. The people, present on that occasion, were frightened and asked the Buddha about the cause of the earthquake. On hearing from the Buddha that there was nothing to fear as the cause was Sumedha's contemplation of the *Pāramīs*, they visited and acclaimed him, who thereafter entered the forest. All this has been told in the story of Sumedha. What remains to be told is the following:

When the citizens of Rammavati had finished their offering of alms-food to Buddha Dīpaṅkarā and His four hundred thousand *bhikkhus*, they paid obeisance to the Buddha with flowers, scents, etc., and assembled to listen to His sermon.

Buddha Dīpaṅkarā then addressed the assembly:

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2. Energy of four levels: the levels where one would be reduced to (i) skin, (ii) sinews, (iii) bones and (iv) where one's flesh and blood would dry up. Read also **Anudīpanī**, Chapter VI.
3. *Gotrabhū ñāṇa*: the wisdom that helps one cut off the heritages of *kāma*-consciousness and evolve the lineage of the *rūpa*-class of exalted consciousness.

(1) Dānaṁ nāma sukhādīnaṁ nidānam paramaṁ mataṁ dibbānaṁ, pana bhogānaṁ patiṭṭhāti pavuccātī.

Dāna should be understood as the noble cause of human, divine and Nibbānic happiness; it is said to be the basis of divine enjoyments.

"Beginning with these words the pleasant talk on the practice of *dāna* (*dāna-kathā*) was given."

(2) Sīlam nām etaṁ idhaloka-paraloka sampattīnaṁ mūlaṁ.

Sīla means the root of various forms of prosperity in this life and the next.

In this and many other ways, the talk on morality (*sīla-kathā*) was given in detail.

(3) Next, Buddha Dīpaṅkarā gave a talk on divine abodes (*saga-kathā*) to explain as to which *sīla* leads to which divine happiness. "This divine abode is desirable, pleasant and delightful, and indeed happy. This abode provides constant merriment and gaiety. Cātumahārājika Devas enjoy celestial happiness for nine million years in terms of human reckoning." In this way, the benefit of heavenly attainment was taught.

(4) After persuading, convincing and inspiring the people with this teaching so that they might be inclined to perform *dāna* and *sīla*, the Buddha proceeded to teach that even such heavenly bliss was not permanent and that one should not crave for it very passionately. In this way, the Buddha pointed out the disadvantages, unworthiness and foulness of sensual pleasures and also the advantages of emancipation from them. He ended His discourse with a talk on Deathless Nibbāna.

With this discourse given to the people, the Buddha established some of them in the Three Refuges, some in the Five Precepts, some in the *Sotāpatti-phala* (Fruition of the 'Stream-Winner'), *Sakadāgāmi-phala* (Fruition of the 'once Returner'), *Anāgāmi-phala* (Fruition of the 'non-Returner') and *Arahatta-phala* (Fruition of Arahantship). Some in the threefold knowledge, the Sixfold Higher Knowledge, or the eight attainments[4]; the Buddha then left the city of Rammavati and entered Sudassana Monastery.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

Having spent forty-nine days in the neighbourhood of the Bodhi Tree after His Enlightenment, Buddha Dīpaṅkarā delivered the First Sermon of Dhammacakka at Sunandārāma at the request of Mahā Brahmā and administered the Dhamma, Elixir of Immortality to one hundred crores of devas and humans.

(This was the first *Dhammābhisamaya*.)

Next, knowing that His son Prince Usabhakkhandha had become intellectually mature, Buddha Dīpaṅkarā gave a sermon and administered the Dhamma, Elixir of Immortality, to ninety crores of devas and humans headed by the Prince (just like our Buddha taught His son, Rāhula, the Cūla Rāhulovāda Sutta that led him to Fruition of Arahantship).

(This is the second *Dhammābhisamaya*.)

Finally, after defeating the heretics near the *Sirīsa* tree at the city-gate of Rammavati and displaying the Twin Miracle of water and fire, the Buddha taught the **Abhidhamma**, sitting on the stone slab of Paṇḍukambala at the foot of *Pārichattaka* tree in Tāvatiṁsa Abode, and administered the Dhamma, Elixir of Immortality, to ninety crores of devas and Brahmās headed by a deva who, in his previous existence, had been the Buddha's mother, Sumedhā Devi.

(This is the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

4. Eight attainments: eight *samapatti*-attainments of four *rūpa-jhānas* and *arūpa-jhāna*s.

There were three occasions of meeting of Buddha Dīpaṅkarā's disciples, one of them being at Sunandārama, where *arahats,* numbering about one hundred thousand crores from all regions, specially met for the first time.

(This was the first *sannipāta*.)

Next, the Disciples' meeting took place on Mount Nārada. Once, while wandering from place to place with four hundred thousand *bhikkhus*, Buddha Dīpaṅkarā arrived at the delightful Mount Nārada which was full of marvellous features.

The mountain was occupied by a divine *yakkha* named Naradeva. People brought annually, even human beings as sacrificial offering in his honour.

Seeing that the people were endowed with the merits of their past deeds to rely upon, the Buddha ascended the mountain alone, leaving behind His *bhikkhus*. Thereupon, the *yakkha* became furious and caused the trembling of the mountain to scare the Buddha away. On seeing the Buddha serene and undisturbed although he had used all his might to frighten Him, it occurred to him thus: "This great monk is indeed wonderful! Powerful indeed is He! The evil consequences of what I have done will come back to me. There is no refuge for me other than this great monk. Like a man, who slips and falls onto the ground, has to rely on the same ground to get up, I will now take refuge in this very monk."

With this thought, he bowed before the Buddha, touching his head on the Buddha's feet, the soles of which were adorned with one hundred and eight signs. He also begged the Buddha's pardon and took refuge in Him. Then the Buddha taught him *Dāna-kathā, Sīla-kathā*, etc., in serial order. By the end of which, Naradeva and his retinue of ten thousand *yakkhas* were established in *sotāpatti-phala*.

On the day Naradeva thus became a *sotāpanna*, people from all over Jambudīpa brought a man from each village to make sacrificial offering to the *yakkha*. They also brought with them large quantities of sesame, rice, beans of various kinds, butter, ghee, honey, molasses, etc. Naradeva handed back all these food-stuffs to the people and entrusted the men, originally meant for sacrifice, to the Buddha.

Then the Buddha ordained these men by the "*Ehi bhikkhu"* formula and helped them achieved arahantship within seven days. On the full-moon day of Magha (January-February), staying in the middle of one hundred crores of *arahats*, the Buddha gave instructions of *Pāṭimokkha* at the Disciples' meeting of four features.

An *ehi-bhikkhu* does not need to seek the bowl, robes, etc., to become a recluse. On being invited by the Buddha, "Come, O monk", his appearance of a lay man vanishes, and he assumes the appearance of a monk of sixty years' standing in the Order.

The four features of a Disciples' meeting are:

(1) all participants are *ehi-bhikkhus*;

(2) all participants have attained *Chaḷabhiññā* (Sixfold Higher Knowledge);

(3) all participants come together without being summoned by the Buddha, and

(4) the congregation takes place on the full-moon day of the month, the fifteenth day Uposatha.

The above mentioned story of the divine *yakkha,* Naradeva, comes from the **Buddhavaṁsa Commentary**.

In the *Buddhavaṁsa* Text, however, just this simple narration is given: "Again, when Buddha Dīpaṅkarā had gone into quietude on the top of Nārada Mountain, there gathered one hundred crores of *arahats* who were free from defilements."

(This was the second *sannipāta*.)

Once, Buddha Dīpaṅkarā observed *vassa* (rains retreat) on Mount Sudassana. When the *vassa* was over, people of Jambudīpa went to the mountain to celebrate their annual mountain-top festival. They then happened to encounter the Buddha. They listened to His

sermon and were so delighted with it that they became monks. When the Buddha taught them again on the Mahā Pavāraṇā Day [the full moon of Assayuja (September-October)] the newcomers attained arahantship through the stages of Vipassanā Insight and of the Path, as a result of their contemplation of conditioned things in the three planes of existence. The Buddha held *Pavāraṇā* ceremony[5] with ninety thousand crores of *arahats*.

(This was the third *sannipāta*.)

The ordinary sermons, given by Buddha Dīpaṅkarā, led to realization of the Four Truths (attainment of Liberation) by thousands of beings, by countless individuals.

At that time, the thoroughly purified Teaching of the Buddha spread far and wide; it was understood by innumerable beings, such as devas, humans and Brahmās; it was full and complete with exhortation on noble *sīla* and such virtues.

Buddha Dīpaṅkarā, the Knower of the Three Realms, was always attended upon by four hundred thousand *arahat*-disciples who were immensely powerful with the sixfold *abhiññās*.

During the Dispensation of Buddha Dīpaṅkarā, those who died as learners (*sekkhas*) while trying for arahantship in vain, become the scorn of all.

The Teaching of Buddha Dīpaṅkarā spread throughout the whole world and remained glorious forever with *arahats* who had extirpated their foe, namely defilements, and who were not disturbed by various sense objects and thus free of impurities and *āsavas*.

Particulars of Buddha Dīpaṅkarā

Buddha Dīpaṅkarā's birth place was the city of Rammavati.

His father was King Sudeva and His mother was Queen Sumedhā.

His two male Chief Disciples were Sumaṅgala Thera and Tissa Thera.

His attendant was Sāgata Thera.

His two female Chief Disciples were Nandā Therī and Sunandā Therī.

His Bodhi tree was a *pipphala* tree.

His male supporters were Tapussa and Bhallika. His female supporters were Sirmā and Sonā.

His height was eighty cubits. He was a splendour like a pillar of blazing light and a great *sāla* tree in full bloom.

(The advantage of giving these particulars is this: Had they not been given, He might have been mistaken for a deva, *māra*, a demon, or a *Brahma*. One could think, it is not strange at all that the wonderful events should occur to such a divine being. This would have led to the wrong notion that it was not worthwhile to listen to His Teaching. Then there would have been no possibility of realization of the Truth (attainment of Liberation). On the other hand, the particulars would give rise to the right belief that "Powerful thus is indeed a human being." With this belief, beings would listen to His Teaching and could understand the Truth (or could attain Liberation). Hence such details.)

Buddha Dīpaṅkarā's rays spread by themselves (i.e. without His exercising of power) to all the directions reaching twelve *yojanas*. His life span was one hundred thousand years.

(This much is given in the Pāli Text.)

There are also some more particulars in the Commentaries which are not contained in the Text but which, the Commentaries state, much be told.

While leading a lay man's life, Buddha Dīpaṅkarā had three palaces: Hamsa,

5. Formal ceremony concluding the rains-retreat in which each *bhikkhu* invites criticism from his brethren in respect of what has been seen, heard or suspected about his conduct.

Koñca, and Mayūra.

He had three hundred thousand female attendants. His Chief Consort was Padumā Devī, His son Usabhakkhandha. The duration of His reign was ten thousand years.

When He renounced the world, He went forth on an elephant. When He became Buddha, He lived at Nandārāma (Nanda Park).

Living throughout such a long period, Buddha Dīpaṅkarā saved large numbers of beings (from suffering).

Having made the three divisions of the True Dhamma, such as Learning (*Pariyatti*), Practice (*Paṭipatti*) and Penetration (*Paṭivedha*), shine forth throughout the world, and having liberated beings, Buddha Dīpaṅkarā and His Disciples realized final Peace, the way a mass of fire went out after blazing with bright flames.

Contemplation on Impermanence, etc. (saṁvega)

The glory of that Buddha Dīpaṅkarā, His assemblage of four hundred thousand *arahats*, etc., who were all His Disciples, and the signs on both His feet, had all ceased to exist. Impermanent are all conditioned things! They are indeed unsubstantial!

Erection of A Cetīya

In this way, Buddha Dīpaṅkarā, who had penetrated all the Four Noble Truths without exception, attained Parinibbāna at Nandarama Park. In the same Park was erected a *cetiya*, thirty *yojanas* in height and dedicated to Him. It was made of powdered red orpiment mixed with oil and butter, and in it were enshrined His relics which were in an indestructible and undispersed mass, a natural phenomenon common to all long-lived Buddhas. People of Jambudīpa came together and completed the *cetiya* with decorations of seven kinds of gems.

Here ends Dīpaṅkarā Buddhavaṁsa.

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2. KOṆDAÑÑA BUDDHAVAṀSA

The aeon in which Buddha Dīpaṅkarā appeared came eventually to an end. When *asaṅkhyeyya* (incalculable) aeons had passed after that, there appeared Buddha Koṇḍañña in a certain aeon.

(Though *asaṅkhyeyya* is a number which is incalculable, the period between the previous Buddha Dīpaṅkarā and the following Buddha Koṇḍañña is called *Buddhantara-asaṅkhyeyya* as it is to be understood as an interval between two Buddhas.)

This is how Buddha Koṇḍañña appeared: At the end of His fulfilment of the Perfections for sixty *asaṅkhyeyya* and a hundred thousand aeons, while enjoying His life in the divine abode of Tusitā which is a tradition followed by all Bodhisattas, and having complied with the request made by other devas for becoming a Buddha, He descended to the human world to be conceived in the womb of Queen Sujātā at King Sunanda's palace in the city of Rammavati.

(At the moment of His conception there occurred the usual thirty-two portent phenomena.)

The Bodhisatta was born after ten months had passed. At the moment of his birth also, the portents became manifest and other miraculous events that were associated with every Bodhisatta took place.

(All this will be mentioned in detail when we come to the chronicle of Buddha Gotama.)

Royal Household Life

Since the Bodhisatta belonged to the clan of Koṇḍañña, he was named Prince Koṇḍañña. When he came of age, he enjoyed a kingly life for ten thousand years, living in the three most delightful golden palaces, namely, Suci, Suruci and Subha, with his Chief Consort Ruci Devi, and being waited upon and entertained by three hundred thousand female dancers and attendants.

Renunciation

While Koṇḍañña was living thus, Queen Ruci Devī gave birth to a son, named Vijitasena. On seeing the four omens of the aged, the sick, the dead, and the recluse, the Bodhisatta renounced the world, riding a chariot drawn by four thoroughbred horses.

Prince Koṇḍañña's renunciation was emulated by ten crores of people, who became recluses too.

Bodhisatta Koṇḍañña, with these ten crores of recluses, practised *dukkaracariyā*. On the day he was to attain Enlightenment, the Bodhisatta partook the milk-rice offered by Yasodharā, daughter of a wealthy man of the village of Sunanda. He passed the daytime in the local grove of *sāla* trees and in the evening, he went alone to the Bodhi tree, leaving behind all his recluse-followers. On the way, he accepted eight handfuls of grass offered by a heretic named Sunanda and as soon as he spread the grass at the foot of a *sālakalyani* tree, the Unconquered Seat (*Aparājita Pallanka*), which was fifty-seven cubits in height, appeared.

Enlightenment

Sitting cross-legged on the seat, the Bodhisatta put forth energy at four levels and overcame Māra and his army; then he gained *Pubbenivāsa ñāṇa* in the first watch and *Dibbacakkhu ñāṇa* in the middle watch and in the last watch he contemplated the doctrine of *Paṭicca-samuppāda* in forward order and backward order. Thereafter, he entered upon the fourth *jhāna* through *Ānāpāna* Meditation, emerged from it and, while reflecting on the five aggregates, he discerned fifty characteristics concerning the rise and fall of the aggregates and developed Vipassanā Insight up to *Gotrabhū ñāṇa.* Gaining *arahatta-magga ñāṇa* and penetrating all the attributes of a Buddha, he attained unique Buddhahood at sunrise.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood, the Buddha Koṇḍaññā spent seven days at each of the seven places in the neighbourhood of the Bodhi tree. In the eighth week, He accepted the request made by a Brahmā for His Teaching and He considered as to whom He should teach first, ahead of all others. Remembering the eighty crores of recluses who had followed His example of renunciation, He thought of their whereabouts and came to know that they were staying at Devavana, Divine Grove of Arundhavati town, eighteen *yojanas* from the Bodhi tree. Taking His bowl and robe, He arrived at their place at once by means of His miraculous power.

Seeing Buddha Koṇḍaññā approaching them from a distance and being moved by their devotional faith in Him, the ten crores of recluses extended Him warm welcome, took His bowl and robe, prepared the seat and paid obeisance to Him respectfully. After which, they set down at suitable places, surrounding the Buddha.

Then the Buddha taught the Dhammacakka-pavattana Discourse which was also delivered by all previous Buddhas.

Buddha Koṇḍañña, who was endowed with unlimited glory, incomparable retinue and fame, countless attributes, formidable appearance to those who are impudent, forbearance like the mass of earth, morality [extensive] like the mass of water in the ocean, concentration, steadfast like Mount Meru, wisdom [infinite] like the open space, always engaged Himself in teaching the faculties (*indriya*), powers (*bala*), constituents of Enlightenment (*bojjhanga*), factors of the Path (*maggaṅga*), Truths (*sacca*) as revealed in the *Bodhi-pakkhiya Dhamma*, the doctrines contributing to Enlightenment, for the benefits of large numbers of beings.

At this teaching of the First Sermon, one hundred crores of devas and human headed by ten crores of *bhikkhus* realized the four Truths.

(This was the first occasion of *Dhammābhisamaya* on which the Buddha taught the Four Truths to devas, humans and Brahmās.)

This was followed, at one time, by the delivery of the Mangala Sutta to a great gathering of devas and Brahmās, who arrived from the ten-thousand world-system, assuming minute subtle bodies (so that there could be enough room for them all) in the universe. At this gathering, an unknown deva raised the question of blessings (*maṅgala*), asking as to what helped to bring about a perfect life with prosperity. Addressing that deva, the Buddha taught the Maṅgala Sutta.

At this teaching of the Maṅgala Sutta, ninety thousand crores of devas and humans attained arahantship. Those who became *sotāpanna*, etc., were innumerable.

(This was the second *Dhammābhisamaya* occasion of the Buddha's Teaching of the Four Truths to devas, humans and Brahmās.)

When Buddha Koṇḍañña taught the Dhamma, staying in the sky after defeating the heretics by a display of the twin miracle of water and fire, eight-thousand crores of devas, humans and Brahmās attained *arahatta-phala*. Those who were established in the three lower *phala* stages, were innumerable.

(This was the third *Dhammābhisamaya* occasion of the Buddha's teaching of the Four Truths to devas, humans and Brahmās.)

Three Occasions of The Disciples' Meeting (Sannipāta).

There were also three occasions of *sannipāta*, meeting of Buddha Koṇḍañña's disciples:

The first occasion took place in Canda Park, Candavati being His supporting city, when He observed the first *vassa,* after He had attained Buddhahood penetrating the four Truths.

In that city, two young men, Bhadda, son of Sucindhara, and Subhadda, son of Yasodharā, whose fathers belonged to the lineage of immensely rich Brāhmana families, listened to Buddha Koṇḍañña sermon. As a result, they developed devotional faith, donned the robes together with ten thousand youths in the presence of the Buddha and attained arahantship. There, the Buddha, being surrounded by one hundred crores of *arahats* led by Subhadda Thera, recited the *Pāṭimokkha* on the full-moon day of Jettha (May/June)

(This was the first *sannipāta*.)

Some time later, Buddha Koṇḍañña's son, Prince Vijitasena (after becoming a *bhikkhu*) attained arahantship. The Buddha then recited the *Pāṭimokkha* in the midst of one thousand crores of *arahats* with Vijitasena Thera at their head.

(This was the second *sannipāta*)

Finally, at one time, while visiting the countryside, Buddha Koṇḍañña ordained King Udena and his host of followers. When they all attained arahantship, the Buddha, being surrounded by ninety crores of *arahats,* headed by Udena Thera, recited the *Pāṭimokkha*.

(This was the third *sannipāta*.)

Bodhisatta Gotama, as Universal Monarch Vijitāvī, received Prophecy from Buddha Koṇḍañña

At that time our Bodhisatta was a Universal Monarch, Vijitāvī by name, ruling in the city of Candavati. Having numerous distinguished hosts of attendants, he held, under his sway, the whole stretch of land in the universe up to the end of the four oceans with righteousness, not by force nor by arms.

Then Buddha Koṇḍañña, setting out on a journey followed by one hundred thousand crores of *arahats*, arrived at Candavati. Hearing of the Buddha's visit, Bodhisatta King

Vijitārvī extended a warm welcome to the Buddha, made arrangements for His lodging and invited Him and His Disciples for the next day's meal. The following day, he prepared the meals properly and performed a ceremony of alms-food offering on an elaborate scale.

Having thus performed, the King listened to the Buddha's sermon, which was given in appreciation of the offering. At the end of the sermon, he made a request: "May the Venerable Ones spend the three months of *vassa* in the city of Candavati, to do the citizens a favour." And he performed matchless acts of charity to the congregation of monks led by the Buddha during the whole period of *vassa*.

Then Buddha Koṇḍañña declared a prophecy: "Innumerable aeons from the present one, in the aeon that appears after three *asaṅkhyeyya* and one hundred thousand aeons, you will definitely become a Buddha." (The prophecy, like the one made by Buddha Dīpaṅkarā, given in full detail in the Pāli text, mentioning the practice of austerity and other events, but they are not repeated here as they have already been given in the story of Sumedha[6].)

Having declared the prophecy, Buddha Koṇḍañña carried on teaching. After listening to the Buddha's sermon, the King's faith in the Buddha grew to a great extent and being desirous of achieving Buddhahood, he made an offering of his vast kingdom to the Buddha, in whose presence he became a monk. After learning the Three Piṭakas, he acquired the eightfold attainment and fivefold higher knowledge. Reaching the apex of the higher knowledge, he was reborn in the Brahmā abode on his death.

Particulars of Buddha Koṇḍañña

Buddha Koṇḍañña's place of birth was the city of Rammavati.

His father was King Sunanda, and His mother was Sujātā Devi.

His two male Chief Disciples were Bhadda Thera and Subhadda Thera. His attendant was Anuruddha Thera.

His two female Chief Disciples were Tissā Therī and Upatissa Therī.

His Bodhi tree was a Sālakalyānī tree.

His male lay attendants were Sona and Upasoṇa. His female lay attendants were Nandā and Sirīmā.

His height was eighty-eight cubits, and He shone like the moon or the sun at noon.

The life span then was one hundred thousand years and throughout that long period He saved beings, such as devas, humans and Brahmās, taking them out of the waters of *saṁsāra* and placing them onto the land of Nibbāna.

While a lay-prince, Buddha Koṇḍañña had three palaces; Suci Golden Palace, Suruci Golden Palace and Subha Golden Palace.

His female attendants were three hundred thousand. His Chief Consort was Ruci Devī, and His son Vijitasena. He reigned for ten thousand years.

He used for His renunciation the chariot drawn by thoroughbred horses. When He became Buddha, He stayed at Candārama (Canda Park).

In Buddha Koṇḍañña's Dispensation, the earth with *arahats*, whose *āsava*s were gone and who were purified of impurities, was in splendour like the open sky with stars and planets. (That is to say, the colour of the *arahats*' robes covered the surface of the whole earth.)

The *arahats* were of incomparable nobility. They were not at all disturbed by the eight vicissitudes of life; it was hard for the fiery tempered unruly people to approach them. When these *arahats,* who were endowed with great fame, were desirous of passing into Nibbāna*,* they rose to the sky, about seven toddy palm trees high, (as though the lightening rushes into the murky clouds). They entered upon *tejo-kasiṇa jhāna* (attained with the fire-element as a *kasiṇa* object) and

6. This statement made by the another is repeated after the declaration of prophecy made by each Buddha. We will leave out similar statements from the accounts of later Buddhas.

flashing a great light completely burned themselves in the sky and attained Parinibbāna.

Saṁvega

The peerless glory of Buddha Koṇḍañña and His concentrated mind that was permeated with Omniscience had all vanished. Unsubstantial and futile indeed are all conditioned things!

Cetiya

Buddha Koṇḍañña, who had fully realized the Four Noble Truths, attained Parinibbāna at Candārāma. In the same park, a *cetiya*, seven *yojanas* high, was built. It was made of powdered red orpiment mixed with oil and butter and was dedicated to Him.

The unbreakable relics of the Buddha, true to the nature of long-lived Enlightened Ones, remained solid like golden images without falling into pieces. These relics were enshrined in the *cetiya* and people from all over Jambudīpa completed the construction by decorating it with seven kinds of precious stones.

Here ends Koṇḍañña Buddhavaṁsa.

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3. MAṄGALA BUDDHAVAṀSA

When incalculable aeons had elapsed after the aeon of Buddha Koṇḍañña, in one *kappa* there appeared four Buddhas, namely, (1) Maṅgala, (2) Sumana, (3) Revata and (4) Sobhita in that order. The first of the four Buddhas therefore was Maṅgala.

Conception

Having fulfilled the Perfections for sixteen *asaṅkhyeyya* and one hundred thousand aeons and on completion of His fulfilment of the Perfections, Bodhisatta Maṅgala was reborn in Tusitā which was a common abode of all future Buddhas. While enjoying a divine life, He accepted the request made by devas and descended to the world of human beings to take conception in the womb of Uttarā, Queen of King Uttara, in the city of Uttara which excelled all other cities.

The Mother's Body Luminescence

From the moment the Bodhisatta took conception, the light from the Queen's body spread eight cubits all around and could not be overpowered even by sun-light and moon-light. Not requiring other lights, the queen moved about by means of her own luminescence with her maids of honour at her service.

Birth of the Bodhisatta

The conception was guarded by celestial beings, and when ten months had elapsed the Bodhisatta was born in the excellent and delightful Uttaramadhura Park.

Royal Household Life

When Bodhisatta Maṅgala came of age, he ascended the throne. He lived in three golden palaces, namely, the most famous Yasavanta Palace, the most delightful Rucimanta Palace and the most splendid Sirimanta Palace, together with his Chief Consort Yasavati and surrounded by thirty thousand dancers who were exquisitely adorned. Thus he enjoyed kingly luxuries that were likened to divine comforts for nine thousand years.

Renunciation

When Queen Yasavati gave birth to a son, named Sivala, the Bodhisatta saw the four omens of the aged, the sick, the dead and the recluse, and then he renounced the world by going forth, riding the well decorated thoroughbred horse named Pandara and became a monk.

His renunciation example was followed by three crores of people who also donned the

robe.

With the three crores of monks, Buddha Maṅgala engaged in *dukkaracariyā* for eight months. On the full-moon day of Vesākha when he was about to attain Buddhahood, he partook the milk-food offered by Uttarā, daughter of a wealthy man and a resident of the village of Uttara. After spending the day-time in the local *sāla* grove, he left behind his host of *bhikkhus* and went alone to the Mahābodhi tree in the evening. On the way, he accepted the eight handfuls of grass from a heretic, Uttara by name. As soon as he spread the grass under the Naga Bodhi tree, there appeared the *Aparājita* Seat, which was fifty-eight cubits high.

Attainment of Buddhahood

Sitting cross-legged on that seat and putting forth energy at four levels, the Bodhisatta defeated Mara and his army. He acquired *Pubbenivāsa ñāṇa* in the first watch and *Dibbacakkhu ñāṇa* in the middle watch of the night. In the last watch, however, he reflected on the Doctrine of *Paṭicca-samuppāda* in forward and backward order, after which he entered upon the fourth *jhāna* through *Ānāpāna* Meditation. Having emerged from that *jhāna*, he reflected on the five aggregates, discerned the fifty characteristics of their rise and fall and developed Vipassanā Insight up to *Gotrabhū ñāṇa*. Gaining the *arahatta-magga ñāṇa* and penetrating all attributes of a Buddha, he attained the incomparable Buddhahood at sunrise.

Extremely Bright Rays of The Body

Buddha Maṅgala's rays shone forth more intensely than those of other Buddhas. The rays from other Buddhas produced automatically without supernormal power, reached the distance of either eighty cubits or just an arms length. But Buddha Maṅgala's rays shone day and night all over the ten-thousand world-system. Because of such brilliance, not only all the surrounding objects, such as trees, the ground, forests, hills, oceans, etc., were illuminated, but, to say the least, pots and pans that were usually dirty and black (with soot) were lit up as if they were covered with gold.

The life span of people belonging to the period in which Buddha Maṅgala appeared was ninety thousand years, and during that whole period everything was thus gold in colour. During His Dispensation, the sun, the moon, stars and planets had no light. Since there was no sunlight, the demarcation between day and night was not distinct.

Though there was absence of sunlight, people moved about attending to their business by means of the Buddha's rays. Days and nights are recognized with the help of the chirps of birds, that were normally heard in the morning and the blooms of flowers that are normally seen in the evening.

The question may be asked whether other Buddhas were lacking such glorious powers. The answer is: they were not, indeed they also had such powers. They could make the rays permeate the ten thousand world-system if they so desired. But while others had their natural luminescence of their bodies just within an arm's length, the rays of Buddha Maṅgala's body always spread throughout the ten thousand world-system without having to be produced purposely because of the power of His wish made in a previous existence.

Buddha Maṅgala's Wish made in A Previous Existence

When Buddha Maṅgala was a Bodhisatta in one existence that was similar to that of Vessantara, he lived with his wife and children at a place that resembled Vaṅka-pabbata.

Hearing that the Bodhisatta was very generous, an ogre named Kharadāṭhika, in the guise of a brahmin, approached him to ask for His son and daughter.

The Bodhisatta handed His son and daughter over to the brahmin most delightedly and thus caused the trembling of the great earth, two hundred and forty thousand leagues in size, the bottom of which touching the waters below.

Leaning against the wooden plank of the railing of the walkway, the ogre devoured up both children as though he chewed and ate a bundle of lotus stems while the Bodhisatta was looking on.

While looking, he saw bright blood like flames of fire pouring out from the ogre's mouth as he opened it, but there arose not one iota of distress in him. Instead, he was greatly delighted and happy, thinking: "This is my excellent act of charity."

He then expressed his wish: "As a result of this generous act of mine, may my body emanate rays in future, bright like the blood (in the ogre's mouth)." Hence, in fulfilment of that wish, on attainment of Buddhahood, the brilliant natural rays emanated and spread from Buddha Maṅgala's body all over the ten-thousand world-system.

Besides, there was another wish made previously by Buddha Maṅgala. As a Bodhisatta, he once got an opportunity to pay homage to a *cetiya* dedicated to a Buddha. Thinking: "I should sacrifice my life to this Enlightened One," he had his whole body wrapped up in cloth soaked with oil. He then filled a golden bowl, which was worth one hundred thousand pieces of money, with butter up to the brim which was about a cubit in diameter, through the slit. In that golden bowl, he lighted a thousand wicks and carried the bowl on his head. He also set his body ablaze and spent the whole night circumambulating the sacred *cetiya*.

Though the Bodhisatta was paying homage thus till dawn, the heat could not touch even the pores of his body, as if he were staying amidst lotus blooms. Indeed the nature of the Dhamma is such that it gives reciprocal protection from danger to one who protects (practises) it. Therefore the Buddha says:

Dhammo have rakkhati dhammacārim.
Dhammo suciṇṇo sukham avahati
esānisaṁso dhamme suciṇṇe
na duggatim gacchati dhammacārī

Also as a result of this act of merit, Buddha Maṅgala's natural body rays spread throughout the ten thousand world-systems.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His Enlightenment, Buddha Maṅgala stayed for seven days at each of the seven sites near the Bodhi tree. He then accepted a Brahmā's request for His Teaching, and when He contemplated to whom He should teach, He saw the three crores of *bhikkhus* who had donned the robe to follow His example and who were endowed with sufficing conditions (*upanissaya*) for the Path and Fruition.

Thinking that He would teach them first, the Buddha contemplated also their whereabouts and came to know that they were staying in the forest called Sirivana of the city of Sirivaddhana, eighteen leagues away from the Mahābodhi tree. Taking with Him His bowl and robe, the Buddha immediately appeared at the forest of Sirivana, using His psychic power.

On seeing the Buddha approaching them, the three crores of *bhikkhus,* with faithful minds, welcomed the Buddha by taking His bowl and robe, prepared the seat for Him, and paid obeisance respectfully. When all these had been done, (surrounding the Buddha) they took their appropriate seats.

Then the Buddha delivered the Dhammacakka-pavattana Sutta as all previous Buddhas had done. By the end of which, the three crores of *bhikkhus* attained *arahatta-phala*. (They all became *arahats*.) Devas and humans, numbering one hundred thousand, realized the Four Truths. (They were thus liberated.)

(This was the first *Dhammābhisamaya*.)

Immediately before Buddha Maṅgala taught the **Abhidhamma**, He was staying near the city of Citta, His resort for food. Like our Buddha (Gotama) who performed the Twin Miracle of water and fire near the mango tree of the gardener, Kanda, near the city-gate of Sāvatthī, and defeated the heretics, so did Buddha Maṅgala display the Twin Miracle and defeated the heretics at the city-gate of Citta. He then went up to Tāvatiṁsa where he sat on the emerald stone slab, *Paṇḍukambala*, at the foot of Pāricchattaka tree and taught

Abhidhamma discourses to devas and Brahmās.

Then one hundred thousand crores of devas and Brahmās realized the Four Truths. (They were liberated.)

(This was the second *Dhammābhisamaya*.)

Before Buddha Maṅgala appeared, there was King Sunanda, in the city of Surabhi, who performed the duties necessary for acquisitions of the Wheel (which is one of the seven treasures of a Universal monarch). After fulfilment the duties, the wheel treasure came into his possession.

When Buddha Maṅgala appeared, the Wheel slipped from its place. Seeing this, King Sunanda became very unhappy and asked his brahmin advisors: "Why was the Wheel treasure that appeared by the power of my meritorious deeds has slipped from its place?"

Then the Brahmins replied:

> "O King, the Wheel slips because the life of a Universal Monarch is nearing its end; or when the monarch becomes a monk; or because a Buddha appears.
>
> "There is absolutely no danger of your life ending. You will live a very long life.
>
> "Indeed Buddha Maṅgala has now appeared in the world. That is the reason for the slipping of your Wheel treasure."

Having heard the reply given by the Brahmins, the Universal Monarch Sunanda with his retinue paid his respects to the Wheel treasure and made a request thus: "I will do obeisance to Buddha Maṅgala by means of your glory, O Wheel. Please do not disappear yet in the meantime." Then the Wheel returned to its original place.

Immensely delighted, Universal Monarch Sunanda with his multitude of people, thirty leagues in size, approached Buddha Maṅgala who was indeed *maṅgala* (auspiciousness) of the whole world. The King gave alms on a grand scale to the Buddha and His Sangha. He offered the hundred thousand *arahats* pieces of cloth from Kāsi, to be made into robes, and all kinds of requisites to the Buddha. After the alms-giving, he sat down at a suitable place to listen to the Buddha's sermon. Likewise, Prince Anurāja, son of the Universal Monarch, took his seat.

Then Buddha Maṅgala gave the audience, headed by King Sunanda, the usual series of sermons. This led to the attainment of arahantship with the Fourfold Analytical Knowledge by Universal Monarch Sunanda and his followers, numbering ninety crores.

Contemplating on the acts of merit done by them in the previous existence, the Buddha saw their past wholesome deeds that would bring them bowls and robes miraculously (without looking for them). So He stretched out His right arm and uttered: "*Etha Bhikkhavo* — Come, O monks!" Instantly all of them became monks with their hair of two fingers length, carrying their respective bowls and putting on their respective robes and assuming the respectable appearance of Mahātheras of a hundred years' standing in the Order, and they surrounded the Buddha.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

While Buddha Maṅgala was sojourning in the city of Mekhala, His future Chief Disciples, the young men Sudeva and Dhammasena, who had one thousand (according to the Sinhalese Commentary, ten thousands) youthful companions each, became *ehi-bhikkhus* in the Buddha's presence, and when they attained arahantship on the full moon of Magha (January-February), the Buddha recited the *Ovāda Pāṭimokkha* in the midst of one hundred thousand crores of monks.

(This was the first *sannipāta*.)

Again, the Buddha recited the same *Pāṭimokkha* at the meeting of one thousand crores of monks, who had been ordained at the assembly of the Buddha's kinsmen, that took place in the Park named Uttara.

(This was the second *sannipāta*.)

In the midst of ninety crores of monks, who took part in the Sangha meeting headed by the *bhikkhu* who formerly was Sunanda the Universal Monarch, the Buddha repeated His recitation of the *Pāṭimokkha*.

(This was the third *sannipāta*.)

Bodhisatta Gotama, as Brahmin Suruci, received prophecy from Buddha Maṅgala

At the time of Buddha Maṅgala, our Bodhisatta was a brahmin, Suruci by name, living at the village of Suruci. He was accomplished in the Vedas (Vedic texts), *nighaṇḍu* (glossary), *keṭubha* (rhetoric), *akkharapabheda* (grammar) and *itihāsa* (legends and histories) as the fifth treatise.

He was clever in writing and reading poetry (*padaka*) as well as prose (*veyyākaraṇa*) .

He was well-versed in Lokāyata philosophy, which was concerned not with spiritual matters but only with mundane affairs and also in Mahāpurisa Lakkhaṇa, the art of reading bodily signs of a superior being.

Having listened to the Buddha's talks on the Dhamma, Brahmin Suruci cultivated faith in Him and took refuge in the Three Gems. He then invited the Buddha and His disciples: “Please accept my offering of food for tomorrow.”

“Brahmin, how many monks do you like to have?” asked the Buddha. “How many monks are there, Venerable Sir?” “There are all together one hundred thousand crores,” replied the Buddha, as it was the occasion when His Disciples assembled for the first time. “Then Venerable Sir, together with all these monks, please accept my offering of the meals.” The Buddha kept silent showing His consent.

Having invited the Buddha, Bodhisatta Brahmin Suruci went home and thought thus: “I can afford to give such a great number of monks rice gruel and pieces of cloth meant to be robes. But how can the seating for them be arranged?”

The Bodhisatta's thought caused warming of the stone slab, which was the seat of Sakka on Mount Meru, eighty-four thousand leagues high.

Then Sakka contemplated thus: “Who is interested in removing me from this place?” When he looked for the cause of the warming of his seat, he saw Brahmin Suruci; it then occurred to him thus: “This Bodhisatta has invited the Sangha, led by the Buddha, for meals and is worrying about their accommodation. I should go there and take my share of merits.” Assuming the appearance of a carpenter and carrying an axe in hand, he appeared before the Bodhisatta.

Construction of A Pavilion

Sakka, as the carpenter, enquired: “Is there any job for a worker?” Seeing the carpenter, the Bodhisatta asked: “What can you do?” “There is no craft that I do not know. If anybody wants to build a pavilion, a palace, a house, or any other building, that is my job.” “Then I have something for you to do.” “What is it?” “I have invited a hundred thousand crores of monks to tomorrow's meal. Can you build a pavilion to accommodate theme.” “Yes, I can, provided you pay me.” “Friend, I will.” “Very well, I will construct it as you will make payment.” So saying, Sakka looked round for a certain plot of land.

Rise of A Jewelled Pavilion from The Earth

The plot of land, twelve leagues in size, which was viewed by Sakka, became an evenly level ground like a *kasiṇa*-device. Sakka looked around and made the wish: “Let a great pavilion of seven kinds of jewels, pleasing to the eye and richly adorned, appear from the earth.” And while he was watching, there rose up a great pavilion of jewels, splitting the earth surface. Its pillars of gold had lotus-vases of silver; its pillars of silver had lotus vases of gold; its pillars of rubies had lotus-vases of coral; its pillars of coral had lotus-vases of rubies, and its pillars of seven kinds of jewels had lotus-vases of seven kinds of jewels.

Thereupon he looked at the pavilion and made the wish: "Let there be chains of tinkling golden bells hanging between the pillars in the pavilion." As he was thus looking, the chains of tinkling golden bells appeared, hanging between one pillar and another. Fanned by a gentle breeze, the tinkling bells made a very sweet sound like the sound of music produced by five kinds of musical instruments. It was like the time when celestial beings in heaven performed a concert.

Again, he made the wish: "Let there be festoons of heavenly perfumes, festoons of flowers and festoons of leaves hanging down." At that moment, festoons of heavenly perfumes, flowers and leaves appeared hanging down.

Again, he made the wish: "Let seats for the hundred thousand crores of monks, costly spreads and bowl-stands allowable to monks appear breaking the earth." Instantly, these things appeared.

Still again Sakka made the wish: "Let there be huge water pots in every corner." Instantly, huge water pots appeared.

When all these had been created, Sakka went to the Bodhisatta Brahmin Suruci and said: "Come, Brahmin, please have a look at your pavilion and make payment due to me." The Bodhisatta went to the pavilion and while he was examining it, the whole frame of his body was suffused with five kinds of joy.

Performance of Mahā Dāna

While the Bodhisatta was looking at the pavilion, it occurred to him thus: "This pavilion could not have been made by a human being. On account of my wholesome desire to perform a great act of charity and also of my virtues, surely Sakka's seat must have become warm. The warmth must have led the King of Devas to construct this pavilion. With such a pavilion, it does not befit me to make offerings just for one day. For seven days shall I perform a great act of charity." He then accommodated the Sangha, headed by the Buddha, in the pavilion for seven days and offered them specially prepared milk-rice.

When the milk-rice was offered, it was not possible for the people alone to wait upon the monks, devas too, one beside each man, participated in waiting upon them. The site which was twelve or thirteen leagues was not large enough for all the *bhikkhus*. Therefore those *bhikkhus*, who could not get seats, had to make their own accommodation there by exercising their respective powers.

Offering of Medicinal Food and Sets of Three Robes

The day the alms-giving was over, all the monks' bowls were washed well, filled with clarified butter, ghee, honey, molasses for medicinal purposes and were offered together with sets of three robes. The set of robes that was received by the most junior member of the Sangha was worth one hundred thousand pieces of money.

Buddha Maṅgala's Prophetic Declaration

When Buddha Maṅgala was giving His sermon in appreciation of the alms given to Him, He contemplated through His foreseeing wisdom: "This man had performed such an act of great alms-giving. What will he become in future?" Then He foresaw that Bodhisatta Brahmin Suruci would definitely become a Buddha, Gotama by name, in one *bhadda-kappa* after two *asaṅkhyeyyas* and one hundred thousand aeons had elapsed. He then called out to him and made a prophetic declaration: "When two *asaṅkhyeyya* and one hundred thousand aeons have elapsed, you will definitely become a Buddha, Gotama by name."

Hearing Buddha Maṅgala's prophecy, the Bodhisatta became elated and rejoiced, and it occurred to him thus: "The Buddha has prophesied that I would certainly become a Buddha. What is the use of living a household life. I shall go forth immediately." Having abandoned the wealth of a rich brāhmaṇic household as though it were spittle, he became a monk in the presence of Buddha Maṅgala, learned the three *Piṭakas*, attained the Five *Abhiññās* and Eight *Jhānas*, and without slackening from his *jhānas*, he was reborn in the Brahmā-world on his death.

Chapter IX

Particulars of Buddha Maṅgala

Buddha Maṅgala's birthplace was the city of Uttara.

His father was King Uttara and His mother was Queen Uttara.

His two male Chief Disciples were Sudeva Thera and Dhammasena Thera. His attendant was Pālita Thera.

His two female Chief Disciples were Sivala Therī and Asoka Therī.

His Bodhi tree was a *nāga*-tree.

His male supporters were the wealthy men Nanda and Visākha. His female supporters were Anula and Sutana.

Buddha Maṅgala's height was eighty-eight cubits. His physical rays always appeared in splendour throughout the ten-thousand world-system. Sometimes they spread beyond the ten-thousand world-system, reaching hundreds of thousands of world-systems.

The life span of people during His time was ninety thousand years, and the Buddha lived throughout that period, rescuing such beings as humans, devas and Brahmās out of the waters of *saṁsāra* and carried them to the shores of Nibbāna.

While a lay-prince, the golden palaces he lived in were three viz., Yasavanta Palace, Rucimanta Palace, and Sirimanta Palace.

He had thirty thousand female attendants. His Chief Consort was Yasavatī. His son was Sivala. He reigned for nine thousand years.

He went forth riding the horse named Pandara. On His Enlightenment He stayed in Uttara Park.

Just as counting the waves in the great ocean is impossible, so was the number of the *arahat*-disciples of Buddha Maṅgala.

Throughout the lifetime and Dispensation of Buddha Maṅgala who conveyed all the three kinds of beings to Nibbāna, there never was a single recluse who died with defilements. (They all became *arahats* and were pure when passed away into Nibbāna.)

Buddha Maṅgala, who had large numbers of followers and great fame, lighted the Lamp of Dhamma and saved a great multitude of people from *saṁsāric* currents to Nibbānic shores. Like a mass of fire that had shone forth became extinct and like the sun that was gone, the Buddha attained Parinibbāna, revealing thereby the nature of impermanence, suffering and uncontrollability of conditioned things to humans together with devas and Brahmās.

As soon as Buddha Maṅgala had thus passed away, His physical rays disappeared, and the entire ten-thousand world-system was left in total darkness. Then there occurred great lamentation of people throughout the world-systems.

Saṁvega

The peerless glory of Buddha Maṅgala and His concentrated mind that was permeated with Omniscience had all vanished. Unsubstantial and futile indeed are all conditioned things!

Cetiya

Buddha Maṅgala, who had fully realized the Four Noble Truths, thus attained Parinibbāna at Uttara Park. (So called because its fruit trees bore more fruits and its flower trees had more flowers than those of other gardens.) In the same park, a *cetiya*, thirty *yojanas* high, was built with the soft plaster made of powdered red orpiment mixed with oil and butter; and it was dedicated to Buddha Maṅgala.

The unbreakable relics of the Buddha, true to the nature of long-lived Enlightened Ones, remained solid like a golden image without falling into pieces. These relics were enshrined

in the *cetiya* and people from all over Jambudīpa completed the construction by decorating it with seven kinds of precious stones.

Here ends Maṅgala Buddhavaṁsa

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4. SUMANA BUDDHAVAṀSA

In this way, Buddha Maṅgala, by means of His physical rays, outshone the various rays of the sun, the moon, stars and planets, devas and Brahmās throughout the ten-thousand world-system of *Jāti-khetta*[7], making no difference between day and night and then passed away into Nibbāna as though He had simultaneously created massive darkness.

The life span, which was ninety thousand years in Buddha Maṅgala's time, gradually decreased to ten years; and again the life span increased therefrom and when it reached ninety thousand years, Bodhisatta Sumana, having fulfilled the Perfections, was reborn in Tusitā, a practice common to all Bodhisattas. Consenting to the request made by devas and Brahmās, He descended to the human abode and took conception in the womb of Sirīmā, Queen of Sudatta, in the city of Mekhala.

At the time of his conception, thirty-two prophetic phenomena became manifest. At his birth, which took place after ten months, similar phenomena also took place, and all miracles, associated with all Bodhisattas, occurred.

When he came of age, Prince Sumana occupied three golden palaces, namely, Canda Palace, Sucanda Palace and Vatamsa Palace, where he enjoyed for ninety thousand years, a blissful life resembling that of devas, with his Chief Consort Vatamsikā (so named because she was comparable to a flower that is worn on the crown of each and every person) who was waited upon by beautifully adorned maids of honour, six million and three hundred thousand of them.

> (With regard to the number of these maids, it should not be taken that they all waited upon the Princess at the same time; it was the total number of all those ladies who served her in turn.)

When Princess Vatamsikā gave birth to a son, Aṇupama, the Bodhisatta saw the four omens of the aged, the sick, the dead and the recluse, and he renounced the world, following the tradition of all Bodhisattas, in the clothings offered by devas and, riding an elephant. His example of renunciation was followed by thirty crores of people who became recluses like Him.

Bodhisatta Sumana with the thirty crores of recluses engaged in the practices of austerity (*dukkaracariyā*). On the full moon day of Vesākha (April-May), having partaken the milk-food offered by Anupamā, daughter of a wealthy man of the village of Anoma, he spent the daytime in the local *sāla* grove. In the evening, he left all his followers and went alone to the Bodhi tree. On the way, he accepted the eight handfuls of grass offered by Anupama, a heretic, and spread it under the (*nāga*) Bodhi tree; suddenly there appeared the *Aparājita* Seat of thirty cubits in height.

Sitting cross-legged on that seat (as has been described in Maṅgala Buddhavaṁsa), he dispelled Mara and his hordes, attained Perfect Self-Enlightenment, the crowing glory of the three worlds, and uttered the verse of elation, beginning with *Anekajātisaṁsarām*, which was also uttered by each and every Buddha.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After the attainment of Buddhahood and spending forty-nine days in the neighbourhood of the Bodhi tree, the Buddha accepted a Brahmā's request and contemplated as to whom

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7. There are three regions associated with the Buddha, namely, (I) *Jāti-khetta*, the ten-thousand world-system that quaked at the time of his conception, birth, Enlightenment, giving up of the life-sustaining mental process and attaining Nibbāna; (2) *Āṇā-khetta*, the hundred-thousand world-system throughout which His Teaching spread; and (3) *Visaya-khetta*, the infinite world-systems which form the field of investigation of His Omniscience.

He should teach first. Then He discerned the thirty crores of recluses who, with Him, had renounced the world, His half-brother, Prince Sarana and His Purohita's son, the youthful Bhavitatta, who were endowed with the merits of their past deeds that would lead them to the Path, Fruition and Nibbāna. Thinking: "I shall teach them first," He contemplated as to their whereabouts and saw that they were living in Mekhala Park of the city of Mekhala which was eighteen leagues away from the Mahābodhi tree. Accordingly, taking His bowl and robe, the Buddha, by His psychic power, immediately appeared in Mekhala Park, the residence of those *bhikkhus*.

On seeing Buddha Sumana approaching them, the thirty crores of *bhikkhus*, with faithful hearts, welcomed the Buddha, taking His bowl and robe, prepared the seat and did obeisance respectfully. When all these were done, they took their appropriate seats surrounding Him.

Then Buddha Sumana sent the gardener to fetch Prince Sarana and the youth, Bhavitatta, son of the Purohita. To the Prince and the youth with their thirty-seven crores of followers, to the thirty crores of *bhikkhus* who were His companions on His renunciation and as well as to several crores of devas and humans, the Buddha taught the Dhammacakka-pavattana Sutta, which were taught by previous Buddhas too, and hence beat the drum of His Dispensation of Nine Constituents[8], accompanied by the conch of the Four Noble Truths.

What should be particularly mentioned is this: Having attained Omniscience, Buddha Sumana was desirous of fulfilling the Brahmā's request. In order to liberate beings, such as devas, humans and Brahmās, from the bondage of existences and to protect those who were robbed of their treasures of meritorious deeds by the robber of defilements, He built the Deathless City of Nibbāna with the walls of morality (*sīla*), the moats of concentration (*samādhi*) that encircled the city and adorned it with the gate of Insight Wisdom (*Vipassanā ñāṇa*), the doors of mindfulness (*sati*), the grand pavilions and mansions, etc., of *jhāna* attainments (*samāpatti*) and was inhabited by the noble citizens of a group of *Dhammas* pertaining to Enlightenment (*Bodhi-pakkhiya-dhammas*).

Having thus built the City of Nibbāna, Buddha Sumana created the (unbroken, straight, tidy, beautiful, broad, and long) boulevard of four Methods of Steadfast Mindfulness (*Satipaṭṭhāna*). On either side of the boulevard, He laid out peaceful and pleasant rows of shops of Dhamma where those who wanted the precious things of Fourfold Fruition (*phala*), Fourfold Analytical Knowledge (*patisambhidā-ñāṇa*), Sixfold Psychic Power (*abhiññāna*) and Eight *Jhāna*s Attainments (*samāpatti*), could buy them to their hearts content with mindfulness (*sati*), energy (*vīriya*), moral shame of doing evil (*hirī*), and moral dread of doing evil (*ottappa*).

Having thus built the great City of Dhamma and laid out the Market of Dhamma, Buddha Sumana beat the Drum of Dhamma by delivering the First Sermon, the Dhammacakka-pavattana Sutta, and provided the means of Liberation to one hundred thousand crores of devas, humans and Brahmās.

(This was the first *Dhammābhisamaya*.)

In order to subjugate the wrongful conceit of the intoxicated and arrogant heretics in Sunandavati, Buddha Sumana once performed the marvellous Twin Miracle of water and fire near a mango tree and administered the Dhamma, the Elixir of Immortality, to devas,

8. Nine Constituents of Buddha's dispensation, *Navaṅga Sarthu Sāsana*: (1) *Sutta* — Discourses such as Maṅgala Sutta, Ratana Sutta etc. in plain prose. (2) *Geyya* — Discourses interspersed with many verses such as these in *Saḷāyatana Samyutta*. (3) *Veyyākarana* — Teaching without any verses such as *Abhidhamma Piṭaka*. (4) *Gāthā* — Teaching with verses only such as *Dhammapada*, *Thera-gāthā*, *Therī-gāthā*. (5) U*dāna* — Joyful utterance in 28 discourses such as *Anekajāti samsāram*. (6) *Itivuttaka* — 18 discourses beginning with the expression: "Thus said the Bhagava". (7) *Jātaka* — 550 birth stories. (8) *Abbhūta Dhamma* — Discourses describing the marvellous attributes of such persons as Ānanda etc. (9) *Vedalla* — Discourses with questions and answers such as Cūla Vedalla Sutta, Mahā Vedalla Sutta, Sammaditthi Sutta.

humans and Brahmās. Then one hundred crores of beings realized the Four Noble Truths.

(This was the second *Dhammābhisamaya*.)

On another occasion, devas and Brahmās of the ten-thousand world-system came and met devas, humans and Brahmās of this universe and discussed *Nirodha-samāpatti*. "How can one enter upon *Nirodha-samāpatti*? How can one attain it? How can one arise from it?" Since they could not solve such problems, all of them, up to the nine abodes of Brahmās, had doubts (as to the right answers) and they divided themselves into two groups. Along with King Arindama, Lord of people, they approached Buddha Sumana, Chief of the three worlds, and put forward the aforesaid questions. The Buddha solved them by giving appropriate Dhamma discourses, and ninety crores of devas, humans and Brahmās penetrated the Four Noble Truths.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three occasions of meeting of Buddha Sumana's disciples. Of these three, the first took place when, having observed *vassa* with Mekhala city as the resort for food, together with one hundred thousand *arahats* who were all *ehi-bhikkhus*, Buddha Sumana held *Pavarana* ceremony on the full moon day of Assayuja, the end of *vassa*.

(This was the first *sannipāta*).

At one time when Buddha Sumana was sojourning on the mountain of pure gold, one league in size, which appeared, as the result of King Arindama's act of merit, He admonished, by means of His excellent discourses, ninety thousand crores of royal servants who accompanied the King on his visit. The Buddha made them all *ehi-bhikkhus* and being surrounded by all these *bhikkhus*, who attained arahatship on the same day, He recited the *Pāṭimokkha* at the meeting complete with four features.

> (The four features are not given in the Buddhavaṁsa Commentary. However, as mentioned in the exposition of the Dighanakha Sutta of the **Majjhima Nikāya Commentary**, these should be understood as follows: (1) the meeting is held on the full-moon day of Magha (Jan-Feb); (2) the meeting is held by *arahats* on their own accord without being summoned by anyone; (3) *bhikkhus* (at the meeting) are all *arahats*, who are endowed with Six *Abhiññānas*; and (4) they are all *ehi-bhikkhus*.)

(This was the second *sannipāta*.)

At another time, Sakka went to pay homage to Buddha Sumana. Being surrounded by eighty thousand crores of *arahats*, the Buddha recited the *Patimokkha*.

(This was the third *sannipāta*.)

Bodhisatta Gotama, as Nāga King Atula, received prophecy from Buddha Sumana

In the lifetime of Buddha Sumana, Bodhisatta Gotama was reborn as Atula, the powerful Nāga King. Learning that a Buddha had appeared in the three worlds and accompanied by all His kith and kin, he came out of his residence and performed acts of merit towards the Buddha and His one hundred thousand crores of *bhikkhus* by making celestial music in their honour, and by performing a great act of alms giving in the form of food and drinks. He also offered a set of robes to each *bhikkhu* and was established in the Refuges.

Then Buddha Sumana prophesied: "This Nāga King will become Buddha Gotama in future."

Hearing Buddha Sumana's prophecy, Atula the Nāga King became all the more heartened and resolved firmly to increase his effort in fulfilling of the Ten Perfections.

Particulars of Buddha Sumana

Buddha Sumana's birth place was Mekhala City.

His father was King Sudatta and His mother was Queen Sirīmā.

He reigned for nine thousand years and His three palaces were Canda Palace, Sucanda Palace and Vatamsa Palace.

His Chief Consort was Vatamsikā who had six million three hundred thousand maids of honour. His son was Prince Anupama.

His two male Chief Disciples were Sarana Thera and Bhāvitatta Thera. His attendant was Udena Thera.

His two female Chief Disciples were Sonā Therī and Upasonā Therī.

His Bodhi tree was a Nāga tree.

His distinguished male supporters were the wealthy men Varuṇa and Sarana. His distinguished female supporters were Cālā and Upacālā.

Buddha Sumana's height was ninety cubits. Resembling a golden pillar created as an object of worship, the Buddha was of great splendour with His physical rays shining forth throughout all universe.

The life span during His time was ninety thousand years and throughout these years, He saved large numbers of devas, humans and Brahmās from *saṁsāric* waters and placed them on Nibbānic shores.

Having liberated those who deserved liberation out of the great ocean of *saṁsāra* and taught those who deserved teaching the Four Noble Truths, Buddha Sumana attained Parinibbāna like the setting moon.

Those noble ones, who had become *arahats* after eradicating their moral intoxicants (*āsava*s), and that Buddha Sumana, who was unmatched in the three worlds, brightened the peerless light of Dhamma. Having done so, the most glorious, famous Buddha and His *arahat*-disciples attained Parinibbāna.

Saṁvega

Buddha Sumana's unrivalled Omniscience, His matchless Dhamma treasures, such as the Four Fruitions, the Fourfold Analytical Knowledge, etc., had all disappeared. Unsubstantial and futile indeed are all conditioned things!

Cetiya

In this manner, the attainment of Parinibbāna by Buddha Sumana, who had realized the Four Noble Truths without any exception and who had achieved great fame, took place in the Park called Anga. In that very Park was constructed a *cetiya*, four *yojanas* high. It was made of powdered red orpiment mixed with oil and butter and dedicated to Buddha Sumana.

As it was customary with long-lived Buddhas, the relics that were unbreakable remained like golden statues. These relics were enshrined in that *cetiya* which was decorated with seven kinds of jewels and completed by people of Jambudīpa.

End of Sumana Buddhavaṁsa

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5. REVATA BUDDHAVAṀSA

After Buddha Sumana had attained Parinibbāna, the life span of human beings decreased gradually from ninety thousand years down to ten years; and from ten years, it again increased to an *asaṅkhyeyya*. When the life span became sixty thousand years on its decline, Bodhisatta Revata, on complete fulfilment of the Perfections, was reborn in Tusitā, as it was a common practice by all Bodhisattas. While enjoying the celestial life there, He agreed to comply with the request made by devas and Brahmās, and descended to the human abode and took conception in the womb of Queen Vipulā, wife of King Vipula, in the city of Sudhaññavatī. When ten months had elapsed, he came out of his mother's womb like the golden Haṁsa King that appears from Mount Citta.

Royal Household Life

When the Bodhisatta, Prince Revata, came of age, he resided in three uniquely beautiful palaces, namely, Sudassana, Ratanagghi, and Avela, which appeared as a result of his Perfections and glorious deeds of the past. Enjoying a royal household life, that was comparable with a divine life, for six thousand years together with his Consort Sudassanā and being entertained and waited upon by thirty-three thousand attendants.

Renunciation

While he was thus enjoying, his wife Princess Sudassanā gave birth to a son named Varuṇa. After seeing the four omens, in the attire presented by devas which was a common practice to all Bodhisattas, he mounted the chariot drawn by thoroughbred horses and went forth, renouncing the world, in a procession composed of his fourfold army of elephants, horses, chariots and foot-soldiers, like the moon surrounded by stars and planets, like Sakka, King of Devas, followed by his fellow-beings or like Harita, King of Brahmās, followed by divine beings of his abode. On reaching a grove, he handed his garments to the keeper of his treasures, cut off his hair with his ever-present sword and flung his hair into the sky.

His hair was received in a golden receptacle by Sakka, who built a *cetiya* of seven kinds of jewels over it in Tāvatiṁsa on Mount Meru.

Having put on the lotus-robe offered by the Brahmā and thus became a recluse, a crore of men followed his example and became recluses themselves.

Bodhisatta Revata then put efforts to undergo the practice of austerity (*dukkaracariyā*) with his one crore of followers for seven months.

Attainment of Buddhahood

Having completed *dukkaracariyā* practice, on the full-moon day of Vesākha-the day he was to become a Buddha, he partook of the milk-food offered by Sādhu Devī, daughter of a wealthy man, and spent the daytime in the local *sāla* grove. In the evening, he left behind his followers and went alone to the region of the Mahābodhi tree. On the way, he accepted eight handfuls of grass from a heretic, Varunindhara by name, and spread it under the Nāga Bodhi tree. Suddenly, there appeared the *Aparājita Pallanka* of fifty-three cubits in size, on which he sat cross-legged, mobilized his resources of fourfold energy, dispelled Mars and his forces, and attained the Omniscient State of a Perfectly Self-Enlightened One, Chief of the three worlds.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood and staying near the Bodhi Tree for forty-nine days, Buddha Revata accepted a Brahmā's request for His Teaching. When He considered as to whom He should teach first, He discerned the one crore of *bhikkhus*, who joined Him in His renunciation, and also devas and other humans, who were endowed with meritorious deeds of the past, leading them to the Path, Fruition and Nibbāna. When He contemplated their whereabouts, He came to know that they were staying in Varuṇa Park, eighteen leagues from the Mahābodhi tree. Taking His bowl and robe, He then, using His psychic power, immediately appeared at the *bhikkhus*' residence in Varuṇa Park.

(To cut the story short, on His arrival there, Buddha Revata was very warmly received by the *bhikkhus*.) To these *bhikkhus* the Buddha taught the Dhammacakka-pavattana Sutta and one crore *bhikkhus* realized arahantship. Those who were established in lower Paths and Fruitions were countless.

(This was the First *Dhammābhisamaya*)

At another time, Buddha Revata paid a visit to the city of Uttara, so named because it excelled all other cities during the reign of King Arindama, who had conquered all his enemies. Learning of the Buddha's arrival, the King, with his three crores of followers, extended a warm welcome and invitation to the Buddha for the next day's meal. For seven days he gave great *dāna* and held a festival of lights extending three *gāvutas* in honour to

the Buddha and stayed near Him. Then the Buddha gave various sermons that suited the King's disposition. On that occasion of teaching of Dhamma, one thousand crores of devas and humans attained liberation as they realized the Truths.

(This was the second *Dhammābhisamaya*)

Still at another time, while sojourning at a place near the market-town of Uttara, a resort for His alms-food, Buddha Revata engaged himself in *nirodha-samāpatti* for seven days. Then townsfolk brought rice-gruel and other kinds of food and drink and offered them to the members of the Sangha. "Venerable Sirs, where is the Buddha staying?" asked the people. "Dear supporters," replied the monks, "the Buddha is being absorbed in *nirodha-samāpatti*." When seven days had lapsed, they had an opportunity of seeing the Buddha and asked Him about the advantages of that very attainment. Accordingly, the Buddha explained to them the advantages of *nirodha-samāpatti*. As a result, one hundred crores of devas and humans were established in *arahatta-phala*.

(This was third *Dhammābhisamaya*)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three meetings of the Buddha's disciples, the first of which took place in the city of Sudhannavati where Buddha Revata recited the *Pāṭimokkha* for the first time to the *arahats*, who had become *ehi-bhikkhus* and who were too innumerable to count.

(This was the first *sannipāta*.)

Later, at the meeting held in Mekhala city, the Buddha recited the *Pāṭimokkha* to one hundred thousand crores of *ehi-bhikkhus arahats*.

(This was the second *sannipāta*.)

At the third meeting, Buddha Revata explained the three characteristics (impermanence, suffering and unsubstantiality) to the people who went to enquire after the ailing Varuṇa Mahā Thera, who was the Buddha's Chief Disciple and Right-hand Man and was foremost among knowers of Dhamma as he was able to set the Wheel of Dhamma in constant motion. His health condition then was so serious that it gave rise to anxiety and the question, "Will He survive?" At that meeting, the Buddha also made one hundred thousand men *ehi-bhikkhus* and established them in *arahatta-phala*. Finally He recited the *Pāṭimokkha* in that very meeting which composed of four features[9].

(This was the third *sannipāta*.)

Bodhisatta Gotama, as Brahmin Atideva, received Prophecy from Buddha Revata

At that time, our Bodhisatta was a brahmin named Atideva, fully accomplished in brahmanic lore, which was handed down by generation after generation of teachers. On encountering Buddha Revata, and after listening to the Buddha's sermon, he took refuge in the Three Gems. He also sang one thousand verses in praise of the Buddha's attributes of morality, concentration of the mind and wisdom, and offered his upper garment that was worth one thousand pieces of money.

Thereupon Buddha Revata made a prophecy: "Two *asaṅkhyeyya*s and one hundred aeons after the present one, you will become a Buddha by the name of Gotama."

On receiving Buddha Revata's prophecy, the Bodhisatta's mind became all the more serene and he courageously resolved to make more effort in fulfilling of the Perfections: "I will contemplate and develop the Perfections and try to attain the Buddhahood that I long for."

Particulars of Buddha Revata

Buddha Revata's birthplace was Sudhañña City. His father was King Vipula and

9. Four features, refer to second *sannipata* of Buddha Sumana.

His mother was Queen Vipulā.

He reigned for six thousand years and His three palaces were Sudassana, Ratanagghi and Āveḷa.

His Chief Consort was Sudassanā, who had thirty-three thousand maids of honour. His son was Varuṇa.

Having seen the four omens, He renounced the world in a chariot drawn by thoroughbred horses. He practised *dukkaracariyā* for seven months.

His two male Chief Disciples were Varuṇa Thera and Brahmadeva Thera. His attendant was Sambhava Thera.

His two female Chief Disciples were Bhadda Therī and Subhaddā Therī.

His Bodhi tree was a Nāga tree.

His male noble supporters were the wealthy men Paduma and Kuñjara. His female noble supporters were Sirīmā and Yasavatī.

Buddha Revata's height was eighty cubits. He illumined all the directions like the hoisted banner of Sakka. His physical rays spread all round, up to one league, day and night.

The life span during His time was sixty thousand years. He lived throughout the period equal to four-fifths of this life span, rescuing numerous devas, humans and Brahmās from *saṁsāric* waters and placed them on Nibbānic shores.

Having taught the doctrine of Deathlessness to the world by showing the powers of the ten-fold wisdom of Enlightened Ones, Buddha Revata attained Parinibbāna, like great flames of fire that become extinct as the fuel runs out.

Saṁvega

That Buddha Revata's frame, which was like a solid gem stone, and His incomparable ten-fold Dhamma had all vanished. Unsubstantial and futile indeed are all conditioned things!

When His Parinibbāna was drawing near, Buddha Revata resolved: "May My relics remain not in a mass but split into pieces and reach various places so that, when I am gone, all beings may attain celestial abodes and Nibbāna (as a result of them)." Then He attained Parinibbāna in the Nāga grove, neither too near nor too far from the city. His relics did not form into one mass, a deviation from the usual mode of relics of long-lived Buddhas, but dispersed and spread to every nook and corner of Jambudīpa, in accordance with His resolve and were held in honour by devas, humans and Brahmās.

Here ends Revata Buddhavaṁsa

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6. SOBHITA BUDDHAVAṀSA

After Buddha Revata's Parinibbāna, the life span of human beings decreased gradually from sixty thousand years to ten years and then from ten years, it increased to *asaṅkhyeyyas*. When the life span became ninety thousand years on its second decline, Bodhisatta Sobhita, after complete fulfilment of the Perfections for four *asaṅkhyeyyas* and one hundred thousand aeons, was reborn in Tusitā, a common practice by all Bodhisattas. While living there, he accepted the request made by devas, and then descended from his celestial abode to the human world and took conception in the womb of Sudhamma, Chief Queen of King Sudhamma, in the city of the same name. Ten months thereafter, the Bodhisatta left his mother's womb in Sudhamma Park, like the way the big full moon came out of the clouds.

Royal Household Life

When Bodhisatta Prince Sobhita came of age, he lived in three golden palaces, namely, Kumuda, Nalina and Paduma, and enjoyed a heavenly-like royal household life with his Chief Consort Manila, and being entertained and waited upon by thirty-seven thousand

female attendants.

Renunciation

While he was enjoying thus, a son, named Sīha, was born by the Princess. Seeing then the four omens, Bodhisatta Sobhita was stirred by a strong religious emotion. Even while in the palace, he lived the life of a recluse and practised respiration meditation (*ānāpāna-bhāvanā*) till he attained the fourth *jhāna. S*till again in the very palace, he practised *dukkaracariyā* for seven days.

Then on the full moon of Vesākha, the day he would attain Enlightenment, he took the milk-food offered by Chief Consort Manila herself. Determined on renunciation, he resolved:

> "Let this very palace of mine, with its usual decorations, go through the air while the populace is watching and descend onto the earth, making the Mahābodhi tree lie in the centre. When I take residence near the Bodhi Tree, may all female courtiers here leave the palace on their own accord without my asking."

As soon as he had thus resolved, the Bodhisatta's palace rose from the courtyard of his father, King Sudhamma, into the sky of the dark blue-green colour of collyrium. The palace adorned with scented festoons shone very brightly as though it beautified the whole sky like the sun with its splendid colour of liquid gold showers, and also like the bright moon of the month of Kattikā in autumn. The flying palace travelled all over the vault of heaven and attracted the people's eyes, as would the brilliant colour of tree branches and various gems.

It also had a net of various exquisites, little bells hanging downwards. Touched by the breeze, the net made sweet tinkling sound that was like the sound of five musical instruments played by highly skilled musicians. The sweet tinkling sound, from a distance, attracted the people as if enticing them from its aerial travel, neither too low nor too high, whether they were staying in the houses or standing on cross-roads, they praised and marvelled at the sound. The sound seems to be proclaiming the qualities of the acts of merit done by the Bodhisatta.

The female dancers, who were in the flying palace, sang with delightful voices resembling the sound of five musical instruments. They also spoke sweetly in praise (of the Bodhisatta) among themselves. The Bodhisatta's fourfold army surrounded the palace in the sky, just as it did on the ground. They were like divine ones, brilliant with their shining equipments and physical radiance and in their raiment of fragrant blossoms.

Having taken its flight, the palace descended onto the earth making the Nāga Bodhi tree lie in the centre. This tree was eighty-eight cubits tall, its trunk straight, broad, round, and beautiful with flowers, leaves, sprouts and buds. Then the female dancers went out of the palace and departed of their own accord.

Attainment of Buddhahood

Glorious with numerous qualities and surrounded by hosts of people, Buddha Sobhita acquired the three-fold knowledge during the three watches of the night. Mara's forces were defeated as usual. The palace, however, remained there.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Enlightenment, Buddha Sobhita spent forty-nine days near the Bodhi tree. Having agreed to a Brahmā's entreaty, He thought as to whom He should teach first and He saw, with His mind's eye, His half younger brothers, Princes Asama and Sunetta. Knowing that they were endowed with supporting merits (*upanissaya*) and were able to grasp the profound and subtle Dhamma, He decided to teach them. Accordingly, by His psychic power, He immediately appeared at Sudhamma Park. Through the gardener, the Buddha summoned the Princes. Being surrounded by the Princes and their retinues, in the midst of the audience of countless devas, humans and Brahmās from all over the regions, ranging from the highest Bhavagga abode down to the lowest Avīci hell, the

Buddha taught the Dhammacakka-pavattana Sutta. As a result of which, a large multitude of devas, humans and Brahmās realized the Four Truths.

(This was the first *Dhammābhisamaya*.)

On another occasion, having displayed the Twin Miracle of water and fire near an exquisite Cittapāṭalī tree, in the neighbourhood of the city-gate of Sudassana, sitting on the emerald stone slab of *pandukambala* under the coral tree, the Buddha taught **Abhidhamma**. In that conclusion, ninety thousand crores of devas and Brahmās realized the Truths and were liberated.

(This was the second *Dhammābhisamaya*.)

Still on another occasion, Prince Jayasena had a monastery built in the compound of a garden in Sudassana where he had such excellent trees as A*soka*, *Assakaṇṇa,* etc., planted, one close to another. He dedicated the monastery, together with the garden, to the Sangha with the Buddha at its head. At the great ceremony of dedication, the Buddha Sobhita gave a sermon in appreciation of the dedication, lauding the Prince's great generosity (*mahā-dāna*). At the conclusion of the sermon, one hundred thousand crores of beings, such as devas, humans and Brahmās, attained realization of the Truths and liberation.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

Another offering of a monastery, Sunandarama, at the city of Sunanda, was done by King Uggata to the Sangha headed by the Buddha. On this occasion, a hundred crores of *ehi-bhikkhus arahats* assembled. To them, the Buddha recited the instructive *Pāṭimokkha*.

(This was the first *sannipāta*.)

Again, a group of virtuous people, *Dhammagaṇa*, built a monastery named Gaṇārama in the city of Mekhala and offered it to the Sangha headed by the Buddha. They also performed *dāna* of various requisites. On this occasion, assembled ninety crores of *ehi-bhikkhus arahats*. At this meeting, the Buddha uttered the instructive *Pāṭimokkha*.

(This was the second *sannipāta*.)

After teaching **Abhidhamma** in Tāvatiṁsa and staying there for the whole period of *vassa*, being accompanied by devas and Brahmās, Buddha Sobhita returned to the human world to perform *pavāraṇā* and did so at the four-factored the meeting of four features attended by eighty crores of *arahats*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as Brahmin Sujātā, received Prophecy from Buddha Sobhita

At that time, our future Buddha Gotama was born a brahmin, Sujātā by name, whose parents were of brahmin caste, in Rammavati City. Having listened to the Buddha's Dhamma, he was established in the three Refuges. He gave alms on a grand scale to the Buddha and His Sangha for the three months of *vassa*. Then the Buddha made a prophetic declaration concerning Sujātā the Brahmin: "This man will become a Buddha, Gotama by name, in future."

Particulars of Buddha Sobhita

Buddha Sobhita's birthplace was Sudhamma City. His father was King Sudhamma and His mother was Sudhammā.

He reigned for nine thousand years. His three palaces were Kamuda, Nalina and Paduma.

His Chief Consort was Manilā who had thirty-seven thousand maids of honour. His son was Sīha.

His conveyance on His renunciation, after seeing the four omens, was a palace. He

observed *dukkaracariyā* just for seven days even in this palace.

His two male Chief Disciples were Asama Thera and Sunetta Thera. His attendant was Anoma Thera.

His two female Chief Disciples were Nakulā Therī and Sujātā Therī.

His Bodhi tree was a *nāga* tree.

His noble male lay supporters were the wealthy Ramma and Sudatta. His noble female supporters were Nakulā Upāsikā and Mittā Upāsikā.

Buddha Sobhita's height was fifty-eight cubits. Like the rising sun, He possessed body lustre which could shine and spread all over the directions as much as He wished.

Like a great grove full of trees in full bloom and fragrant with various scents, the Buddha Sobhita's grove of instructive words was fragrant with the scents of morality.

Another simile: as one is not satiated looking at the moving and rising waves of the ocean, so beings, such as devas, humans and Brahmās, were not satiated listening to the words of Buddha Sobhita.

The life span during Buddha Sobhita's time was ninety thousand years and living four-fifths of this life span, He saved devas, humans and Brahmās from *saṁsāric* currents and placed them on Nibbānic shores.

After bequeathing His diverse Teaching, long and short, to future beings who had not attained liberation in His presence, Buddha Sobhita, together with His *arahat*-disciples, came to the cessation of His existence, attained Parinibbāna just as a great flame became extinguished.

Saṁvega

That Buddha Sobhita, equal only to peerless Buddhas, and His *arahat*-disciples who had acquired *abhiññānas* and other powers, had all vanished. Unsubstantial and futile indeed are all conditioned things!

Before His Parinibbāna, Buddha Sobhita resolved: “When I am gone, let the relics of my body not remain in a mass but split into pieces and reach various places” and His Parinibbāna took place in Sīha Park. Accordingly His relics did not remain in a massive but dispersed all over Jambudīpa and were worshipped by beings, such as devas, humans and Brahmās.

Here ends Sobhita Buddhavaṁsa

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7. ANOMADASSĪ BUDDHAVAṀSA

After the lapse of the aeon in which Buddha Sobhits lived, came incalculable aeons of *suñña-kappas*, aeons devoid of Buddhas. Again, after these had passed, there appeared in a certain aeon three Buddhas, namely, Anomadassī, Paduma and Nārada. The first of these was the Buddha Anomadassī.

Having fulfilled the Perfections for sixteen *asaṅkhyeyya* and one hundred thousand aeons, like other Bodhisattas, he was reborn in Tusitā. At the request of devas and Brahmās, he descended to the human world to be conceived in the womb of Queen Yasodharā of King Yasavā, in the city of Candavatī.

A strange event happened then. As soon as Prince Anomadassī was conceived, because of his meritorious deeds, light spread out to the extent of eighty cubits and unsurpassed by the light of the sun and the moon.

When ten months had elapsed, Queen Yasodharā gave birth to Prince Anomadassī in Sucandāna Park.

On his naming day, he was given the name of Anomadassī by wise men because, while

he was in the womb, there was incessant falling from the sky of the jewels called Anoma.

Royal Household Life

When the Bodhisatta, Prince Anoma, came of age, he lived a divine-like household in three palaces, namely, Sift, Upasirī and Vaḍḍha, with his Consort Sirīmā, and being entertained and waited upon by twenty-three thousand female attendants for ten thousand years.

Renunciation

While he was thus living, Princess Sirīmā gave birth to a son, named Upavāna. Seeing the four omens, the Bodhisatta Prince Anomadassī went forth from household life on a palanquin and became a recluse. Three crores of men, who were inspired by his act of renunciation, also became recluses like him. Surrounded by these recluses, the Bodhisatta practised *dukkaracariyā* for ten months.

Attainment of Buddhahood

Having practised thus, he went on alms-round on the full moon day of Vesākha, which was the day of his Enlightenment, to the brahmin village of Anupama. He partook the milk-rice offered by Anopamā, daughter of a wealthy man, then he passed the day in the local *sāla* grove and proceeded alone to the Mahābodhi tree in the evening. On the way, he was given eight handfuls of grass by Anoma, the heretic. As soon as he spread the grass at the foot of *Ajjuna* tree, there appeared, under the tree, the *Aparājita* Seat, which was thirty-eight cubits in size. Sitting on it cross-legged, he mobilized his resources of fourfold energy and dispelled Mara's forces and, above all, he attained Buddhahood, the state of a Perfectly Self-Enlightened One, Chief of the three worlds.

Having cut off the strings of attachment to *saṁsāra* and having overcome with His path-wisdom called **Kamma-kkhaya**, the deeds leading to the three kinds of existence, Buddha Anomadassī was able to expound the doctrine, from the Eightfold Noble Path to Nibbāna.

The Buddha was like an ocean, being endowed with virtues that could not be disturbed. With attributes that made it difficult for insincere persons to approach Him, He was also like Mount Meru. He was also like the vault of heaven because His qualities are boundless. Magnificent with His characteristic marks, large and small, He was like a great *sāla* tree in full bloom.

People were delighted with Buddha Anomadassī. Hearing the Buddha's Teaching they attained Nibbāna which is deathless.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

Having attained Buddhahood, Buddha Anomadassī stayed around the Bodhi tree for forty nine days; then He accepted a Brahmā's entreaty for His Teaching and He surveyed the world of beings with His Buddha's Eye, namely, *Āsayānusaya ñāṇa*, knowledge of inclination and latent tendencies of beings, and *Indriyaparopariyatti ñāṇa*, knowledge of mature or immature controlling faculties of beings. He saw the three crores of His followers who had become recluse together with Him and who were endowed with the merits of their past deeds, which were conductive to attainment of the Path, Fruition and Nibbāna. Reflecting their present whereabouts, He saw them in Sudassana Park near the city of Subhavatī. He immediately appeared in the park by His psychic power. Being surrounded by the three crores of recluses, He taught the Dhammacakka-pavattana Sutta amidst the audience of devas and humans. In that occasion, a hundred crores of beings realized the Four Truths and attained liberation.

(This was the first *Dhammābhisamaya*.)

At another time, when He had performed the Twin Miracles near an *asana* tree, close to Osadhi city, sitting on the emerald stone slab under it, He caused the rain of **Abhidhamma** to fall for the three months of the *vassa*. Then eighty crores of beings penetrated the Four Truths and attained liberation.

(This was the second *Dhammābhisamaya*.)

Still at a later time, when the Buddha gave an analytical discourse with regard to *maṅgala* (auspiciousness), seventy-eight crores of beings attained liberation through the knowledge of the Four Noble Truths.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were also meetings of Buddha Anomadassī's disciples. In the first meeting, Buddha Anomadassī recited the instructive *Pāṭimokkha* in the midst of eight hundred thousand *arahats*, who had already become *ehi-bhikkhus* out of great faith, at the time when He taught the Dhamma to King Isidatta in the city of Soreyya.

(This was the first *sannipāta*.)

Again, when the Buddha was teaching King Sundarindhara (Madhurindhara) in the city of Rādhavati, He recited the instructive *Pāṭimokkha* in the midst of seven hundred thousand *arahats* who had already become *ehi-bhikkhus* out of faith.

(This was the second *sannipāta*.)

Still again, the Buddha uttered the instructive *Pāṭimokkha* in the midst of six hundred thousand *arahats,* who had already become *ehi-bhikkhus,* together with King Soreyya in the city of the same name.

(This was the third *sannipāta*.)

Future Buddha Gotama, as Yakkha General, received Prophecy from Buddha Anomadassī

During the Dispensation of the Buddha Anomadassī, our future Buddha was a Yakkha General commanding several crores of powerful *yakkhas*. Hearing that "a Buddha has appeared in the world", he visited the Buddha and created a magnificent pavilion decorated with very beautiful gems, in which, he performed a great alms-giving of food, drink, etc., to the *Sangha* headed by the Buddha, for seven days.

While the Yakkha General was listening to the sermon given by the Buddha, in appreciation of the meal, the Buddha made a prophetic declaration, saying: "One *asaṅkhyeyya*s and a hundred thousand aeons from the present *kappa*, this Yakkha General will definitely become a Buddha by the name of Gotama."

Particulars of Buddha Anomadassī

Buddha Anomadassī's birthplace was Candavatī City. His father was King Yasavā and His mother was Queen Yasodharā.

He reigned for ten thousand years. His three palaces were Sirī, Upasirī and Vaḍḍha.

His Chief Consort was Sirīmā Devī who had twenty-three thousand maids of honours. His son was Prince Upavāṇa.

It was a golden palanquin that he used as a vehicle, when he renounced the world after seeing the four omens. He practised *dukkaracariyā* for ten months.

His two male Chief Disciples were Nisabba Thera and Anoma Thera. His attendant was Varuṇa Thera.

His two female Chief Disciples were Sundarī Therī and Sumanā Therī,

His Bodhi tree was a Ajjuna tree.

His lay male supporters were Nandivaḍḍha and Sirivaḍḍha. His female supporters were Uppalā Upāsikā and Paduma Upāsikā.

Buddha Anomadassī's height was fifty-eight cubits. Like the newly rising sun, the rays from His body shone as far as twelve *yojanas*.

The life span during the time of Buddha Anomadassī was a hundred thousand years. He lived throughout the period equal to four-fifth of this life span, rescuing beings, such as devas, humans and Brahmās, from *saṁsāric* currents and placed them on Nibbānic shores.

Buddha Anomadassī's Dispensation consisting of His noble Teaching was resplendent with Noble Ones who were *arahats*, undisturbed by pleasant and unpleasant conditions of the world and free of passions and other defilements.

Saṁvega

Buddha Anomadassī, who possessed boundless retinue and fame, and His two Chief Disciples and others, who were possessors of peerless qualities, had all vanished. Unsubstantial and futile indeed are all conditioned things!

Cetīya

Buddha Anomadassī, conqueror of the five Maras, attained Parinibbāna in Dhammarama Park. The *cetiya* built and dedicated to Him, in that very park, was twenty-five *yojanas* high.

(Two persons, who would become Mahātheras Sāriputta and Moggallāna, wished in the presence of Buddha Anomadassī for the state of Chief Disciples. This will be narrated later in the section on Gotama Chronicle.)

Here ends Anomadassī Buddhavaṁsa

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8. PADUMA BUDDHAVAṀSA

After the Parinibbāna of Buddha Anomadassī, the human life span decreased from a hundred thousand years to ten years and then it increased again to *asaṅkhyeyyas* and decreased again. When the life span was a hundred thousand years, future Buddha Paduma, on complete fulfilment of the Perfections, was reborn life in the celestial abode of Tusitā which was a common practice of Bodhisattas. Having agreed to the the entreaty of other devas and Brahmās, he descended to the human world to be conceived in the womb of Asama, Chief Queen of King Asama. When ten months had elapsed, the Bodhisatta was born in the grove of *Campaka* trees.

At the Bodhisatta's birth, a rain of Paduma lotuses fell from the sky over the whole of Jambudīpa, reaching the surrounding seas. On his naming day, therefore, learned omen-readers and relatives named him Mahāpaduma.

Royal Household Life

When the Bodhisatta Mahāpaduma came of age, living in three palaces, namely, Nanduttara, Vasuttara and Yasuttara, and being entertained and waited upon by thirty-three thousand female attendants under his Chief Consort Uttara Devi, he thus lived a divine-like royal household life for ten thousand years.

Renunciation

While he was thus living, Princess Uttara gave birth to a son, named Ramma. After seeing the four omens, he went forth in celestial raiment, riding a chariot drawn by thoroughbred horses and became a recluse. A crore of men joined him and became recluses too. With these recluses, the Bodhisatta practised *dukkaracariyā* for eight months.

Enlightenment

After striving thus for eight months, on the day he was to become a Buddha, the Bodhisatta ate the milk-rice offered by Dhañña vati, daughter of a wealthy man, named Sudhañña vati, of the city of Dhannavati. Having spent his time at mid-day in the local *sāla* grove, he went alone, in the evening, to the place where the Mahābodhi tree stood. On the way, he accepted eight handfuls of grass given by Titthaka the heretic. The moment he spread the grass under the great Sona Bodhi tree, there appeared the *Aparājita* seat of

thirty-three cubits in size. Sitting cross-legged and mobilizing his resources of fourfold energy, the Bodhisatta dispelled Mara's forces and attained the state of a Buddha, the Omniscient and Fully Self-Enlightened One, Lord of the three worlds.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood, the Enlightened One, Paduma, spent forty-nine days in the neighbourhood of the Mahābodhi tree. Having accepted a Brahmā's request for His Teaching, He contemplated as to whom He should teach first and He saw His fellow recluses, numbering a crore. Using His psychic vision, He found that they were staying in Dhanañjaya garden, near Dhañña vatī city, and taking His bowl and robe, He appeared immediately in the garden.

On seeing the Buddha coming from a distance, the recluses, with faithful hearts, welcomed Him. Taking His bowl and robe, preparing His seat, after paying respects, they took their seats around Him. Being thus surrounded, Buddha Paduma, like the past Buddhas, taught the *Dhammacakka* sermon amidst the audience of devas, humans and Brahmās. In that occasion, a hundred crores of devas, humans and Brahmās attained the unique Dhamma of Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At another time, Buddha Paduma, in an assembly of His relatives, helped His younger brothers, Princes Sāla and Upasāla (His future Chief Disciples) and their retinues became monks and gave a sermon to ninety crores of devas and humans who attained the unique Path and Fruition.

(This was the second *Dhammābhisamaya*.)

Still at another time, Buddha Paduma instructed the Venerable Ramma in Dhamma. In this occasion eighty crores of beings, such as devas, humans and Brahmās, attained realization of the Four Noble Truths and were liberated.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three occasions of the meetings of Buddha Paduma's disciples. In the first occasion, a king by the name of Subhāvitatta became an *ehi-bhikkhu* together with his retinue of a hundred crores. In that meeting, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the first *sannipāta*.)

At a later time, Buddha Paduma observed *vassa*, relying upon Usabhavati as His resort for food. Then the Buddha taught the citizens who visited Him. Many of them developed their faith in Him and became monks. On the full-moon day of Assayuja, Buddha Paduma performed *Visuddhi Pavāraṇā*[10] with the monks of Usabhavati and others, numbering three hundred thousand *arahats* in all. (*Visuddhi Pavāraṇā* means the *Pavāraṇā* attended by *arahats* only.)

(This was the second *sannipāta*.)

When the lay men in the city, who remained as householders, heard the benefits of *kaṭhina*-robe offering, they offered a piece of *kaṭhina* cloth to the Sangha. Then members of Sangha formally dedicated it, by reciting the formal procedure (*kammavaca*), to Thera Sala who was privileged to stay on the Buddha's right hand side as *Dhamma-senāpati* (General of Dhamma). Monks then prepared to sew the robe collectively, so that the sewing might be finished in the same day. As it was an act of the Order, the Buddha Himself helped them by putting the thread through the eye of a needle. When the sewing

10. Formal ceremony concluding the rains-retreat in which a *bhikkhu* invites criticism from his brethrem in respect of what has been seen, heard or suspected about his conduct.

was done, the Buddha and His three hundred thousand monks set out on a journey. After that, the Buddha observed *vassa* in a forest that was like Gosinga grove of *sala* trees. While the Buddha was sojourning with His retinue, people visited Him. Having listened to His sermon, their faith in Him increased and on being called by Him, "*Ehi Bhikkhu*", they became monks then and there. Then surrounded by two hundred thousand monks, the Buddha performed *Pavāraṇā.*

(This was the third *sannipāta*.)

(The second and third *sannipāta* have been narrated as mentioned in the Commentary. According to the Pāli Text, however, the meeting of three hundred thousand, where the sewing of the *kaṭhina* robe for the Chief Disciple Sala took place, it seems, should be taken as the second *sannipāta*. Although the Commentator knew this, he described the event somewhat differently from the Text. Since such a deviation was done in line with older Commentators, who are believed to have grasped what was meant by the Buddha, and since the meetings where *Pavāraṇā* was performed or *Ovāda Pāṭimokkha* was given, are shown as the meetings of disciples in the previous and later *Buddhavaṁsa*, the Commentary's order is followed in this work.)

Future Buddha Gotama, as Lion-king, received The Prophecy from Buddha Paduma

While Buddha Paduma was staying in that forest grove, our Bodhisatta was king of lions. Seeing the Buddha in *Nirodha-samāpatti* (attainment of cessation), the lion-king developed faith in Him, did obeisance by circumambulating Him. Exalted with joy, he roared three times and remained there for seven days without losing his ecstasy which was derived from the sight of the Buddha. Without going in search of food, he stayed near the Buddha respectfully, at the risk of starvation.

When seven days had elapsed, on emerging from *nirodha-samāpatti*, Buddha Paduma saw the lion and made a wish: "May this lion have faith in the Order of monks also". At the same time, He resolved to have the Order near Him: "May the monks come here!" Immediately several crores of monks arrived on the spot. The Bodhisatta developed faith in the Order also. After surveying and knowing the Bodhisatta's mind, Buddha Paduma made a prophetic declaration: "In future, this lion-king will become a Buddha, Gotama by name."

Having heard the Buddha's prophecy, the Bodhisatta became even more devotionally inclined and resolutely determined to fulfil the Ten Perfections more energetically.

Particulars of Buddha Paduma

Buddha Paduma's birthplace was Campaka City. His father was King Asama and His mother was Queen Asamā.

He reigned for ten thousand years. His three palaces were Nanduttara, Vasuttara and Yasuttara.

His Chief Consort was Uttarā who had thirty-three thousand maids of honour. His son was Prince Ramma.

His vehicle used for renunciation, after seeing the four omens, was a chariot drawn by thoroughbred horses. He practised *dukkaracariyā* for eight months.

His two male Chief Disciples were Sāla Thera and Upasāla Thera. His attendant was Varuṇa Thera.

His two female Chief Disciples were Rādhā Therī and Surādhā Therī.

His Bodhi tree was a Mahāsoṇa tree.

His noble male lay attendants were the wealthy Bhiyya and Asama. His noble lay female attendants were Ruci Upāsikā and Nandarāmā Upāsikā.

Buddha Paduma's height was fifty-eight cubits. The rays that emitted from His body diffused as far as He wished.

The light of the moon, the sun, jewels, fire and rubies disappeared on encountering the body light of the Buddha.

The life span, during the lifetime of Buddha Paduma, was a hundred thousand years and living for the four-fifths of this life span, He conveyed beings, such as devas, humans and Brahmās, from the sea of *saṁsāra* to the land of Nibbāna,

Having caused the beings of mature faculties to realize the Four Noble Truths, even in His lifetime, leaving out none, and having taught other beings, such as devas, humans and Brahmās, so that they might realise the Four Noble Truths, together with His *arahat*-disciples, Buddha Paduma attained Parinibbāna.

Just as a snake sheds its old skin, as a tree discards its old leaves, as a bright fire becomes extinct after consuming up all its fuel, so the Buddha attained Parinibbāna, giving up all conditioned things (*sankhāra*), internal and external.

In this way, Buddha Paduma, Conqueror of the five evils (*Māras*) attained Parinibbāna in the park known as Dhammārāma. In accordance with His resolve, His relics dispersed, the way mentioned before, all over Jambudīpa and were honoured by devas, humans and Brahmās.

Here ends Paduma Buddhavaṁsa

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9. NĀRADA BUDDHAVAṀSA

After Buddha Paduma had attained Parinibbāna, the life span of a hundred years decreased gradually to ten years and from ten years it again increased to *asaṅkhyeyyas*. When it was ninety thousand years on its next decline, Bodhisatta Nārada was reborn in Tusitā which was a common practice of Bodhisattas on complete fulfilment of the Perfections. Having accepted the request by devas and Brahmās to becoming a Buddha, he descended to the abode of human beings to be conceived in the womb of Anomā, Chief Queen of Universal Monarch Sudeva, in the city of Dhannavati. After ten months of conception, the Bodhisatta was born in Dhanañjaya garden.

On his naming day, just when he was about to be named, falling from the sky, from wish-fulfilling trees, etc., various kinds of clothing and ornaments, like a heavy rainfall. On account of this, he was named Nārada (*nara* meaning ornaments befitting people and *da,* one who gives) by name-giving wise men.

Royal Household Life

When Prince Nārada came of age, he lived in three palaces, namely, Jita, Vijita and Abhirama. Being entertained and waited upon by twelve hundred thousand female attendants headed by his Chief Consort Vijitasena, He thus enjoyed a divine-like royal household life for nine thousand years.

Renunciation

While he was thus enjoying life, Princess Vijitasenā gave birth to a son, Nanduttara by name. Having seen the four omens, he put on various garments, perfume, flowers, etc., and being surrounded by his fourfold army, he went to the garden on foot. Having taken off his ornaments and handed them over to his Treasurer, he cut off his hair with his own sword and threw it into the sky.

Sakka, King of Devas, received it in a golden casket and built a shrine of seven kinds of jewels over it, three *yojanas* in height, in Tāvatiṁsa (on Mount Meru). Donning the robes offered by the Brahmā, the Bodhisatta became a recluse in that very garden. Joining him in renunciation were a hundred thousand men who also became recluses.

(A noteworthy point here is: Other Bodhisattas saw the omens while they were taking a trip to the royal garden to amuse themselves. On seeing the omens, they were stirred by *saṁvega* and went forth, not to the usual resort of the royal garden but to a remote region of forests and hills, to renounce the world. The sight of seeing the omens and the locality of their renunciation were two different places. Because of a considerable distance between the two they had to take some forms of conveyance, a vehicle such as an elephant, a horse, a chariot, etc.

But, in the case of Buddha Nārada, it is to be noted that it was in the royal garden where he came across the omens and it was also in this very garden where he stayed after renunciation. The Commentary says that Dhanañjaya garden was just outside the city.)

Enlightenment.

Buddha Nārada practised *dukkaracariyā* in the garden for seven days. On the full-moon of Vesākha, the day He was going to attain Enlightenment, He partook the milk-rice offered by Princess Vijitasenā and spent the day-time in the same garden. In the evening, He left all His followers and went alone to the Bodhi tree. On the way, He accepted eight handfuls of grass from Sudassana the gardener. As soon as He spread the grass at the foot of a great Sona tree, there appeared the *Aparājita* seat of fifty-seven cubits in extent. Sitting cross-legged on the seat, the Bodhisatta put forth energy of four levels, he dispelled Mara's forces and attained Omniscience, and became Perfectly Self-Enlightened One, Lord of the three worlds.

(The **Buddhavaṁsa Commentary** has this to say with regard to Buddha Nārada's Bodhi Tree, a great Sona tree: "The great Sona tree was ninety cubits high. It has a round smooth trunk. It possessed many forks and branches, dense and abundant foliage in dark green and closely knitted shade. As it was guarded by a spirit, no birds could made it their resort. It was honoured as though it were a monarch among trees on the surface of the earth. It was full of branches adorned with red flowers, very delightful and pleasing to the eye. It thus served as an elixir to those devas and humans who saw it.")

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After He had attained Buddhahood, Buddha Nārada spent forty-nine days in the neighbourhood of the Bodhi tree. Having accepted a Brahmā's request for His Teaching, He contemplated as to whom He should teach first. Then He saw His companions in renunciation being endowed with meritorious qualities, which were conducive to the attainment of the Path and Fruition. After reflecting on their whereabouts, He came to know that they were staying in Dhanañjaya Park. Accordingly, He took His bowl and robe and, by His psychic power, He immediately appeared in the park.

At that time, the hundred thousand monks saw the Buddha coming from a distance. With faithful hearts, they welcomed Him; taking His bowl and robe, preparing a seat for Him, paying their respects to Him and taking their appropriate seats around Him. Being surrounded thus, Buddha Nārada taught these hundred thousand crores of monks the Dhammacakka-pavattana Sutta amidst the audience of devas, humans and Brahmās, as was done by former Buddhas. In that occasion, one hundred crores of devas, humans and Brahmās realized the supreme Dhamma of the Path and Fruition.

(This is the first *Dhammābhisamaya*.)

Once, a Nāga King, called Dona, was ruling on the banks of Gaṅgā, near the city of Mahādona. He was powerful and was held in esteem and honour. If the local inhabitants did not appease him with an offering, he would destroy the locality either by total drought or by extremely heavy rainfall or by a rain of pebbles.

Buddha Nārada, who had realized the other shore of Nibbāna, foresaw a large number of people who would definitely attain the Path, Fruition and Nibbāna, as they were endowed with the merits of their past deeds, which qualified them for such attainments, if He would go and tame the Nāga King. Accordingly, accompanied by monks, He travelled to the residence of the Nāga King.

When the people saw the Buddha, they requested Him, saying: "Glorious Buddha, here lives a Nāga King, who is terribly venomous and mighty, reigning terror in this region. Please do not come here least you should get hurt." The Buddha, nevertheless, went as though He did not hear their entreaties and sat on the flowers which were spread in honour of the Nāga King.

The people then assembled, thinking: "We shall now see a battle between the Buddha, Lord of sages, and Dona, the Nāga King." On seeing the Buddha sitting on the seat of flowers which was prepared for Him, the Nāga King could not control his anger and made himself visible with emission of smoke. Using His psychic power, the Buddha also emitted forth smoke in return. Again, when the Nāga King sent forth blazing flames, the Buddha sent back blazing flames by His power. The Nāga King was so severely affected by the flames from the Buddha that he was not able to stand the suffering. Thinking: "I will kill this great monk by means of venom," the Nāga King discharged venom.

Although the Nāga King's poisonous discharge was so virulent that it could destroy the whole of Jambudīpa but it was powerless to disturb a single hair on the Buddha's body. "How is the great monk?" wondered the Nāga King, "What is His condition?" When he surveyed thus, he saw the Buddha with a face so serene and bright with the six rays, like the sun and the full round moon in the month of Kattikā of the autumnal season. Then he thought to himself: "This great monk is indeed powerful. Knowing not my own ability, I have wronged Him," and so he took refuge in the Buddha. After taming the Nāga King, the Buddha displayed the Twin Miracle of water and fire in order to arouse pious faith in the multitude gathered there. At that time, ninety-thousand crores of devas and humans were established in arahantship.

(This was the second *Dhammābhisamaya*.)

At another time, Buddha Nārada instructed His son, Prince Nanduttara. As a result, eighty-thousand devas and humans attained the supreme Dhamma of the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three occasions of the meetings of Buddha Nārada's disciples. The first occasion took place in the city of Thullakoṭṭhita, where the two brahmin youths, who were to be His future Chief Disciples, Bhaddasāla and Vijitamitta, encountered Buddha Nārada who was seated boldly in the middle of a gathering. They were looking for the 'great pool of deathless Dhamma'. When the two youths saw the thirty-two marks of an extra-ordinary being on the body of the Buddha, they concluded: "This man indeed is a Buddha who has removed the veil of ignorance in the world." Developing faith in the Buddha, they became monks together with their followers. After their establishment in arahantship, the Buddha recited *Ovāda Pāṭimokkha* in the midst of a hundred thousand crores of monks.

(This was the first *sannipāta*.)

At another time, at an assembly of His relatives, Buddha Nārada related His life story with an introduction, beginning from the episode of His aspiration for Buddhahood. Ninety-thousand crores of *arahats* then met.

(This was the second *sannipāta*.)

At another time, a Nāga King, Verocana by name, who had developed great faith in the Buddha on the occasion of Him taming of the Nāga King, Mahādona, created a huge pavilion of jewels, three gāvutas in size and let the Buddha and His retinue of monks stay inside the pavilion. He also invited his courtiers together with the people of the district to visit his pavilion. Presenting a concert of Nāga dancers in various costumes and ornaments, he held a resounding ceremony of reverence, and performed a great alms-giving to the Buddha and His company of *bhikkhus*.

After finishing the meal, the Buddha gave a sermon in appreciation of the alms-food. Listening to the sermon, the people developed faith in Him and asked for monkhood. The Buddha then uttered, "Come monks," and they all became *ehi-bhikkhus*. In the midst of eight million *ehi-bhikkhus*, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as a Hermit, received Prophecy from Buddha Nārada

At that time our Bodhisatta was a hermit, who found a hermitage in the Himalayas and lived there, and who had mastered the five *abhiññās* and the eight *samāpattis*. Out of compassion for Bodhisatta hermit, Buddha Nārada visited the hermitage in the company of eighty crores of lay disciples who were all *anāgāmins*.

The noble hermit was glad to see the Buddha. He then created another residence for the Buddha and His *bhikkhus*. In the whole night, the hermit extolled the Buddha, relating all His attributes and listened to His sermon. The next morning, he went to the Northern Continent (by His psychic power) and brought back cooked rice and other kinds of food which he offered to the Buddha and His followers of *bhikkhus* and lay disciples.

In this way, the Bodhisatta offered food for seven days, after which he paid homage to the Buddha and offered a priceless red sandalwood from the Himalayas. Then Buddha Nārada, after delivering a sermon, prophesied: "A Buddha you will certainly become in future."

Hearing the Buddha's prophecy, the Bodhisatta became very happy and resolved to fulfil the Perfections even more energetically.

Particulars of Nārada Buddha

Buddha Nārada's birthplace was Dhaññavatī city. His father was the Universal Monarch Sudeva and His mother was Queen Anomā.

He reigned for nine thousand years. His three palaces were Jita, Vijita and Abhirama.

His Chief Consort was Vijitasenā who had forty-three thousand maids of honour and His son was Nanduttara.

Seeing the four omens, he went forth on foot without taking a vehicle. He practised *dukkaracariyā* for seven days.

His two male Chief Disciples were Bhaddasāla Thera and Vijitamitta Thera. His attendant was Vāseṭṭha Thera.

His two female Chief Disciples were Uttarā Therī and Phaggunī Therī.

His Bodhi tree was a great Soṇa tree.

His noble male lay attendants were the wealthy Uggarinda and Vāsabhā. His noble female attendants were Indāvarī Upāsikā and Vaṇḍī (Gaṇḍi) Upāsikā.

Buddha Nārada's height was eighty-eight cubits. He was dignified in the ten-thousand world-system of *jāti-khetta,* like a column of gold erected as an object of honour. The rays emitted from His body extended for a *yojana*, day and night without interruption.

While Buddha Nārada was alive, because of the dazzling brilliance of His rays, people living within a *yojana* did not have to light torches.

The life span during Buddha Nārada's time was ninety thousand. He lived throughout the period equal to four-fifth of this life span, rescuing beings, such as devas, humans and Brahmās, from *saṁsāric* waters and placed them on Nibbānic shores.

As the sky is exquisitely beautiful with stars and planets, so was Buddha Nārada's dispensation with noble *arahats*.

For those (other than *arahats*) who remained worldlings and trainees (*sekkhas*), the Buddha constructed the huge strong bridge of *Magga* for them to cross over the *saṁsāric* current easily. Having done all His tasks as a Buddha, He attained Parinibbāna with His *arahat*-disciples.

Saṁvega

Buddha Nārada, who was equal only to peerless Buddhas and His *arahats*, who are endowed with matchless glory, had all vanished. Unsubstantial and futile indeed are all

conditioned things!

Cetīya

Thus Buddha Nārada, conqueror of the five *marās*, attained Parinibbāna in the city of Sudassana. In that very city was erected a *cetiya* of four *yojanas* in height, and dedicated to Him.

Here ends Nārada Buddhavaṁsa.

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10. PADUMUTTARA BUDDHAVAṀSA

(One-Buddha aeon is Sāra, two, Manda and three, Vara;
Sāgramanda denotes four while Bhaddaka, five;
If not a single Buddha appears, the aeon is Suñña.)

This implies that an aeon in which only one Buddha appears is called **Sāra-kappa**; two Buddhas, **Manda-kappa**; three Buddhas, **Vara-kappa**; five Buddhas, **Bhadda-kappa**; that in which no Buddha appears at all is called **Suñña-kappa**. The aeon in which three Buddhas, such as Buddha Anomadassī, Buddha Paduma and Buddha Nārada, appeared is therefore *vara-kappa*.)

After the *vara-kappa*, in which appeared the Buddhas Anomadassī, Paduma and Nārada had come to an end, incalculable aeons (one *asaṅkhyeyya*) passed. Then in one *kappa*, a hundred thousand aeons before the present one, there appeared Buddha Padumuttara.

(This particular aeon was *sāra-kappa* as Buddha Padumutta alone appeared then, yet it resembled a *manda-kappa* of two Buddhas because of its delightful features. In the aeon to which Buddha Padumuttara belonged, there lived only people who abounded in meritoriousness.)

In The Chronicle of Buddhas, Padumuttara's appearance is this: Having completed His fulfilment of the Perfections, Bodhisatta Padumuttara was reborn in Tusitā which was a common practice of Bodhisattas. Having agreed to the entreaties of devas and Brahmās, he descended to the human abode to be conceived in the womb of Sujātā, Queen of King Ānanda, in the city of Haṁsavati. When ten months had elapsed, the Bodhisatta was born in the royal garden of Haṁsavati.

When Prince Padumuttara was born, a rain of Paduma lotuses fell and his relatives gave him the name of Padumuttara.

Royal Household Life

When he came of age, he enjoyed the divine-like royal household life living for ten thousand years in three palaces, namely, Naravahana, Yasavahana and Vasavatti, and being entertained and served by one hundred and twenty thousand female attendants headed by his Chief Consort Vasudatta.

Renunciation

While he was thus living the royal household life, Princess Vasudatta gave birth to a son, named Uttara. Having seen the four omens, he resolved to undertake the noble task of renunciation. No sooner had he thus resolved, the Vasavatti Palace rotated thoroughly like a potter's wheel and rose up to the sky. Then it moved on its course, like the moon and other heavenly bodies, and descended onto the ground with the Bodhi tree at its centre.

The Bodhisatta got down from the palace and putting on the lotus robes offered by the Brahmā, he became a recluse at that very place. The palace then returned to the city and stood at its original site. Except womenfolk, all those who accompanied the Bodhisatta also became recluses themselves.

Enlightenment

Buddha Padumuttara practised *dukkaracariyā* with His companions for seven days. On the full-moon day of Vesākha, the day of His Enlightenment, He ate the milk-rice offered by Rucananda, daughter of the local wealthy man of Ujjeni Nigama. Having passed the daytime in a *sāla* grove, He went alone, in the evening, to the Bodhi tree. On the way, He accepted eight handfuls of grass offered by a heretic named Sumitta. As soon as He spread the grass at the foot of the Bodhi tree, Salaḷa, there appeared the *Aparājita Pallanka,* which was thirty-eight cubits. Sitting cross-legged on the *pallanka*, He mustered His energy of four levels and dispelled Mara's forces. He acquired *Pubbenivāsa ñāṇa* in the first watch of the night, *Dibbacakkhu ñāṇa* in the middle watch and contemplated the *Paṭicca-samuppāda Dhamma* in the third watch. After contemplating it, the Bodhisatta emerged from the fourth *jhāna* of respiration, and viewed the five aggregates with their characteristics. By means of the knowledge of rise and fall (*udayabbaya ñāṇa*) of all (conditioned) things, He contemplated the impermanent in fifty modes[11], and developed Vipassanā insight up to *gotrabhū ñāṇa* (Knowledge of overcoming worldly ties). Through the *ariya-magga*, He realized all the attributes of Buddhas (i.e. He attained Buddhahood) and uttered the verse of elation: "*Anekajati samsāram ..... tanhanam khayamajjhagā*". This utterance was customarily made by all Buddhas.

No sooner had the Bodhisatta become a Buddha, a rain of lotuses fell as though to adorn every thing in the ten-thousand world-system.

What is particularly noteworthy is:

> After becoming an Enlightened One, Buddha Padumuttara stayed absorbed in the *phala-samāpatti* for seven days under the Bodhi tree (in the first week). On the eighth day, He thought He would set His foot on the ground, and as He was trying to put down His right foot on the ground, *Paduma* lotuses, which normally flower in water, miraculously pushed through the earth and appeared under His feet.
>
> Each lotus leaf measured nine cubits, each stamen filament, holding pollen, thirty cubits; each pollen, twelve cubits and each bloom had pollen that would fill nine water-jars.
>
> Buddha Padumuttara was fifty-eight cubits tall; the measurement between the two arms was eighteen cubits; that of His forehead five cubits and that of each hand and leg eleven cubits. As His leg of eleven cubits trod on, another pollen of twelve cubits, about nine jar-full of pollen, rose up and spread all over His body of fifty eight cubits in height as though powder of red orpiment and sulphuret of arsenic was sprinkled on it. On account of this particular happening, the Buddha was renowned as Buddha Padumuttara.
>
> (This was the description made by reciters of the **Saṁyutta Nikāya**.)

Three Occasion of The Buddha's Teaching (Dhammābhisamaya)

Having attained Buddhahood, Buddha Padumuttara stayed near the Mahābodhi (*Salaḷa*) tree for seven weeks. Having accepted a Brahmā's request, He thought as to whom He should teach first and saw Prince Devala and Prince Sujātā (His future Chief Disciples) who were endowed with the merits of their past deeds leading to the Path, Fruition and Nibbāna. Then He thought of their whereabouts and came to know that they were staying in Mithilā. Accordingly, taking His bowl and robe, and by His psychic power, the Buddha immediately appeared in the garden of Mithilā City.

Buddha Padumuttara then sent the gardener for the two princes, who discussed thus among themselves: "Our uncle's son, Prince Padumuttara, after becoming a Buddha has come to our place of Mithilā city. We shall now visit Him." Then they approached the Buddha with their retinues and sat at suitable places.

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11. Ten modes for each of the five *khandhas* make 50 altogether. The ten modes are enumerated in the **Patisambhida Magga Commentary** as follows: Impermanent (*anicca*), crumbling (*paloka*), unstable (*cala*), disintegrating (*pabhangu*), uncertain (*addhuva*), mutable (*viparinama dhamma*), essence-less (*asara*), unprosperous (*vibhava*) and liable to death (*marana dhamma*).

Buddha Padumuttara appeared resplendent with the Princes waiting upon Him, like the full moon attended upon by stars, He taught the audience of devas and humans led by the Princes, the Dhammacakka-pavattana Sutta which was also taught by all past Buddhas. At that time a hundred thousand crores of devas and humans attained the Path, Fruition and Nibbāna.

(This was the first *Dhammābhisamaya*.)

At another time, Sarada the hermit was teaching his followers some evil doctrine that would lead them to rebirth in woeful states. The Buddha went to Sarada's assembly and taught His Dhamma, giving the congregation illustrations of dangers of rebirth in *niraya* (abode of intense suffering). At that time, thirty-seven hundred thousand devas and humans, including the disciples of Sarada, attained the Path, Fruition and Nibbāna.

(This was the second *Dhammābhisamaya*.)

Still at another time, the Buddha's father, King Ānanda, sent twenty ministers with twenty thousand men to bring back Buddha Padumuttara, who was staying at Mithilā, to his home city of Hamsavatī (the way King Suddhodāna did for his son Buddha Gotama.) On arriving in the presence of the Buddha in Mithilā, the twenty ministers and their twenty thousand men were called upon: "Come, O monks" by the Buddha, after giving them a sermon. They became e*hi-bhikkhus"*. Accompanied by them, He travelled to Haṁsavati and stayed in the city to up-lift the royal father spiritually.

Like our Buddha Gotama who visited Kapilavatthu and narrated the 'Chronicle of Buddhas' (*Buddhavaṁsa*) in the assembly of His relatives, Buddha Padumuttara also taught *Buddhavaṁsa* in the midst of His relatives while walking on the jewel-walk in the sky. At that time, five million devas and humans attained the Path, Fruition and Nibbāna.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

The meetings of Padumuttara's disciples took place three times. In the first meeting of a hundred thousand crores of *bhikkhus* on the full-moon day of the month of Māgha, the Buddha recited *Ovāda Pāṭimokkha* in the garden nearby, also named Mithilā

(This was the first *sannipāta*.)

At another time, after observing *vassa* at Mount Vebhāra, the Buddha taught numerous people who had come to see Him; on being called upon by the Buddha: "Come O monks", ninety crores of them became e*hi-bhikkhus*. At the meeting of these *bhikkhus*, the Buddha recited *Ovāda Pāṭimokkha*.

(This was the second *sannipāta*.)

Still at another time, Buddha Padumuttara, Lord of the three worlds, while travelling, in order to help multitudes of people free from the bonds of defilements, recited *Ovāda Pāṭimokkha* at the meeting of eighty thousand monks, who as lay men had gone forth in renunciation from various villages, market-towns, districts and countries.

(This was the third *sannipāta*.)

Future Buddha Gotama, as a Governor, received Prophecy from Buddha Padumuttara

At that time, our future Buddha Gotama was Jatila, governor of a province and was very wealthy. He performed a great alms-giving of food and clothing-material to the Sangha, with the Buddha at its head. At the end of the sermon, which was delivered in appreciation of the alms-giving, the Buddha prophesied of the governor: "A hundred thousand aeons from now this man will certainly become a Buddha, named Gotama."

On hearing the Buddha's prophecy, the Bodhisatta was extremely happy and determined to fulfil the Ten Perfections more energetically.

Unusual Features of Buddha Padumuttara's Dispensation

When Buddha Padumuttara appeared, the opposing heretics who were holding wrong views, were unhappy, distressed, powerless and fading away. They received no respect, no generosity and the like, even from a few people. In fact, they were driven out of the country.

Then the heretics met together and approached the Buddha with these words: "Most energetic, heroic, Venerable Sir, may you be our Refuge."

The compassionate Buddha Padumuttara established the heretics, who had come to Him, in the Three Refuges together with the observance of the Five Precepts.

In this way the Dispensation of Buddha Padumuttara was free of heretics who were holding wrong views. It was indeed marvellous with *arahats* who were accomplished in the five kinds of mastery, who were not affected by (vicissitudes) of the world and who had the virtues of *sīla*, *samādhi*, *paññā* and *khantī*.

Particulars of Buddha Padumuttara

Buddha Padumuttara's birthplace was Haṁsavati City. His father was King Ānanda and His mother was Queen Sujātā.

He reigned for ten thousand years. His three palaces were Naravāhana, Yasavahana and Vasavattī.

His Chief Consort was Vasudatta who was attended by forty-three thousand maids of honour. His son was Prince Uttara.

(The number of the maids is given as a hundred and twenty thousand in the section on 'royal household life' but here it is mentioned as forty-three thousand. The two numbers therefore seems inconsistent. It should be noted, however, that the former was the total number of maids serving the Princess and the latter was the number of maids in each batch that waited upon the Princess at a time.)

The vehicle during His renunciation, after seeing the four omens, was a palace. He practised *dukkaracariyā* for seven days.

His two male Chief Disciples were Devala Thera and Sujātā Thera. His attendant was Sumanā Thera.

His two female Chief Disciples were Amitā Therī and Asama Therī.

His Bodhi tree was a *Salaḷa* tree.

His noble male lay attendants were the wealthy men, Vitiṇṇa and Tissa. His noble female attendants were Hatthā Upāsikā and Vicittā Upāsikā.

Buddha Padumuttara's height was fifty-eight cubits. Endowed with thirty-two marks of an extra-ordinary being, He was like a column of gold erected as an object of worship.

The rays emitting from the Buddha's body cannot be hindered by gates, doors, walls, trees, high and huge earthen hills, rocky mountains and the like. In fact, the rays shone forth within the surrounding area of twelve *yojanas*.

The life span during Buddha Padumuttara's time was a hundred thousand years. He lived for eighty thousand years, (four-fifths of the life span) and rescued many beings, such as devas, humans and Brahmās, from the currents of *saṁsāra* and placed them on the shores of Nibbāna.

Saṁvega

Having eradicated all kinds of doubt in beings whom He conveyed to Nibbāna, Buddha Padumuttara with His *bhikkhu* disciples, attained the end of His existence (just as a great mass of fire became extinct after burning brightly)!

Cetīya

In this way, Buddha Padumuttara, Conqueror of the five *māras*, attained Parinibbāna in

Nanda Park. In the park (as has been said before), the *cetiya* dedicated to Him was twelve *yojanas* in height.

Here ends Buddha Padumuttaravaṁsa

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11. SUMEDHA BUDDHAVAMASA

After the lapse of the aeon in which Buddha Padumuttara appeared, there passed seventy thousand *suñña-kappas*, which was devoid of Buddhas. In one *kappa*, three thousand aeons before the present one, there appeared two Buddhas, namely Sumedha and Sujātā. (It was a *manda-kappa*.)

Of these two Buddhas, Buddha Sumedha, as a Bodhisatta, on complete fulfilment of the Perfections was reborn in Tusitā which was a common practice of Bodhisattas. Having accepted the request made by devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of Sudatta, Queen of King Sudatta. When ten months had passed, the Bodhisatta was born in Sudassana royal gardens.

Royal Household Life

When he came of age, Prince Sumedha lived in three palaces, namely, Sucandāna, Kancana and Sirivaddhana. Entertained and served by his Chief Consort Sumanā and her forty-eight thousand maids of honour, he thus enjoyed a divine-like royal household life for nine thousand years.

Renunciation

While he was thus living a royal household life, Princess Sumanā gave birth to a son, named Punabbasu. Having seen the four omens, he renounced the world riding an elephant and became a recluse. Joining him in renunciation were one hundred crores of men who also became recluses.

Attainment of Buddhahood

Bodhisatta Sumedha observed *dukkaracariyā* with the hundred crores of recluses for fifteen days (for eight months according to the Sinhalese version). On the day of His Enlightenment, the full-moon day of Vesākha, he ate the milk-rice offered by Nakula, daughter of a wealthy man of Nakula village, and spent the daytime in the local *sāla* grove. In the evening, leaving his companions, he went alone (to the Bodhi Tree). On the way, he accepted eight handfuls of grass from a heretic, named Sirivaddhana. As soon as he spread the grass under the Mahābodhi (*Mahānipa*) tree, there appeared the *Aparājita Pallanka* of fifty-seven cubits. Sitting cross-legged on the *pallanka,* the Bodhisatta mustered his energy of four levels, dispelled Māra's forces and attained the state of a Buddha, Omniscient, and Perfectly Self-Enlightened One, Lord of the three worlds.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

Having attained Buddhahood, Buddha Sumedha stayed near the Mahābodhi for seven weeks. Agreeing to the entreaty made by a Brahmā, He saw His younger half-brothers, Princes Sarana and Sabbakama (His future Chief Disciples), and also the hundred crores of recluses who were His companions in renunciation. He then, by His psychic power, immediately appeared at Sudassana royal gardens near the city of Sudassana.

On seeing the Buddha from a distance, the hundred crores of recluses, with faithful heart, welcomed Him: taking His bowl and robe, preparing His seat, paying respects and taking their seats around Him. Then the Buddha sent the gardener for His brothers, Princes Sarana and Sabhakama. He then taught the Dhammacakka-pavattana Discourse to all, including devas and humans, who had went to listen to Him. At that time, one hundred thousand crores of devas and humans attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At another time, having engaged in *mahā-karuṇā samāpatti* (attainment of great

compassion) in the morning and surveyed the beings who were ripe for liberation, Buddha Sumedha saw a *yakkha*, named Kumbhakanna, a man-eating demon who revealed his terrible appearance at an entrance of a thick forest, thus making the forest tracks deserted. Buddha Sumedha went alone to the yakkha's dwelling and, after entering it, sat on his prepared seat.

Then Kumbhakanna became furious, like an extremely poisonous snake struck with a stick. In order to threaten the Buddha, he assumed a horrible shape with his head like a mountain, his eyes opened wide and bright like sunrays; his long and broad fangs like ploughshares; his belly skin (dark blue), flabby and pendulous; his nose concave in the middle, convex at its base and tip and terrifyingly ugly; his mouth wide and reddened like a mountain cavity; his hair thick, tawny and rough. With this most terrible appearance, he stood before the Buddha, breathing forth smoke and flames towards Him and showered on Him rain of rocks, mountains, fire, hot water, hot mud, hot ashes, arms, burning coal, and hot sand. Despite this rain of ninefold weapons, the *yakkha* was unable to ruffle even a single hair on the Buddha's body. Thinking to himself: "I will kill Him by asking a question", he put forwards a question, like the yakkha Ālavaka[12], to the Buddha. By successfully answering the *yakkha's* question, Buddha Sumedha tamed him.

On the second day, which happened to be the day the ruler of a nearby country was supposed to sacrifice his son to the *yakkha*, the countrymen brought cart-loads of food and offered it, together with the prince, to the *yakkha*. Instead, the *yakkha* offered the prince, whom he was to devour, to the Buddha. Having heard the good news, the people, who were waiting at the entrance of the forest, approached the Buddha. In that assembly, Buddha Sumedha preached to the *yakkha* a suitable sermon and helped ninety thousand crores of beings attained the knowledge of the Path.

(This was the second *Dhammābhisamaya*.)

Still on another occasion, Buddha Sumedha taught the Four Noble Truths to devas and humans in the garden of Sirinandāna, near. the city of Upakari. At that time, eighty thousand crores of them attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three *sannipāta*, meetings of Buddha Sumedha's disciples. In the first meeting, the Buddha was in the city of Sudassana. Then one hundred crores of *arahats* happened to have congregated.

(This was the first *sannipāta*.)

At another time, the Buddha kept *vassa* at Mount Deva. When *kaṭhina* ceremony was held after the *vassa*, ninety crores of monks assembled.

(This was the second *sannipāta*.)

Still at another time, the Buddha set out on a journey. Then the eighty crores of monks, who followed the Buddha on His journey, met.

(This was the third *sannipāta*.)

Future Buddha Gotama, as The Youth Uttara, received Prophecy from Buddha Sumedha

At that time, our Bodhisatta was a young man named Uttara, which means one who excels all others in virtues. He gave the Sangha, headed by the Buddha, his wealth of eighty

12. Yakkha Alavaka: The best known *yakkha* of Buddha Gotama's lifetime. He was King of Alavi. Once while he was away, the Buddha went to his palace and preached to his women-folk. Hearing of the Buddha's intrusion, the furious Alavaka hurried home and tried to drive the Buddha out of his residence, but in vain. On the contrary, it was the Buddha who succeeded in softening the *yakkha's* anger. Yet the *yakkha* asked some questions just to fatigue the Buddha, who answered them to Ālavaka's satisfaction and thereby making him a *sotāpanna*.

crores, which was accumulated in his residence. After hearing the Buddha's sermon, he was established in the three Refuges and became monk in the Dispensation of the Buddha. When the discourse given in appreciation of the offering was over, the Buddha uttered the prophecy: "This young man, Uttara, will indeed become a Buddha, named Gotama, in future."

Hearing the Buddha's prophecy, the Bodhisatta was overjoyed and resolved to fulfil the Perfections even more.

Uttara became a monk and shouldered his religious responsibilities and accomplished in studying the Buddha's ninefold teaching of Suttas and Vinaya, thus promoting the splendour of His Dispensation.

Mindfully cultivating and developing his virtues as a monk in three postures of sitting, standing and walking (but entirely without lying down), he reached not only the eight attainments but the apex of the five psychic powers and on his death, he was reborn in the Brahmā abode.

Particulars of Buddha Sumedha

Buddha Sumedha's birthplace was Sudassana. His father was King Sudatta and His mother was Queen Sudatta.

He reigned for nine thousand years. His three palaces were Sucandāna, Kañcana and Sirivaḍḍhana.

His Chief Consort was Sumanā who had eighty-four thousand maids of honour. His son was Prince Punabbasu.

His two male Chief Disciples were Saraṇa Thera and Sabbakāma Thera. His attendant was Sāgara Thera.

His two female Chief Disciples were Rama Therī and Surama Therī.

His Bodhi tree was a *mahānīpa* tree.

His noble male lay supporters were the wealthy persons, Uruvelā and Yasavā. His noble female supporters were Yasodharā Upāsikā and Sirīmā Upāsikā.

His height was eighty-eight cubits. The rays emanating from His body spread over all directions, like the moon lighting up the sky and its stars.

Or, the Buddha's body rays spread everywhere in the area of one *yojana*, like the Universal Monarch's ruby shining all around to the extent of a *yojana*.

The life span during Buddha Sumedha's time was ninety thousand years. He lived throughout, for four-fifths of this life spans, and rescued beings, such as devas, humans and Brahmās, from *saṁsāric* waters and placed them on Nibbānic shores.

Buddha Sumedha's Dispensation witnessed numerous noble *arahats* (*arahats* were everywhere in His Dispensation) who were endowed with the threefold Knowledge and the sixfold Psychic Power, who were possessed of energy, who were undisturbed by the vicissitude of the world, who had the ability to view things, pleasant or unpleasant, in one and the same manner.

Saṁvega

These noble *arahats* of incomparable fame were all liberated from defilements and free of four *upadhis*, bases of existence. The *arahats*, who were the Buddha's disciples, having large retinues, shed the light of their wisdom and attained peaceful Nibbāna.

Cetīya

In this way Buddha Sumedha, Conqueror of the five Maras, attained Parinibbāna in the gardens of Medha. His relics dispersed in accordance with His resolve and existed all over Jambudīpa, being honoured by beings such as devas, humans and Brahmās.

Here ends Sumedha Buddhavaṁsa.

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12. SUJĀTA BUDDHAVAṀSA

After Buddha Sumedha had attained Parinibbāna, the life span of human beings gradually decreased from ninety thousand years to ten and then it again increased to *asaṅkhyeyyas*. When the life span reached ninety thousand years on its next decrease, Bodhisatta Sujātā was reborn in Tusitā on complete fulfilment of the Perfections which was a common practice of Bodhisattas. Having agreed to the entreaties of devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of Queen Pabhavati of King Uggaha, in the city of Sumangala. Ten months thereafter the Bodhisatta was born.

On his naming day, wise men who were to give him a name, named him Sujātā, on account of the fact that, at the time of his birth, all the people in Jambudīpa experienced both physical and mental happiness.

Royal Household Life

When he came of age, he lived in three palaces, namely, Siri, Upasiri and Nanda, and entertained and served by Princess Sirinanda and her twenty-three thousand maids of honour for nine thousand years.

Renunciation

When the Bodhisatta had seen the four omens and when Princess Sirinanda had given birth to a son, named Upasena, he went forth in renunciation riding the state steed, named Hamsavāha and became a recluse. A crore of men were inspired and became recluses themselves.

Attainment of Buddhahood

Bodhisatta Sujātā practised *dukkaracariyā* with that crore of recluses for nine months. On the full-moon day of Vesākha, the day of His Enlightenment, he ate the milk-rice offered by the daughter of the wealthy man Sirinandāna of the city of Sirinandāna and spent the daytime in the local *sāla* grove. In the evening, he proceeded alone to the Mahābodhi tree. On the way, he accepted eight handfuls of grass offered by Sunanda the heretic. As soon as he spread the grass at the foot of the Bodhi tree, *Mahāveḷu,* there appeared the *Aparājita Pallanka,* which measured thirty-three cubits, on which, he sat cross-legged and mustered his energy of four levels and dispelled Māra and his army and attained Omniscience, Perfectly Self- Enlightened Buddhahood and state of the Chief of the three worlds.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

Having attained Buddhahood and stayed in the neighbourhood of the Mahābodhi tree for forty-nine days, the Buddha accepted a Brahmā's request for His Teaching and He contemplated as to whom He should teach first. He saw His younger half-brother, Prince Sudassana, and His *purohita's* son, Sudeva the youth, who were endowed with the merits of their past deeds, which would lead to the Path, Fruition and Nibbāna. Resolving to teach them first, by His psychic power, He immediately appeared in Sumangala Park, near Sumangala City and then He sent the gardener for Prince Sudassana and Sudeva the youth. To the audience of devas and humans headed by both, the Buddha taught the Dhammacakka-pavattana Sutta, which was also taught by previous Buddhas. At that time, eighty crores of devas and humans attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At another time, Buddha Sujātā defeated the heretics by displaying the Twin Miracle of water and fire, near the *sāla* tree close to the gate of Sudassana Royal Park. And while observing *vassa* sitting on the emerald stone slab, which was placed at the foot of *Pāricchattaka* tree in Sakka's abode of Tāvatiṁsa, the Buddha taught the **Abhidhamma**. On that occasion of the **Abhidhamma** teaching, three million seven hundred thousand devas

and Brahmās attained the Path and Fruition.

(This was the second *Dhammābhisamaya*.)

Still at another time, Buddha Sujātā paid a visit to His father in the city of Sumañgala and taught him the Dhamma. By the end of His teaching, six million devas and humans attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciple's Meeting (Sannipāta)

There were three meetings of Buddha Sujātā's disciples; the first was at Sudhamma, near Sudhammavatī City, where the Buddha taught people who visited Him and admitted six million men into the Order by calling upon them: "*Ehi Bhikkhus*", and recited the *Ovāda Pāṭimokkha* amidst them.

(This was the first *sannipāta*.)

At another time, when Buddha Sujātā descended from Tāvatiṁsa, a meeting of five million monks took place.

(This was the second *sannipāta*.)

Still at another time, when the Chief Disciple, Sudassana Thera, who sat on the right side of the Buddha, took four hundred thousand men to the Buddha. These men had decided among themselves to go forth on hearing that the Buddha's younger brother, Prince Sudassana had become a monk in the presence of the Buddha and had attained arahantship and were thus inspired. The Buddha gave them instructions, made them e*hi-bhikkhus* and recited the *Ovāda Pāṭimokkha* at their meeting of four features.

(This was the third *sannipāta*.)

Future Buddha Gotama, as Universal Monarch, received Prophecy from Buddha Sujātā.

At that time, our Bodhisatta was a Universal Monarch. Hearing that there had appeared a Buddha in the world, he approached the Buddha, listened to the Dhamma discourses, offered his kingship with his seven treasures to the Sangha with the Buddha as its head and then he became a monk. The inhabitants of Jambudīpa made themselves monastery-keepers (monastic attendants), collected taxes from his domain and constantly supplied the Buddha and His Sangha with the four requisites of robes, food, shelter and medicines.

Then Buddha Sujātā made a prophecy: "He will indeed become a Buddha in future."

Having received the Buddha's prophecy, the Bodhisatta was most rejoiced and determined to fulfil the Ten Perfections even more energetically.

He joined the Sangha of Buddha Sujātā and became accomplished in the studies of the Buddha's teachings which are of nine divisions together with the Sutta and Vinaya. Thus he contributed to the beauty of the Buddha's Dispensation.

Having cultivated the practice of Brahmā Vihāra Bhāvanā, meditation leading to rebirth in the Brahmā abode, without absent-mindedness in three postures of sitting, standing and walking (but not in the posture of lying down), he reached the apex, not only of the eight attainments but also of the Five Psychic Powers. On his death, he was reborn in the world of Brahmās.

Particulars of Buddha Sujātā

Buddha Sujātā's birthplace was Sumangala City. His father was King Uggata and His mother was Queen Pabhāvati.

He reigned for nine thousand years. His three palaces were Siri, Upasiri and Nanda.

His Chief Consort was Sirinandā who had twenty-three thousand maids of honour. His son was Prince Upasena.

He renounced the world riding a horse, after seeing the four omens. He practised *dukkaracariyā* for nine months.

His two male Chief Disciples were Sudassana Thera and Sudeva Thera. His attendant was Nārada Thera.

His two female Chief Disciples were Nāga Therī and Nāgasamāla Therī.

His Bodhi tree was *Mahāveḷu* (a great bamboo plant).

(The bamboo plant had a massive trunk, its leaves were so luxuriant that there was no space to let the sunlight go through. It was pleasant to look at, straight and big and thus attractive. It grew from one stem and from that one stem came out branches, which were very beautiful like the feathers of a peacock's tail being well tied together. The bamboo plant had absolutely no thorns. Its branches spread out in the four directions and were not so sparse, thus providing a delightful, cool and dense shade.)

His noble male lay-attendants were the wealthy men, Sudatta and Citta. His noble female lay attendants were Subhaddā Upāsikā and Paduma Upāsikā.

Buddha Sujātā's height was fifty cubits. He was endowed with all the good physical qualities.

Buddha Sujātā's physical rays (resembling those of past incomparable Buddhas) emanated from various parts of His body towards all directions as much as He desired. They could not be likened to any thing as they were beyond all comparisons.

The life span, during the time of Buddha Sujātā, was ninety thousand years, and living for four-fifths of this life span, He saved beings, such as devas, humans and Brahmās, from the currents of *saṁsāra* and placed them on the shores of Nibbāna.

Just as the rising waves look wonderful in the ocean, like the stars and planets twinkling and shining look marvellous in the sky, even so Buddha Sujātā's Dispensation shone forth with *arahats*.

Saṁvega

Buddha Sujātā, who was to be likened to past peerless Buddhas, and His attributes, which were equal to those of peerless Buddha, had all vanished. Unsubstantial and futile indeed are all conditioned things!

Cetiya

In this way, Buddha Sujātā, Conqueror of the five Māras, attained Parinibbāna in Sīlarama Park. In that very park (as has been said before) the *cetiya* dedicated to Him was three gāvutas high.

Here ends Sujātā Buddhavaṁsa

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13. PIYADASSĪ BUDDHAVAṀSA

When the aeon in which Buddha Sujātā appeared had come to an end and one thousand eight hundred aeons had elapsed, in a certain (*Vara*) aeon there appeared three Buddhas, namely, Piyadassī, Atthadassī and Dhammadassī. The story of Piyadassī, the first of these three, is as follows:-

On completion of his fulfilment of the Perfections, Bodhisatta Piyadassī was reborned in Tusitā which was a common practice of Bodhisattas. Having agreed to the entreaties of devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of Queen Candā, Queen of King Sudatta, in the city of Sudhannavati. When ten months had elapsed, the Bodhisatta was born in the garden, named Varuṇa.

The Bodhisatta was given the name of Piyadassī as delightful miracles were manifest to multitudes of people on his naming day.

Chapter IX

Royal Household Life

When the Bodhisatta came of age, he lived in three palaces, namely, Sunimmala, Vimala and Giriguha. Being entertained and served by Princess Vimalā and her thirty-three thousand maids of honour for nine thousand years, he enjoyed a divine-like royal household life.

Renunciation

After seeing the four omens and after Princess Vimalā had given birth to a son, named Kancanavela, he went forth in a chariot drawn by thoroughbred steeds. A crore of men were inspired and became recluses themselves.

Attainment of Buddhahood

With that crore of recluses, Bodhisatta Piyadassī practised *dukkaracariyā* for six months. On the full-moon day of Vesākha, the day of his Enlightenment, he partook the milk-rice offered by the daughter of Brahmin Vasabha, resident of the brahmin village of Varuṇa and spent the daytime in the local *sāla* grove. He went alone to the Mahābodhi tree in the evening. On the way, he accepted eight handfuls of grass offered by Sujātā the heretic. As soon as he spread the grass under the Bodhi tree, *Kakudha,* there appeared the *Aparājita Pallanka*, which was fifty-three cubits. Sitting cross-legged on it, and mustering his energy of four levels, he drove away Māra's forces and attained Omniscience, Perfectly Self-Enlightened Buddhahood and state of the Chief of the three worlds.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His Enlightenment, Buddha Piyadassī stayed in the neighbourhood of the Mahābodhi tree for forty-nine days, liked what previous Buddhas did. He discerned that the one crore of recluses, who had renounced the world with Him, were endowed with the merits of their past deeds which lead to the attainment of the Path and Fruition. He then, by psychic power, immediately appeared in the royal garden, which was named after the nearby city of Usabhavati. Being surrounded by the crore of recluses, He taught the Dhammacakka-pavattana Sutta, which was also taught by previous Buddhas, to devas and Brahmās who had gathered there to listen to Him.

(This was the first *Dhammābhisamaya*.)

The Buddha's second teaching took place on the mountain of Sudassana, near Usabhavati City. Sudassana, the *yakkha* King of the mountain, was then holding a wrong view. People living in Jambudīpa annually brought food costing a hundred thousand pieces of money to offer to him, who, sitting side by side with the human King of Usabhavati, was honoured by the whole continent as god.

> (Things offered to gods or kings are called *bali* in Pāli; offering *bali* to gods is said to be 'feeding *bali* to gods'; giving it to kings is known as 'paying taxes'.)

At that time, thinking that He would remove Sudassana's wrong view, Buddha Piyadassī went to his mansion, while he was away at a meeting of *yakkhas*. He sat on Sudassana's splendid couch and stayed there emitting His rays of six colours, like the sun appearing at the top of Yugandhara mountain in the month of Kattikā (October-November), in autumn. Sudassana's retinue of *yakkhas* honoured the Buddha with flowers, scents, unguent, etc., surrounding Him.

On his return from the *yakkhas'* meeting, Sudassana saw the rays of six colours coming out from his mansion, he thought to himself: "Never have I seen before such splendour of diverse brilliant colours. Who could be the person occupying my place? Is it a human being? Or a divine one?" On surveying, he saw the Buddha with a network of rays of six colours like the autumnal sun rising from Mount Yugandhara. "This shaven-headed monk is sitting on my luxurious bed being surrounded by members of my retinue," said Sudassana to himself, with his heart tormented by anger. "Well, I shall display my physical

might to this monk." So thinking, he turned the whole mountain into a mass of blazing flames.

Having done so, he inspected, wondering "whether the shaven headed monk has become ashes in the flames," but saw the Buddha with a serene face and a glorious body emitting brilliant lights because of the network of diverse rays. "This monk can withstand the burning fire," he thought. "Well, I shall drown Him in a huge flood of water." He then caused an immense mass of water to rush into the mansion with a high speed. Though the Buddha was remaining in the mansion flooded with water, not even a single thread of His robe nor a single hair of His body got wet.

After that the *yakkha* king, Sudassana, contemplated another method by which he hoped the Buddha would be suffocated and killed. He brought the mass of water close to the Buddha, who appeared glorious in the greenish blue waters with all network of rays like the bright moon on the full-moon night of Kattikā and seated being surrounded by Sudassana's courtiers. Unable to control his anger and thinking: "I shall put the great monk to death by all means," he caused a rain of nine kinds of weapons to fall on the Buddha. Because of the Buddha's great physic power, all these weapons turned themselves into various beautiful and fragrant clusters and garlands of flowers and fell at His feet.

Seeing that miraculous phenomenon, Sudassana became much more resentful and violent (instead of getting awed with faith). He caught hold of the Buddha by the legs with his two hands and lifted Him up. Then passing over the great ocean, he rushed to the mountain ranges that mark the end of the Cakkavāḷa, for he wanted to rid his abode of the Buddha. "How is He? Is He dead or alive?" Thinking thus, he looked at the Buddha and (as though in a dream) saw Him remained seated in the mansion. It then occurred to him thus: "Ah, this great monk is so powerful, I was not able to drag Him out of my place. If somebody comes to know of what I am doing now, it will be a disgrace to me. Therefore, before anyone sees, I shall go away, abandoning both the monk and the mansion."

At that moment, the Buddha, knowing Sudassana's thoughts, resolved so that devas and humans could see him holding the His legs. In accordance with this resolve, Sudassana was unable to leave his abode (as he had planned) but remained there holding the Buddha's legs with both of his hands.

That was the day when a hundred and one kings of the whole of Jambudīpa gathered together to honour the *yakkha* king with *bali* offerings. The hundred and one kings saw Sudassana holding the Buddha's legs and marvelled at what they saw, exclaiming: "Our King of *yakkhas* was massaging the legs of the King of recluses! Oh! Buddhas should be indeed marvelled at with the snapping of the fingers[13]. Oh, their attributes are indeed wonderful!" With their hearts inclined towards the Buddha they paid homage to the Buddha with their elapsed hands placed on their heads.

At that gathering, Buddha Piyadassī gave Dhamma instructions to the audience with Sudassana at its head. Then ninety thousand crores of devas and humans attained arahantship.

(This was the second *Dhammābhisamaya*.)

At another time, in the city of Kumuda, which was nine *yojanas* in extent, its area being nine *yojanas*, the wicked monk Sona, opponent of Buddha Piyadassī (the counterpart of Devadatta in the lifetime of our Buddha Gotama), after consulting with the King's son, Prince Mahāpaduma, incited him to kill his father. After various attempts to have Buddha Piyadassī killed proved futile, he enticed the driver of the royal elephant, Donamukha by name, whom he gave instructions, saying: "When Buddha Piyadassī entered the city on alms-round, kill Him by releasing Donamukha towards Him."

Since the elephant-driver was not so intelligent to judge what was beneficial and what was not, he thought thus: "This monk Sona is an intimate friend of the King. If he does not

13. With the snapping of the fingers: equivalent to expression of praise or approval with clapping of the hands.

like me, I could be dismissed from service." So he agreed to do so. On the next day, he managed to know the time when the Buddha would enter the city for alms-food. Then he went to Donamukha, who was in a state of frenzy and made it more intoxicated and then sent it to kill the Buddha.

As soon as he was let out, Donamukha crushed elephants, horses, buffaloes, bulls, men and women whom he encountered on the way, destroyed all buildings that were in its way, and like a cannibal-demon, it devoured all the flesh of its preys in the noisy company of eagles, kites, crows and vultures. And finally, as soon as it saw the Buddha from a distance, it rushed towards Him at a high speed.

With their hearts which almost burst open with fear and anxiety, the citizens took to house-tops, walls, stone parapets, brick parapets, trees, etc., and on seeing the elephant, who was rushing to the Buddha, they' screamed: "Ah! Ah!" and some of them even tried to stop the elephant in various ways. Seeing Donamukha, the king of elephant rushing towards Him, the "Elephant of A Buddha"[14], with His tranquil heart, diffusing intense compassion, permeated it with sublime loving-kindness. Then Donamukha, its heart made tender with the permeation of the Buddha's loving-kindness, realized its wrong-doing and became so shameful that it could not stand in a natural manner before the Buddha but lay down with its head at the Buddha's feet as though it was about to sink into the earth.

Watching the event, the citizens were filled with joy and shouted in acclaim, like the roar of a lion. They also honoured the elephant in various ways, with highly fragrant flowers, sandal-wood powder, ornaments and so on. They even threw up their turbans and garments. Celestial drums were also beaten in the sky.

> (Nāḷāgīri, the elephant during the time of our Buddha Gotama, was similarly tamed, and when it was respectfully lying before the Buddha, people threw on it various adornments, which covered the whole of its body. From that moment onwards, Nāḷāgīri had been called Dhanapāla ('Keeper of Wealth'). Thereupon, it walked backwards with respect and when it had entered its shed, it is said (in the Cūlahamsa Jātaka Commentary), the adornments went back to their respective original owners owing to the Buddha's resolve. In the same way, when the people threw theirs on Donamukha, it should be taken that they were given as reward to the elephant.)

Then the Buddha stroked the head of the elephant who was lying prostrated at His feet and exhorted it with the words that suited its mentally. The elephant that has thus been exhorted regained its conscience and became so tamed that it looked like a monk-disciple of the Buddha, disciplined in **Vinaya**. Having exhorted Donamukha the way Buddha Gotama exhorted Dhanapala, Buddha Piyadassī give a discourse in the midst of the people who had gathered there. At that time, eighty thousand crores of people attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three meetings of the Disciples of the Buddha. On the first occasion, when Buddha Piyadassī paid a visit to the city of Sumangala, the two friends, Prince Palita and the youth, Sabbadassi, son of the King's *purohita*, (both were His future Chief Disciples) hearing of the Buddha's visit to their city, they welcomed Him together with their one hundred thousand crores of retinue. They listened to His sermon and gave alms for seven days. On the seventh day, at the end of the Buddha's sermon which was given in appreciation of the meal, both of them, together with their hundred thousand crores of

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14. "Elephant of a Buddha": Noble Ones such as Buddhas and *arahats* are sometimes figuratively likened to such noble animals as elephants, lions, bulls, etc. in Buddhist literature. For instance in the *Dhammapada*, there is a chapter named Nāga Vagga, the verses of which described the qualities of a *nāga* "elephant", that may be compared to those of a sage in the **Milindapañha**, the epithet Buddha-*nāga* is conspiquously mentioned.

followers, became monks and attained arahantship. In the midst of these monks, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the first *sannipāta*.)

At another time, at the gathering where the divine-*yakkha* Sudassana was tamed, ninety crores of men put on the robe and attained arahantship. Being surrounded by these ninety crores of monks, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the second *sannipāta*.)

Still at another time, on the occasion of taming of the elephant Donamukham, eighty crores of men renounced the world and attained arahantship. In the midst of these eighty crores of *arahats*, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as Brahmin Kassapa, received Prophecy from Buddha Piyadassī

At that time, our future Buddha was a brahmin youth, Kassapa by name, who was accomplished in the three Vedas. Having listened to the Buddha's Teaching, he cultivated great faith and had a huge monastery built at the cost of one hundred thousand crores. He then offered it to the Sangha headed by the Buddha. Rejoicing in his act of merit, he took refuge in the Three Gems and kept the Five Precepts steadfastly, lest he should become heedless.

Remaining in the midst of the Sangha, Buddha Piyadassī made the prophecy concerning the youth, Kassapa: "One thousand eight hundred aeons from the present one, this youth, Kassapa, will become a Buddha indeed."

Having heard Buddha Piyadassī's prophecy, the Bodhisatta was extremely happy and determined to fulfil the Perfections even more energetically.

Particulars of Buddha Piyadassī.

Buddha Piyadassī's birthplace was Sudhāññavatī City. His father was King Sudatta and His mother was Queen Candā.

He reigned for nine thousand years. His three palaces were Sunimmala, Vimala and Giriguha.

His Chief Consort was Vimalā who had thirty-three thousand maids of honour. His son was Prince Kañcanavela.

The vehicle He used for His going forth, after seeing the four omens, was a chariot drawn by thoroughbred horses. He practised *dukkaracariyā* for six months.

His two male Chief Disciples were Palita Thera and Sabbadassi Thera. His attendant was Sobhita Thera.

His two female Chief Disciples were Sujātā Therī and Dhammadinnā Therī.

His Bodhi tree was a *Kakudha* tree.

His noble male lay-supporters were the wealthy men, Sundaka and Dhammaka. His noble female lay-disciples were Visākha Upāsikā and Dhammadinnā Upāsikā.

Buddha Piyadassī had innumerable followers and good reputation. He was also endowed with thirty-two marks of an extra-ordinary being. His height was eighty cubits, like a great *sāla* tree in full bloom.

There was no torch-light, moonlight or sunlight that could vie with the physical light of the peerless Buddha Piyadassī which surpassed them all.

The life span during the time of Buddha Piyadassī was ninety thousand years. Living for four-fifth of this life span, He rescued many beings, such as devas, humans and Brahmās, from the currents of *saṁsāra* and put them on the shores of Nibbāna.

Saṁvega

Buddha Piyadassī, who was to be liken with past peerless Buddhas, and the pair of His peerless Chief Disciples, etc., had all vanished. Unsubstantial and futile indeed are all conditioned things!

Cetīya

In this way, the Noble Monk, Buddha Piyadassī attained Parinibbāna in the park of *Assattha* trees. In that park, the *cetiya* erected and dedicated to Buddha Piyadassī (as has been stated before for other Buddhas) was three *yojanas* high.

Here ends Piyadassī Buddhavaṁsa.

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14. ATTHADASSĪ BUDDHAVAṀSA

After Buddha Piyadassī had attained Parinibbāna, in that aeon (which should be called *Manda-kappa* because it was full of pleasing, spotless, special attributes though it was actually a *vara-kappa* as three Buddhas appeared during that period) the life span of human beings decreased gradually from ninety thousand years to ten years, and then it again increased to *asaṅkhyeyyas*. When the life span reached one hundred thousand years on its next decrease, future Buddha Atthadassī was reborn in Tusitā on complete fulfilment of the Perfections which was a common practice of Bodhisattas. Having agreed to the entreaties of devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of Queen Sudassana, Consort of King Sāgara, in the city of Sobhana. Ten months thereafter the Bodhisatta was born in Sucindhana Park.

On his naming day, he was named Atthadassī because owners of treasures, which were hidden underground, recovered them, after having discovered the forgotten sites where their treasures had long been kept, one generation after another.

Royal Household Life

When Bodhisatta Atthadassī came of age, he lived in three palaces, namely, Amaragiri, Sugiri and Vāhana. Being entertained and served by thirty-three thousand female attendants, headed by Princess Visākha, he thus enjoyed a divine-like royal household life for ten thousand years.

Renunciation

When the Bodhisatta had seen the four omens and when Queen Visākha had given birth to a son, named Sela, he went forth riding a horse, named Sudassana. Nine crores of men joined him and became recluses themselves.

Attainment of Buddhahood

With these nine crores of recluses, Bodhisatta Atthadassī practised *dukkaracariyā* for eight months. On the full-moon day of Vesākha, the day of his Enlightenment, people brought delicious milk-rice to offer it to the female *nāga*, Sucindhara by name. But she did not eat it. Having revealed herself to the people, she instead offered it in a golden bowl to the Bodhisatta. The Bodhisatta, partook it and spent the daytime in the local grove of *sāla* trees. In the evening, he proceeded alone to the Mahābodhi tree. On the way, he accepted eight handfuls of grass offered by the *nāga* king, Mahāruci. As soon as he spread the grass at the foot of the *Campaka* Bodhi tree, there appeared the *Aparājita Pallanka,* measuring fifty-three cubits. Sitting cross-legged on this seat, he mustered his energy of four levels, dispelled Māra's forces and attained Omniscience, Perfectly Self-Enlightened Buddhahood and the state of Chief of the three worlds.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood, the Buddha stayed in the neighbourhood of the Mahābodhi tree for forty nine days. Accepting a Brahmā's request for His Teaching, He contemplated as to whom He should teach first. Then He saw the nine crores of monks who had followed Him in renunciation and who were endowed with their past meritorious

deeds, which could lead to the Path and Fruition. And surveying their whereabouts, He saw them staying in Anoma Park, near the city of Anoma. He then, by His psychic power, immediately appeared at Anoma Park, near Anoma City.

At that time, the nine crores of monks saw, from a distance, Buddha Atthadassī approaching them. With faithful heart, they all performed their duties, as has been described in the previous Chapters. And, taking their seats around the Buddha, who then taught the Discourse of Dhammacakka-pavattana, which was also taught by other Buddhas. By the end of the Discourse, one hundred thousand crores of beings attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At another time, Buddha Atthadassī travelled up to Tāvatiṁsa and taught **Abhidhamma** to devas and Brahmās. One hundred thousand devas and Brahmās attained the Path and Fruition.

(This was the second *Dhammābhisamaya*.)

Still at another time, like our Buddha Gotama who visited His father in the city of Kapilavatthu and narrated the Buddhavaṁsa, so did Buddha Atthadassī who visited the city of Sobhana and taught Dhamma to His relatives, headed by His father. At the time, one hundred thousand crores of people attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three meetings of the Buddha's disciples. The first one took place at Sucandaka where Prince Santa and the Purohita's son, Upassanta (who were His future Chief Disciples), who, seeing no essence in the three Vedas as well as in various creeds, assigned four intelligent men and some brave watch-men at the four gates of the four sides of the city with an instruction: “Come and inform us if you see or hear any enlightened person, be he a recluse or a brahmin.”

When Buddha Atthadassī, Lord of the three kinds of men, with His disciples, arrived at Sucandaka city, those on assignment went to the Prince and the Purohita's son and informed them of the Buddha’s arrival. Being thus informed, with joyous hearts, they both hurriedly went outside the city with a retinue of one thousand members and greeted, honoured and invited Him (to the city). Having done so, they performed a great incomparable alms-giving (*asadisa mahā-dāna*) for seven days to the Sangha with the Buddha at its head. On the seventh day, with all the citizens, they both listened to the Buddha's Teaching. On that day, ninety-eight thousand people, on being pronounced “Come, O monks” became e*hi-bhikkhus* and attained arahantship. In the midst of that assembly of monks, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the first *sannipāta*.)

At another time, when Buddha Atthadassī gave instructions to His own son, the Venerable Sela, eighty-eight thousand people developed faith and asked the Buddha for monkhood. The Buddha then pronounced, “Come, O monks” and they all became e*hi-bhikkhus* and attained arahantship. In the midst of that assembly of monks, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the second *sannipāta*.)

Still at another time, on the full-moon day of Māgha, when beings, such as devas, humans and Brahmās, assembled to listen to the sermon on Mahā Maṅgala, taught by the Buddha, seventy-eight thousand human attained arahantship. In that assembly of monks, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as Hermit Susīma, received Prophecy from Buddha Atthadassī

At that time our future Buddha was reborn as Susīma, in the city of Campaka. He was a wealthy brahmin, considered and recognized by the whole world as a virtuous one. Having given away all his wealth to the poor, the helpless, the destitute, travellers and others, he went near the Himalayas and lived the life of an ascetic. After achieving the eight attainments and the five higher knowledges, he became a noble ascetic with supernormal power. Teaching people the merit of wholesome deeds and the demerit of unwholesome deeds, he waited for the time when a Buddha would appear.

Later on, when Buddha Atthadassī appeared in the world and "showered the rain of discourses of immortality" in the midst of an audience, which composed of eight classes of people, Susima the Ascetic listened to the Buddha's Dhamma. And he went up to the celestial abode, brought back such celestial flowers as *Mandārava, Paduma, Pāricchattaka*, etc., from Tāvatiṁsa. Wishing to display his miraculous power, he made himself visible and caused a rain of flowers to fall in the four quarters, like a great rain that fell all over the four continents. He also created a pavilion of flowers decorated on all sides with flowers, had a pinnacled arch over the entrance with decorated columns and nets, etc., and adorned with flowers. He then honoured the Buddha with a huge umbrella of celestial *Mandārava* flowers. Buddha Atthadassī then made a prophecy concerning Susima the Ascetic: "This ascetic Susima will definitely become a Buddha, Gotama by name, in future when one thousand and eight hundred aeons have elapsed."

On hearing Buddha Atthadassī's prophecy, the future Buddha was extremely happy and firmly resolved to fulfil the Ten Perfections even more energetically, fearing that he would become heedless.

Particulars of Buddha Atthadassī

Buddha Atthadassī's birthplace was Sobhana City. His father was King Sāgara and His mother was Queen Sudassanā.

He reigned for ten thousand years. His three palaces were Amaragiri, Sugiri and Vāhana.

His Chief Consort was Visākha who had thirty-three thousand maids of honour. His son was Prince Sela.

The vehicle He used in renunciation was a steed, Sudassana by name. He practised *dukkaracariyā* for eight months.

His two male Chief Disciples were Santa Thera and Upasanta Thera. His attendant was Abhaya Thera.

His two female Chief Disciples were Dhammā Therī and Sudhammā Therī.

His Bodhi tree was a *Campaka*.

His male noble supporters were the wealthy persons, Nakula and Nisabha. His female supporters were Makilā Upāsikā and Sunandā Upāsikā.

The height of Buddha Atthadassī, who had as His equals only peerless Buddhas, was eighty cubits and majestic like a *sāla* tree in full bloom or like the full moon, king of all the stars and planets.

Buddha Atthadassī's rays of intense power emitting from His body, constantly radiated, glowing above and below in the ten quarters for a *yojana*. (Should the Buddha wished and resolved, the rays could diffuse all over several crores of the world-systems.)

Excelling all beings, Buddha Atthadassī was endowed with five eyes and existed in the world for a hundred thousand years. (This statement is based on the fact that the life span during His time was a hundred thousand years. It should be understood, that in reality, He lived for four-fifths of this life span.)

Saṁvega

After shedding the peerless light of Dhamma in the world of devas and humans, Buddha

Atthadassī attained Parinibbāna just like a fire became extinct on exhaustion of fuel.

Cetīya

In this way, Buddha Atthadassī, Conqueror of the five Māras, attained Parinibbāna in Anoma Park. His relics dispersed according to His resolve and reached all over Jambudīpa and received veneration from beings such as devas, humans and Brahmās.

End of Atthadassī Buddhavaṁsa.

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15. DHAMMADASSĪ BUDDHAVAṀSA

After Buddha Atthadassī had attained Parinibbāna in that aeon (which was a *vara kappa* as it was a period in which three Buddhas appeared but which should be called *Manda-kappa* because it was full of pleasing, spotless, special attributes) the life span of human beings decreased gradually from a hundred thousand years to ten years and then it again increased to *asaṅkhyeyyas*. When the life span reached one hundred thousand years on its next decrease, future Buddha Dhammadassī was reborn in Tusitā on complete fulfilment of the Perfections which was a common practice of Bodhisattas. Having accepted the requests made by devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of Queen Sunandā, consort of King Sarana, in the city of Sarana. Ten months thereafter the Bodhisatta was born in Sarana royal park.

Since his birth, unrighteous rules and codes applied in lawsuits had all automatically disappeared from Law Books, while righteous ones had remained. Therefore, when the prince was to be named, he was given the name of Dhammadassī by learned omen-reading men, and his relatives.

Royal Household Life

When Bodhisatta Dhammadassī came of age, he lived in three palaces, namely, Araja, Viraja and Sudassana. Being entertained and served by forty-three thousand female attendants headed by Princess Vicikoli, he thus enjoyed a divine-like royal household life for eight thousand years.

Renunciation

After he had seen the four omens and after his Princess Vicikoli had given birth to a son, named Puññavaḍḍhana, Bodhisatta Dhammadassī, gentle like a celestial being and experiencing a divine-life, woke up one midnight. Sitting on his bed, he saw various loathsome conditions of female attendants who were asleep. With his mind greatly disturbed, he decided to renounce the world. No sooner had he decided, Sudassana Palace, which was occupied by him and his fourfold army, rose to the sky and travelled like a second sun, as if a flying celestial mansion, and descended near the *Bimbijāla* Mahābodhi tree.

The Bodhisatta then put on the lotus-robes offered by a Brahmā and getting off the palace, he stood not far from it. The palace then travelled through the sky again and landed on the ground encompassing the Bodhi tree. Female courtiers and their followers got down from the palace and stayed at a distance of half a *gāvuta*. From among these people, male folk donned the yellow robes, joining the Bodhisatta in renunciation. Those who did so numbered about one hundred thousand crores.

Attainment of Buddhahood

After practising *dukkaracariyā* for seven days, Bodhisatta Dhammadassī ate the milk-rice offered by Princess Vicikoli on the full moon day of Vesākha, the day of his Enlightenment, and spent the daytime in the local *badara* (plum) grove. In the evening, he went alone to the Mahābodhi tree. On the way, he accepted eight handfuls of grass from Sirivaddha, the watch-man of the barley-field. As soon as he spread the grass at the foot of the (*Bimbijāla*) Bodhi Tree, there appeared the *Aparājita Pallanka*, measuring fifty-three cubits. Sitting cross-legged on that *pallanka*, he attained Buddhahood, in the same manner as previous Buddha.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood, the Buddha stayed in the neighbourhood of the Mahābodhi tree for forty nine days. Having accepted a Brahmā's request for His Teaching, He contemplated as to whom He should teach first. He saw the hundred thousand crores of monks, who had renounced the world along with Him, had done meritorious deeds in the past that would lead to the Path and Fruition. By His psychic power, He immediately appeared at the Deer Park, (called Isipatana, because it was a place where flying ascetics, masters of mundane *jhāna*s, normally alighted) which was eighteen *yojanas* from the Mahābodhi tree.

On seeing the Buddha from a distance, the one hundred thousand crores of the recluses welcomed Him by performing various duties faithfully and finally taking their seats around Him. Then the Buddha taught the Dhammacakka-pavattana Sutta, which was also taught by previous Buddhas, to these recluses and all the devas and humans who had come to listen to Him. By the end of the discourse, one hundred thousand crores of beings attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

Once, thereafter, in the town of Tagara, King Sañjaya, having seen the disadvantages of sensual pleasures and the advantages of renunciation, became an ascetic. Following his example, ninety crores of men also became ascetics. All of them achieved the Five Higher Knowledges, and the Eight Attainments. Seeing them endowed with meritorious deeds leading to the Path and Fruition, the Buddha appeared at Anaya's hermitage. He stood in the sky and taught a sermon that suited their inclinations and dispositions. Thus, the Buddha helped them attained the knowledge of the Path known as the Eye of Dhamma (*Dhamma-cakkhu*).

(This was the second *Dhammābhisamaya*.)

Still at another time, the King of Devas, wishing to listen to a sermon, approached the Buddha with His retinue. When the Buddha taught them a sermon, eighty crores of them attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There are three meetings of Buddha Dhammadassī's disciples. The first meeting took place at Sarana City, where Buddha Dhammadassī caused His half-brothers, Prince Paduma and Prince Phussa, and their retinues to become monks and observed *vassa* in that city. During the *vassa* and in the midst of a hundred crores of monks who had become *arahats*, the Buddha performed *Visuddhi Pavāraṇā.*

(This was the first *sannipāta*.)

At another time, Buddha Dhammadassī taught **Abhidhamma** in Tāvatiṁsa and descended back to the human world. Then one hundred crores of monks assembled.

(This was the second *sannipāta*.)

Still at another time, Buddha Dhammadassī explained the advantages of the thirteen *dhutaṅgas* and proclaimed Harita, a great Disciple and *arahat*, to be the foremost among those who practised *dhutaṅgas*. Then, at the meeting of eighty crores of monks, He recited the *Ovāda Pāṭimokkha*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as Sakka, received Prophecy from Buddha Dhammadassī

At that time, our Bodhisatta was Sakka, King of Devas. Being accompanied by devas of two divine abodes, Cātumahārājika and Tāvatiṁsa, he visited the Buddha and honoured

Him with celestial flowers, etc., and various sounds of celestial music. Then the Buddha made a prophetic declaration: "This Sakka will indeed become a Buddha, Gotama by name, in future."

Having heard Buddha Dhammadassī's prophecy, Sakka the Bodhisatta, became extremely pleased and resolved to fulfil the Perfections even more energetically.

Particulars of Buddha Dhammadassī

Buddha Dhammadassī's birthplace was Sarana City. His father was King Sarana and His mother was Queen Sunandā.

He reigned for eight thousand years. His three palaces were Araja, Viraja and Sudassana.

His Chief Consort was Vicikoli who had forty-three thousand maids of honour. His son was Puññavaddhana.

The vehicle He used in renunciation, after seeing the four omens, was a palace. He practised *dukkaracariyā* for seven days.

His two male Chief Disciples were Paduma Thera and Phussa Thera. His attendant was Sunetta Thera.

His two female Chief Disciples were Khemā Therī and Saccanama Therī.

His Bodhi tree was a *Bimbijāla*.

His noble male lay supporters were the wealthy persons Subhadda and Katissaha. His noble female lay supporters were Sāliya Upāsikā and Kaliyā Upāsikā.

Buddha Dhammadassī, who had as His equals only peerless Buddhas, was eighty cubits tall. He was glorious with power in the ten-thousand world-system.

Buddha Dhammadassī was majestic like the *sāla* tree in full bloom or like the lightning or the sun at midday that brighten the sky.

Buddha Dhammadassī, who was endowed with unparallel might and the five eyes, lived the whole life span of His time which was one hundred thousand years.

Saṁvega

Having displayed His power and knowledge and purified His Teaching so that it had no stain, the Buddha attained Parinibbāna with His *arahat*-disciples and disappeared (like the moon had vanished after shining in the sky.)

Cetīya

In this way, the greatly energetic Buddha Dhammadassī attained Parinibbāna at *Sāla* Park, in the city of Sālavati. A three *yojanas* high *cetiya* was erected in the park and dedicated to Him.

Here ends Dhammadassī Buddhavaṁsa

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16. SIDDHATTHA BUDDHAVAṀSA

After the aeon in which Buddha Dhammadassī appeared had come to an end, there elapsed, one after another, one thousand seven hundred and six aeons. Then ninety-four aeons ago, from now, there appeared one and the only Buddha, Siddhattha by name.

The chronicle of Buddha Siddhattha goes like this. At that time, ninety-four aeons ago, when the life span of human beings decreased from *asaṅkhyeyyas* to a hundred thousand years. Bodhisatta Siddhattha, on complete fulfilment of the Perfections, was reborn in Tusitā, a common practice of Bodhisattas. Having accepted the request made by devas and Brahmās, he descended to the human world to be conceived in the womb of Queen Suphassa, Chief Consort of King Udena, in the city of Vebhara. When ten months had elapsed, the Bodhisatta was born in Vīriya Park.

On his naming day, learned readers of omens, and his relatives, named him Siddhattha

because, at the time of his birth, everybody's endeavours, big or small, were accomplished and desirable results achieved.

Royal Household Life

When Bodhisatta Siddhattha came of age, he lived in three palaces, namely, Koka, Suppala and Kokanada. Being served and entertained by forty-eight thousand female attendants headed by Princess Somanasā, he thus enjoyed a divine-like royal household life for ten thousand years.

Renunciation

When Bodhisatta Siddhattha had seen the four omens and when Princess Somanasā had given birth to a son, named Anupama, he went forth riding a golden palanquin on the full-moon day of Āsahli and became a recluse in Vīriya Park. A hundred thousand crores of men joined him and also became recluses.

Attainment of Buddhahood

With the hundred thousand crores of recluses, Bodhisatta Siddhattha practised *dukkaracariyā* for ten months. On the full-moon day of Vesākha, the day of his Enlightenment, he partook milk-rice offered by a brahmin girl, named Sunetta, of Asadisa village and spent the daytime in the local *badara*-grove. In the evening, he went alone to the *Kanilāra* Mahābodhi tree and accepted, on the way, eight handfuls of grass from Varuṇa, a watchman of barley fields. As soon as he spread the grass under the Bodhi tree there appeared the *Aparājita Pallanka*, measuring forty cubits. Sitting cross-legged on the *pallanka*, he attained Buddhahood, in the same manner as previous Buddhas.

Three Occasions of The Buddha's Teachings (Dhammābhisamaya)

After His attainment of Buddhahood, Buddha Siddhattha stayed in the neighbourhood of the Mahābodhi tree for forty-nine days. Agreeing to the entreaties made by Brahmās, He contemplated as to whom He should teach first. Then He discerned the hundred thousand crores of recluses who, with Him, had renounced the world and who were endowed with the merits of their past deeds, which would lead them to the Path and Fruition. Thinking: “I shall teach them first”, He contemplated as to their whereabouts and saw that they were still living in the Deer Park, which was eighteen *yojanas* from the Mahābodhi tree. By His psychic power, He immediately appeared at the Deer Park.

The hundred thousand crores of recluses, seeing the Buddha approaching them, welcomed Him with faithful heart, attending upon Him (in the way as described in the previous Buddhas), and finally, taking their appropriate seats, surrounding the Buddha. Then the Buddha taught the Dhammacakka-pavattana Sutta (which was also taught by all previous Buddhas) to them, including devas and humans who had come to listen to Him. At that time, one hundred thousand crores of beings attained the Path an Fruition.

(This was the first *Dhammābhisamaya*.)

At another time, at the invitation of King Bhīmaratha of Bhimaratha city, Buddha Siddhattha visited that city and, staying at the royal pavilion, which was erected on a grand scale in the city-centre, He spoke in a voice that was like that of the King of *karavīka* birds or like that of the King of Brahmās, as it was sweet, pleasing to the ear and appealing to the hearts of the wise. Thus, letting the Dhamma reached the ten quarters, He beat the drum of deathlessness. At that time, ninety crores of beings attained the Path and Fruition.

(This was the second *Dhammābhisamaya*.)

Still at another time, Buddha Siddhattha visited His home-town of Vebhara, where, in the assembly of His relatives headed by His father King Udena, He narrated to them the Buddhavaṁsa. At that time, ninety crores of beings attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three meetings of Buddha Siddhattha's *arahat*-disciples. The first meeting took place at the city of Amarā, which was beautiful and pleasing to the eye, like the divine city of Tāvatiṁsa. There, in the city, two brothers, who were also His two future Chief Disciples, Prince Sambala and Prince Sumitta, reigned together like Licchavi Princes during the lifetime of our Buddha. Seeing that the two Princes were endowed with the merits of their past deeds, which would lead to the Path and Fruition, Buddha Siddhattha instantly appeared in the centre of Amarā City. There, He descended to the surface of the earth, impressing it with the soles of His feet which were even and adorned with one hundred and eight marks. He thus showed His foot-prints (*pada-cetiya*), which were worthy of respect and then He went to Amarā Park where He stayed in glory, like a golden statue on a stone slab.

The two royal brothers, seeing the footprints (*pada-cetiya*), together with their retinues traced them along till they came near the Buddha. They paid obeisance to Him and sat down around Him. When the Buddha preached them a sermon that suited their inclinations and dispositions, they developed faith in Him and after becoming monks, they attained arahantship. In the midst of this one hundred crores of monks, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the first *sannipāta*.)

At another time, in the midst of ninety crores of monks, who had become *bhikkhus* at the assembly of His relatives in Vebhāra, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the second *sannipāta*.)

Still at another time, in the midst of eighty crores of monks who had assembled at Sudassana Monastery, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as Hermit Maṅgala, received Prophecy from Buddha Siddhattha

Meanwhile, our future Buddha was reborn in the city of Sūrasena as a brahmin, named Maṅgala who was accomplished in the Vedas in their original texts as well as in their branches of literature. He gave away all his possessions worth several crores to the poor and the destitute and since he took delight in seclusion, he became an ascetic. Developing *jhānas* and *abhiññās,* he achieved effective powers by virtues of which nobody could torture him. While he was thus staying, he heard the news, "Buddha Siddhattha had appeared in the world." He therefore approached the Buddha and adoringly paid respect to him. Hearing the Buddha's Teaching, the ascetic became so pleased that he brought fruits from the rose-apple tree of Jambudīpa with his psychic power and at Surasena Monastery, where he accommodated the Buddha, he offered the fruits as food to the Buddha who was accompanied by ninety crores of His disciples. Having partaken of the fruits, Buddha Siddhattha declared prophetically: "This Maṅgala, the ascetic, will indeed become a Buddha, Gotama by name, in the ninety-fourth aeon from now."

Having heard the Buddha's prophecy, the Bodhisatta, Maṅgala the ascetic, was overjoyed and firmly resolved to fulfil the ten perfections even more energetically.

Particulars of Buddha Siddhattha

The birthplace of Buddha Siddhattha was Vebhāra City. His father was King Udena and His mother was Queen Suphassa.

He reigned for ten thousand years. His three palaces were Koka, Suppala and Kokanada.

His Chief Consort was Somanasā who had forty-eight thousand maids of honour, His son was Prince Anupama.

The vehicle He used in renouncing the world was a palanquin. He practised *dukkaracariyā* for ten months.

His two male Chief Disciples were Sambala Thera and Sumitta Thera. His

attendant was Revata Thera.

His two female Chief Disciples were Sivala Therī and Surama Therī.

His Bodhi tree was a *Kanikāra*.

His noble male lay supporters were the wealthy persons Suppiya and Samudda. His noble female supporters were Ramma Upāsikā and Suramma Upāsikā.

Buddha Siddhattha's height was sixty cubits. He shone forth in the ten-thousand world-system like a column of jewels erected for worship.

Resembling the unequalled former Buddhas, peerless and unrivalled and endowed with the five 'eyes', Buddha Siddhattha lived for a hundred thousand years.

Saṁvega

Having displayed extensively His physical rays and as well as His intellectual brilliance, having caused the flowering of the Path and Fruition in His disciples, and having glorified them with attainments, both mundane and supramundane, Buddha Siddhattha attained Parinibbāna with all of them, and came to the end of His final existence.

Cetīya

In this way, Buddha Siddhattha, noble monarch of all monks, attained Parinibbāna in Anoma Park, near Kancanavelu city. In that very park, a four *yojanas* high *cetiya* of jewels was erected, in the way as mentioned for previous Buddhas, and dedicated to Him.

Here ends Siddhattha Buddhavaṁsa.

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17. TISSA BUDDHAVAṀSA.

When the aeon in which Buddha Siddhattha appeared had come to an end, there immediately followed a *kappa*, a void one, in which no Buddha appeared. When that *kappa* was over and in the ninety-second aeon ago, from the present, two Buddhas, namely, Tissa and Phussa, appeared. (It was a *Manda-kappa*.)

The chronicle of Buddha Tissa was as follows: In that ninety-second *kappa* ago, the human life span declined from *asaṅkhyeyyas* to a hundred thousand years. The future Buddha Tissa was then reborn in Tusitā, on complete fulfilment of the Perfections. Having complied with the request made by devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of Queen Paduma, Chief Consort of King Janasandha, in the city of Khemaka. When ten months had elapsed, the Bodhisatta was born in Anoma Park.

On his naming day, learned readers of omens and his relatives named the Bodhisatta, Prince Tissa. (There are two kinds of name: *anatthā* and *rūḷhi*. The name given after a particular event or in a particular meaning is *anvattha*. The name given not after a particular event or in a particular meaning but given for convenience sake is *rūḷhi*. Here the name Tissa given to the Bodhisatta is of the *rūḷhi* kind.)

Royal Household Life

When the Bodhisatta, Prince Tissa, came of age, he lived in three palaces, namely, Guhasela, Narisaya and Nisabha. Being entertained and served by thirty thousand female attendants, headed by Princess Subhadda, he thus lived a divine-like royal household life for seven thousand years.

Renunciation

When the Bodhisatta had seen the four omens and when Princess Subhadda had given birth to a son, named Ānanda, he went forth riding a thoroughbred horse, named Sonuttara, and became a recluse. A crore of men were inspired by his renunciation and joined him, to become recluses by themselves too.

Attainment of Buddhahood

With this crore of recluses, Bodhisatta Tissa practised *dukkaracariyā* for eight months. On the full moon day of Vesākha, the day of his Enlightenment, he partook the milk-rice offered by Vira, daughter of a wealthy person of Vira market-town, and spent the daytime in the local *salaḷa* grove. In the evening, he went alone to the Mahābodhi tree. On the way, he accepted eight handfuls of grass offered by Vijitasañgāmaka, a watchman of barley (wheat) field. As soon as he spread the grass at the foot of the (*asana*) Mahābodhi tree, there appeared the *Aparājita Pallanka*, which measured forty cubits. Sitting cross-legged on the *pallanka*, he attained Buddhahood in the same manner as previous Buddhas.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood, Buddha Tissa stayed in the neighbourhood of the Mahābodhi tree for forty-nine days. Having complied with a Brahmā's request for His Teaching, He contemplated as to whom He should teach first and He saw that His future Chief Disciples, Princes Brahmadeva and Udaya, who were residents of Yasavatī, and who, together with their retinues, were endowed with previous meritorious deeds, which led to the Path and Fruition. By His psychic power, He immediately appeared in the Deer Park near Yasavati. He then sent the gardener for the two princes. On their arrival with their retinues (as had been described in former Buddhas), Buddha Tissa then taught the Dhammacakka-pavattana Sutta to devas and humans, who had followed the two Princes and their men, to listen to the Teaching. The Buddha did so, proclaiming all over the ten-thousand world-system in a voice similar to that of the King of Brahmās which was distinct, far-reaching and sweet. Then a hundred thousand beings, such as humans, devas and Brahmās, attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At another time, when a crore of recluses, who had been His companions in renunciation (and who had parted with him as he was moving to the Mahābodhi tree), on hearing that He had taught the Dhammacakka-pavattana Sutta, travelled to the Deer Park near Yasavati. (On arriving there) they paid homage to the Buddha and took their seats around Him. When the Buddha taught the Dhamma to these monks and all others who had went to listen to Him, ninety crores of beings headed by the crore of monks attained the Path and Fruition.

(This was second *Dhammābhisamaya*.)

Still at another time, when devas and humans discussed what constituted auspiciousness (*maṅgala*) leading to prosperity in the world but could not get the answer acceptable to all and when they put forwards the same question to the Buddha, He taught them the discourse on *maṅgala.* By the end of this discourse, sixty crores of Brahmās and humans attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasion of The Disciples' Meeting (Sannipāta)

There were three meetings of Buddha Tissa's disciples. The first took place at Yasavati, where the Buddha, being accompanied by a hundred thousand *arahats* who were *bhikkhus* at the beginning of the *vassa* and attained arahantship during the same *vassa*, performed the *Visuddhi Pavāraṇā* on the full-moon day of Assayuja.

(This was the first *sannipāta*.)

At another time, when the Buddha was going on a journey and arrived at the city of Narivahana. Prince Narivahana, son of King Sujātā of that city, with his hosts of followers, welcomed the Buddha and invited Him and His Sangha to the ceremony of an unparalleled alms-giving which was held for seven days. Having relinquished his princely right over the kingdom to his son, he sought monkhood together with his followers in the presence of the Buddha. Buddha Tissa then called upon them “Come, O monks,” and they all became e*hi-bhikkhus*. When the news of Nārivāhana's renunciation spread, people from all quarters came and followed his example. Then, in the midst of the *bhikkhus*, numbering nine

millions, Buddha Tissa recited the *Ovāda Pāṭimokkha*.

(This was the second *sannipāta*.)

Still at another time, in the city of Khemavati (Khemaka), at the assembly of the Buddha Tissa's relatives, after listening to the chronicle of Buddhas narrated by Him, eight million people became *bhikkhus* in His presence and attained arahantship. Surrounded by these *bhikkhus*, Buddha Tissa recited the *Ovāda Pāṭimokkha*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as Hermit Sujātā, received Prophecy from Buddha Tissa

Meanwhile our Bodhisatta was King Sujātā in the city of Yasavati. His prosperous city, his wealth worth several crores and members of his retinue, who were always willingly attending upon him, he abandoned them all with no attachment whatsoever, as though they were blades of grass and stalks of reeds. With his heart filled with fear of suffering in rebirth, etc., he renounced the world and became an ascetic (even before Buddha Tissa's appearance) and acquired great psychic power and fame. On hearing that "Buddha Tissa has appeared", his whole body was pervaded with the five kinds of ecstasy. Most respectfully, he approached the Buddha and paid obeisance to Him, thinking: "I will honour the Buddha with such flowers as *Salaḷa*, *Pāricchattaka* and others". So he went to the celestial abode by means of his psychic power and entered the garden of Cittalata, there, he filled a basket, measuring a *gāvuta,* with such celestial flowers and brought it across the sky and finally honoured the Buddha with these immensely fragrant flowers.

Besides, in the middle of the assembly of four classes of people, the Bodhisatta stood, holding over the Buddha's head a *Paduma* sunshade, which was an umbrella made of very sweet smelling pollens, with a rod of ruby, and a pinnacle of leaves of red ruby. In this way, he thus honoured the Buddha. Then the Buddha prophesied concerning the Bodhisatta, Sujātā the ascetic: "In the ninety-second aeon from the present one, this Sujātā the ascetic will become a Buddha, Gotama by name."

On hearing the Buddha's prophecy, Bodhisatta, Sujātā the ascetic, was filled with devotional faith and resolved to fulfil the Ten Perfections even more energetically.

Particulars of Buddha Tissa

Buddha Tissa's birthplace was Khemaka City. His father was King Janasandha and His mother was Queen Paduma.

He reigned for seven thousand years. His three palaces were Guhāsela, Nārisaya and Nisabha.

His Chief Consort was Subhaddā who had thirty thousand maids of honour. His son was Prince Ānanda.

After seeing the four omens, he renounced the world riding a thoroughbred horse, named Sonuttara. He practised *dukkaracariyā* for eight months.

His two male Chief Disciples were Brahmadeva Thera and Udaya Thera. His attendant was Samanga Thera.

His two female Chief Disciples were Phussā Therī and Sudattā Therī.

His Bodhi tree was an *asana*.

His noble male supporters were the wealthy persons, Sambala and Sirīmā. His noble female supporters were Kisā Gotamī Upāsikā and Upasena Upāsikā.

Buddha Tissa was ten cubits tall. He was matchless and unequalled. He appeared like a mountain in the Himalayas, to those who saw Him.

The life span of Buddha Tissa, who was endowed with incomparable psychic power, was neither too short not too long. Buddha Tissa, the Possessor of the five 'eyes', lived in the world for a hundred thousand years.

Saṁvega

Buddha Tissa, who had dispelled the darkness of ignorance (*avijjā*), after enjoying a great fame which surpassed the fame of those highly noble and admirable personages, attained Parinibbāna with His many *arahat*-disciples, just as a mass of fire that had become extinct after burning very brightly.

Cetīya

In this way, Buddha Tissa, Conqueror of the five Māras, attained Parinibbāna in Nanda Park, near Sunandavati City. In that very Park, a three *yojanas* high *cetiya* was erected, in the same way as mentioned in previous Buddhas, and dedicated to Buddha Tissa.

Here ends Tissa Buddhavaṁsa.

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18. PHUSSA BUDDHAVAṀSA

After Buddha Tissa's Parinibbāna in that *manda-kappa* of two Buddhas, the human life span decreased from a hundred thousand years to ten years and then increased to *asaṅkhyeyyas*. When it reached ninety thousand years on its next decline, Bodhisatta Phussa, on completion of his Perfections, was reborn in Tusitā which was a common practice of Bodhisattas. Having accepted the request made by devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of Queen Sirīmā, consort of King Jayasena, in the city of Kāsika. When ten months had elapsed, the Bodhisatta was born in Sirīmā Park.

Royal Household Life

When Prince Tissa came of age, he lived in three palaces, Garulapekkha, Haṁsa and Suvaṇṇabhāra. Being entertained and served by thirty thousand female attendants headed by Princess Kisā Gotamī, he thus enjoyed a divine-like royal household life for nine thousand years.

Renunciation

When the Bodhisatta, Prince Phussa, had seen the four omens while thus enjoying life and when Princess Kisā Gotamī had given birth to a son, named Anupama, he renounced the world, riding an elephant. Ten million men joined him and also became recluses by themselves.

Attainment of Buddhahood

With these ten million recluses, the Bodhisatta Phussa practised *dukkaracariyā* for six months. Thereafter, leaving his followers, he cultivated the practice of living a solitary life for seven days. On the full-moon day of Vesākha, the day of his Enlightenment, he partook the milk-rice offered by Sirivaddha, daughter of a certain wealthy man of a certain town, and spent the daytime in the local *simsapa* grove. In the evening, he went alone to the *Amanda* Mahābodhi tree. On the way, he accepted eight handfuls of grass offered by an ascetic, Sirivaddha by name. As soon as he spread the grass at the foot of the Mahābodhi tree, there appeared the *Aparājita Pallanka,* measuring thirty eight cubits. Sitting cross-legged on the *pallanka*, he attained Buddhahood in the same manner as previous Buddhas.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood, Buddha Phussa stayed in the neighbourhood of the Mahābodhi tree for forty-nine days. Having agreed to the request made by a Brahmā for His Teaching, He contemplated as to whom He should teach first and He saw the one crore of monks, who were His companions in renunciation and who were endowed with past meritorious deeds which could lead to the Path and Fruition. By His psychic power, He immediately appeared at Deer Park, called Isipatana, near the city of Sankassa. In the midst of these recluses, the Buddha taught the sermon of Dhammacakka to all the listeners, as had been done by former Buddhas. Then a hundred thousand crores of devas and humans attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At another time, King Sirivaddha of Bārāṇasī, having abandoned his great wealth, became an ascetic. Nine million people did the same as the King. Buddha Phussa went to the place of these ascetics and taught them the Dhamma. Then nine million beings attained the Path and Fruition.

(This was the second *Dhammābhisamaya*.)

Still at another time, Buddha Phussa preached to his son, Prince Anupama. Then eight million devas and humans attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three meetings of Buddha Phussa's disciples. The first took place at Kaṇṇakujja. There, Prince Surakkhita and the Purohita's son, Dhammasena, both His future Chief Disciples and residents of the city, with six million men welcomed the Buddha who was on a visit to the city. They also respectfully invited Him and performed a great alms-giving ceremony for seven days. After listening to the Buddha's sermon, they developed faith in Him and became monks together with their six million companions and together they attained arahantship. In the midst of these *arahats*, the Buddha recited the *Ovāda Pāṭimokkha*.

(That was the first *sannipāta*.)

At another time, at the assembly of His relatives headed by His father, King Jayasena of the city of Kasika, the Buddha narrated the 'Chronicle of Buddhas'. Having listened to the Chronicle five million people became e*hi-bhikkhus* and attained arahantship. At the meeting of these five million *arahats*, Buddha Phussa recited the *Ovāda Pāṭimokkha*.

(This was the second *sannipāta*.)

Still at another time, when devas and humans discussed what constituted auspiciousness (*maṅgala*) leading to prosperity in the world but could not agree on an answer acceptable to all and when they put the same question to Buddha, He taught the Maṅgala Sutta. After listening to this discourse, four million people became *bhikkhus* and attained arahantship. In the midst of these *arahats,* the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as King Vijitāvī, received Prophecy from Buddha Phussa

Meanwhile our Bodhisatta was King Vijitāvī, in the city of Arindama. Having listened to the Buddha's discourse, he developed faith in Him, and performed a great alms-giving by giving his city and he became a *bhikkhu* and learned the three *Piṭakas*. Being well-versed in *Piṭakas*, he disseminated the Dhamma to all people. He also fulfilled the Perfection of Morality.

Then Buddha Phussa, noble leader of the three worlds, made a prophecy concerning Bodhisatta, Bhikkhu Vijitāvī: "In the ninety-second aeon from the present one, this Bhikkhu Vijitavi will become a Buddha, Gotama by name."

Having listened to Buddha Phussa's prophecy, Bodhisatta, Bhikkhu Vijitāvi, was filled with devotional faith and was determined to fulfil the Ten Perfections even more energetically.

Having become a *bhikkhu* and a servant in the Dispensation of Buddha Phussa and becoming accomplished in the studies of the Buddha's Teachings which are of nine divisions together with the Sutta and the Vinaya, the noble Bodhisatta contributed to the glory of the Buddha's Dispensation.

(Without lying down at all), meditating only in the three postures of sitting, standing and walking, the Bodhisatta developed the sublime mode of living (*brahmavihāra*) without

negligence, attained not only the Eight Attainments but also the apex of the Five Higher Knowledges. He was reborn in the Brahmā-world.

Particulars of Buddha Phussa

Buddha Phussa's birthplace was Kāsika City. His father was King Jayasena and His mother was Queen Sirīmā.

He reigned for nine thousand years. His three palaces were Garulapakkha, Haṁsa and Suvannabhāra.

His Chief Consort was Kisā Gotamī who had thirty thousand maids of honour. His son was Prince Anupama.

The vehicle He used in His renunciation, after seeing the four omens, was an elephant. He practised *dukkaracariyā* for six months.

His two male Chief Disciples were Surakkhita Thera and Dhammasena Thera. His attendant was Sabhiya Thera.

His two female Chief Disciples were Cāda Therī and Upacālā Therī.

His Bodhi tree was an *Amanda*.

His noble male lay supporters were the wealthy men Dhananjaya and Visākha. His noble female supporters were Paduma Upāsikā and Naga Upāsikā.

Buddha Phussa was fifty eight cubits tall. He shone forth like the sun and was endowed with pleasing qualities of the moon.

The life span in the aeon in which He appeared was ninety thousand years. He lived for four-fifths of the life span. He rescued beings, such as devas, humans and Brahmās, from *saṁsāric* waters and placed them on Nibbānic shores.

Saṁvega

Endowed with unparalleled retinue and fame, Buddha Phussa, together with His *arahat*-disciples, attained Parinibbāna and came to the end of their final existence.

Cetīya

In this way, Buddha Phussa, Conqueror of the five Maras, attained Parinibbāna in a park, named Sena, near the city of Kusinārā. In accordance with His resolve, His relics dispersed all over Jambudīpa and were honoured by devas, humans and Brahmās.

Here ends Phussa Buddhavaṁsa.

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19. VIPASSĪ BUDDHAVAṀSA

When the aeon in which Buddha Phussa had appeared came to an end, in the ninety-first *kappa* ago, from the present one, there appeared Buddha Vipassī. The chronicle of Buddha Vipassī is as follows:

In that ninety-first aeon, when the life span of human beings decreased from *asaṅkhyeyyas* to eighty thousand years, Bodhisatta Vipassī, on complete fulfilment of Perfections, was reborn in Tusitā which was a common practice of Bodhisattas. Having accepted the request made by devas and Brahmās, he descended to the human world and was conceived in the womb of Queen Bandhumatī, Consort of King Bandhuma, in the city of Bandhumati. When ten months had elapsed, he was born in Migadāya garden which should be called Deer Park, for as a sanctuary, Khemā by name, it was full of deers.

Miraculous Happening

When the Bodhisatta Prince was born, wherever he went, by day or by night, a huge white umbrella of divine origin constantly hovered over him to protect him from heat and cold, dust and dew drops. He was ever adored by people. He was brought up being carried now in one's lap and then in another's, having no chance to put his feet on the ground.

The Meaning of The Name Vipassī

Since his birth, he had possessed wonderful eyes which were *kammavipākaja* (or which appeared as a result of his meritorious deeds), and powerful like those of the divine ones. With these eyes, the Bodhisatta could see unobstructed as far as one *yojana* around, in daytime or at night. As devas of Tāvatiṁsa always see only with their open eyes, so had the Bodhisatta Prince seen things with his never-closed but ever-open eyes since his birth; hence his famous name, Prince Vipassī.

Besides, one day, while a case was being tried in the law-court of his father, King Bandhuma, the duly adorned baby prince was handed to the King who placed him in his lap and while he was fondly amusing him, his ministers judged against a certain owner of property, saying that he was not the owner. Unsatisfied with the unjust decision, the Prince suddenly cried bitterly. The King then asked his men to look for the reason, saying: "Why has such a thing happened to my son? Investigate into this matter." When they investigated and could find no cause, other than that judges at the law court must have made a wrong verdict. So the verdict was reversed. Being satisfied then, the prince stopped crying. In order to find out "whether the prince cried because he actually knew the case," they reverted to the original decision. This made him cry again bitterly as before. Then only did the father realize: "My son really knows what is right and what is wrong." Since then the King ruled his country without negligence.

From that time onwards, the Bodhisatta's name, Prince Vipassī, became more famous on account of his ability to distinguish between right and wrong.

Royal Household Life

When Prince Vipassī came of age, he lived in three palaces, namely, Nanda, Sunanda and Sirīmā. Being entertained and served by female attendants headed by Princess Sudassanā (or Sutanu), he thus enjoyed a deva-like bliss of royal household life for eight thousand years.

The Four Omens

One day, Prince Vipassī summoned his charioteer and said: "I would like to see the gardens. I shall go there." On his way to the gardens in a chariot, he saw an old man who was a deva in disguise. (Since it was a strange sight as he had never seen any aged person before) He asked: "O charioteer, what is this man doing? His hair, as well as his body, are not like others."

"My lord, this is an old man," replied the charioteer. "What is an old man?" asked the Prince again (as he did not actually know what an old man meant). "My lord," answered the charioteer, "an old man is an aged person. He cannot live much longer." "Charioteer, will I also become old? Am I subject to old age, too?" "My lord, you and I, everybody is liable to grow old. Nobody can escape old age."

Then the Bodhisatta Prince said, "No longer do I want to see the gardens, turn back from here to the palace." When he arrived in the palace, he contemplated: "Oh, birth is indeed wearisome. When there is birth, there will definitely be old age." Thus contemplating the prince became very unhappy.

Having learnt about the matter from the charioteer, the King provided him with means for enjoying sensual pleasures more then before in order to prevent his son from renouncing the world.

Several thousand years after that, the Prince went to the gardens for second time and he saw a sick person on the way. He did not proceed but turned back to the palace as before. When the father heard of his son's unhappiness and pensive mood, he enticed him with even more objects of sensual pleasures.

On his third trip to the gardens too, several thousand years after the second visit, having seen a dead body, he returned to the palace as before.

Still several thousand years thereafter, when he made a fourth trip to the gardens, he came across a monk on the way and asked the charioteer about the monk. When he came to

know what a monk was, he was so pleased that he had the chariot driven towards the monk's direction.

On reaching the monk, he asked more details of monkhood and became all the more delighted. Accordingly, he said to the charioteer: "Charioteer, take back the chariot to the palace and keep it there. I shall become a recluse in this very place." He thus sent the charioteer back. That was the day in which Princess Sudassana gave birth to a son named Samavattakkhandha.

After sending back the charioteer, Prince Vipassī shaved his head, put on the robes and became a recluse. (Though there is no mention of how the bowl and robes were obtained, it should be understood that as with past Buddhas, they were offered by Suddhāvāsa Brahmas who came down for this purpose.)

Then eighty-four thousand citizens of Bandhumatī, on hearing of the Prince's renunciation, joined him and also became recluses by themselves.

Attainment of Buddhahood

Being accompanied by the eighty-four thousand recluses, Bodhisatta Vipassī made a tour of villages, market-towns, and cities. Wherever he went, people erected pavilions and gave him alms-food on a grand scale, but the Bodhisatta was tired of such grand offerings. The day before the eighth month of his renunciation, i.e. on the fourteenth waxing moon of Vesākha, it occurred to him thus: "It is not proper for me to live in the company of my followers. What if I were to stay alone and away from them." So he parted with his recluses. On the full-moon day of Vesākha, the day of his Enlightenment, he partook the milk-rice offered by the daughter of Sudassana, the wealthy man and spent the daytime in the local *sāla* grove. In the evening, he went to the *pātali* Mahābodhi tree. On the way, he accepted eight handfuls of grass from Sujātā, a watch-man of barley field. As soon as he spread the grass at the foot of *pātali* Bodhi tree, there appeared the *Aparājita Pallanka*, measuring fifty-three cubits high.

> The trunk of the *pātali* Bodhi tree was fifty cubits high, its main branches were also fifty cubits in length; so the total height of the tree was one hundred cubits on the day the tree was approached by the Bodhisatta. That day, the tree looked as though it was covered, from the bottom to the top, by fragrant flowers which were strung together uniformly. It was pervaded with divine scents. On that day, not only the *pātali* Bodhi tree but also all the trees and bushes in the ten-thousand world-systems bloomed.

Sitting cross-legged on the *pallanka*, the Bodhisatta concentrated his energy of four levels, in the same manner as described in previous Buddhas, and attained Buddhahood.

Three Occasion of The Buddha's Teaching (Dhammābhisamaya)

Having attained Buddhahood, the Buddha stayed in the neighbourhood of the Bodhi tree for forty-nine days. Having accepted a Brahmā's request, He considered as to whom He should teach first and He saw His half-brother, Prince Khanda and the Purohita's son, Tissa (both His future Chief Disciples), were endowed with the merits of their past deeds which could lead to the Path and Fruition, He, by His psychic power, immediately appeared at the Deer Park, called Khemā. Upon arriving, He sent the gardener for Prince Khanda and His friend Tissa. When they arrived, He advised them to renounce the world and He taught the Dhammacakka-pavattana Sutta to all devas, humans and Brahmās who had gathered to listen to Him. Then a large multitude of devas, humans and Brahmās, who were headed by the Prince and the *purohita's* son, attained the Path and Fruition.

In particular, Prince Khanda and the Purohita's son Tissa, who were the future Chief Disciples, became e*hi-bhikkhus* and attained arahantship not long after.

(This was the first *Dhammābhisamaya*.)

At a later time, on hearing that "Buddha Vipassī has arrived at Khemā Deer Park near Bandhumati" and that "Prince Khanda and the *purohita's* son, Tissa, have also become monks in the presence of Buddha Vipassī," eighty-four thousand male citizens of

Bandhumatī joined them and became monks themselves. To these eighty-four thousand monks, the Buddha administered the "Elixir of Immortality."

(This was the second *Dhammābhisamaya*.)

The eighty-four thousand men, who were members of retinue while Buddha Vipassī was a prince, came to attend upon him early in the morning of the day the Bodhisatta went to the royal gardens for the fourth time, which was also the day of his renunciation. When they did not see the Prince at the palace, they returned home for the morning meal. After finishing their meal, they enquired about the Prince. Hearing that he had gone to the garden, they also went to the garden to see the Prince.

On the way, they met the charioteer who was sent back by Prince Vipassī and heard from him of the Prince's renunciation. Instantly they took off all their layman's clothing, cut their hair and beard and became recluses wearing the robes which were bought at a market. Then these eighty-four thousand recluses, who had followed his example, approached Bodhisatta Vipassī and sat around him. Surrounded thus by them, the Bodhisatta practised *dukkaracariyā* for eight months. On the day before the full moon of Vesākha, the fourteenth waxing moon of the month, he became tired of association with them and thought: "I have been with them all along. While I was a Prince, I roamed about in the company of these eighty-four thousand men. It is not proper to have them with me also now. What is the use of such a band of people." He also thought thus: "I shall depart from them immediately today." Then he changed his thought thus: "There is little time left for doing so today. If I go now they will all know my departure. I had better go tomorrow."

Meanwhile, residents of a certain village, which was like Uruvelā in the time of our Buddha, were busy preparing milk-rice for the Bodhisatta and his eighty-four thousand companions for the next day, after duly inviting them. On that day, which was the full moon of Vesākha, Bodhisatta Vipassī partook the meal with his retinue at the village and returned to his sylvan residence.

On his return, the recluses, after performing their duties towards the Bodhisatta, they withdrew to their respective places. Then only the Bodhisatta, who was in his little leaf-hut, deciding: "It is the best time for me to leave," got out from his hut, shut its door and headed for the Mahābodhi tree.

In the evening, the recluses went to the Bodhisatta's retreat to attend upon him and waited around His hut, expecting to see their master. Only after a long time, they said among themselves: "A long time has elapsed. Let us investigate." So saying, they opened the door of the leaf-hut and looked inside but did not see the Bodhisatta. Nevertheless, wondering: "Where has the master gone?" they did not make any effort to search for him. "He must have been tired of our company and seems to like staying alone. We shall see him only when he became a Buddha." With such thoughts, they left the place and went towards the interior of Jambudīpa.

Later on, when they heard that "Prince Vipassī has become a Buddha and taught the Dhammacakka-pavattana Sutta," they left for the Khemā Deer Park near Bandhumati city and assembled at there in due course. The Buddha then gave them a talk on the Dhamma. The eighty-four thousand monks attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three meetings of Buddha Vipassī's disciples. The first took place at Khemā Deer Park. There, in the midst of the eighty-four thousand monks who had followed Buddha Vipassī and another eighty-four thousand monks who had followed Prince Khanda and the Purohita's son, Tissa, in renunciation, totalling one hundred and sixty-eight thousand monks, Buddha Vipassī recited the *Ovāda Pāṭimokkha*.

(This was the first *sannipāta*.)

At a later time, there took place the meeting of a hundred thousand monks who had put on the robes after witnessing the Twin Miracle displayed by the Buddha.

(This was the second *sannipāta*.)

Still at a later time, Buddha Vipassī's three half-brothers, on their return after crushing an insurgency at the border, were asked to express their boons by their royal father who was so delighted with their success. "We have been permitted to ask what we want," said the princes among themselves, "We do not need ask any other boon than permission to attend upon our elder brother." When their request was granted, they invited the Buddha to the towns and villages under them and attended upon and honour Him. Accordingly, the Buddha went and accepted the veneration shown to Him. He also gave them a sermon, as a result of which, eighty thousand people became e*hi-bhikkhus* and attained arahantship.

In the company of these eighty thousand *arahats,* in Khemaka Deer Park, Buddha Vipassī recited the *Ovāda Pāṭimokkha*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as Atula Nāga King, received Prophecy from Buddha Vipassī.

Meanwhile our future Buddha Gotama was the Nāga-King Atula of great might. In the company of several crores of *nāga* who were playing celestial musical instruments, he approached Buddha Vipassī, Lord of the three worlds. In order to honour the Buddha and His *bhikkhus*, he invited the Sangha, headed by the Buddha (to his place). He built a great pavilion which was adorned with seven kinds of gems and were pleasing to the eye, like the orb of a full moon. He accommodated the Buddha with His Sangha in the pavilion and performed grand alms-giving to them for seven days. He also offered a golden bench, which was richly decorated, to the Buddha.

Sitting in the midst of the Sangha, the Buddha taught him a sermon in appreciation of his alms and, at the conclusion of the sermon, declared prophetically about him, saying: "In the ninety-first *kappa* from the present one, this Atula Nāga-King will indeed become a Buddha."

Having heard the Buddha's prophecy, Bodhisatta Atula Nāga-King was overjoyed, and determined to fulfil the Perfections even more energetically.

Particulars of Buddha Vipassī

Buddha Vipassī's birthplace was Bandhumatī City. His father was King Bandhuma and His mother was Bandhumatī.

He reigned for eight thousand years. His three palaces were Nanda, Sunanda and Sirīmā.

His Chief Consort was Sudassanā who had one hundred and twenty thousand maids of honour. His son was Prince Samavattakkhandha.

The vehicle He used after seeing the four omens was a chariot drawn by a thoroughbred horses. He practised *dukkaracariyā* for eight months.

His two male Chief Disciples were Khanda Thera and Tissa Thera. His attendant was Asoka Thera.

His two female Chief Disciples were Candā Therī and Candamittā Therī.

His Bodhi tree was a *pātali*.

His noble male lay supporters were the wealthy persons, Punabbasumitta and Nāga. His female supporters were Sirīmā Upāsikā and Uttarā Upāsikā.

The height of Buddha Vipassī, Lord of the three worlds, was eighty cubits. His rays spread as far as seven *yojanas*. (By 'His rays' is meant His natural body lustre.)

The life span during Buddha Vipassī's time was eighty thousand. Living for four-fifths of this life span, He rescued devas, humans and Brahmās from *saṁsāric* waters and placed them on Nibbānic shores.

After showing the light of Dhamma and the teaching on the deathless Nibbāna, Buddha Vipassī, with many of His *arahat-d*isciples, finally attained Parinibbāna (like a mass of fire became extinct after burning brightly).

Saṁvega

Buddha Vipassī's exalted power, exalted glory, and His body adorned with characteristic marks vanished. Unsubstantial and futile are all conditioned things!

Cetīya

In this way Buddha Vipassī, Conqueror of the five Māras, attained Parinibbāna in Sumittā Park. A seven *yojanas* high *cetiya* was erected in that very park and dedicated to Him

Here ends Vipassī Buddhavaṁsa.

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20. SIKHĪ BUDDHAVAṀSA

After the end of the aeon in which Buddha Vipassī appeared, no Buddhas appeared in the world for fifty-nine aeons as these were *suñña-kappas.* There was no light of Dhamma. In fact, total darkness of ignorance (*avijjā*) prevailed and only Māra, the Evil One and Māra, the defilements reigned supreme in the world without any oppositions. It was to their whim and fancy that beings were bound to follow.

When the fifty-nine *suñña-kappas* were over, in the thirty-first aeon ago, from the present one, two Buddhas, Sikhī and Vessabhū, appeared. (It was a *maṇḍa kappa*.)

The chronicle of the Buddha Sikhī, the first of the two is as follows: In that thirty-first *kappa*, when the life span of human beings decreased from *asaṅkhyeyyas* and reached seventy thousand years, on complete fulfilment of the Perfections, Bodhisatta Sikhī was reborn in Tusitā. Having agreed to the request made by devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of Pabhāvatī, Consort of King Aruna of Arunavatī City. When ten months had elapsed, the Bodhisatta was born in Nisabha Park.

On his naming day, learned readers of omens and his relatives named him, "Sikhī", because a band on his head, which was like flesh on the forehead (*uṇhīsa*), stood out like the crest of a peacock.

Royal Household Life

When he came of age, Prince Sikhī lived in three palaces, namely, Sucandaka, Giri and Vāsabhā. Being entertained and served by twenty-four thousand female attendants headed by Princess Sabbakāmā, he thus enjoyed a divine-like royal household life for seven thousand years.

Renunciation

When Bodhisatta Prince Sikhī had seen the four omens while enjoying royal household life and when Princess Sabbakāmā had given birth to a son, named Atula, he renounced the world riding an elephant. Seven million men also renounced the world, following his example.

Attainment of Buddhahood

With these seven million recluses, Bodhisatta Sikhī practised *dukkaracariyā* for eight months. On the full-moon day, the day of his Enlightenment, he left these recluses. He partook the milk-rice offered by Piyadassī, daughter of a wealthy man, resident of the market town of Sudassana, and spent the daytime in the local grove of young acacias. In the evening, he proceeded alone to the Mahābodhi tree and accepted, on the way, eight handfuls of grass offered by an ascetic named Anomadassī. As soon as he spread the grass at the foot of the *pundarīka* Mahābodhi tree, there appeared the *Aparājita Pallanka*, measuring thirty-two cubits.

The size of that *pundarīka* Bodhi tree was the same as that of the *pātali* Bodhi tree

of Buddha Vipassī. Its trunk was fifty cubits high and its main branches were also exactly fifty cubits high, on the day the Bodhisatta approached it. It stood as though it was covered by fragrant flowers of divine origin. It seemed to have been covered not only by flowers but also by fruits. They were hanging from here and there: young fruits on one side of the tree and the medium-sized fruits on another side. Those ripe enough were all very tasty as if celestial nutriments was put in them. In fact, they all possessed wonderful colour, flavour and taste. Likewise, all fruit-trees and flower-trees in the ten-thousand world-system bore fruits and flowers on that very day.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After the attainment of Buddhahood, Buddha Sikhī stayed in the neighbourhood of the *pundarīka* Mahābodhi tree for forty-nine days. Having complied with a Brahmā's request for His Teaching, He contemplated as to whom He should teach first, and He saw the seven millions fellow *bhikkhus* who were endowed with the merits of their past deeds, which could lead to the Path and Fruition. He then, by His psychic power, immediately appeared in Migājina Park, their residence near the city of Arunavatī. Sitting gracefully in the midst of these seven million recluses, Buddha Sikhī taught the Dhammacakka sermon, which was also taught by previous Buddhas, to devas and humans who had come to listen. Then a hundred thousand crores of devas and humans attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At a later time, also near the city of Aruṇavatī, the Buddha taught Dhamma to His future Chief Disciples, Prince Abhibhu and Prince Sambhava and their retinues, and administered the Elixir of Immortality to ninety thousand devas and humans.

(This was the second *Dhammābhisamaya*.)

Still at another time, near a *Campaka* tree, close to the gate of Suriyavatī City, the Buddha displayed the Twin Miracle and gave a discourse in order to suppress the arrogance of heretics and to free beings from the bondage of defilements. At that time, eighty thousand crores of devas and humans attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three meetings of Buddha Sikhī's *arahat-d*isciples. At the first meeting, in the midst of a hundred thousand *arahats,* who were Princes Abhibhu's and Sambhava's companions during their renunciation, Buddha Sikhī recited the *Ovāda Pāṭimokkha*.

(This was the first *sannipāta*.)

At a later time, in the midst of eighty thousand monks who had put on the robes at the meeting of His relatives at Arunavati City, Buddha Sikhī recited the *Ovāda Pāṭimokkha*.

(This was the second *sannipāta*.)

Still at another time, in the midst of seventy thousand monks, who had become *bhikkhus* after He had tamed Dhanapalaka elephant of Dhanañjaya City, Buddha Sikhī recited the *Ovāda Pāṭimokkha*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as King Arindama, received Prophecy from Buddha Sikhī

Meanwhile, our Bodhisatta was King Arindama, in the city of Paribhutta. When Buddha Sikhī visited the city with His retinue, the King welcomed Him. He paid homage to the Buddha respectfully and invited Him to the palace where he performed grand alms-giving befitting his status of kingship, high birth, of wealth and faith (in the Buddha).

He opened his warehouse of clothing and offered to the Sangha, headed by the Buddha, several *kotis* of garments, which worth a great deal of money. (In common parlance, a *koti*

means twenty sets of clothing. Here, however, it should be understood that ten pieces make one *koti*. **Aṅguttara Commentary** III, p. 270.)

Moreover, he offered the Buddha his state elephant who was possessed of strength, beauty, (auspicious) marks and speed and who was adorned with golden nets and flowers. (Having assessed the value of the elephant together with his adornments,) he also offered the Sangha, headed by the Buddha, objects that were permissible to monks. (The cost of these objects was equal to the assessed total value of the elephant.)

Then, with reference to the Bodhisatta Arindama, Buddha Sikhī declared prophetically: "In the thirtieth aeon from the present one, this King Arindama will indeed become a Buddha, Gotama by name."

Particulars of Buddha Sikhī

Buddha Sikhī's birthplace was Arunavatī City. His father was King Aruna and His mother was Queen Pabhāvatī.

He reigned for seven thousand years. His three palaces were Sucandaka, Giri and Vāsabhā.

His Chief Consort was Sabbakāmā who had twenty-four thousand maids of honour. His son was Prince Atula.

He renounced the world riding an elephant after seeing the four omens. He practised *dukkaracariyā* for eight months.

His two male Chief Disciples were Abhibhu Thera and Sambhava Thera. His attendant was Khemaṅkara Thera.

His two female Chief Disciples were Sakhilā Therī and Paduma Therī.

His Bodhi tree was a *puṇḍarīka*.

His noble male supporters were the wealthy men, Sirivaḍḍha and Nanda. His noble female supporters were Cittā Upāsikā and Suguttā Upāsikā.

Buddha Sikhī was seventy cubits tall. He was like a golden column, created as an object of worship. He was beautiful with thirty-two marks of an extra-ordinary being.

Buddha Sikhī's normal physical rays shone everywhere, day and night, uninterruptedly as far as thirty *yojanas*. (They could illuminate several world-systems, if He so desired.)

The life span during Buddha Sikhī's time was seven thousand years Existing for four-fifths of this life span, He conveyed beings, such as devas, humans and Brahmās, from *saṁsāric* waters and placed them on Nibbānic shores.

Causing the 'rain of Dhamma', Buddha Sikhī had all beings 'drenched with the pure water of Dhamma', let them reach Nibbāna, which was the end of repeated suffering, and together with His *arahat*-disciples attained Parinibbāna.

Saṁvega

The Buddha's physical frame, which possessed the eighty minor signs, such as red finger and toe nails and adorned with thirty-two marks of an extra-ordinary being, had completely vanished. Unsubstantial and futile are all conditioned things!

Cetīya

Buddha Sikhī attained Parinibbāna in the park, named Assa, near Sīlavati City. The Buddha's relics remained in a mass without dispersing. People of Jambudīpa constructed, for their honouring, a memorial *cetiya* of seven kinds of jewels and three *yojanas* high.

Here ends Sikhī Buddhavaṁsa.

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21. VESSABHU BUDDHAVAṀSA

After Buddha Sikhī's attainment of Parinibbāna, in that very *kappa* of two Buddhas, the life span of human beings decreased gradually from seven thousand years to ten years; then it increased to *asaṅkhyeyyas*, and when it reached sixty thousand years on its next decline, on complete fulfilment of the Perfections, future Buddha Vessabhū, accepting the request made by devas and Brahmās to becoming a Buddha, descended to the human world to be conceived in the womb of Queen Yasavati, Consort of King Suppatita, in the city of Anoma. When ten months had elapsed, the Bodhisatta was born in Anupama Park.

When the Bodhisatta-prince was born, he uttered triumphant words that were pleasing to people and, on that account, on his naming day, learned readers of omens and his relatives named him Prince Vessabhū (By 'triumphant words' was meant three great words beginning. with "*Aggo'ham'asmi lokassa*," etc., uttered courageously like the roar of a bull.)

Royal Household Life

When he came of age, Bodhisatta Vessabhū lived in three palaces, namely, Ruci, Suruci and Rativaddhana. Being entertained and served by thirty thousand female attendants headed by Princess Sucitta, he thus enjoyed a royal household life for six thousand years.

Renunciation

When he had seen the four omens while enjoying royal household life and when Princess Sucitta had given birth to a son, named Suppabuddha, Bodhisatta Vessabhū renounced the world riding a golden palanquin to the royal gardens. He then wore the robes offered by Brahmā. Thirty-seven thousand men joined him and also became recluses by themselves.

Attainment of Buddhahood

With these thirty-seven thousand recluses, Bodhisatta Vessabhū practised *dukkaracariyā* for six months. On the full-moon day of Vesākha, the day he would become a Buddha, he partook the milk-rice offered by Sirivaddhana, resident of the market-town of Sucitta, and spent the day time in the local *sāla* grove. In the evening, he went alone to the Mahābodhi tree. On the way, he accepted eight handfuls of grass offered by Narinda, King of Nāgas. As soon as he spread the grass at the foot of the (*sāla*) Mahābodhi tree, there appeared the *Aparājita Pallanka*, measuring forty cubits.

Sitting on the *pallanka*, the Bodhisatta concentrated his energy of four levels and attained Buddhahood, in the same manner as previous Buddhas.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood, Buddha Vessabhū stayed in the neighbourhood of Mahābodhi tree for forty-nine days. Accepting a Brahmā's request for His Teaching, He contemplated as to whom He should teach first and saw His younger half-brothers, Prince Sona and Prince Uttara, who were His future Chief Disciples, and who were endowed with the merits of their past deeds which led to the Path and Fruition, He immediately appeared in Aruna Park near Anupama City by His psychic power. He then sent the gardener for the two Princes and, in the midst of the two Princes and their retinues, He taught the Dhammacakka sermon, which previous Buddhas had taught too, to devas and Brahmās who had also went to listen the Dhamma respectfully. On that occasion, eighty thousand crores of devas and humans attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At a later time, when Buddha Vessabhū made a tour of big towns in the country and taught Dhamma, seventy thousand devas and humans of His audiences attained the Path and Fruition.

(This was the second *Dhammābhisamaya*.)

Still at a later time, Buddha Vessabhū, in the same city of Anupama, eradicated wrong views that were entangled like the meshes of net and highly injurious. In this way, He

pulled down the ‘banner of arrogance’ of the heretics and hoisted the 'banner of noble Dhamma'. In this assembly of human beings, who had gathered in an area of nine *yojanas*, and a large multitude of devas and Brahmās, He displayed the Twin Miracle of water and fire and developing their faith, sixty crores of devas and humans were delighted with ‘Elixir of immortality’ administered by the Buddha. (That is to say, sixty crores of devas and humans gained Emancipation.)

(This was the third *Dhammābhisamaya*.)

Three Occasions of The Disciples' Meeting (Sannipāta)

There were three meetings of Buddha Vessabhū's disciples. The first took place on the full-moon day of Māgha. At that time, in the midst of eighty thousand crores of *arahats*, who had previously became monks at the meeting of Sona Thera and Uttara Thera (His future Chief Disciples), Buddha Vessabhū recited the *Ovāda Pāṭimokkha*.

(This was the first *sannipāta*.)

At a later time, there took place a meeting of thirty-seven thousand recluses of the town of Soreyya. They were those who followed Bodhisatta Vessabhū's example when he renounced the world but, when the Bodhisatta left them and went alone to another place, they also moved on to somewhere else. On hearing that the Buddha had taught the Dhammacakka sermon, they went to Soreyya and paid homage to the Buddha, who taught them Dhamma and made them e*hi-bhikkhus*. In the audience consisting of four features, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the second *sannipāta*.)

Still at a later time, Buddha Vessabhū visited the city of Narivahana to give blessings to the city's ruler, named Upasanta. Hearing of the Buddha's visit, King Upasanta and his retinue immediately went out to welcome the Buddha, invited Him respectfully and performed a ceremony of grand alms-giving. Having listened to His Dhamma, the King was so filled with piety that he renounced the world. Joining him were sixty thousand of his men who also became monks by themselves. Together with Upasanta they attained arahantship. Being surrounded by these monks, the Buddha recited the *Ovāda Pāṭimokkha*.

(This was the third *sannipāta*.)

Future Buddha Gotama, as King Sudassana, received Prophecy from Buddha Vessabhū

Meanwhile, our future Buddha Gotama was King Sudassana who had an appearance, fair and pleasing to the eye, in the city of Sarabhavati. When Buddha Vessabhū, Lord of the three worlds, visited the city, he listened to the Buddha's Dhamma and became so pleased that, with his folded hands raised to his head, he made a great alms-giving including robes to the Sangha, headed by the Buddha. In the very city of Sarabhavati, he built a monastery, called ‘Perfumed Chamber’, for the Buddha and also a thousand encircling monasteries for the Sangha, and offered to them.

Since the Bodhisatta was delighted profoundly with the Dhamma taught by Buddha Vessabhū, he desired fervently to become a monk. Accordingly, he gave away all his royal wealth to the cause of the Buddha's Dispensation and took up, in the Buddha's presence, the life of a virtuous monk, free from idleness, day and night. Having become a monk, he acquired moral qualities, observed all thirteen ascetic practices (*dhutaṅgas*) and lived in the Buddha's Dispensation, being happy in fulfilment of the Perfections.

Filled with faith and joy, the Bodhisatta monk paid obeisance to Buddha Vessabhū. Then there occurred a great longing in him for Omniscience. Knowing that the Bodhisatta monk had undiminished energy, Buddha Vensabhū prophesied: “In the *bhadda kappa*, thirty-first aeon from the present one, this monk, Sudassana, will indeed become a Buddha, Gotama by name.”

Having heard Buddha Vessabhū's prophecy, Bodhisatta monk Sudassana was overjoyed and determined to fulfil the Ten Perfections even more energetically.

Particulars of Buddha Vessabhū

Buddha Vessabhū's birthplace was Anoma City. His father was King Suppatita and His mother was Queen Yasavati.

He reigned for six thousand years. His three palaces were Ruci, Suruci and Rativaḍḍhana.

His Chief Consort was Sucittā who had thirty thousand maids of honour. His son was Prince Suppabuddha.

The vehicle He used in renunciation, after seeing the four omens, was a golden palanquin. He practised *dukkaracariyā* for six months.

His two male Chief Disciples were Sona Thera and Uttara Thera. His attendant was Upasanta Thera.

His two female Chief Disciples were Rāmā Therī and Samālā Therī.

His Bodhi tree was a *Mahāsāla*.

His noble male supporters were the wealthy persons, Sottika and Rambha. His two female supporters were Gotamī Upāsikā and Sirīmā Upāsikā.

Buddha Vessabhū's height was sixty cubits and glorious like a golden column. The rays emitted from various parts of His body were particularly bright, like the fire on top of a hill at night.

The life span during Buddha Vessabhū's time was sixty thousand years. He lived for four-fifth of this life span, rescuing beings, such as devas, humans and Brahmās, from *saṁsāric* waters and placed them on Nibbānic shores.

He explained Dhamma elaborately to people in accordance with their dispositions. Having bequeathed the Dhamma-boat to cross *saṁsāric* waters for the benefit of the posterity, Buddha Vessabhū with His *arahat*-disciples attained Parinibbāna.

Saṁvega

Buddha Vessabhū and His *arahats,* who were worthy of veneration shown to them by devas, humans and Brahmās, and monastic buildings where they had physically maintained themselves, all had vanished. Unsubstantial and futile are all conditioned things!

Cetīya

In this manner, Buddha Vessabhū, Conqueror of the five *māras* and Teacher of devas and humans, attained Parinibbāna in Khemā Park, near Usabhavati City. His relics, according to His resolve, dispersed and reached everywhere in Jambudīpa (to be enshrined in *cetiya*) and became objects for honouring by beings such as devas, humans and Brahmās.

Here ends Vessabhū Buddhavaṁsa.

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22. KAKUSANDHA BUDDHAVAṀSA

After Buddha Vessabhū's attainment of Parinibbāna, when the aeon in which He appeared had come to an end, twenty-nine *suñña-kappas* which were aeons of no Buddhas had elapsed and there emerged the present *bhadda-kappa* of five Buddhas. In this *kappa* had appeared four Buddhas, namely, Kakusandha, Konāgamana, Kassapa and Gotama. The next Buddha yet to come, definitely is Metteyya.

The chronicle of Buddha Kakusandha, the first of these five Buddhas, is as follows: The *bhadda-kappa* comprises sixty-four *antara-kappas* (in the eighth *antara-kappa* according to the *Mahā Rajavaṁsa* or in the first *antara-kappa* according to the *Hmannan Rajavaṁsa*), when the human life span decreased from *asaṅkhyeyyas* to forty thousand years, Bodhisatta Kakusandha, on complete fulfilment of the Perfections, was reborn in Tusitā. Having complied with the request made by devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of a brahmin woman, Visākha

by name, wife of the Purohita Aggidatta, who was advisor to King Khemankara of the city of Khemavati. When ten months had elapsed, the Bodhisatta was born in Khemavati Park.

Note:

As has been mentioned, all past Buddhas, from Dīpaṅkarā to Vessabhū, belonged to royal families, except for Buddha Kakusandha who was born to a brahmin family.

In the society which is composed of four classes of people, namely, aristocrats, brahmins, traders and lowly ones, never is a Buddha conceived, in His final existence, in the womb of a woman of the latter two classes.

As for aristocrats and brahmins, sometimes aristocrats enjoy superiority and at other times, brahmins do. At a time, when people show the highest honour to aristocrats, Bodhisattas are born in that class, for they are considered the best. At other times, when people show the greatest honour to the brahmins, Bodhisattas are born in their families, for they are then supposed to be the foremost.

In this way, Buddhas hailed only from aristocratic and brahmanic families. Since recognition of the former as the most superior is more frequent, Buddhas are generally aristocrats by birth; and because it is only sometimes that brahmins gain superiority, Buddhas of brahmanic birth are fewer. Thus, the greater number of aristocratic Buddhas and the smaller number of brahmin Buddhas should be understood.

Divine-Like Household Life

When the youthful Bodhisatta Kakusandha came of age, he lived in three mansions, namely, Kāma, Kāmavaṇṇa and Kāmasuddhi. Being entertained and served by his brahmin wife, Rocinī by name, who had thirty thousand brahmin maids, he thus enjoyed a divine-like household life for four thousand years.

Renunciation

When he had seen the four omens and when Rocinī had given birth to a son, named Uttara, Brahmin Kakusandha renounced the world riding a chariot drawn by a thoroughbred horse and became a recluse. Joining him were forty-thousand men who also became recluses by themselves.

Attainment of Buddhahood

With these forty thousand recluses, Bodhisatta Kakusandha practised *dukkaracariyā* for eight months. On the full moon of Vesākha, the day he would become a Buddha, he partook the milk-rice offered by the daughter of a Brahmin, Vajirinda, of the market-town of Vajirinda and spent the daytime in the local acacia grove. In the evening, he went alone to the Mahābodhi tree and on the way, he accepted eight handfuls of grass from Subhadda, a watchman of barley fields. As soon as he spread the grass at the foot of the *Sirīsa* Mahābodhi tree (which was as big, etc., as the aforesaid *pātali* Mahābodhi tree of Buddha Vipassī), there appeared the *Aparājita Pallanka* of twenty-six cubits. Sitting cross-legged on the *pallanka*, he concentrated his energy of four levels and attained Buddhahood in the same way as previous Buddhas.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood, Buddha Kakusandha stayed in the neighbourhood of the *Sirīsa* Mahābodhi tree for forty-nine days. Having accepted the request made by a Brahmā for His Teaching, He contemplated as to whom He should teach first and He saw His companions in renunciation. Using His psychic power, He immediately appeared at their residence in Isipatana Deer Park, near the town of Makila, When in their midst, He taught the Dhammacakka sermon, which was also taught by previous Buddhas, to numerous devas and Brahmās who went to listen to it respectfully, At that time, forty thousand crores of devas and humans attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At a later time, Buddha Kakusandha displayed the Twin Miracle near a *sāla* tree, close to the city-gate of Kannakujja and taught the Dhamma. Thirty-thousand crores of devas and humans penetrated the Four Noble Truths and gained Emancipation.

(This was the second *Dhammābhisamaya*.)

Still at a later time, another *Dhammābhisamaya* took place in the following manner. At a deva shrine, not too far away from the town of Khemavatī, lived a divine ogre named Naradeva. At the time of propitiation, he received, in his visible frame, honour done to him by people. He was, however, in the habit of catching human beings who, through a difficult road approach to a big pond in the middle of a huge forest, fetched various species of lotus. If there were no people there, he went back to his great forest-abode and caught those who happened to be there and devoured them.

In fact, the road through the forest was notorious for its difficult terrain. At one time, at both ends of the forest, people were discussing among themselves as how to get through the wilderness. At that time, after emerging from His *mahā karuṇā-samāpatti* early in the morning, Buddha Kakusandha surveyed the world and saw that the ogre, Naradeva, and those people in His vision of wisdom. So, using His psychic power, He went through the sky and, while the people were looking up, He displayed various forms of miracle. Then He descended into Naradeva's mansion and took a seat on the ogre's splendid couch.

Naradeva became delighted the moment he saw the Buddha in the sky emitting His rays of six colours from His body, he thought to himself: “The Buddha is coming here out of compassion for me.” With his attendant ogres, he went to the Himalayas and brought back aquatic and terrestrial flowers of various hues and scents. With which, he honoured the Buddha, singing in praise of Him who was remaining on the couch. Naradeva stood with his clasped hands touching his forehead in salutation.

On seeing the Buddha's miracles, the people's minds became serene and they all went to the Buddha and encircling Him and paid obeisance to Him. By explaining to the ogre how wholesome deeds are related to wholesome results, Buddha Kakusandha made the ogre inspired and by giving a talk on abodes of intense suffering, He made him frightened. Thereafter, the Buddha taught the Four Noble Truths. At that time, countless devas and humans penetrated the Truths and gained Emancipation.

(This was the third *Dhammābhisamaya*.)

Single Meeting of The Disciples (Sannipāta)

There was only one meeting of Buddha Kakusandha's disciples. It took place in the Isipatana Deer Park, near the city of Kaṇṇakujja, on the full moon of Māgha. Amidst forty thousand *arahats*, who had been His companions in renunciation, Buddha Kakusandha recited the *Ovāda Pāṭimokkha*.

Future Buddha Gotama, as King Khema, received Prophecy from Buddha Kakusandha

Meanwhile, our future Buddha Gotama was King Khema. Having made grand offering of bowls and robes to the Sangha, headed by the Buddha and also having offered them such medicinal materials as minerals for preparing eye-ointment etc. and herbs including liquorice among others, he became so immensely pleased with the Dhamma taught by the Buddha that he renounced the world and became a monk in the Buddha's presence. With reference to him, the Buddha prophesied: “This monk Khema will indeed become a Buddha, named Gotama, in this very *bhadda-kappa*.”

Having heard the Buddha's prophecy, the Bodhisatta Khema became overjoyed and determined to fulfil the ten Perfections even more energetically.

Particulars of Buddha Kakusandha

Buddha Kakusandha's birthplace was Khemavatī City. His father was Brahmin Aggidatta, *purohita* to King Khemarikara, and His mother was Visākha, a brahmin

lady.

He lived a household life for four thousand years. His three mansions were Kāma, Kāmavaṇṇa and Kāmasuddhi.

His wife was Rocinī, a brahmin lady, who had thirty thousand attendants. His son was Uttara.

The vehicle He used in renunciation, after seeing the four omens, was a chariot drawn by a thoroughbred horse. He practised *dukkaracariyā* for eight months.

His two male Chief Disciples were Vidhura Thera and Sanjīva Thera. His attendant was Buddhija Thera.

His two female Chief Disciples were Sāmā Therī and Campā Therī.

His Bodhi tree was a *Sirīsa*.

His noble male supporters were the wealthy men, Accuta and Sumanā. His noble female supporters were Nanda Upāsikā and Sunands Upāsikā.

Buddha Kakusandha's height was forty cubits. The rays from His body spread around, up to ten *yojanas*.

The human life span during His time was forty thousand years. He lived for four-fifths of this life span rescuing such beings as devas, humans and Brahmās from *saṁsāric* waters and placed them on Nibbānic shores.

In the world of devas and humans, He opened the 'shop of Dhamma' for the virtuous, male and female alike, and bravely roared a lion's roar: "I am an Omniscient Buddha indeed. The defilements and mental intoxicants with their latent tendencies have all been rooted out from Me." After that, with His *arahat*-disciples, Buddha Kakusandha attained Parinibbāna.

Saṁvega

The Buddha, who was endowed with a voice of eight qualities[15], such as clearness, sweetness, legibility, pleasantness, firmness, fullness, depth and echo, and His two Chief Disciples and other *arahat*-disciples who were possessed of morality that was unbreached, untorn, unmottled, and free at all times, they had all disappeared. Unsubstantial and futile indeed are all conditioned things!

Cetiya

In this manner, Buddha Kakusandha attained Parinibbāna in Khema Park. In that very Park, a *cetiya* was erected over the relics of Buddha Kakusandha. It was exactly one *yojana* high.

Here ends Kakusandha Buddhavaṁsa.

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23. KOṆĀGAMANA BUDDHAVAṀSA

After Buddha Kakusandha's attainment of Parinibbāna, in the present *bhadda-kappa*, the life span of human beings gradually decreased from forty thousand years to ten years and increased to *asaṅkhyeyya*. When it reached thirty thousand years on its next decline, Bodhisatta Koṇāgamana, on his complete fulfilment of the Perfections was reborn in Tusitā. Having complied with the request made by devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of a brahmin lady named Uttarā, wife of Yaññadatta Brahmin, in the city of Sobhavati. When ten months had elapsed, he was born in Subhavatī Park.

At the time of the boy's birth, there fell a heavy shower of gold over the whole of Jambudīpa and taking the significance of this event, "coming down of gold from the sky", learned readers of omens and his relatives named him Kanakagāmana

15. Read Chapter VII, voice of eight quanties.

(Kanaka means 'gold', āgamana 'coming'; hence Kanakagāmana "the boy for whom gold has come (down)." Owing to its antiquity, the original name Kanakagāmana has taken the corrupt form of Konāgamana. Or by means of derivation, the first syllable *ka* is changed into *ko*, *na* into *ṇa* and the final *ka* elided.

Royal Household Life

When the boy Koṇāgamana came of age, he lived in three palatial mansions, namely, Tusitā, Santusita and Santuṭṭha. Being entertained and served by his wife Rucigatta, a brahmin lady, and her host of sixteen thousand brahmin female attendants, he thus enjoyed a divine-like household life for three thousand years.

Renunciation

When Brahmin Konāgamana had seen the four omens while living a household life and when his wife Rucigatta had given birth to a son, named Satthavāha, he renounced the world riding an elephant. Thirty thousand men, following his example, also renounced the world.

Attainment of Buddhahood

With his thirty thousand recluses, Koṇāgamana practised *dukkaracariyā.* On the full moon of Vesākha, the day in which he would become a Buddha, he partook the milk-rice offered by Aggisona, daughter of Aggisona, and spent the daytime in the local grove of acacia. In the evening, he went alone to the Mahābodhi tree. On the way, he accepted eight handfuls of grass offered by Jaṭatinduka, a watchman of barley fields. As soon as he spread the grass at the foot of the (*Udumbara*) Mahābodhi tree, there appeared the *Aparājita Pallanka* of twenty cubits. Sitting cross-legged on the *pallanka*, he concentrated his energy of four levels in the same manner as previous Buddhas, and attained Buddhahood.

Three Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood, Buddha Koṇāgamana stayed in the neighbourhood of the Mahābodhi tree for forty-nine days. Having accepted a Brahmā's request for His Teaching, He contemplated as to whom He should teach first, and He saw the thirty thousand recluses who were His companions in renunciation. By His psychic power, He immediately appeared at their residence, Isipatana Deer Park, near the city of Sudassana. Sitting in the middle of these recluses, He taught the Dhammacakka sermon, which was also taught by previous Buddhas, and which devas and Brahmās went to listen. By the end of this discourse, thirty thousand crores of devas and humans attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At a later time, when Buddha Konāgamana displayed the Twin Miracle of water and fire near the *sāla* tree, close to the city gate of Sundara, and eradicated wrong views and taught Dhamma, twenty thousand crores of devas and humans attained the Path and Fruition.

(This was the second *Dhammābhisamaya*.)

After displaying the Twin Miracle, Buddha Koṇāgamana went to Tāvatiṁsa and staying on the stone-slab placed at the foot of the *Pāricchattaka* tree, He taught **Abhidhamma** to devas and Brahmās who had assembled there from the ten-thousand world-systems. At that time, ten thousand crores of them attained the Path and Fruition.

(This was the third *Dhammābhisamaya*.)

Single Occasion of The Disciples' Meeting (Sannipāta)

The only meeting of Buddha Koṇāgamana's disciples took place when the Buddha was staying in a park, named Surindadeva, near the city of Sundaravati. He taught Dhamma to Princes Bhiyyosa and Uttara, who were to become His Chief Disciples, together with thirty

thousand strong retainers and called upon them, "Come, monks". They became e*hi-bhikkhus* and attained arahantship. In the middle of these thirty thousand *arahats*, on the full moon of Māgha, Buddha Konāgamana recited the *Ovāda Pāṭimokkha*.

(This was how the only *sannipāta* took place.)

Future Buddha Gotama, as King Pabbata, received Prophecy from Buddha Koṇāgamana

Meanwhile, our future Buddha Gotama was King Pabbata, in the city of Mithilā. He was a powerful ruler associated with strong allies. Hearing that Buddha Koṇāgamana had arrived in his city, he welcomed Him with his retinue and army, invited Him respectfully and performed a ceremony of grand alms-giving. He also requested the Buddha to observe *vassa* in his city and he would look after Him and His Sangha for the three months of the rainy season. Besides, he offered the Sangha, headed by the Buddha, cotton cloth, silk cloth, woollen cloth, golden sandals and many other things made in Pattunna country and Cina country. The Buddha then prophesied of him: "In this very *bhadda-kappa*, this King Pabbata will indeed become a Buddha, named Gotama."

Having heard the Buddha's prophecy, the Bodhisatta, King Pabbata, was so pleased that he firmly resolved to fulfil the Ten Perfections even more energetically.

Since he was a man, who had been seeking Omniscience, he made a great offering of gifts to Buddha Koṇāgamana, renounced his magnificent kingship and became a monk in the presence of the Buddha.

Particulars of Buddha Koṇāgamana

Buddha Koṇāgamana's birthplace was Sobhavati City, which was ruled by King Sobha. His father was Brahmin Yaññadatta and His mother was Uttarā, a brahmin lady.

He lived a household life for three thousand years. He lived in three palatial mansions, namely, Tusitā, Santusita and Santuṭṭha.

His wife was Rucigattā, a brahmin lady having a retinue of sixteen thousand female brahmin attendants. His son was Satthavāha.

He renounced the world riding an elephant after seeing the four omens. He practised *dukkaracariyā* for six months.

His two male Chief Disciples were Bhiyyosa Thera and Uttara Thera. His attendant was Sotthija Thera.

His two female Chief Disciples were Samuddā Therī and Uttarā Therī.

His Bodhi tree was an *Udumbara*.

His noble male supporters were the wealthy men, Ugga and Somadeva. His female supporters were Sivalā Upāsikā and Sāmā Upāsikā.

Buddha Koṇāgamana's height was thirty cubits. He was adorned with the rays of six colours like the pure gold in the goldsmith's crucible.

The life span during Buddha Koṇāgamana's time was thirty thousand years. For four-fifth of this life span He lived, rescuing beings, such as devas, humans and Brahmās, from the waters of *saṁsāra* and placed them on the shores of Nibbāna.

In order that beings could stay and worship on the *cetiya* platform of Insight Wisdom (*Vipassanā ñāṇa paññā*), Buddha Konāgamana constructed the '*cetiya* of thirty-seven constituents of Enlightenment' (*Bodhipakkhiyā dhammā*), that was adorned with the banner of the Four Noble Truths, and made the 'bouquet of Dhamma', after which, with His *arahat*-disciples, He attained Parinibbāna.

Saṁvega

Buddha Koṇāgamana's disciples, who were accomplished in the exercise of supernatural powers, and Buddha Koṇāgamana, who had expounded supramundane Dhamma, all of them had passed away. Unsubstantial and futile are all conditioned things!

Cetīya

In this way, Buddha Koṇāgamana, who had penetrated the Four Noble Truths and other Dhammas that should be known, attained Parinibbāna in the pleasance named Pabbata. His relics dispersed in accordance with His resolve, reaching everywhere in Jambudīpa and were paid homage by beings such as devas, humans and Brahmās.

Here ends Koṇāgamana Buddhavaṁsa.

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24. KASSAPA BUDDHAVAṀSA

After Buddha Koṇāgamana attainment of Parinibbāna in this very *bhadda-kappa*, the life span of human beings gradually decreased from thirty thousand years to ten years and increased to *asaṅkhyeyyas*. When it reached twenty thousand years on its next decline, Bodhisatta Kassapa was reborn in Tusitā. Having complied with the request made by devas and Brahmās to becoming a Buddha, he descended to the human world to be conceived in the womb of Dhanavaī, a brahmin lady and wife of Brahmadatta Brahmin in the city of Bārāṇasī, which was ruled by King Kikī. When ten months had elapsed, the Bodhisatta was born in Isipatana Deer Park.

On his naming day, learned readers of omens and his relatives named him Kassapa, for he was a descendant of the clan of that name.

Divine-Like Household Life

When the boy Kassapa came of age, he lived in three mansions, namely, Haṁsa, Yasa and Sirinanda. Being entertained and served by his wife Sunandā, a brahmin lady, who had forty-eight thousand female attendants, he thus enjoyed a divine-like household life for two thousand years.

Renunciation

When he had seen the four omens while living a household life and when his wife Sunandā had given birth to a son, named Vinjitasena, he was stirred with religious emotion and he thought to himself: “I shall renounce the world immediately today.”

No sooner had he thought thus, the Bodhisatta's mansion rotated like a potter's wheel and flew up to the sky. And, like the moon coming out in the company of stars in autumn, it produced a very delightful light, and the mansion moved on, with hundreds of people accompanying it as though adorning the vault of heavens, as though exhibiting its glory, as though attracting spectators and captivating their hearts and as though lending splendour to the tree-tops. Finally, it came down to the ground with the *Nigrodha* Bodhi tree in its centre.

Then the Bodhisatta got down from the mansion. Standing on the ground, he accepted the robes offered by a Brahmā and put them on. The Bodhisatta's wife and female attendants also got down from the mansion and went to a distance of forty *usabhas* (half a *gāvuta*) where they erected temporary shelters like barracks of an army. Joining the Bodhisatta, all the men, who had come along with him, also renounced the world.

Attainment of Buddhahood

With the recluses who had joined him, Bodhisatta Kassapa practised *dukkaracariyā.* On the full moon of Vesākha, the day on which he would become a Buddha, he partook the milk-rice offered by his wife Sunanda and spent the day-time in the local grove of acacias. In the evening, he proceeded alone to the Mahābodhi tree. On the way, he accepted eight handfuls of grass offered by Soma, a watchman of barley fields. As soon as he spread the grass at the foot of the Mahābodhi tree, there appeared the *Aparājita Pallanka* of fifteen cubit feet. Sitting cross-legged on the *pallanka*, he concentrated his energy of four levels and, in the same manner as previous Buddhas, he attained Buddhahood.

Five Occasions of The Buddha's Teaching (Dhammābhisamaya)

After His attainment of Buddhahood, Buddha Kassapa stayed in the vicinity of

Mahābodhi tree for forty-nine days. Having complied with a Brahmā's request for His Teaching, He contemplated as to whom He should teach first and He saw the crore of recluses, His companions in renunciation, who were endowed with the merits of their past deeds which could lead to the Path and Fruition. By His psychic power, He immediately appeared at their residence, Isipatana Deer Park, near the city of Bārāṇasī. Staying in the middle of these recluses, the Buddha taught the Dhammacakka sermon by following the practice of previous Buddhas, as well as to devas and Brahmās, who went to listen respectfully. By the end of the sermon, two crores of devas and humans attained the Path and Fruition.

(This was the first *Dhammābhisamaya*.)

At a later time, when Buddha Kassapa taught Dhamma while travelling from town to town, from village to village, and from market-town to market-town, ten thousand crores of devas and humans attained the Path and Fruition.

(This was the second *Dhammābhisamaya*.)

Still at a later time, when Buddha Kassapa displayed the Twin Miracle of water and fire and taught the Dhamma near the *asana* tree, close to the gate of Sundara city, five thousand crores of devas and humans penetrated the Four Noble Truths and gained Emancipation.

(This was the third *Dhammābhisamaya*.)

Having displayed the Twin Miracle of water and fire, Buddha Kassapa, in the celestial assembly hall named Sudhamma in Tāvatiṁsa, taught **Abhidhamma** in order to benefit devas and Brahmās who had assembled there and respectfully listening. This Dhamma was especially meant for a deva, who had been His mother. At that time, three thousand crores of devas and Brahmās penetrated the Four Noble Truths and gained Emancipation.

(This was the fourth *Dhammābhisamaya*.)

There was once an ogre who was as powerful as the one named Naradeva during Buddha Kakusandha's lifetime. He was well known by the same name of Naradeva. Assuming the appearance of a king ruling in a city outside Jambudīpa and also assuming the king's voice, behaviour and other characteristics, he killed the king and devoured him. Then he ruled over the whole kingdom slaying many people for food. He also indulged into debauchery pleasures with women.

When intelligent queens, maids of honour and members of retinue discovered that “This man is not our master, nor our king. He is indeed a *yakkha*,” he felt threatened and then killed and devoured them all and moved on to another city where he made himself king in the similar manner.

Killing and devouring people in this way, Naradeva arrived at Sundara City. Having heard of his reign of terror, the citizens became scared of the danger of death and fled from their city. Seeing the tumultuous situation of the people, Buddha Kassapa went and stood before the *yakkha*. When he saw the Buddha standing in front of him, he defied the Buddha by roaring thunderously. Unable to frighten the Buddha, he approach him for refuge. He also put forward some questions which the Buddha answered to his satisfaction. When the Buddha admonished him and preached a sermon, a large multitude of devas and humans, who had assembled there respectfully to listen to it, penetrated the Four Noble Truths and gained Emancipation.

(This was the fifth *Dhammābhisamaya*.)

The Single Occasion of The Disciples' Meeting (Sannipāta)

The meeting of Buddha Kassapa's *arahat*-disciples took place just once. In the city of Bārāṇasī, when Tissa, son of the Purohita, saw the thirty-two marks of an extra-ordinary being on the body of Bodhisatta Kassapa, he remembered his father's word that “only those who would become Buddhas can have such marks”. As he had not one iota of doubt about

it, he thought to himself: "This Kassapa will become a Buddha through supreme renunciation. I shall work hard to be free from suffering of *saṁsāra* after becoming a monk in the presence of this Buddha Kassapa." Accordingly, he went to the Himalayas and became an ascetic even before Bodhisatta Kassapa renounced the world. The ascetics of his company were twenty thousand in number.

Later on, when he heard that "Kassapa, after renouncing the world, has now become a Buddha", he left the Himalayas with his company of twenty thousand ascetics, and requested for monkhood in the presence of the Buddha. Being called upon by the Buddha, "Come, monks", Tissa the ascetic, with his twenty thousand companions, became e*hi-bhikkhus* and attained arahantship. In the assembly of these twenty thousand monks, on the full moon of Māgha, Buddha Kassapa recited the *Ovāda Pāṭimokkha*.

(This was the only *sannipāta*.)

Future Buddha Gotama, as Jotipāla the Youth, received Prophecy from Buddha Kassapa

Meanwhile our future Buddha Gotama was famous as Jotipāla the youth. He could recited the Veda texts continuously, learned various hymns by heart, reached perfection in the Vedas and was accomplished in treatises on prognostication that explain physical marks of an extra-ordinary being, etc., treatises on legends that narrate ancient tales and all arts and crafts that had been handed down by generation after generation of teachers. No less accomplished, but fully well-versed and skilful was he in terrestrial science and celestial science.

Jotipāla was an intimate friend of Ghaṭīkāra the potter, who, being a noble supporter of Buddha Kassapa, was greatly devoted to the Three Gems and was famous as an *anāgāmi* devotee. Ghaṭīkāra the potter took him to Buddha Kassapa.

After listening to the Buddha's Dhamma, Jotipāla became a monk in the Buddha's presence. Highly energetic, clever in performing duties, big and small, and not negligent in any matters associated with the three trainings of morality, concentration, and wisdom, he shouldered responsibilities in the Buddha's Dispensation.

Having learned the Teachings (Pariyatti) of the Buddha which comprised nine divisions, he glorified the Buddha's Dispensation. Discerning Jotipāla's aforesaid marvellous qualities, Buddha Kassapa prophesied of him: "This *bhikkhu* Jotipāla will indeed become a Buddha, named Gotama, even in this *bhadda-kappa*."

On hearing the Buddha's prophecy, the noble *bhikkhu* Jotipāla became overjoyed and resolved to fulfil the Ten Perfections even more energetically.

On account of his only wish, which was attainment of Omniscience, our Bodhisatta, who would become the inconceivable Lord of the three worlds, kept himself far away from all demeritorious deeds that are to be avoided throughout *saṁsāra*, repeated existences, and he put efforts unflinchingly to perform meritorious deeds, which ordinary people can hardly do, in absolute fulfilment of the Ten Perfections.

Note:

From the above, quoted **Buddhavaṁsa Text**, it seems that Ghaṭīkāra the potter brought his friend, Jotipāla the youth, to Kassapa Buddha without difficulty. In reality, however, he did not succeed easily in doing so. He had to persuade Jotipāla again and again and finally, used force by dragging him along by his hair. This is mentioned in the Ghaṭīkāra Sutta, Raja Vagga of the **Majjhima Paññāsa**. The detailed story of Ghaṭīkāra and that of Jotipāla should be known from that Sutta.

Particulars of Buddha Kassapa

Buddha Kassapa's birthplace was Bārāṇasī City where King Kiki reigned. His father was Brahmin Brahmadatta and His mother was Dhanavati, a brahmin lady.

He lived a household life for two thousand years. His three mansions were Haṁsa, Yasa and Sirinanda.

His wife was Sunandā, a brahmin lady who had forty-eight thousand female

brahmin attendants. His son was Vijitasena.

The vehicle in which He renounced the world was a mansion. He practised *dukkaracariyā* for seven days.

His two male Chief Disciples were Tissa Thera and Bhāradvāja Thera. His attendant was Sabbamitta Thera.

His two female Chief Disciples were Anulā Therī and Uruvelā Therī.

His Bodhi tree was a *Nigrodha*.

His noble male supporters were Sumangala and Ghaṭīkāra the potter. His female supporters were Vijitasenā Upāsikā and Bhaddā Upāsikā.

Buddha Kassapa's height was twenty cubits. He was glorious like forceful lightning and the full moon surrounded by planets and stars.

The life span during His time was twenty thousand years. He lived for four-fifths of this life span rescuing numerous beings from *saṁsāric* waters and placed them on the shores of Nibbāna.

Buddha Kassapa created the big pond of Pariyatti Dhamma for beings, such as devas, humans and Brahmās, and gave the 'unguent of Catu Parisuddhi Sīla' for them to beautify their minds, made them put on the garments of *hirī* and *ottappa*, distributed among them the flowers of thirty-seven Bodhi-pakkhiyā Dhammā, and placed the spotless mirror of *sotāpatti-magga ñāṇa* so that they could see clearly for themselves, distinguishing between faulty things and faultless things, between acts of merit and acts of unwholesomeness. He placed the mirror as though He were inviting those who were wandering in search of Nibbāna near the aforesaid pond, "Behold (yourselves in) all kinds of adornment."

By providing those who listened to His admonishment with the clothing of the Five Precepts, Ten Precepts and the four Catuparisuddhi Sīla so that they could fight against their enemy of defilement. By making them fasten their coats of mail of the four mundane and five supramundane *jhānas*; by making them wear the leather robe of *sati* and *sampajañña*; by supplying them with the full military equipment of sublime energy of four levels; by giving them the shield of four *satipaṭṭhānas* so that they could defend themselves from various enemy defilements. (By making His army of Disciples) wield the lances of very sharp *vipassanā-ñāṇa* and gave them the sword of *magga-paññā,* the swords that had been sharpened on the whet stone of *vīriya* and by handing to them the supramundane precepts so that they could eradicate their inclinations to associate with defilements. By giving them various dressing articles of Three *Vijjās* and Six *Abhiññānas,* having fashioned the crowning flower of supramundane Fruitions so that they could adorn and beautify themselves with. And, by making a big cluster of the flowers of nine supramundane Dhammas and together with it, He gave them the white umbrella of *arahatta-phala* so that they could protect themselves against the sun of demerits. By so doing, Buddha Kassapa created the great bloom of the Eightfold *Magga*, leading happily to the haven of Nibbāna. That Buddha Kassapa and His numerous *arahat-d*isciples attained Parinibbāna and came to the end of His final existence.

Saṁvega

That Buddha Kassapa, the embodiment of unmeasured qualities, whom others could hardly approach; the gem of Dhamma taught by Him, was in a position to extend its bold invitation saying: "Come, have a look and try it as a practice."; the gem of Sangha, the Order of Disciples who were most excellent and had practised that Gem of Dhamma well, all these had vanished. Unsubstantial and futile indeed are all conditioned things!

Cetīya

In this way, Buddha Kassapa, Conqueror of the five Maras, Teacher of devas and humans, attained Parinibbāna in a great park called Setavya, near Setavya City, in the

country of Kāsi. People of Jambudīpa unanimously held a meeting and, for honouring, they erected a *cetiya* with bricks; each brick to lay externally costs a crore (of money) and each brick to lay internally costs five millions. This *cetiya* was one *yojana* high.

Here ends Kassapa Buddhavaṁsa.

A Brief Account of Prophecy in Verse form

Our Bodhisatta had thus received the prophecy predicting his Buddhahood from the former twenty-four Buddhas, beginning with Dīpaṅkarā and ending with Kassapa, and this has been composed briefly in the Dhammarasi Pyo (vv. 7,8 and 9). (The author then gives pertinent extracts from the *pyo* which we leave untranslated.)

SUPPLEMENT

Brief Statement of Future Buddha Gotama's Lives

As has been narrated, future Buddha Gotama received the prophecy from the twenty-four Buddhas, from Dīpaṅkarā to Kassapa. His lives, in which the prophecy was declared, may be classified as follows.

Five Lives as Hermit

(a) After receiving the first definite prophecy as Sumedha the Hermit from Buddha Dīpaṅkarā, he heard the same prophecy
(b) as Jatila the hermit, from Buddha Nārada,
(c) as Susima the hermit, from Buddha Atthadassī,
(d) as Maṅgala the hermit, from Buddha Siddhattha, and
(e) as Sujātā the hermit, from Buddha Tissa.

Thus he received the prophecy as a hermit five times.

Nine Lives as Monk

The event also occurred when he was born:

(a) as Universal Monarch Vijitāvī and became a monk in Buddha Kondañña's presence,
(b) as Brahmin Suruci and became a monk in Buddha Maṅgala's presence,
(c) as Brahmin Uttara and became a monk in Buddha Sumedha's presence,
(d) as Universal Monarch and became a monk in Buddha Sujātā's presence,
(e) as King Vijitāvī and became a monk in Buddha Phussa's presence,
(f) as King Sudassana and became a monk in Buddha Vessabhū's presence,
(g) as King Khema and became a monk in Buddha Kakusandha's presence,
(h) as King Pabbata and became a monk in Buddha Konāgamana's presence, and
(i) as Jotipāla the brahmin youth and became a monk in Buddha Kassapa's presence.

Thus he received the prophecy as a monk nine times.

Five Lives as Layman

He also received the prophecy:

(a) as a lay man, Brahmin Atideva, from Buddha Revata,
(b) as a lay man, Brahmin Ajita, from Buddha Sobhita,
(c) as a lay man, the wealthy Jatila, from Buddha Padumuttara,
(d) as a lay man, Kassapa the brahmin youth, from Buddha Piyadassī and

(c) as a lay man, King Arindama, from Buddha Sikhī.

Thus he received the prophecy as a lay man five times.

Two Lives as Nāga

He also received the prophecy:

(a) as Atula Nāga King, from Buddha Sumanā, and

(b) as another Nāga King, also named Atula, from Buddha Vipassī

Thus he received prophecy twice as a Nāga.

Three Different Lives

(a) In one life as a Sakka, King of Devas, he received the prophecy from Buddha Dhammadassī,

(b) in another life as a warrior King of ogres, he received from Buddha Anomadassī, and

(c) still in another life as a lion king, from Buddha Paduma,

Thus he received the prophecy in three different lives.

Rare Chance of Encountering A Buddha Dispensation

In this way, throughout the duration of four *asaṅkhyeyya* and a hundred thousand aeons in which our future Buddha Gotama was fulfiling the Perfections. It was only in the twenty-four existences from Buddha Dīpaṅkarā's Dispensation to Buddha Kassapa's that he encountered a Buddha's Dispensation. Bearing this in mind, we should profoundly realize the rarity of such an encounter and should strive to make the most of the opportunity we are blessed with.

Rarity of Monkhood

Even a being so great as the Bodhisatta, who had received the definite prophecy from Buddha Dīpaṅkarā, had witnessed only twenty-four Dispensations which were very few, if we take into consideration that long duration. Even in those twenty-four Dispensations, it was only in nine that he obtained monkhood. Judging from this, it is clear that monkhood is a rarity as it is said in the Texts, "*Pabbajitabhāvo dullabho*. - The state of a monk is hard to achieve." Monkhood which proves to be so difficult for a Bodhisatta, who had received the prophecy, to attain, will be all the more so for ordinary persons.

A Dullabha Monk

Nowadays, in Buddhist society, some thoughtful people, who have some off-days while toiling to earn a living, put on robes temporary lest their leisure should go futile. They would make use of it to their advantage. Such a monk is called "*dullabha* monk." The meaning is: though they could not live long as a monk, the state of which is very difficult to obtain, they try to take it up for a short period.

If one fails to contemplate its meaning, one is bound to have the wrong notion that only such a temporary *bhikkhu* is a "*dullabha bhikkhu*" but he who, after becoming a novice in his younger days, attains monkhood in due course (a monk who has all along been in the robe since his childhood) is not. Because of this notion, people are inclined to show their generosity to a *dullabha bhikkhu* more than to a lifelong monk who have been ordained from their twentieth year. If a temporary monkhood is difficult to achieve, it goes without saying that a permanent monkhood is much more difficult.

Government Servants and Monkhood

Some would say like this:

> "Since there is a rule '*Na bhikkhave rājabhato pabbājetabbo* - Monks, royal attendants should not be made monks', even though they would make a request for monkhood during their spare time, it is not permissible for the Sangha to grant

their request as it is against the Vinaya. Government servants nowadays should not be ordained."

It is not proper to say thus either. In the Commentary on Rājabhata Vatthu, Mahā-Khandhaka of the **Vinaya Mahāvagga Atthakathā**, it is explained: "Although, originally, a royal attendant, he who now has returned his salaries to the king; he who has handed over his post either to his son or to his brother; and has informed the king that he is no longer in royal service; he who has fully performed his duties for which he is paid; and he who got the permission to become a monk, willingly given by his rightful employer, the king; it is lawful to ordain them." In view of this explanation, if pensioners nowadays want to become a monk permanently (a monk for life), they should do so after returning their pensions to the Government or after being given permission willingly from the Government saying: "You may become a monk, if you wish."

The rule that "Royal attendants should not be made monks" has been promulgated only with reference to those who took the shelter of the *sāsana* so that they might escape the king's employ. (This should be known from the *Pāli* text of the Rajabhata Vatthu.) Government servants today have no intention of escaping service. In fact, they are even worried lest they should be dismissed by incurring the employer's displeasure as he would ask: "Why should you become a monk?" Therefore, those who become temporary *bhikkhus* are not against the rule of the *Vinaya Mahāvagga,* provided they do so after getting permission from the authorities concerned.

Even if the one ordained had the intention to escape Government service, as is referred to by the rule, it is those *bhikkhus* conferring ordination upon him that violate the rule and not the one ordained who enjoys valid monkhood. It is thus clearly maintained in the *Vinaya* Texts.

Another way of thinking is as follows:

> Even a great being like our Bodhisatta, who had received the definite prophecy, happened to be a *bhikkhu* only nine times despite the fact that he had encountered twenty-four Buddhas. From this, one is likely to say: "Rare is an achievement of monkhood." Be that as it may. But, if one take into consideration the statements in the **Buddhavaṁsa** that four hundred thousand *arahats* accompanied Buddha Dīpaṅkarā when entering into Rammavati City for alms-food, and that there were one hundred thousand *arahats* on the first occasion of the three meetings, as the number of *arahats* was so great, one can hold that it may not be hard to become a monk.

The saying that "Rare is an achievement of monkhood" means "it is seldom that circumstances are favourable for such an event." Each time the Bodhisatta encountered a Buddha's Dispensation, he hardly had access to monkhood because circumstances were not favourable. Those numerous *arahats* in the lifetime of Buddha Dīpaṅkarā were the ones who had favourable circumstances, not only to become *bhikkhus* but to become *arahats*. In any endeavours, it is difficult to get a result when circumstances are not favourable. On the other hand, achievement of a result is easy under favourable circumstance.

It was because they had been endowed with the Perfections, which were fulfilled in their past existences and with all other factors leading to arahantship that they became not only monks but also *arahats*.

In the Bālapandita Sutta, Sunnata Vagga of the Uparipaṇṇāsa (**Majjhima Nikāya**), there is a simile of a blind tortoise in connection with the saying: "*Manussattabhavo dullabho.* - Rare is life as a human being." Suppose a man throws a yoke, which has only one hole, into the sea. That yoke would float adrift to the west if blown by the east wind, to the east if blown by the west wind, to the south if blown by the north wind and to the north if blown by the south wind. In the sea is a tortoise with both eyes blind and it comes up to the surface of the sea every hundredth year. The chance of getting its head into the hole of the drifting yoke is rare indeed. For a being, who has been suffering in the woeful abode in one of his existences, it is more than a hundred times difficult to be reborn as a human being. Other Pāli texts also contain explanations that a human life is difficult to achieve.

While, on the one hand, the rarity of birth as a human being is thus taught, there is teaching, on the other hand, in such books as the Apadāna, the Vimanavatthu, etc., that human and divine bliss can be attained for several existences with the gift of a single flower. This may lead to the impression that "human life is not difficult to gain but easy." The Apadāna and the like are delivered concerning those who are unable to be reborn as humans for lack of agreeable resources, whereas the Bālapandita and such discourses are given concerning the possibility of rebirth in several human existences through the gift of a flower. The rarity of monkhood is to be viewed in the same manner.

With regard to human existence, though it may be taken (if one does not contemplated deeply) that it is not hard to become a human because of the fact that the world's population is growing day after day, but, on the other hand, it may be realized that the number of beings in the four woeful states is far greater than that of human beings. Even in the animal world alone, there are countless species. If we take just the population of ants alone and compare with that of humans, it exceeds the latter beyond comparison. Judging from the countless number of beings in the four woeful states as well as from the limited number of humans, it is obvious that rebirth in the human world is indeed very rare.

Similarly, it is difficult to join the Sangha each time there arises a Buddha Dispensation in the world. Those, who have potential qualities to become *bhikkhus* in the Dispensation of a Buddha, become not only *bhikkhus* but *arahats* as well. Therefore, the number of such persons is considerable. But this should not lead one to believe that it is easy to attain monkhood just because they happen to be congregated in the presence of each Buddha under favourable circumstances.

In other words, he, who is endowed with two factors is likely to become a monk: (1) "birth in a Buddha's Dispensation which is hard to come by — *Buddh'uppāda dullabha*," and (2) "life of a human being which is hard to occur — *manussatta dullabha*." There is absolutely no possibility of becoming a monk in the absence of a Buddha's Dispensation though one may be a human. There is absolutely no such possibility if one is a deva, Sakka, Brahmā or a being of a woeful abode even though there is Dispensation of a Buddha. Of these two events, birth in a Buddha's Dispensation called *Buddh'uppāda navama*[16] is harder to happen. Only when there appears a Buddha, can there be His Dispensation. And to appear as a Buddha, it takes one at least four *asaṅkhyeyya* and a hundred thousand aeons, even after receipt of the prophecy predicting one's definite Buddhahood, and for so long a period, one is to fulfil the Perfections assiduously with the aforesaid four modes of development. When there appears a Buddha at long last, and His Dispensation shines forth, but if one is not born a human being or even when thus born, if one encounters other hindrances, one cannot become a *bhikkhu*. Taking this seriously into consideration, it may be said that monkhood is rarer than witnessing a Buddha s Dispensation in the world.

Those who, as a result of their meritorious deeds, have the two factors of witnessing the Dispensation and of being a man, which are both difficult to obtain, should not find formidable hardships in their way to monkhood which is brought about by the two factors. Though it seems that accessibility to monkhood is simple because crores of *arahats,* in the lifetime of Buddha Dīpaṅkarā, had possessed the two factors namely, a Buddha's Dispensation and a human existence. It is really difficult to have these immediate causes for monkhood, hence the saying: "Rare indeed is monkhood."

The Bodhisatta, Sumedha the hermit, before meeting Buddha Dīpaṅkarā and while in his youth, had engaged in generosity by giving away all his possessions; in renunciation, by going forth from household life to homeless state; in morality, by observing the precepts as an ascetic and in *samatha* meditation, by putting efforts to attain *jhāna* and *abhiññana.* Having done so, he received the definite prophecy from Buddha Dīpaṅkarā and that was followed by his contemplating the Ten Perfections and, exertion and fulfilment of the Perfections, beginning with *Dāna* through the aforesaid four modes of development that lasted four *asaṅkhyeyyas* and a hundred thousand *kappas* up to his existence as Prince

16. Buddh'uppada navama, read Chapter VI, REFLECTIONS ON PERFECTIONS.

Vessantara.

In fulfilling the Ten Perfections, (as mentioned in the **Atthasalini**, and the **Pāṭha Jātaka Commentary**) with regard to *Dāna pāramī*, the existences in which he performed *dāna* was countless, as he had done so when he was Brahmin Akitti, Brahmin Sankha, King Dhanañjaya, King Mahā Sudassana, Purohita Mahā Govinda, King Nimi, Prince Canda Kumāra, the wealthy Visayha, King Sivi and Prince Vessantara, etc. What are particularly mentioned in these commentaries are that the generosity shown by the Bodhisatta, as the wise Hare, at the sacrifice of his life, was the Highest Perfection of Generosity (*Paramattha dāna pāramī*).

With regard to *Sīla pāramī*, the existences in which he observed morality are countless, as he had done so when he was Nāga King Campeyya, Nāga King Bhūridatta, Elephant King Chaddanta, Prince Jayadisa, Prince Alihasattu, etc. In particular, his observance of morality at the sacrifice of his life while he was Nāga King Sankhapāla was the Highest Perfection of Morality (*Paramattha sīla pāramī*).

With regard to *Nekkhamma pāramī*, the existences in which he renounced the world are countless, as he had done so leaving behind his kingdom when he was Prince Hatthipāla, Ayoghara the Wise, etc. In particular, his renunciation of the kingly wealth that had come to him when he was Cūla Sutasoma and which he found loathsome as spittle absolutely without attachment, was the Highest Perfection of Renunciation (*Pammattha nekkhamma pāramī*).

With regard to *Paññā pāramī*, the existences in which he fulfilled the Perfection of Wisdom were countless, as he had done so when he was the wise Vidhura, Mahā Govinda, Kudāla, Araka, Mahosadha, etc. In particular, his ability to assert (by means of his wisdom) that there was a snake in the leather bag (without seeing it with his own eyes) when he was Senaka the Wise of Sattubhasta Jātaka, was the Highest Perfection of Wisdom (*Paramattha paññā pāramī*).

With regard to *Vīriya pāramī*, the existences in which he fulfilled the Perfection of Energy were countless. In particular, his effort put forth in swimming in the great ocean as Prince Mahā Janaka of Mahā Janaka Jātaka was the Highest Perfection of Energy (*Paramattha vīriya pāramī*).

In the Khantivāda Jātaka, as Khantivādī the ascetic, his forbearance without anger of the chopping off his limbs, big and small, by King Kalābu was the Highest Perfection of Forbearance (*Paramattha khantī pāramī*).

In the Mahā Sutasoma Jātaka, as King Sutasoma, his keeping of promise and being true to his word given to the cannibal Porisāda, by returning to him, sacrificing his life, was the Highest Perfection of Truthfulness (*Paramattha sacca pāramī*).

In the Mūgapakkha (Temiya) Jātaka, (as Prince Temiya) his maintenance of resolve (to keep silent) at the sacrifice his life when he was subjected to test of endurance, sometimes mildly and at other times severely, for sixteen long years was the Highest Perfection of Resolution (*Paramattha adhiṭṭhāna pāramī*).

In the Ekarāja Jātaka (or in Suvannasāma Jātaka), his goodwill directed towards the malicious king (as well as towards lions, tigers and other beasts) was the Highest Perfection of Loving-kindness (*Paramattha mettā pāramī*).

In the Lomahamsa Jātaka, his being equally indifferent to all treatment such as the spitting of mucus, phlegm and saliva on him by village children or the honour done to him with flowers, scents, etc., (by village elders) was the Highest Perfection of Equanimity (*Paramattha upekkhā pāramī*).

The narration by the Commentators of these existences, in which the Ten Perfections were fulfilled, are reproduced from their respective stories of the Pāṭha Jātaka. A study of these stories shows that all the stories, except five, occurred in the present *kappa*.

The five exceptional ones are:

(1) Seriva Vānija Jātaka, Appaṇṇaka Vagga, Eka Nipāta. (This story originated five *kappas* ago as is evidenced by the following sentence read in the Commentary: "*Atīte*

ito pañcame kappe bodhisatto seirva raṭṭhe seriva-nāmako kacchaputavānijo ahosi. – – In the fifth aeon, reckoned from the present one, in the country of Seriva, the Bodhisatta was a hawker named also Seriva who roamed about with bags on his shoulder selling beads.")

(2) Lomahamsa Jātaka, Litta Vagga, Eka Nipāta. (This story originated ninety-one *kappas* ago as is evidenced by the following commentarial statement: *"Atīte eka navuti kappamatthake bodhisatto bahirakam tapam vīmamsissāmī ti ājivaka-pabbajjam pabbajitvā acelako ahosi.* — In the ninety-first aeon, reckoned from the present one, the Bodhisatta was a naked ascetic, having taken up the life of an *ājīvaka* in order to investigate heretical asceticism.")

(3) Araka Jātaka, Santhava Vagga, Duka Nipāta. (This story originated seven *kappas* ago as is evidenced by the following commentarial statement in the concluding portion of the Jātaka: *"Evaṁ bodhisatto aparihīnajjhāno brahmaloke nibbattitvā sattasamvattavivaṭṭakappe na imaṁ lokam puna āgamāvi.* — In this way, the Bodhisatta did not fall off *jhāna* but was reborn in the Brahmā abode and did not come to the human world for the period in which the *kappa* dissolved seven times and evolved seven times.")

(4) Kesava Jātaka, Cūla Kunāla Vagga, Catukka Nipāta. (This story originated five hundred and seventy *kappas* ago.)

(5) Baka Jātaka, Kukkura Vagga, Sattaka Nipāta. (This story originated also five hundred and seventy *kappas* ago.)

The two Jātakas of Kesava and Baka are the stories between which there was no intervening period of existence. The stories given in detail in the Commentary may be retold as follows: In the Kesava Jātaka, Kesava was first an ascetic and on his death became Baka Brahmā. That Baka Brahmā was reborn in Vehapphala Abode, first, living for five hundred *mahā-kappas*. When his life there came to an end, he was reborn in Subhakiṇha Abode, living for sixty-four *mahā-kappas*. Again, when his life there came to an end, he was reborn in Ābhassara Abode where he lived for eight *mahā-kappas.* As a Brahmā he held wrong view, according to the Commentary. This shows that he attained Ābhassara Abode only after passing through five hundred *kappas* in Vehapphala and sixty-four *kappas* in Subhakiṇha, thus totalling five hundred and sixty-four *kappas*. It is said that he held the wrong view when he reached Ābhassara Abode. Although there is no mention as to in which of the eight aeons in that abode that he did so, by taking the two Jātakas together, it may be estimated that about five hundred and seventy aeons have passed before he started harbouring the view that happened to be wrong.

Generations of teachers are of the belief that the text of any Jātakas in which the Commentator does not refer to the time of its origin in *kappa*, saying: "In such and such an aeon reckoned from the present one," but which simply says "*atīte*" ("Once upon a time") belongs to this aeon. On the authority of this belief, the stories in the **Aṭṭhasālini** and **Pāṭha Jātaka Commentary** originated in the present *kappa*, for they only have the simpler word "*atīte*" with regard to the time of the Bodhisatta's rebirth. But all the stories belonging to this *kappa* cannot be told because they are too numerous. The stories told are only those that have relationship with the present episodes. The number of the stories left untold is far greater.

If only a few pertinent stories are delivered out of those innumerable ones that happened in this *kappa*, it follows that the stories of his fulfilment of the Perfections which had not been dealt with, must also be countless. Besides, considering that the existences in which the Bodhisattas fulfilled the Perfections during the period of four *asaṅkhyeyyas* and one hundred thousand aeons, which cannot be calculated in terms of *kappas* (not to speak of in terms of existences) before the present one, their task of fulfilling the Perfections is immensely formidable for ordinary persons.

On the other hand, if one thinks of the Bodhisattas, that these great beings, who undertook the fulfilment of the Perfections, were worthy of our most profound adoration

and endless admiration, should be recognized.

The series of these numerous existences in which our Bodhisatta had fulfilled the Perfections ended with that of Prince Vessantara. Bodhisatta Sumedha, first and foremost, fulfilled *Dāna pāramī* by giving away all his possessions while as a layman and before his renunciation. Similarly, when he had become an ascetic and received the prophecy that predicted his Buddhahood, he contemplated the factors leading to Buddhahood and found that *Dāna pāramī* is the first of the Perfections, he resolved to act accordingly. All these point to the fact that it was *Dāna pāramī* with which the Bodhisattas commenced their fulfilment of the Perfections and it was the same *pāramī* with which they ended their fulfilment, as in the existence of Prince Vessantara.

Dāna pāramī results in *bhavasampatti* (attainment of higher life) and *bhogasampatti* (wealth), (which follow one like a shadow and which cannot be prevented from doing so until one realizes Nibbāna). It is essential for all who go from one birth to another in *saṁsāra*; (as has been said in the section on *Dāna pāramī* in the Anudipani). Since the Bodhisattas are leaders of those beings in *saṁsāra*, they specially fulfilled this *pāramī* in their final existence, as that of Prince Vessantara. After so doing in their final existence, they withdraw from their task of *pāramī*-fulfilment. Since their fulfilment is complete, they move on to Tusitā for their last existences, like that of Vessantara, as though they were to wait for their ripe time for attainment of Buddhahood.

The Eight Differences (Vematta)

Though these eight differences (*vematta*) are given at the end of Buddha Gotamavaṁsa in the **Buddhavaṁsa Commentary**, here, in this work, they are given at the end of the Chronicle of the twenty-four Buddhas lest they should be too far apart from the series of their chronicles beginning with that of Buddha Dīpaṅkarā.

Vematta is a Pāli word coming from *vimatta*, (*vi* meaning 'varied' and *matta* 'length' or 'size'.) The Buddhas, namely, Dīpaṅkarā, etc., possessed the same and equal attributes but they were different from one another in eight particulars.

These eight are:

(1) *Āyu vematta* (difference in age),

(2) *Pamāṇa vematta* (difference in height),

(3) *Kula vematta* (difference in clan),

(4) *Padhāna vematta* (difference in duration of *dukkaracariyā*),

(5) *Rasmi vematta* (difference in bodily rays),

(6) *Yana vematta* (difference in vehicles used in renunciation),

(7) *Bodhi vematta* (difference in *Bodhi* tree), and

(8) *Pallanka vematta* (difference in *Pallanka*).

1. Āyu Vematta

Āyu vematta is the difference in life span of Buddhas.

Buddhas Koṇḍaññā, Anomadassī, Paduma, Padumuttara, Atthadassī, Dhammadassī, Siddhattha and Tissa, these nine Buddhas appeared when the life span was a hundred thousand years.

Buddhas Maṅgala, Sumanā, Sobhita, Nārada, Sumedha, Sujātā, Piyadassī and Phussa, these eight Buddhas appeared when the life span was ninety thousand years.

Buddhas Revata and Vessabhū, these two Buddhas appeared when the life span was six thousand years.

Buddha Vipassī appeared when the life span was eighty thousand; Buddha Sikhī, when it was seventy thousand; Buddha Kakusandha, when it was forty thousand; Buddha Konāgamana, when it was thirty thousand; Buddha Kassapa, when it was twenty thousand and our Buddha Gotama when it was a hundred years.

It may be argued that these Buddhas should be of equal life span as they were great

beings who had fulfilled the Perfections to a great degree.

In this connection, an elaborate explanation given in the commentary on the Mahā Padāna Sutta of the Sutta Mahā Vagga Atthakathā should be noted in brief. The span of life of beings in the world depends on the observance of righteousness by the ruler. When he observes righteousness, all his people will do so and likewise, so do devas who cause rain-fall and do other helpful things. This leads to regularity in climate and production of nutritious fruits and vegetables, etc., for people, who live long because of good heath. When the ruler does not observe righteousness, many of his people do not also; nor do devas who cause sufficient rain-fall and other favourable conditions. Consequently, fruits and vegetables become deficient in nourishment and the climate becomes irregular. As a result, people are exposed to ill-health and become short-lived.

In this way, those Buddhas who appeared in a period of long life span enjoy longevity and those who appeared in a period of short life span do not.

Though all Buddhas have the power to prolong their lives as a result of their past deeds that have effected their conception, their life spans are different in length. According to the Buddhavaṁsa Commentary which says: "*upacita puññasambhārānam dighayukasamvattanika-kammasam-upetānam pi buddhānam yuga-vasena āyuppamānam asamanam ahosi* – though they are endowed with the merits of their past deeds that can bring about longevity as a result of their acquisition of wholesome prerequisites, Buddhas are of unequal length of life in accordance with their *āyu-kappas* (life spans)."

To give a worldly example: if the seed of a teak tree that has the ability to last for a thousand years were sowed in a dry zone where the soil is hard and barren, it cannot live that long. Similarly, though the (meritorious) deed of the Bodhisattas in their final existence that has caused their conception and that has the power to prolong their lives, if they attain Buddhahood in the short period of an *āyu-kappa,* that is like the dry hard barren land, their lives have to be short according to their *āyu-kappas*.

Length of Āyu-kappa when A Buddha appears

Buddhas usually do not appear in a *kappa* when the life span of beings is on the increase. Because if a Buddha were to appear in such a *kappa* and teach the doctrine of impermanence and the like, beings would fail to understand the characteristics of *anicca*, *dukkha* and *anatta* of conditioned things as their lives become longer and longer, one *kappa* after another. For this reason, Buddhas do not appear in any of the *kappas* on the increase but they do so in the decreasing *kappas*.

Even with regard to the decreasing *kappas*, Buddhas appear only in the *kappas* that have the life span of at most a hundred thousand years. They do not appear in the *kappas* that have the life span longer than a hundred thousand years because their teaching of the three characteristics of conditioned things would fall on deaf ears. When the life span decreases, a hundred years is the minimum of the *kappa* in which they would appear. When the life span goes down from a hundred years, Buddhas do not appear in those *kappas* of shorter life span because even though the characteristics of conditioned things manifest themselves glaringly, as their impurities of greed, hate and delusion grow more at the time, and beings are unable to accept, follow and practise (the Dhamma) despite the Buddhas' Teaching. Hence *kappas* of less than a hundred years of life span are devoid of Buddhas.

In this way, Buddhas appeared during the *kappas* ranging from that of the maximum life span which was a hundred thousand years to that of the minimum life span which was just a hundred years. Though it is true that they appeared in the decreasing *kappas* between the two *kappas* i.e. that of the maximum life span and that of the minimum, Buddhas appeared only in the *kappa* in which the life span agrees with the degree of maturity of the prerequisites for the Perfections while they were Bodhisattas. Those Bodhisattas, whose prerequisites reached the maturity, which coincided with the period of a hundred thousand years of life span, which was appropriate to their Enlightenment, they appeared as Buddha in that *kappa* of a hundred thousand years of life span. Those Bodhisattas, whose prerequisites were not mature yet as they are still at the stage of fulfilling the Perfections,

could not appear as Buddhas in the *kappa* of a hundred thousand years of life span but could appear in the *kappas* in which they would reach the maturity of their prerequisites, which might be of ninety-thousand years of life span, or eighty thousand years, seventy thousand years, sixty thousand years, or so, of life span.

In this *bhadda-kappa*, Buddha Kakusandha appeared in the *kappa* of forty-thousand years of life span; (after him, passed one *antara-kappa* and) Buddha Konāgamana appeared in the *kappa* of thirty thousand years of life span; (after him, passed one *antara-kappa* and) Buddha Kassapa appeared in the *kappa* of twenty thousand years of life span. From this, it might be anticipated that our Buddha Gotama should appear in like manner, i.e. in the life span of a ten thousand years when one *antara-kappa* had elapsed after Buddha Kassapa. But He was unable to appear then, because the prerequisites for the Perfections had not reached maturity. He was unable to do so even in the *kappa* of five thousand years of life span, or of a thousand years or of five hundred years. The reason was that His complete fulfilment of the Perfections took place only in His life as Prince Vessantara. (Only in that existence did His Perfections attain the fullest extent.) His life as Prince Vessantara occurred in the *kappa* of a hundred years of life span. Since His undertaking of fulfilment of the Perfection came to an end (the Perfections were fully accomplished), in the *kappa* of a hundred years, Buddha Gotama appeared only in the *kappa* of the same length of life span.

(Here the author inserts Sayagyi U Lin's remark on the four *yugas* in explaining the word *yugavasena*. We leave it out from our translation at it is not quite applicable here.)

(2) Pamāṇa Vematta

Pamāṇa vematta is the difference in height of Buddhas.

The height of six Buddhas, namely, Dīpaṅkarā, Revata, Piyadassī, Atthadassī, Dhammadassī and Vipassī, was eighty cubits.

The height of four Buddhas, namely, Koṇḍañña, Maṅgala, Nārada and Sumedha, was eighty-eight cubits.

The height of Buddha Sumanā was ninety cubits.

The height of five Buddhas, namely, Sobhits, Anomadassī, Paduma, Padumuttara and Phussa, was fifty-eight cubits.

The height of Buddha Sujātā was fifty cubits.

The height of three Buddhas, namely, Siddhattha, Tissa and Vessabhū, is sixty cubits.

The height of Buddha Sikhī is seventy cubits.

The heights of three Buddhas, namely, Kakusandha, Konāgamana and Kassapa, were forty cubits, thirty cubits and twenty cubits respectively.

Buddha Gotama's height was sixteen or eighteen cubits. (These two different versions will be explained in Buddha Gotamavaṁsa.)

It should be noted that the differences in height of the Buddhas are caused mainly by climate and food. Since the Buddhas belonged to mankind and are thus human-Buddhas, their life span is naturally the same as that of the people of their times. The Buddhas who appeared in the period of ninety thousand years of life span generally lived up to ninety thousand years. Those who appeared in the period of one hundred thousand years of life span generally lived up to one hundred thousand years. In this way, the length of their life span agreed with that of the people.

Their heights, however, cannot be determined by their life spans because, though they appeared in the same period of one hundred thousand years of life span, Buddhas Dīpaṅkarā, Atthadassī, and Dhammadassī were only eighty cubits tall while Kondañña was eighty-eight cubits, Buddhas Anomadassī, Paduma and Padumuttara were fifty-eight cubits, Buddhas Siddhattha and Tissa were sixty cubits. This suggests that the heights of the Buddhas had nothing to do with their life spans. If those of the same periods differed in height, so could those of different periods.

From the statement made in Nanda Sikkhapada, Ratana Vagga, Pācittiya Pāli, Vinaya Piṭaka, that the Buddha's younger brother, the Venerable Ānanda, was only four fingers shorter than his elder brother, it may be taken that other people of the time were as tall as the Buddha, if not, of equal height. It therefore follows that the height of the Buddha was equal to that of the people who were His contemporaries. This, however, does not mean that the two heights were exactly the same.

That the Buddha's height was equal to His contemporary people's was due to the two factors, namely, climate and food. When unrighteousness of rulers is followed by that of the whole world (with the exception of the Noble Ones), there happened irregularities of climate and nutriment deficiencies in food. Being associated with such climate and food, people's physical qualities due to them cannot develop as much as they should. On the other hand, these qualities would develop well when righteousness prevails.

(3) Kula Vematta

Kula vematta is the difference in clan in which Buddhas belonged.

Buddhas Kakusandha, Koṇāgamana and Kassapa were born in brahmin clans while the remaining twenty-two Buddhas were born in aristocratic clans. When people in the world recognized the supremacy of aristocrats, Buddhas came from aristocratic clans. When they recognized the supremacy of brahmins, Buddhas belonged to brahmin clans.

(4) Padhāna Vematta

Padhāna vematta is the difference in duration of *dukkaracariyā.*

Seven Buddhas, namely, Dīpaṅkarā, Koṇḍañña, Sumanā, Anomadassī, Sujātā, Siddhattha, and Kakusandha, practised *dukkaracariyā* for ten months.

Four Buddhas, namely, Maṅgala, Sumedha, Tissa and Sikhī, practised for eight months.

Buddha Revata practised for seven months and Buddha Sobhita, for four months.

Three Buddhas, namely, Paduma, Atthadassī, Vipassī, practised for half a month (fifteen days).

Four Buddhas, namely, Nārada, Padumuttara, Dhammadassī and Kassapa, practised for seven days.

Buddhas Piyadassī, Phussa, Vessabhū and Konāgamana practised for six months.

Our Buddha Gotama, Lord of the three worlds, endowed with inconceivable attributes, practised *dukkaracariyā* for six years.

As there were reasons for inequality of life span, etc., so was here a reason for the difference in duration of *dukkaracariyā* (especially in the case of Buddha Gotama.) On investigation, it would be found that it was due to His own deed.

To explain further: In the Pubbakammavilotika Buddhapadāna, Avataphala Vagga, **Apadāna Pāli**, Vol.1, the Buddha himself says (with regard to His demeritorious deed that resulted in His practice of *dukkaracariyā* for six long years): "*Avacaham jotipalo sugatam kassapam tada, etc.* — In the lifetime of Buddha Kassapa, I was Jotipāla, a brahmin youth. Then I foolishly offended Him saying: 'How can this shaven headed man attain knowledge of arahantship and Omniscience which are indeed very difficult to attain.' Because of that verbal misdeed, I had to practise *dukkaracariyā* for six long years in my final existence."

In view of the fact that it is directly mentioned in the Text that the Buddha had to spend six years for the practice of *dukkaracariyā* on account of His offence, it is understandable that those Buddhas who had to practise it only for seven days did so in accordance with their sufficiently great acts of merit.

Therefore, it should be stated that the difference in duration of practice of *dukkaracariyā* was effected by their actions.

Though there were differences in the duration of their ascetic practices (*padhāna-viriya*) just before their attainments of Buddhahood, once they attained the goal, the degrees of the efforts they put forth (*payatta-viriya*) being one of the six glories of a Buddha, are one and

the same.

(5) Rasmi Vematta

Rasmi vematta is the difference in bodily rays.

Buddha Maṅgala's rays spread and existed in the ten-thousand world-systems; Buddha Padumuttara's rays did so up to twelve *yojanas*; Buddha Vipassī's rays up to seven *yojanas*; Buddha Sikhī's up to three *yojanas*; Buddha Kakusandha's up to ten *yojanas* and Buddha Gotama's up to four cubits which form a fathom. The rays of the rest of the Buddhas were not constant, they shone forth as far as these Buddhas desired.

> *Tatra rasmi vemattam ajjhasayappatibaddham. Yo yattakam icchati tassa tattaka sarirappabha pharati. Mangalassa pana 'niccam pi dasa sahassilokadhatum pharatu'ti ajjhasayo ahosi.*
>
> — (**Sutta Mahāvagga Commentary, Chatthasangayana edition, p.18**.) —

> Of the *vemattas, rasmi vematta* is related a Buddha's own wish expressed at the time of fulfilling of the Perfections. At the time of fulfilling the Perfections, if a Buddha wishes that His physical rays should spread to a certain extent, to that extent His rays spread. Buddha Maṅgala's wish, however, was: "Let my rays spread throughout the ten-thousand world-systems." (This is the meaning of the Commentarial text.) In its Tika, *ajjhāsaya* is explained to be the aspiration that was said while the Bodhisatta concerned was fulfilling on the Perfections.

When one looks for the cause of the difference between physical rays of the Buddhas, one may say that it is the Perfections which they had fulfilled. That it should be so is explained by the Commentators in the story of Buddha Maṅgala whose rays spread all over the ten-thousand world-system:

In His final existence (that was like the existence of Bodhisatta Gotama as Prince Vessantara), while fulfilling the Perfections, Bodhisatta Maṅgala was once living with his family on a hill that resembled Vankapabbata, an ogre, Kharadathika, in the guise of a brahmin, asked the Bodhisatta to give him his children as alms. Thinking: "With pleasure, I shall give them away," and he actually did so.

Leaning against the wooden railing at the end of the walk, the ogre devoured, in the Bodhisatta's presence, his son and daughter as though he was chewing a bundle of lotus stalks. When the Bodhisatta looked at the ogre, he saw the red blood flowing like flames of fire from its mouth, which was open at that moment. But he did not experience even the slightest displeasure. "I have performed well the act of giving." So thinking, he was in deed glad to have done so. "As a result of this meritorious act, may my physical rays likewise emit from my body in future," wished the Bodhisatta. Because of this aspiration, when he became a Buddha, His natural physical rays reached every nook and corner in the ten-thousand world-system.

From this explanation, it should be understood that the difference in rays depended on whether the Buddhas had aspiration or not in the past. When one speaks of the difference of physical rays, one generally means their natural rays. If created by means of their power, in accordance with their wishes, any Buddha could make His rays go as far as He desired. In the matter of power, there was no difference at all, one can never say: "This Buddha was of lesser power." or "That Buddha was of greater power."

Three Kinds of Physical Rays

(1) *Byamappabhā* rays: This kind of rays constantly emit from the natural body of the Buddha. Having a fathom in length, these rays, surrounding His body, were so dense and massive that they could not be distinguished from the Buddha's body. When one looks at the light of an electric bulb from a distance of the length of a bamboo, one would think that the glow of light is a ball of fire. A close and careful look will reveal, however, the dazzling filament of the original bulb. In the same way, the Buddha's body was accompanied by the encircling rays, each beam measuring a fathom. Such rays are called

byāmappabhā. They were thick and massive.

(2) *Asitiniccalobhāsa* rays: This kind of rays was the continuation of the *byamappabhā* kind and spread to the distance of eighty cubits.

(3) *Disāpharaṇa* rays: This kind of rays spread to countless world-systems because His blood, etc., became clearer when a Buddha contemplated the Doctrine of Patthana or when He displayed the Twin Miracle, or on other occasions.

Two Kinds of Rays

The special quality of the Buddha's complexion, visible to devas, humans and Brahmās, is called "ray" in this connection. According to **Abhidhamma**, *byāmappabhā* rays and *asitiniccalobhāsa* rays are to be called the rays born of one's deeds of merit, *kammaja* (or the rays born of temperature supported by one's deeds, *utuja-kammapaccaya*), because these two kinds have the past action as their cause. *Disāpharaṇa* rays should be called the rays born of one's mind (*cittaja*) (or the rays born of temperature and supported by one's mind, *cittapaccaya-utuja*) because it has the clarity of the mind as its cause. Thus, their classification should be known.

(6) Yāna Vematta

Yāna vematta is the difference in vehicles used by Bodhisattas in renunciation.

Buddhas Dīpaṅkarā, Sumana, Sumedha, Phussa, Sikhī and Koṇāgamana renounced the world riding elephants.

Buddhas Koṇḍañña, Revata, Paduma, Piyadassī, Vipassī and Kakusandha renounced the world riding chariots drawn by thoroughbreds horses.

Buddhas Maṅgala, Sujāta, Atthadassī, Tissa and Gotama renounced the world riding horses.

Buddhas Anomadassī, Siddhattha and Vessabhū renounced the world riding golden palanquins.

Buddha Nārada renounced the world going on foot.

Buddhas Sobhita, Padumuttara, Dhammadassī and Kassapa renounced the world in (flying) palaces.

Thus, the difference in vehicles used by Bodhisattas in renunciation is called *Yāna vematta*.

(7) Bodhi Vematta

Bodhi vematta is the difference in Mahābodhi trees under which Bodhisattas attained Buddhahood.

Buddha Dīpaṅkarā's attainment of Buddhahood took place under a *nigrodha*.

Buddha Koṇḍañña's attainment of Buddhahood took place under a *salakalyanī*.

The attainments of Buddhahood by Buddhas Maṅgala, Sumana, Revata and Sobhita took place under a *nāga* (iron-wood) tree.

Buddha Anomadassī's attainment of Buddhahood took place under an *ajjuna* tree.

The attainments of Buddhahood by Buddhas Paduma and Nārada took place under a *Mahāsona* tree.

Buddha Padumuttara's attainment of Buddhahood took place under a *salala* tree.

Buddha Sumedha's attainment of Buddhahood took place under a *mahānipa* tree.

Buddha Sujāta's attainment of Buddhahood took place under a *mahāvelu* plant.

Buddha Piyadassī's attainment of Buddhahood took place under a *kakudha* tree.

Buddha Atthadassī's attainment of Buddhahood took place under a *campaka* tree.

Buddha Dhammadassī's attainment of Buddhahood took place under a *bimbijala* tree.

Buddha Siddhattha's attainment of Buddhahood took place under a *kanikara* tree.

Buddha Tissa's attainment of Buddhahood took place under an *asana* tree.

Buddha Phussa's attainment of Buddhahood took place under an *amalaka* tree.

Buddha Vipassī's attainment of Buddhahood took place under a *patali* tree.

Buddha Sikhī's attainment of Buddhahood took place under a *pundarika* tree.

Buddha Vessabhū's attainment of Buddhahood took place under a *mahāsala* tree.

Buddha Kakusandha's attainment of Buddhahood took place under a *sirisa* tree.

Buddha Koṇāgamana's attainment of Buddhahood took place under an *udumbara* tree.

Buddha Kassapa's attainment of Buddhahood took place under a *nigrodha* tree.

Buddha Gotama's attainment of Buddhahood took place under an *assattha* tree.

(The fourfold Path is called *Bodhi* because it leads to the knowledge of the four Truths. Omniscience is called *Bodhi* because it leads to the knowledge of what should be known. Its definition should be: *bujjhati'ti Bodhi*, "That which knows the four Truths and that which knows what is to be known is *Bodhi*." The tree under which the Bodhisatta knows the four Truths and others to be known thoroughly is also called *Bodhi*. The definition here is: *bujjhati ettha'ti Bodhi*, "The tree under which the Bodhisatta knows the four Truths and all that is to be known is *Bodhi*.")

Thus the difference in Bodhi trees under which Bodhisattas attained Buddhahood is termed *Bodhi vematta*.

(8) Pallaṅka Vematta

Pallaṅka vematta is the difference in the size of seat of Buddhas.

The seats, on which Buddhas Dīpaṅkarā, Revata, Piyadassī, Atthadassī, Dhammadassī and Vipassī attained Buddhahood, measured fifty-three cubits each.

That, on which Buddhas Koṇḍañña, Maṅgala, Nārada and Sumedha attained Buddhahood, measured fifty-seven cubits each.

That, on which Buddha Sumana attained Buddhahood, measured sixty cubits.

That, on which Buddhas Sobhita, Anomadassī, Paduma, Padumuttara and Phussa attained Buddhahood, measured thirty-eight cubits.

That, on which Buddha Sujāta attained Buddhahood, measured thirty-two cubits.

That, on which Buddhas Siddhattha, Tissa and Vessabhū attained Buddhahood, measured forty cubits.

That, on which Buddha Sikhī attained Buddhahood, measured thirty-two cubits.

That, on which Buddha Kakusandha attained Buddhahood, measured twenty-six cubits.

That, on which Buddha Koṇāgamana attained Buddhahood, measured twenty cubits.

That, on which Buddha Kassapa attained Buddhahood, measured fifteen cubits.

That, on which Buddha Gotama attained Buddhahood, measured fourteen cubits.

Two Kinds of Pallaṅka

In this connection, it may be noted that there are two kinds of *pallaṅka,* namely, *ābhujana pallaṅka* and *āsana pallaṅka*. Of these two, by *ābhujana pallaṅka* is meant sitting cross-legged as in *"nisīdati pallaṅkam ābhujjtvā"* of the Mahā Satipatthāna Sutta etc.

By āsana pallaṅka is meant a kind of seat. Āsana pallaṅka is of different sub-divisions, such as setthi pallaṅka, rāja pallaṅka, nāga pallaṅka, deva pallaṅka, dhamma pallaṅka, Bodhi pallaṅka, etc.

In the commentary on the Mayhaka Jātaka, Suci Vagga of the Chakka Nipāta, it is said; "Gaccha imaṁ amhakam gharam ānetvā mama pallanke nisidāpetvā amhākam patiyattabhattassa pattam pūretvā dāpehi — Go you, take this Paccekabuddha to my house; let him sit down on my seat and fill His bowl with the food prepared for me." Such a seat of the wealthy man of Bārānasi represents setthi pallaṅka, a seat used by well-to-do persons.

Such royal thrones as:

(1) *Sihāsana Pallaṅka*, the throne made of *yamane* wood with lion figures at the base and placed in the main hall of the palace where the king grants an audience;

(2) *Hamsāsana Pallaṅka*, the throne made of *thingan* wood with *hamsa* figures at the base and placed in the Jetavana Hall where the king pays homage to the Triple Gem;

(3) *Sankhāsana Pallaṅka*, the throne made of mango wood with conch-shell figures at the base and placed in the chamber where the king puts on his head-dress;

(4) *Bhamarāsana Pallaṅka*, the throne made of *karaway* wood with bee figures at the base and placed in the glass chamber where the king retires;

(5) *Gajāsana Pallaṅka,* the throne made of saga wood with elephant figures at the base and placed in Byai Taik where the king gives rewards and punishments;

(6) *Mayurāsana Pallaṅka*, the throne made of pauk wood with peacock figures at the base and placed in the northern chamber where the king accepts elephants and horses (as tributes);

(7) *Migāsana Pallaṅka*, the throne made of fig wood with figures of wild beasts at the base and placed in the southern chamber where the king holds meetings; and

(8) *Padumāsana Pallaṅka*, the throne made of jack-fruit wood with lotus figures at the base and placed in the western theatrical chamber where the king is honoured.

These eight thrones used by a monarch as well as eighty-four thousand thrones used by Universal Monarch, Mahā Sudassana, represent *Raja Pallaṅka*.

The throne used by Naga Kings, such as Dhatarattha, etc., is *Nāga Pallaṅka*.

The kind of throne mentioned in the Janavasabha Sutta, the Mahā Govinda Sutta, etc., of the Sutta Mahā Vagga; "Brahmā Sanankumara may take his seat on a deva's throne which he likes" and also the kind of ruby throne measuring a *yojana* prepared for the Venerable Mahā Moggallāna, as mentioned in the Cula Tanhasankhaya Sutta, represent a *Deva Pallaṅka*.

The kind of throne on which the Respondants, the Venerables Upali and Ānanda, sat when the First Council was held, as mentioned in the introduction to the Sutta Sīlakkhandha Commentary, etc., and the throne on which noble Dhamma-preachers, such as Buddhas, etc., are seated, represent *Dhamma Pallaṅka*.

The kind of seat where all Bodhisattas sat cross-legged with a firm determination, resolving: "Never shall I get up from this place until I achieve the knowledge of the Path towards arahantship and Omniscience," is *Bodhi Pallanka*. Since it was on this seat that they overcame the Five Evils, the throne is also called *Aparājita Pallanka*.

That *Bodhi Pallanka* was the throne lying four cubits east of the Bodhi tree which stands on the sacred site of *Bodhi Mandala*. It was a hundred cubits high and very beautiful. The throne arose instantly from the surface of the earth when the Bodhisatta spread the eight handfuls of grass at the very place. It was a result of his accumulated merits of deeds in fulfilling the Perfections. The Throne, being ornamented with various jewels, was full of splendour. Since it was the place on which the Bodhisatta arrived at the Knowledge of the Path to arahantship and Omniscience (or where he attained Buddhahood), it is called *Bodhi Pallanka* (in Pāli).

(The remaining pages of this volume contain the author's note on controversy over the height of Buddha Gotama's Bodhi Pallanka and other matters related to it quoting some extracts from such works as the Manidipa Tika, Paritta Tika, Samanta Cakkhu Dīpanī and the decision given by the Taung Gwin Thathanabaing Sayadaw. As the author's note is mainly meant for the edification of Myanmar we have left it out from our translation.)

Chapter 1

THE JEWEL OF THE BUDDHA

THE STORY OF SETAKETU DEVA, THE FUTURE BUDDHA

In this way, our future Gotama had adorned himself with the flower of prophecy, "This man will certainly become a Buddha amongst three kinds of beings (devas, humans and Brahmās)", uttered by the twenty-four Buddhas, from Dīpaṅkarā to Kassapa, out of the twenty-seven Buddhas who appeared in the period of time lasting four *asaṅkhyeyyas* and one hundred thousand aeons. Throughout that period of four *asaṅkhyeyyas* and one hundred thousand aeons, the Bodhisatta had endeavoured to fulfil the perfections (*pāramī*), sacrifices (*cāga*) and virtues through practices (*cariya*) by the aforesaid four means of development (*bhāvanā*) and reached the pinnacle of the fulfilment of all these requisites, which were conducive to the attainment of Buddhahood. This being so, in the last existence as a future Buddha when he was reborn as Prince Vessantara, he brought to termination the entire period of *pāramī*-accumulation by performing all the final acts of merit which surpassed everything, which was beyond comparison and which was to be crowned with success of Enlightenment. This commanded the awe and veneration even of the inanimate great earth (*mahā-pathavī*) that quaked and trembled seven times. And, having ended his life span in the human abode, the future Buddha was reborn as a deva by the name of Setaketu in the abode of Tusitā. He was endowed with the ten attributes, in which he was superior to other devas, namely, (1) long life; (2) physical beauty; (3) great happiness; (4) immense wealth and retinue; (5) authority and power; (6) sense of sight; (7) sense of hearing; (8)sense of smell, (9) sense of taste; (10) sense of touch.

> (When it is said that "the great ocean, starting from the Cakkavāḷa range of mountains, gets deeper and deeper till it reaches the foot of Mount Meru, and its depth becomes eighty-four thousand *yojanas*," it goes without saying that counting all droplets of water in the ocean is impossible. In the same way, when virtuous people learned briefly from hearing or from reading that the future Buddha, in four *asaṅkhyeyyas* and one hundred thousand aeons, untiringly and continuously fulfilled the *pāramī*, *cāga* and *cariya* by the four means of development, one can reflect profoundly with devotional faith on how the Bodhisatta had developed the Perfections, etc., in the course of existences that were more numerous than the countless droplets of water in the great ocean.)

The Uproar announcing The Appearance of A Buddha, Buddha Kolāhala

Deva Setaketu, the future Buddha, enjoyed the supreme divine bliss in the abode of Tusitā for four thousand years, according to deva-reckoning, which is equivalent to five hundred and seventy-six million years in the human world. Then one thousand years, by human calculations, before the end of his life span in Tusitā, Suddhāvāsa Brahmās proclaimed:

> "Friends, in a thousand years from today, there will appear in the human abode an Omniscient Buddha!"

Because of this proclamation from the vault of heaven, the uproar announcing the appearance of a Buddha, *Buddha kolāhala*: "An Omniscient Buddha will be appearing! An Omniscient Buddha will be appearing!" reverberated across the entire human world, one thousand years ahead of the event.

> (With reference to the name of the Bodhisatta Deva, it is mentioned in the Chapter on Ratanasaṅkama, **Buddhavaṁsa Pāli**, as follows: *Yadā'haṁ tusite kāye santusito nāma'haṁ tadā.* This shows that the deva had the name of Santusita. Also, in the **Buddhavaṁsa Commentary** and **Jinālaṅkāra Tika**, the same name is mentioned. But in the exposition of the Pubbenivāsa-kathā, Verañja-kaṇḍa of the **Pārājika Commentary**, and in the exposition of the Bhayabherava Sutta of the **Mūlapaṇṇāsa**

Commentary, the deva's name is given as Setaketu. Moreover, successive authors of Myanmar Buddhavaṁsa, such as the **Tathāgata-Udāna Dīpanī, Mālālaṅkāra Vatthu, Jinatthapakāsanī**, etc., give Setaketu as the name of the deva. Therefore, it has been explained by various teachers that Santusita was a common name derived from Tusitā, the name of the celestial abode, whereas Setaketu was the proper name that specifically refers to the deva who would become Buddha Gotama.)

The Request By Bodhisatta Deva

On hearing the uproar announcing the advent of a Buddha, all deva kings belonging to the ten thousand world-system, such as Catumaharājās, Sakka, Suyāma, Santusita, Sunimmita, Vasavattī, and all Mahā-Brahmās congregated at a certain universe to hold a discussion on the future Buddha whose divine life span remained only seven days by human reckoning, and whose approaching end of life had become manifest through five predicting signs (*pubbanimittas*)[1]. Then they all approached Setaketu Deva with their hands joined in adoration and requested him as follows:

> "O Bodhisatta Deva, you had completely fulfilled the Ten Perfections, not with the desire to gain the bliss of Sakka, of Māra, of Brahmā, or of a Universal Monarch. You had fulfilled these Perfections, aspiring only after Omniscient Buddhahood in order to acquire for yourself freedom from the three worlds as well as to liberate the multitudes of devas, humans and Brahmās. O Bodhisatta Deva, this is the most propitious time for you to become an Omniscient Buddha! This is truly the right moment to become an Omniscient Buddha! Therefore, may you take conception in the womb of your mother of the human abode. After attaining Supreme Enlightenment, may you liberate devas, humans and Brahmās from *saṁsāra* by teaching the Dhamma on Deathlessness (*Nibbāna*)."

The Bodhisatta made The Five Great Investigations

The Bodhisatta, Deva Setaketu, did not hastily give his consent to the request of the devas and Brahmās who had come together from the ten thousand world-systems. In consonance with the tradition of previous Bodhisattas, he made the five great investigations as follows:

(1) appropriate time for the appearance of a Buddha,

(2) appropriate island-continent for the appearance of a Buddha,

(3) appropriate country for the appearance of a Buddha,

(4) the family into which the Bodhisatta (in his last existence) is reborn, and

(5) the life span of the Bodhisatta's mother-to-be.

(**1**) Of these five great investigations, the Bodhisatta considered first: "Is the time right or not for the appearance of a Buddha in the human world?" The time is not proper for the advent of a Buddha when the life span of human beings is on the increase from one hundred thousand years. Owing to such longevity, suffering caused by birth, suffering caused by disease, suffering caused by old age and suffering caused by death are not manifest. Veiled by their lengthy life span, human beings tend to be oblivious of all suffering. The Dhamma sermons to be delivered by Buddhas invariably centre around the characteristics of impermanence (*anicca*), suffering (*dukkha*) and non-self (*anatta*). If Buddhas, who appear when the life span is more than one hundred thousand years, give sermons on the nature of *anicca*, *dukkha* and *anatta*, the people of that period will be perplexed, wondering what the Buddhas are teaching. They will neither listen nor believe the sermons. Without listening or believing, human beings will surely wonder what the Buddhas' Teaching is. They will never realize the Four Noble Truths and never achieve Nibbāna. It will be fruitless to teach the non-believers the discourse on the three characteristics which would liberate them from *saṁsāra*. Therefore, the period when the life span extends more than one hundred thousand years is not the proper time for Buddhas

1. *Pubbanimitta*: See the **Anudīpanī** in this book for details.

to appear.

The period, when the life span of human beings falls below one hundred years, is also not proper for a Buddha to appear because beings belonging to such a period are abound in the defilements of sensual pleasures. The Dhamma sermons given to such people will not endure. In fact, they will fade away instantly just as the scribbling with a stick on the surface of the water will disappear, leaving no mark whatsoever. Therefore, the short period of the declining life span below one hundred years is also not the proper time for the Buddhas to appear.

Only the periods ranging from one hundred thousand years' life span to one hundred years' life span are right for the appearance of a Buddha. These are the periods in which birth, old age and death manifest themselves easily, in which the teaching on the three characteristics and the teaching as to how beings can be liberated from *saṁsāra* is understood easily and in which beings are not so overwhelmed by the defilements of sensual pleasures. Hence, the appropriateness of the period for the most opportune arrival of a Buddha. Therefore, only the period below the one hundred thousand years' life span and the period above the one hundred years' life span, by human reckoning, is the most propitious time for a Bodhisatta to attain Buddhahood. (Incidentally, when the devas and Brahmās made their entreaties to Setaketu, the life span of human beings was in the one-hundred-year range.) Thus, Bodhisatta, Deva Setaketu, came to see the right time clearly and decided: "This is the most propitious time for me to become a Buddha."

(**2**) Then he investigated the island-continent which serves as the place for the appearance of Buddhas. There are four large island-continents, each surrounded by five hundred smaller islands. Of these, one, which is called Jambudīpa as it is distinguished by a Jambu (rose-apple or Eugenia) tree growing on it, was discerned clearly by the Bodhisatta as the only island-continent on which previous Buddhas had appeared.

(**3**) Then he went on investigating thus: "This Jambudīpa is extremely vast measuring ten thousand *yojanas*. Where did former Buddhas appear in this vast expanse of land?" Then he saw *Majjhimadesa*, the Middle Country, in Jambudīpa as the place of appearance of ancient Buddhas.

> (*Majjhimadesa*, the Middle Country, is demarcated on the east by the great *sāla* tree east of the market-town of Gajaṅgala; on the south-east, by the river Sallavati; on the south, by the market town of Setakannika; on the west, by the brahmin village of Thūna; on the north, by Usiraddhaja mountain. The Middle Country, having the said five demarcations, is three hundred *yojanas* in length and two hundred and fifty *yojanas* in breadth with the circumference of nine hundred *yojanas*. Regions outside this boundary are called border areas (*paccanta*). Only in Majjhimadesa do Omniscient Buddhas, Paccekabuddhas, Chief Disciples, eighty Great Disciples, Universal Monarchs and powerful, wealthy Khattiya, Brāhmaṇa and Gahapati clans live and prosper.)

In the Middle Country was situated Kapilavatthu, the royal city of the kingdom of the Sakyas. Bodhisatta, Deva Setaketu, decided that he should be reborn in that royal city.

(**4**) Investigating the family in which the Bodhisatta, in his last existence, should be reborn, he clearly perceived: "The former Bodhisattas in their respective last existences belonged neither to the merchant class nor to the poor class. They were born only in a royal or a brahmin family, whichever is considered superior by the people of the period. At the time when people show the highest honour to the ruling families, the Bodhisatta is born in their class. At the time when people do so to the brahmins, he is born in one of their families. The present time witnesses the aristocrats being honoured by the people, I should be reborn in one of these families. Among them, King Suddhodāna of Kapilavatthu is a direct descendent of Mahāsammata, the first elected primeval king, through an uninterrupted Khattiya lineage of pure Sakya clan. This King Suddhodāna of pure noble birth shall be my father."

(**5**) Finally, he investigated as to who should be his mother in his last human existence. He clearly perceived: "The royal mother of a Buddha is a paragon of modesty and chastity;

she never indulges in liquor or intoxicants; she has accumulated merit and fulfilled the Perfections throughout one hundred thousand aeons to become the mother of a Buddha. From the moment she is born as the future mother of a Buddha, she continuously observes and upholds the Five Precepts without any breach. Sirī Mahāmāyā Devī, the Chief Consort of King Suddhodāna, is fully endowed with all these qualities. Thus, this Chief Queen, Sirī Mahāmāyā Devī, shall be my mother." Then investigating further the remaining life span of Queen Sirī Mahāmāyā, he perceived clearly that she had only ten months and seven days more to live.

The Consent given to The Devas and Brahmās

In this way, after making the five great investigations, the Bodhisatta Deva Setaketu resolved: "I will descend to the human abode and become a Buddha." Having so resolved, to the devas and Brahmās from the ten thousand world-systems who had assembled to request him, the Bodhisatta gave his consent thus: "O devas and Brahmās, now is the time for me to become a Buddha as requested by you. You may now take leave as you please, I will go down to the human abode to attain Buddhahood."

After delivering his pledge and bidding farewell to all devas and Brahmās, Bodhisatta Deva Setaketu, entered Nandavana Celestial Garden accompanied by Tusitā Devas.

NANDAVANA GARDEN

An account of Nandavana Garden will be given here as described in Nandana Vagga, etc., of the **Sagāthā Vagga Saṁyutta Commentary**. Nandavana Garden is so named because it gives delight to all devas who visit it.

Each of the six planes of the deva-world has its own Nandavana Garden. All these gardens give the same delight, whether they belong to lower or upper celestial planes. Therefore, only the Nandavana Garden of Tāvatiṁsa abode is described in detail in the Texts (as an example).

This Nandavana Garden is a pleasant, splendid place with all kinds of precious celestial trees, flowers, pavilions, vehicles and a variety of enjoyable things which are enchanting, marvellous, awe-inspiring to the worldling. It is a true garden resort where devas can amuse themselves with singing, dancing and other entertainments presented by dancers and artistes of various ages, various beauties, various voices, various forms and various colours. Each troupe of performers tries to rival and outplay the other in providing freely all kinds of sensual pleasures to those who come from all the four quarters.

This Nandavana Garden, considered by devas to be a great adornment of their abode with all its splendour and auspiciousness, stands as the most charming resort, and those entering it to seek the five pleasures of senses, namely, enjoyable sights, enjoyable sounds, enjoyable scents, enjoyable tastes and enjoyable touch, are all delighted and satisfied.

This Nandavana Garden is also a place of solace to those devas who are nearing the end of their life span. The five portents of impending demise which warn them of the coming fate inevitably appear. Many devas break down, sobbing and grieving at their imminent predicament of losing the blissful life forever. But once they enter this enchanting garden, they feel transformed back into persons of serenity, peace and happiness in an instant.

On whatever account they are afflicted with despair and lamentation, but once these devas step inside Nandavana Garden, they are absorbed in pleasures. As the morning dew and mist evaporate at the touch of the rays of the rising sun, as the flame of the oil lamp flickers and dies out through a strong gust of wind, so the worries of the dying devas are laid to rest. A saying has come into existence thus: "He, who has not been to Nandavana Garden where all the best sensual pleasures of the world converge, cannot understand the real worldly happiness." Such is the attraction of Nandavana Garden to all worldlings.

In the exposition of Verañjakaṇḍa in the **Vinaya Sārattha Dīpanī**, Volume One, is given the following description: "Nandavana Garden of Tāvatiṁsa devas covers the area of sixty *yojanas* in extent. (According to some teachers, its extent is five hundred *yojanas*.) It is

splendidly decorated by celestial trees of one thousand species."

The **Jinālaṅkāra Tika** in its comment on Tividha Buddha Khetta also says: "Nandavana Garden lies to the east of Sudassana City of Tāvatiṁsa and is surrounded by walls, fire screens and arched gateways made of jewels. The area measures one thousand *yojanas*. It is a recreational resort for all devas. Two beautiful lakes, Mahānandā and Cūḷananda, are located between Nandavana Garden and Sudassana City. The environment of the lakes is clean. The surface water of the lakes is dark blue green, matching the sky free of mist and clouds."

Time for The Bodhisatta Deva's Demise

When Bodhisatta, Deva Setaketu, entered Nandavana Garden, the accompanying retinue of male and female deities addressed him:

> "On your demise from this abode of devas, may you proceed to a good abode, the destination of being accomplished in meritorious deeds!"

The devas, who were accompanying Bodhisatta Setaketu also urged him to recollect again and again his acts of merit done in the past and moved about in Nandavana Garden, surrounding the Bodhisatta. While the Bodhisatta was roaming about in Nandavana Garden in the company of the devas, who were urging him to reflect upon his previous meritorious life, the time of his demise arrived.

THE CONCEPTION OF THE BODHISATTA

At the precise moment of the demise of Bodhisatta, Deva Setaketu, Sirī Mahāmāyā, the Chief Queen of King Suddhodāna of the Kingdom of Kapilavatthu, was enjoying magnificent regal pleasures. She had now reached the third portion of the second stage of life[2] called *majjhima vaya*. (The human life span then was one hundred years. Thus the age of Sirī Mahāmāyā Devī was around fifty-five years and four months, This is elaborated in the **Samanta Cakkhu Dīpanī**.)

The Festival of The Constellation Uttarāsāḷha

It was the ninth waxing day of Āsāḷhā (June-July) in the year 67 Mahā Era, when the Chief Queen Sirī Mahāmāyā was fifty-five years and four months old. The people of the kingdom were joyously celebrating the festival of the constellation Uttarāsāḷha, a traditional annual event. Everyone participated hilariously in the festivity, outdoing one another in merry-making.

Sirī Mahāmāyā Devī also took part in the festival which was celebrated from the ninth to the fourteenth waxing moon. The festival was distinguished by total abstinence from liquor and by beautification with flowers, perfumes and ornaments. On the full-moon day of the month, the Chief Queen woke up early, took a perfumed bath, made a most generous donation by giving money and materials worth four hundred thousand. She then dressed herself and had breakfast of choicest food, after which she took the eight precepts (from her teacher hermit Devila), and proceeded to the exquisitely decorated royal chamber and spent the entire day on a couch of splendour, observing the eight precepts.

Mahāmāyā's Dream

Observing the eight precepts and lying on the couch of splendour in the last watch of the full-moon night, Sirī Mahāmāyā Devī fell into a short slumber and had a dream, which foretold the conception of a Bodhisatta, as follows:

> The four Catumahārājā devas lifted and carried her in her bed to Lake Anotatta in the Himalayas. Then she was placed on the flat surface of the orpiment slab measuring sixty *yojanas* under the shade of a *sāla* tree which was seven *yojanas* high.

2. Third portion of the second stage of life: read **Anudīpanī** of Chapter 1.

Thereafter, consorts of the four Catumahārājā devas came on the scene. They took the queen to Lake Anotatta and bathed her and helped her get clean. Then they dressed her in celestial costumes and applied celestial cosmetics to her. They also adorned her with celestial flowers. Then she was put to bed with her head towards the east, in the inner chamber of a golden mansion inside a silver mountain, which was not far away from the lake.

At that moment, in her dream, she saw a pure white elephant grazing around the golden mountain, which was not far from the silver mountain where there was the golden mansion, inside which she slept. Then the white elephant descended from the golden mountain, ascended the silver mountain and entered the golden mansion. The white elephant then walked around the Queen clockwise, and effected entry into her womb from the right side by breaking it open.

The Conception of The Bodhisatta

At the time when the Queen was thus dreaming, Bodhisatta Deva Setaketu, was going round Nandavana Garden in Tusitā enjoying delightful sights and sounds; while doing so he passed away from the abode of devas with full comprehension and awareness. At that very instant the Bodhisatta was conceived in the lotus-like womb of his mother with the first great resultant consciousness (*mahāvipāka citta*), one of the nineteen initial thought moments (*paṭisandhi citta*), a resultant of the first great wholesome consciousness (*mahākusala citta*) accompanied by joy (*somanassa sahagata*), combined with knowledge (*ñāṇa sampayutta*), unprompted (*asaṅkhārika*) and caused by preparatory development (*parikamma bhāvanā*) prior to the attainment of the *jhāna* of Loving-kindness (*mettā jhāna*). This event took place on the morning of Thursday, the full moon of Āsāḷhā, in the year 67 Mahā Era, founded by King Añjana, grandfather of the Bodhisatta. The precise moment of his conception was marked by the conjunction of the moon with the constellation Uttarāsāḷha.

(The name of the year and the days of the Bodhisatta's conception and birth are mentioned here in accordance with the calculations given in secular works of astrology and chronicles of kings. The Pāli Texts, Commentaries and Sub-commentaries are silent about them. The *Gotamapurāṇa* gives the 2570th year of the *kaliyuga* as the date of birth of Buddha Gotama.)

The Violent Earthquake

Simultaneous with the Bodhisatta's conception, there occurred a violent earthquake. The ten thousand world-systems trembled and shook in the following six modes:

(1) the earth surface rose up in the east and sank in the west;
(2) it rose up in the west and sank in the east;
(3) it rose up in the north and sank in the south;
(4) it rose up in the south and sank in the north;
(5) it rose up in the centre and sank along the circumference;
(6) it rose up along the circumference and sank in the centre.

The Thirty-Two Great Prophetic Phenomena

Moreover, there appeared the thirty-two great prophetic phenomena that usually accompany the conception of a Bodhisatta in his last existence. From these wonderful events the wise could learn: “The Bodhisatta has been conceived.” The thirty-two prophetic phenomena, as enumerated in the introduction to the **Jātaka Commentary**, are as follows:

At that moment:

(1) a great light of unsurpassed brilliance spread throughout the entire ten thousand world-systems;
(2) the blind gained eyesight, as if they were desirous of seeing the glory of the

Bodhisatta;

(3) the deaf also gained hearing;

(4) the dumb also gained the ability to speak;

(5) the deformed also became normal;

(6) the lame also gained the ability to walk;

(7) the imprisoned and the fettered (with handcuffs, chains, etc., for confinement) become free of all bondages;

(8) fires in every hell became extinguished;

(9) those suffering in the woeful state of *petas* were relieved of thirst and hunger;

(10) animals became free from danger;

(11) all beings afflicted with diseases were cured;

(12) all beings spoke endearingly to one another;

(13) horses neighed gleefully, in a sweet and pleasant manner;

(14) elephants trumpeted in a sweet and pleasant manner;

(15) all musical instruments, such as cymbals, harps, trumpets, etc., produced their normal sounds without being played;

(16) ornaments, such as bracelets, anklets, etc., worn by human beings tinkled without striking one another;

(17) open spaces and sceneries in all directions became distinct and clear;

(18) soft breeze blew gently, bringing peace and comfort to all living beings;

(19) unseasonal rain fell heavily, (although it was not the raining season, heavy rain fell roaringly);

(20) subterranean waters oozed out of earth and flowed away in this and that directions;

(21) no birds flew in the sky (at that moment birds did not fly in the air at all);

(22) river waters that normally flowed continuously ceased to flow "as a frightened servant stops moving at the shout of his master";

(23) natural salty water in the ocean became sweet at that moment;

(24) all directions were covered with five kinds of lotus in three colours, (all lakes and ponds had their water surface covered with five kinds of lotus);

(25) all aquatic and terrestrial flowers blossomed simultaneously;

(26) flowers on tree trunks (*khandha paduma*) bloomed exquisitely;

(27) flowers on branches (*sākhā paduma*) bloomed exquisitely;

(28) flowers on creepers (*latā paduma*) bloomed exquisitely:

(29) inflorescent flowers (*daṇḍa paduma*), sprouting all over the land, appeared in seven tiers after breaking through stone slabs;

(30) celestial lotus flowers dangled earthwards;

(31) lowers rained down continuously in the environs;

(32) celestial musical instruments made sound of music automatically.

These thirty-two great prophetic phenomena can also be called the Thirty-two Great Wonders. The Thirty-two Wonders, which were mentioned in the Chapter on the Chronicle of the Twenty-Four Buddhas, were these thirty-two great prophetic phenomena.

The entire ten thousand world-systems, being adorned with such great prophetic phenomena, appeared resplendent like a huge ball of flowers, or like a large bouquet massively made or a vast bed of flowers spread layer upon layer. The air around was laden with fragrance as though this were caused by the gentle movement of a yak-tail fly-flap.

(Note on the Thirty-two wonders is mentioned in the **Anudīpanī** of Chapter 1.)

Interpretation of Mahāmāyā's Dream by Learned Brahmins

When Queen Sirī Mahāmāyā woke up, she reported her dream to King Suddhodāna.

On the following morning, King Suddhodāna summoned sixty-four leading brahmin gurus and offered them prepared seats which were fit for noble ones and the ground was besmeared evenly with fresh cow dung and strewed all over with rice flakes and the like, as an act of honour. The King also offered the Brahmins delicious milk-rice cooked with ghee, honey and molasses, filled to the brim of gold cups covered with gold and silver lids. And to make them pleased and satisfied, the King presented them with starched clothes (new clothes), milch cows, and did other forms of honour.

After serving them with food, etc., and honouring them thus to their pleasure and satisfaction, King Suddhodāna had the Queen's dream related to the Brahmins and asked them: "What does the dream mean, fortune or misfortune? Read it and give me your interpretations."

The Brahmins replied to the King, giving their interpretations: "Great King, lay all your anxieties to rest. The Queen has now conceived. The baby in the womb is a boy, not a girl. A son will be born to you. If he chooses to lead a princely life, he will surely become a Universal Monarch reigning over the four continents. If he renounces the household life as a recluse, he will surely become an Omniscient Buddha who destroys and removes the 'roof' of defilements in the three worlds."

The Protection by Deva Kings

From the moment the Bodhisatta was conceived, the Catumahārājā devas, namely, Vessavaṇa and others who lived in this universe, entered the splendid chamber of Queen Sirī Mahāmāyā and gave protection continuously, day and night, each holding a sword to ward off ghosts and ogres, and unsightly beasts and birds which could be seen or heard by the Bodhisatta and his mother. In this way, forty thousand Mahārājā devas residing in the ten thousand world-systems (each system having four such deities) guarded the entire space from the doors of the Queen's splendid chamber up to the edges of the world-system, driving away the ghosts, ogres, etc.

Such protection was afforded not because of the fear that someone would harm the lives of the Bodhisatta and his mother. Even if one hundred thousand crores of Māras were to bring one hundred thousand crores of gigantic Mount Merus to threaten the lives of the Bodhisatta in his last existence and his mother, all the Māras as well as the mountains would surely be destroyed and the Bodhisatta and his mother would remain unharmed. The protection was just to ward off evil sights and sounds which could possibly cause anxiety and fear to the Queen. Another reason might be that deva kings protected the Bodhisatta through sheer veneration and devotion inspired by the Bodhisatta's glorious power.

The question may then arise, i.e. whether the deva kings who came and kept guard inside the royal chamber of the Bodhisatta's mother made themselves visible or not to her. The answer is: They did not make themselves visible when she was bathing, dressing, eating and cleaning her body. They made themselves apparent when she entered her chamber of splendour and lay down on her excellent couch.

The sight of devas might tend to frighten ordinary people, but it did not scare the Chief Queen at all by virtue of the Bodhisatta's glow and of her own. Seeing them was just like seeing familiar female and male palace guards.

Mahāmāyā's Steadfast Observance of Moral Precepts

The mother of a Bodhisatta in his last existence is usually steadfast in observing moral precepts. Before the appearance of a Buddha, people usually took precepts from wandering ascetics by bowing and sitting respectfully before them. Queen Sirī Mahāmāyā, prior to the conception of the Bodhisatta, also used to receive the precepts from Hermit Kāladevila. But when the Bodhisatta was conceived in her womb, it was no longer proper for her to sit at the feet of any other person. Only the precepts received from somebody as an equal (not as a subordinate) were observed. From the time of her conception of the Bodhisatta, she kept

the precepts by herself. It should be noted that the precepts were kept not at all by submitting herself as a disciple to Hermit Kāḷadevila.

Absence of Sensuous Desires

The mother of a Bodhisatta in his last existence, from the time of pregnancy, becomes totally free of all sensuous desire for any man, even for the father of the Bodhisatta. It is her nature to remain chaste and pure. On the contrary, it cannot be said the sensuous thoughts would not arise in worldlings at the sight of her person. Because, by virtue of her long fulfilment of Perfections and performance at acts of merit, the mother of a Bodhisatta in his last existence is endowed with splendour or superb beauty, and elegance which could not be faithfully represented in any painting or sculpture of her by the most accomplished master artists and sculptors.

On seeing such a mother of the Bodhisatta, if onlookers are not satisfied with the mere sight of her, and if they would attempt to approach her with passionate thoughts, their feet would become transfixed on the spot as if they were fettered with iron chains. Therefore, it should be well borne in mind that the mother of Bodhisatta in his last existence is a noble, unique woman inviolable by any man or deva.

The Mother's Womb likened to A Stūpa

The auspicious womb, in which a Bodhisatta is conceived, is so sacred like a temple that no one else is worthy of occupying or making use of it. Besides, while the mother of a Bodhisatta is living, no woman other than herself can be raised to the highest position as Chief Queen. Therefore, seven days after giving birth to the Bodhisatta, it is a natural phenomenon that she should pass away to Tusitā abode of devas. The lotus-like womb of Mahāmāyā Devī, in which the Bodhisatta remained, was as if filled with brilliant diamonds.

The Arrival of Gifts

On hearing the good tidings that Mahāmāyā Devī, Chief Queen of King Suddhodāna, ruler of the Kingdom of Kapilavatthu, had conceived a precious son of power and glory, kings from far and near sent most valuable gifts, such as clothings, ornaments, musical instruments, etc., which might delight the Bodhisatta. The gifts which arrived in tribute from various quarters, owing to the deeds of merit performed in previous existences by the Bodhisatta and his mother, were too numerous to be measured or counted.

The Mother seeing The Child in Her Womb

Although Mahāmāyā Devī had conceived the Bodhisatta, she had no suffering at all, such as swelling, pain, heaviness, etc., in the limbs, unlike other pregnant women. Being thus free of these discomforts, she easily passed through the first stage of her pregnancy. When she reached the advanced stage and the embryo took concrete shape with the development of the five main branches of the body, she often had a look at her child to find out whether the child was in a proper, comfortable position and, if not, to do the needful as in the way of all mothers. Whenever she took a look, she saw the Bodhisatta clearly like iridescent silk thread passing through the pure, clean, beautiful *veḷuriya* gem of eight facets; or, she saw him seated cross-legged reposefully leaning on the backbone of the mother like a speaker of Dhamma, seated on the Dhamma throne, leaning on its back-support.

The Visibility of The Bodhisatta

The reason why Mahāmāyā Devī was able to see, from outside, the son remaining in the lotus-like chamber of her womb was by virtue of the deeds of merit performed by her in her previous existences which resulted in her skin texture and colour became extra-ordinarily clean and smooth, free from all impurities. The skin around the stomach was also smooth, clean and translucent like a sheet of glass or that of a priceless ruby. Thus the embryo was plainly visible to the mother who could see the Bodhisatta with naked eyes through the skin of her stomach, like an object encased in a crystal clear glass box.

Note: Though Mahāmāyā Devī could clearly see the son inside her womb but he, from inside her womb, could not see her because his eye consciousness (*cakkhu-viññāṇa*) had not

yet developed whilst in the mother's womb.

THE BIRTH OF THE BODHISATTA

Women, other than the mother of a Bodhisatta in his last existence, are apt to give birth either after or before the ten-month period of pregnancy. They know no definite time when their babies would be born. Their childbirth takes place unexpectedly while they are in one of the four postures. Some deliver their babies while lying, others while sitting, still others while standing or walking.

As for the mother of a Bodhisatta in his last existence, it is quite to the contrary. Her pregnancy lasts precisely ten full months or 295 days from the date of conception. Furthermore, a Bodhisatta is born only while the mother is assuming the standing posture. When he is born, he is immaculately clean, without even a speck of impurity, like a ruby placed on a freshly woven cloth of Kāsi origin.

An ordinary baby has to go through a very miserable ordeal at the time of birth. When the first spasms of the mother signalling the impending delivery begins, they set in motion a sequence of events, turning the baby into a head-down position; he also has to force his way out through the tight grip of the hard muscles in the region of the birth-canal thus suffering excruciating pains in the process, which could be compared to a man falling into a fathomless pit, or to an elephant being pulled through a narrow keyhole.

But unlike such childbirth, Bodhisattas always comes out at birth as easily as water filtered through a water strainer. Like a preacher of Dhamma slowly and calmly descending from the Dhamma throne after having delivered a sermon; or like a man slowly coming down to the covered stairways of a stupa; or like the sun with its one thousand brilliant shafts of light breaking through the golden mountain and peering out, the Bodhisatta emerges in ease and comfort with stretched legs, open hands, wide-opened eyes, with mindfulness and comprehension, totally without fear.

Mahāmāyā's Journey to Devadaha City

When Queen Mahāmāyā reached the final stage of her pregnancy, carrying the Bodhisatta for ten full months in the lotus-like chamber of her womb, as though she were carrying oil in a bowl, she felt the urge to visit Devadaha City of her royal relatives. She requested permission from King Suddhodāna, saying: “O Great King, I would like to pay a visit to my relatives in Devadaha.”

King Suddhodāna gave his assent and had adequate preparations made for the Queen's journey. The entire stretch of road from Kapilavatthu to Devadaha was repaired and smoothed evenly, banana plants, betel palms, and water pots filled to the brim were placed (on stand) lining both sides of the roadway; flags and banners were also hoisted on poles along the road. Having prepared and decorated the highway comparable to a divine one, the King had Mahāmāyā Devī seated in state on a newly made golden palanquin which was carried by one thousand royal servants, accompanied by guards and attendants to perform sundry duties on the way. With such pomp and grandeur, the Queen was sent off to Devadaha City.

(Different versions regarding the journey of Mahāmāyā Devī from Kapilavatthu to Devadaha are given in the **Anudīpanī**.)

Lumbinī Garden of Sāla Trees

Between Kapilavatthu and Devadaha cities, there was a grove of *sāla* trees by the name of Lumbinī Garden, which was frequented by people from both kingdoms for recreation. When Mahāmāyā Devī reached it, every *sāla* tree in the grove was in full bloom, from the bottom of the tree to the topmost branches.

Amidst flowers and twigs of *sāla* trees, swarms of bumblebees in five colours hummed, and flocks of birds of many species chirped, producing sweet melodious sounds. The whole *sāla* grove was so delightful and enjoyable, with special features that it might be likened to

Cittalatā Garden of Sakka, the deva King. It was also like a place constantly filled with the sounds of mirth and merriment at a feast well organized by a powerful king. (This is the description of Garden given in the **Jātaka Commentary**.)

On account of the melodious sounds emanating from the female bees, which were buzzing delightfully among the buds and flowers, the twigs and branches and which were excited with the intoxicating nectar produced by fragrant *sāla* flowers (and which were hovering around and enjoying the nectar themselves and carrying it for others as well); Lumbinī was very much like Nandavana Garden, the delight of devas.

(For the note on the words within the brackets, read the **Anudīpanī**.)

Vibhūsitā bālajanāticālinī
Vibhūsitaṅgī vaniteva mālinī
Sadā janānaṁ nayanālimālinī
Vilumpinīvātiviroci lumbinī.

> Just as a youthful maiden who can infatuate all men, who is possessed of limbs adorned with strings of beads and ear-ornaments, who is wearing flowers, is exceedingly fair, even so Lumbinī Garden with all its ornamental features, the ever delightful resort which human beings feast their bee-like eyes on, was exceedingly beautiful as though it could even vie in splendour with that fair damsel. (These are the words in praise of Lumbinī Garden by the Venerable Buddhadatta, the author of the Buddhavaṁsa Commentary)

On seeing Lumbinī Garden of such immense splendour, Mahāmāyā Devī felt a desire to amuse herself in it.

The ministers sought permission from King Suddhodāna and with the royal consent they entered the garden carrying the Chief Queen on the golden palanquin.

The Congregation of Devas and Brahmās

The moment Mahāmāyā Devī entered Lumbinī Garden, all devas proclaimed with an uproar which reverberated throughout the ten thousand world-systems: "Today, the Bodhisatta will be born from the lotus-like chamber of his mother's womb." The devas and Brahmās from the ten thousand world-systems congregated, crowding the whole of this universe, bringing with them a large variety of auspicious treasures as gifts to pay homage and to celebrate the birth of the Bodhisatta. The vault of heaven was covered all over with their celestial white umbrellas and the entire universe resounded with their auspicious songs, celestial music and the sounds of conch shells blown by them.

As soon as Mahāmāyā Devī went into Lumbinī Garden, she felt a sudden urge to grasp a branch of the fully blooming *sāla* tree, with her hand. The trunk of which was straight and round. As if it were animate, the branch bent down itself like a cane stalk, made pliant by boiling, until it reached the palm of the queen. This is a marvellous event that stirred the minds of many.

Queen Mahāmāyā stood holding the *sāla* branch that came down into the palm of her outstretched lovely right hand, which was adorned with newly made gold bracelets, her fingers were shapely like a lotus stem, her finger-nails were bright red, like the colour of a parrot's beak. The great beauty of Queen Mahāmāyā at that instant resembled the moon that newly emerges from the dark, sombre clouds showing signs of impending rain or the lightning that dazzles in a momentary flash, or a celestial nymph who makes her appearance in Nandavana Garden.

The Birth of The Bodhisatta

Holding the *sāla* branch, Queen Mahāmāyā stood majestically in a dress of gold-threaded brocade and draped down to the tip of her feet in a full-length white embroidered shawl with exquisite patterns resembling the eyes of a carp. At that very moment, she felt the unmistakable signs of the impending birth. Her retinue hastily cordoned off the area with curtains and withdrew.

Instantaneously, the ten thousand world-systems together with the great ocean roared, quaked, and trembled like the potter's wheel. Devas and Brahmās acclaimed in joy and showered flowers from the sky; all musical instruments produced mellifluous melodies automatically. The entire universe became unveiled with unobstructed visibility in all directions. These and other strange marvellous phenomena, thirty-two in all, occurred simultaneously to herald the birth of the Bodhisatta. As the flying precious jewel emerging from the top of Mount Vepulla hovers and then descends slowly on a readily placed receptacle, so the Bodhisatta magnificently adorned with major and minor physical marks, was delivered clean and pure from the stupa-like lotus-womb of Mahāmāyā Devī on Friday, the full moon of Vesākha, a summer month in the year 68 Mahā Era, when the moon was in conjunction with the constellation Visākha.

The moment the Bodhisatta was born, two fountains of pure spring water, warm and cold, flowed down from the sky and fell on the already pure and clean bodies of the Bodhisatta and his mother as a token of homage, thereby enabling them to adjust the heat and cold in their bodies.

(Note on this is given in the **Anudīpanī**.)

Receiving The Bodhisatta by Brahmās, Devas and Humans

The four great Brahmās, who were free from all sensual defilements, first received the Bodhisatta with a golden net the moment he was born Then they placed him before the mother and said:

> "Great Queen, rejoice yourself, a son of great power has been born to you!"

Next, the four Great Devas received the Bodhisatta from the hands of the four Brahmās with a black antelope skin, which regarded as an auspicious object. Again, from the hands of the four Great Devas, the human beings received the Bodhisatta with a piece of white cloth.

Then, after leaving the hands of the people, the Bodhisatta stood firmly on his feet with the soles like those of a golden footwear, and touching the ground fully and squarely, he looked towards the eastern direction. As he did so, thousands of world-systems in the east became one continuous stretch of open space without any barrier or boundary between one another. The devas and human beings in the eastern quarter most respectfully paid homage to the Bodhisatta with perfumes, flowers, etc. and said:

> "O Noble Man, there is no one in this eastern direction who is your equal. How can there be anyone who is superior to you?"

Similarly, the Bodhisatta looked into the rest of the ten directions, which are the four cardinal, the four intermediate, the downward and the upward directions, one after another. He saw no one equal to him in all these quarters. Thereupon, he faced northward from where he stood and took seven steps forward.

The Bodhisatta was followed by Mahā Brahmā, King of Brahmās who gave shelter over him with a white umbrella and by Deva Suyāma who held a fly-flap made of a yak tail. Other devas, with the remaining emblems of royalty, such as the footwear, the sword and the crown, also followed him from behind. The celestial beings in this procession were not visible to the people who could see only the regalia.

Special points for note:

> When the Bodhisatta walked, he did so on the natural ground, but to the human beings, he appeared to be walking on the air. The Bodhisatta walked 'au natural' without any clothes on, but to the human beings, he appeared to be walking fully clad. Only as a new born child, the Bodhisatta walked, but to the human beings, he appeared to be sixteen years old.

(What has been heretofore narrated in connection with the Bodhisatta's taking the seven steps in the northern direction is in accordance with the Commentaries on the **Buddhavaṁsa**, the **Sutta Mahāvagga** and the **Jātaka**. In the Chapter on Vijāta Maṅgala of the **Jinālaṅkāra**, however, the birth of the Bodhisatta is somewhat more elaborately related

as follows:)

While the Bodhisatta took his steps, the great Brahmas followed and shaded him with the royal white umbrella measuring three *yojanas*. So did the great Brahmas from the remaining worlds with their white umbrellas of the same size. Thus, the whole universe was fully covered by white umbrellas resembling the garlands of white blooms.

The ten thousand Suyāma devas from the ten thousand world-systems, stood, holding individually their yak-tail fly-flaps; the ten thousand Santusita devas of the same world-systems, stood, holding their ruby-studded round fans, all swinging their fly-flaps and round fans right up to the mountain sides on the edge of the universe.

In the same way, the ten thousand Sakkas, residing in the ten thousand world-systems, stood, blowing ten thousand conches.

All other devas stood in like manner, some carrying flowers of gold while others carrying natural flowers or scintillating glass flowers (flowers glittering like glass); some carrying flaps and banners, while others carrying gem-studded objects of offering. Female deities with various gifts in their hands also stood, crowding the entire universe.

While the phenomenal display of homage, which was like the *rasāyana*, gratifying sight for the eye, was in progress, while thousands of conches were being blown melodiously by devas and humans, while celestial and terrestrial musical instruments were being played and female deities were joyfully dancing, the Bodhisatta halted after taking seven steps in the northward direction.

At that moment, all the devas, humans and Brahmās maintained complete silence, waiting expectantly with the thought: "What is the Bodhisatta going to say?"

The Fearless Roar

When he halted after taking the seven steps in the direction of north the Bodhisatta made a fearless roar to be heard simultaneously by all throughout the entire ten thousand world-systems as follows:

(a) *"Aggo' haṁ asmi 1okassa!"*
I am the most superior among the living beings of the three worlds!

(b) *"Jeṭṭho' haṁ asmi lokassa!"*
I am the greatest among the living beings of the three worlds!

(c) *"Seṭṭho' haṁ asmi lokassa!"*
I am the most exalted among the living beings of the three worlds!"

(d) *"Ayaṁ antimā jāti!"*
This is my last birth!

(e) *"Natthi dāni punabbhavo!"*
There is no more rebirth for me!"

When the Bodhisatta made this bold speech, there was no one capable of challenging or rebutting him; the whole multitude of devas, humans and Brahmās had to tender their felicitations.

The Bodhisatta's Extraordinary Acts and Their Significance

Out of the extraordinary acts at the time of the Bodhisatta's birth, the following were omens, each with its significance.

(1) The Bodhisatta's firm standing, with both feet evenly on the earth's surface, was the omen signifying his future attainment of the four bases of psychic power (*iddhipāda*).

(2) The Bodhisatta's facing northwards was the omen signifying his future supremacy over all living beings.

(3) The Bodhisatta's taking seven steps was the omen signifying his future attainment of the seven Constituents of Enlightenment, the Jewel of the Dhamma.

(4) The Bodhisatta's having the cool shade of the celestial white umbrella was the omen signifying his future attainment of the fruition of arahantship.

(5) The Bodhisatta's acquisition of the five emblems of royalty was the omen signifying his future attainment of five kinds of Emancipation (*Vimutti*), namely, Emancipation through performance of meritorious deeds of Sensuous Sphere (*Tadanga vimutti*); Emancipation through attainment of *jhānas* (*Vikkhambhana vimutti*); Emancipation through attainment of the Paths (*Samuccheda vimutti*); Emancipation through attainment of Fruitions (*Paṭippassaddhi vimutti*); Emancipation through attainment of Nibbāna (*Nissaraṇa vimutti*).

(6) The Bodhisatta's seeing in the ten directions without any obstruction was the omen signifying his future attainment of Unobstructed Knowledge (*Anāvaraṇa ñāṇa*).

(7) The Bodhisatta's fearless roar: "I am the most superior, the greatest and the most exalted!", was the omen signifying his future turning of the Wheel of the Dhamma (*Dhamma Cakka*) which no devas, humans or Brahmās beings are capable of halting or retarding its process.

(8) The Bodhisatta's fearless roar: "This is my last birth! There is no more rebirth for me!" was the omen signifying his future attainment of Nibbāna with no remaining physical and mental aggregates (*anupādisesa*).

The Three Existences in which The Bodhisatta spoke at Birth

The Bodhisatta spoke immediately after his birth, not only in this last existence as Prince Siddhattha, but also when he was born to become Mahosadha the wise, and when he was born to become King Vessantara. Hence there were three existences in which he spoke at birth.

Brief explanation:

(1) In his existence as Mahosadha the wise, the Bodhisatta came out of the mother's womb, holding a piece of sandalwood which had been placed in his hand by Sakka, King of Devas. The mother on seeing the object in the hand of her newly born baby, asked: "My dear son, what have you brought in your hand?" "O mother, it is medicine," answered the Bodhisatta.

He was thus initially named Osadha Kumāra meaning "Medicine Boy." The medicine was carefully stored in a jar. All patients who came with all kinds of ailment, such as blindness, deafness, etc., were cured with that medicine, beginning with the Bodhisatta's wealthy father, Sirivaddhana, who was cured of his headache. Thus, because of the great efficacy of his medicine, the youthful Bodhisatta later came to be popularly known as Mahosadha, the young possessor of the most efficacious medicine.

(2) In the existence of the Bodhisatta as King Vessantara also, the moment he was born, he extended his right hand with open palm and said: "O mother, what do you have in your golden palace that I can give in charity." The mother answered: "My dear son, you are born to wealth in this golden palace." Then the mother took the child's open hand, placed it on her palm and put a bag of one thousand silver pieces. Thus, the Bodhisatta also spoke at birth in the existence of King Vessantara.

(3) As has been narrated above, in his last existence as Prince Siddhattha, the Bodhisatta made the fearless roar the moment he was born.

These are the three existences in which the Bodhisatta spoke immediately after the mother had given birth to him.

The Phenomenal Events at The Bodhisatta's Birth and what they presaged

Also at the moment of the birth of the Bodhisatta certain events manifested clearly. These events and what they presaged will be explained below in accordance with the Mahāpadāna Sutta and **Buddhavaṁsa Commentaries**.

(1) At the time of the birth of the Bodhisatta, the ten thousand world-systems quaked.

This was the omen presaging his attainment of Omniscience.

(2) Devas and Brahmās living in the ten thousand world-systems congregated in this

universe.

This was the omen presaging the assembly of devas and Brahmās for listening to the Discourse of the Wheel of Dhamma when delivered.

(3) The devas and Brahmās were the first to receive the Bodhisatta at the time of his birth.

This was the omen presaging his attainment of the four *Rupāvacara-jhānas*.

(4) The human beings received the new born Bodhisatta after the devas and Brahmās.

This was the omen presaging his attainment of the four *Arūpāvacara-jhāna*.

(5) Stringed instruments such as harps made sound of music without being played.

This was the omen presaging his attainment of the nine *Anupubba vihāra samāpatti* consisting of the four *Rupāvacara-samāpatti*, the four *Arūpāvacara-samāpatti* and the *Nirodha-samāpatti*.

(6) Leather instruments, such as big and small drums, made sound of music without being played.

This was the omen presaging his beating the most sacred drum of Dhamma to be heard by devas and humans alike.

(7) Prisons and fetters, which kept men in bondage, broke into pieces.

This was the omen presaging his complete elimination of the conceited notion of "I".

(8) All kinds of diseases afflicting the sick disappeared, like the dirt on copper when washed away by acid.

This was the omen presaging the attainment by human beings of the Four Noble Truths, eradication of all suffering of *saṁsāra*.

(9) The blind, since birth, could see all forms and colours, just like normal people do.

This was the omen presaging the acquisition by human beings of the Divine Eye (*Dibbacakkhu*.)

(10) The deaf, since birth, could hear all sounds just like normal people do.

This was the omen presaging the acquisition by human beings of the Divine Ear (*Dibbasota*).

(11) The cripple gained healthy legs and could walk about.

This was the omen presaging the acquisition of the Four Bases of Psychic Power (*Iddhipādas*).

(12) The dumb since birth gained mindfulness and could speak.

This was the omen presaging the acquisition of the Four Methods of Steadfast Mindfulness (*Satipaṭṭhāna*).

(13) Ships on perilous voyages abroad reached their respective havens.

This was the omen presaging the acquisition of the fourfold Analytical Knowledge (*Paṭisambhidā ñāṇa*).

(14) All kinds of precious gems, both celestial and terrestrial, glittered most brilliantly.

This was the omen presaging the acquisition of the light of Dhamma. It was also the omen presaging the brilliant glory of the Buddha who disseminated the light of Dhamma to those who were bent on receiving it.

(15) Loving-kindness pervaded among all beings who were at enmity with one another.

This was the omen presaging the attainment of four Sublime States (*Brahmavihāra*).

(16) The hell-fires were extinguished.

This was the omen presaging the cessation of eleven kinds of fires, such as greed, anger, etc.

(17) There appeared light in the Lokāntarika hells which normally are in total darkness.

This was the omen presaging the ability to dispel the darkness of ignorance and to

shed the light of Wisdom.

(18) The river water, which had been perennially flowing, ceased to flow.

This was the omen presaging the acquisition of Fourfold Confidence (*Catu-vesārajja ñāṇa*).

(19) All the waters in the great ocean turned sweet in taste.

This was the omen presaging the acquisition of unique sweet taste of peace resulting from the cessation of defilements.

(20) Instead of stormy winds, light winds blew cool and pleasant.

This was the omen presaging the disappearance of the sixty-two kinds of wrong beliefs.

(21) All kinds of birds in the sky or on top of trees or mountains alighted to the ground.

This was the omen presaging the life-long taking of refuge (in the Triple Gem) by human beings after listening to the Teaching of the Buddha.

(22) The moon shone forth, far brighter than ever before.

This was the omen presaging the delighted mood of human beings.

(23) The sun, being of moderate heat and clear radiance, brought clement weather.

This was the omen presaging the physical and mental happiness of human beings.

(24) The devas, standing at the doorways of their mansions, slapped their arms with the other hands, whistled and flung their clothes in merriment.

This was the omen presaging his attainment of Omniscient Buddhahood and making solemn utterance of joy.

(25) Torrential rain fell all over the four continents.

This was the omen presaging the heavy Dhamma rain of Deathlessness which fell with the great force of wisdom.

(26) All human beings felt no hunger.

This was the omen presaging their attainment of the Deathless Dhamma of *kāyagatasati* which is mindfulness related to the body, or freedom from hunger for defilements after enjoying the Deathless food of *kāyagatasati*.

(27) All human beings felt no thirst.

This was the omen presaging their attainment of the bliss of the Fruition of Arahantship.

(28) Closed doors burst open by themselves.

This was the omen presaging the opening up of the gates of Nibbāna which is the eightfold Noble Path.

(29) Flower trees and fruit trees bore flowers and fruits respectively.

This was the omen presaging the people's bearing the flowers of Emancipation (*Vimutti*) and the fruits of the four Noble Ones (*Ariya-phala*.)

(30) All the ten thousand world-systems were covered with the one and only flower-banner. The ten thousand world-systems were covered with the banner of victory.

This was the omen presaging the overspreading by the flower-banner, i.e., the Noble Path.

Moreover, the showering of exquisite flowers and exceedingly fragrant flowers, the brightness of stars and constellations even in sunlight, the appearance of springs of pure clean water, the coming out of burrowing animals from their habitat, the absence of greed, hate and bewilderment, the absence of clouds of dust from the ground, the absence of obnoxious smells, the pervasion of celestial perfumes, the clear visibility of *rūpa-brahmās* to human beings, the absence of birth and death of human beings and other phenomena occurred distinctly. The occurrence of these phenomena constituted omens presaging the

Buddha's attainment of attributes other than those mentioned above.

The Seven Connatals of The Bodhisatta

At that precise moment of the birth of the Bodhisatta, the following seven were born simultaneously:

(1) Princess Yasodharā, also named Baddakaccānā, mother of Prince Rāhula;

(2) Prince Ānanda;

(3) Minister[3] Channa;

(4) Minister Kāḷudāyī;

(5) Royal stallion Kandaka[4];

(6) Mahābodhi tree or *Assattha* Bodhi tree; and

(7) Four jars of gold appeared.

Since they were born or coming into being at the same time as the Bodhisatta, they were known as the Seven Connatals of the Bodhisatta. Of these seven:

(1) Princess Yasodharā Bhaddakaccānā was born of Suppabuddha, King of Devadaha City, and Queen Amittā;

(2) Prince Ānanda was the son of the Sakyan Amittodāna, younger brother of King Suddhodāna;

(3) The Mahābodhi tree grew at the centre of the site of victory where the Buddha attained Enlightenment in Uruvelā forest of the Middle Country;

(4) The four large jars of gold appeared within the precincts of the palace of Kapilavatthu City. Of these four:

(a) one was named Sankha, the diameter of its brim was one *gāvuta*;

(b) another was named Ela, the diameter of its brim was two *gāvuta*;

(c) the third was named Uppala, the diameter of its brim was three *gāvuta*;

(d) the last one named Puṇḍarīka, the diameter of its brim was four *gāvuta*, equivalent to one *yojana*.

When some gold were taken out of these four jars, they became replenished; there was no trace of depletion. (The account of these four jars of gold is given in the exposition of the Caṅkī Sutta of the **Majjhima-paṇṇāsa Commentary**, and also in the exposition of the Sonadaṇḍa Sutta of the **Dīgha Nikāya Sīlakkhandhavagga Commentary**.)

The order of the name of the seven birth-mates of the Bodhisatta given above is that contained in the Commentaries on the **Jātaka** and the **Buddhavaṁsa** and also in the exposition of the Mahāpadāna Sutta of the **Dīgha Nikāya Mahāvagga Commentary**.

In the exposition of the story of Kāḷudāyī in the **Aṅguttara Commentary** and also in the exposition of the story of Rāhula in the Vinaya Sārattha **Dīpanī Tika**. Ānanda's name has been left out from the list. It includes: (1) Bodhi Tree, (2) Yasodharā, (3) The four jars of gold, (4) Royal elephant named Ārohanīya, (5) Kaṇḍaka the steed, (6) Minister Channa, (7) Minister Kāludāyī, in that order.

It should be noted that the order of the items is given according to their respective

3. Minister: Minister is the translation of an equivalent Myanmar word, which in turn is the author's rendering of the Pāli *amacca*. Among the meaning of *amacca* given in the Tipiṭaka Pāli-Myamnar Dictionary are minister, chief minister, king's advisor; friend, companion. In using the designation Minister' for Channa, the author obviously means one of these person of intimate relationship apart from the official rank as in Minister Kāludāyī. Malalasekera describes Channa only as charioteer.

4. The name of the Bodhisatta's steed is spelt in various ways: Kantaka, Kaṇḍaka and Kanthaka. Here in this chapter the author's choice is Kantaka but later on he changes it to Kaṇḍaka. Since the second word usually overrules the first, we write Kaṇḍaka even here and stick to it throughout for the sake of consistency.

reciters (*bhāṇakas*).

Mahāmāyā's Return to Kapilavatthu

The citizens from the two cities of Kapilavatthu and Devadaha conveyed Queen Mahāmāyā and her noble Bodhisatta son back to the city of Kapilavatthu.

The Story of Kāḷadevila The Hermit

The very day the new born Prince and his mother were thus brought back to the city of Kapilavatthu, Tāvatiṁsa devas, headed by Sakka, rejoiced on learning that "a noble son has been born to King Suddhodāna in Kapilavatthu City" and that "the noble son will definitely become an Enlightened One at the sacred grounds of the Assattha Bodhi tree," and they threw up their garments in the air, clapped their arms with the other hands, etc., and indulged themselves in merry-making.

At that time, Kāḷadevila the hermit, who had gained the Five Higher Knowledges and Eight Attainments and who was in the habit of frequenting the palace of King Suddhodāna, took his meal there as usual and went up to Tāvatiṁsa to spend the daytime in that celestial abode. He sat on the throne of gems in the bejewelled mansion, enjoying the bliss of *jhāna*. When he emerged from his *jhāna*, standing at the mansion's gate and looking around, he saw joyous Sakka and other devas tossing up their headgears and costumes and extolling the virtues of the Bodhisatta at the celestial main road of sixty-*yojana* length. He asked: "O Devas, what makes you so happy and so playful? Tell me the reason."

Thereupon the devas answered: "Venerable Hermit, a noble son has been born to King Suddhodāna today. That noble son, sitting cross-legged under the Assattha Bodhi tree at the most sacred spot, the centre of the universe, will attain Omniscient Self-Enlightenment. He will then deliver the sermon, the 'Wheel of Dhamma'. We will thus get the golden opportunity of seeing the boundless glory of a Buddha and of listening to His supreme Dhamma-sermon. That is why we are indulging ourselves in merry-making."

On hearing the devas' reply, Kāladevila speedily descended from Tāvatiṁsa and took his seat, prepared in the palace of King Suddhodāna. After exchanging words of greeting with the King, Kāḷadevila said: "O King, I have heard that a noble son has been born to you. I would like to see him." Then the King had his fully dressed son brought to him, and he carried the son straight to Kāḷadevila to make him pay homage to the royal teacher. When he was thus carried, the two feet of the Prince flew aloft and rested on the hermit's matted hair, just as a streak of lightning flashed on the top of dark blue clouds.

> **Special note**: There is verily no one deserving of the homage by a Bodhisatta, who is in his last existence. Should anybody, not knowing about this, places the Bodhisatta's head at the feet of Kāḷadevila, Kāḷadevila's head would be split into seven pieces.

Kāḷadevila, realizing this astonishing and extraordinary glory and power of the Prince, decided: "I should not destroy myself." Then rising from his seat he paid obeisance to the Prince with his hands clasped. Witnessing the marvellous scene, King Suddhodāna also bowed down before his own son.

Kāḷadevila Laughing and Weeping

Kāḷadevila, having acquired the Five Higher Knowledges and the Eight Attainments, could recall events of the past forty *kappas* and also foresee those of the future forty *kappas*. Thus he was capable of recollecting and discerning the events of eighty *kappas* in all.

(A detailed account of Kāḷadevila is given in the **Anudīpanī***.)*

Having inspected the major and minor characteristics on the Prince, Kāḷadevila pondered whether the Prince would become a Buddha or not and came to know, through his foreseeing wisdom, that the Prince certainly would. With the knowledge that "Here is a superb man," he laughed in great delight.

Again, Kāḷadevila pondered whether he would or would not see the young Prince attain

Buddhahood. He realized through his foreseeing wisdom that before the young Prince's attainment of Buddhahood, he would pass away and be reborn in an *arūpa* abode of Brahmās where nobody would be capable of hearing the Deathless Dhamma even if hundreds and thousands of Buddhas were to go and teach it. "I will not get an opportunity of seeing and paying obeisance to this man of marvel who is endowed with unique merits of the Perfections. This will be a great loss for me." So saying and being filled with immense grief, he wept bitterly.

(An *arūpa* abode of Brahmās is a plane of existence which is totally devoid of material phenomena, there being only mental consciousness (*citta*) and its concomitants (*cetasika*). In such an abode are reborn *ti-hetuka puthujjanas*, worldlings with three roots (roots of non-greed, non-hate and non-delusion) and such Noble Ones as *Sotāpannas* (Stream-winners), *Sakadāgāmins* (Once-returners) and *Anāgāmins* (Non-returners) who have attained the *arūpa jhāna*. The *sotāpannas, sakadāgāmins* and *anāgāmins* who have reached that *arūpa brahmās'* abode will no longer return to the lower planes of existence. As they are experienced in practising meditation up to the stage of the Path and Fruition while in the sensuous wholesome abodes (*kāma sugati*) and in the material (*rūpa*) abodes, they are able to pursue the same Vipassanā (Insight) meditation which they had practised previously. They attain higher stages up to the Path and Fruition and Nibbāna in the same abodes of *arūpa*, thereby terminating all suffering in *saṁsāra* even though they do not hear the Dhamma from anyone. Worldlings of the three roots, (who have attained the *arūpa-jhāna* in the human world) such as Hermits Kāḷadevila, Āḷāra and Udaka, were reborn in an *arūpa* abode upon their death. As this abode, by nature, is devoid of any kind of matter, those who are reborn there have absolutely no eyes (*cakkhu-pasāda*) for seeing the Buddha and no ears (*sota-pasāda*) for hearing His Dhamma. Thus they can neither behold a Buddha nor listen to His sermon even if one comes and teach it. On their part, Buddhas do not pay a visit and give a sermon in an *arūpa* abode. And if worldlings have no chance to hear the Dhamma from others (*parato ghosa*), they will never attain the Path and Fruition.

(Kāḷadevila and Udaka, who reached *Nevasaññā-nāsaññāyatana arūpa* abode as worldlings, would remain in *saṁsāra* for eighty-four thousand *kappas*. Āḷāra who reached the *arūpa* abode of *Ākiñcaññāyatana* would remain in *saṁsāra* for sixty thousand *mahā-kappas*. Therefore, even if a Buddha were to appear in the human world in the present *kappa*, they have no chance to realize Liberation.

(In this connection, it may be asked as to whether Kāḷadevila could not have been reborn in a *rūpa* abode provided he directed his mind towards that existence. Since he had fully attained the eight mundane *jhānas*, his rebirth could have taken place in any of the ten *rūpa* Brahmā-worlds up to the topmost Vehapphala if he were so inclined. This is the answer.

(If there was such an opportunity, it may be asked: "Why had Kāḷadevila no inclination to be reborn in one of the ten *rūpa* abodes of his choice?" The reply should be that he had no such inclination because he was not skilful enough to do so. What it essentially means is this: An achiever of the eight mundane attainments is likely to be reborn in one of the *rūpa* or *arūpa* abodes which attracts him. Kāḷadevila could have been in a *rūpa* abode only if he desired to be there. If he were there, he would have been in a position to pay homage as a *rūpa* Brahmā to the Buddha. But his failure to be there was due to his lack of proper skill in directing his mind towards that particular abode which is lower than *arūpa*.

(There still arises another argument: "Kāḷadevila, who had kept away grief (*domanassa*) through his attainment of *jhānas*, should not have succumbed to that displeasurable feeling and shed tears." He did so because his was merely keeping grief away. To make it a little more explicit: Only those mental defilements, which have been completely eliminated by means of the Path, cannot reappear in one's mental continuum. But those defilements, which just kept away from oneself

through sheer mundane *jhāna* attainments, are apt to reappear when confronted with something strong enough to draw them (back to oneself). Kāḷadevila had not eliminated such defilements; he had only kept them away from himself by means of *jhāna* attainments. Hence his weeping.

(Still another question may be asked as to how it was possible for Kāḷadevila to be reborn in an *arūpa* abode since he slipped from the *jhānas* through grief when he wept. The answer should be that he could be so reborn because the same *jhānas* were regained by him effortlessly. To make it still more explicit: the defilements that have been just removed from worldlings of mundane *jhāna* attainments come back because of a powerful factor and thereby making them slip from their *jhānas*, but if the defilements do not reach the extreme, the worldlings can readily regain their *jhānas* as soon as the force of the emotion subsides; and it cannot be easily known by others that "These are the ones who have fallen off their attainments."

(In brief, like Kāḷadevila and others, those who have gained the eight mundane *jhānas* can be reborn in one of the ten *rūpa* Brahmā abodes, which are lower, or in one of the four *arūpa* Brahmā abodes, which are higher, if they have prepared their minds to do so. If they have not, they will be reborn only in the abode that is determined by the highest of their mundane *jhānas* since that particular *jhāna* alone can effect such a result. The knowledge that one can reach any abode that one sets the mind on is acquired only through a Buddha's Teaching within His dispensation. Outside the dispensation, however, there can be no such penetration. Kāḷadevila was not a disciple of a Buddha, thus he did not belong to a Buddha's dispensation. Therefore, he was ignorant of the means to train his mind. If he had known, he would have done so to be reborn in one of the ten *rūpa* Brahmā-worlds, of which Vehapphala is the highest. If he had done so, he could have been reborn there and might get the opportunity of seeing the Buddha. But now his ignorance had led to the failure of doing what would be proper for him. He would therefore be reborn in *Nevasaññā-nāsaññāyatana* which is the topmost *arūpa* abode, and reflecting on his forthcoming rebirth, he became so distressed that he could not help weeping; when he thus wept, he lost his *jhānas*. But, since he had committed no serious evil deeds whatsoever, he regained the eight mundane attainments by resuming the preliminary exercises of a *kasiṇa* meditation effortlessly, as soon as the tempo of his grievous defilements ceased, with nobody knowing his slip from the *jhānas*. Therefore, it should be understood that Devila the Hermit was reborn in the *arūpa* Brahmā abode of *Nevasaññā-nāsaññāyatana* on his death through *Nevasaññā-nāsaññāyatana jhāna* which is the highest of the eight mundane attainments.)

The Enquiry by People

When the courtiers saw Kāḷadevila laughing and weeping, it occurred to them thus: "Our Venerable Hermit laughed first, and later he wept, which is strange indeed." So they enquired: "Venerable Sir, is there any danger that might befall to our master's son?" "There is no danger for the Prince. In fact, he will become a Buddha." "Then why do you lament?" the people asked again. "Because I shall not get an opportunity to see the attainment of Enlightenment by an extra-ordinary man who is endowed with such wonderful qualities. This will be a great loss to me. So thinking, I lament," he replied.

(The above narration has been made in accordance with what is described in the **Buddhavaṁsa** and **Jātaka Commentaries** and the **Jinālaṅkāra Sub-commentary**. In some works on the life of the Buddha in prose, the reading goes as follows: When King Suddhodāna asked: "At what age the Prince would renounce the world and attain Buddhahood?" Kāḷadevila answered: "At the age of thirty-five." This passage is a deduction from the words addressed by Kāḷadevila to his nephew (his sister's son), Nālaka the youth: "Dear Nālaka, a son has been born to King Suddhodāna. The child is the future Buddha; he will attain Buddhahood at the age of thirty-five." The King was not pleased to hear that his son would become a Buddha. He wanted to see his son only as a Universal Monarch, not as a Buddha. Therefore, he must

not have asked about the time of his son's renunciation and attainment of Buddhahood. That is the reason for the omission of such a passage in the aforesaid Commentaries and Sub-commentary. Here in this work, too, we therefore make no mention of it.)

The Monkhood of Nālaka The Youth

Having answered thus, Kāḷadevila the hermit pondered: "Though I will miss the Prince's attainment of Buddhahood, I wonder whether somebody among my relations will have an opportunity of witnessing it." Then he foresaw that his nephew, Nālaka, would. So he visited his sister and summoned his nephew and urged him, saying:

"My dear nephew, Nālaka, the birth of a son has taken place in the palace of King Suddhodāna. He is a Bodhisatta. He will attain Buddhahood at the age of thirty-five. You, my nephew, are somebody deserving of meeting the Buddha. Therefore, you had better become a recluse immediately today."

Though born to the parents of eighty-seven crores worth of wealth, the young Nālaka had confidence in his uncle, and thought: "My uncle would not have urged me to do what is not beneficial. He did so because it is of benefit indeed." With this conclusion, he had the robes and the alms-bowl bought and brought immediately from the market himself:"

"I have become a recluse with dedication to the Buddha, the noblest personage in the world. (I become a recluse being dedicated to the Buddha who will certainly appear.)"

Having said thus, he faced to the direction of Kapilavatthu, where the Prince was, and made obeisance by raising his clasped hands in fivefold veneration. Thereafter, he put his bowl in a bag, slang it on his shoulder and entered the Himalayas. Awaiting to receive the Buddha there in the forest, he devoted himself to asceticism.

(In connection with the birth of the Prince, the history of his lineage together with the founding of Kapilavatthu City is mentioned in the **Anudīpanī**.)

The Prognostication of The Marks on The Prince at The Head-washing and Naming Ceremonies

On the fifth day after the birth of the Prince, his father, King Suddhodāna, held the head-washing ceremony, and with the idea to name his son, he had his palace pervaded with four kinds of fragrant powder, namely, *tagara* (Tabernaemontana coronaria), *lavaṅga* (cloves, Syzygium aromaticum), *kuṅkuma* (saffron, Crocus sativus), and *tamāla* (Xanthochymus pictorius) and strewn with the five kinds of 'flowers', namely, *saddala* (a kind of grass), rice, mustard seeds, jasmine buds and puffed rice. He had also pure milk-rice cooked without any water, and having invited one hundred and eight learned Brahmins who were accomplished in the three Vedas, he gave them good and clean seats prepared in the palace and served them with the delicious food of milk-rice.

(The enumeration of the four kinds of fragrant powder here is in accordance with that given in the exposition of the Sekha Sutta, **Majjhima Paṇṇāsa Tika** and in the Tika on the Mahāparinibbāna Sutta. (a) In the exposition of the Mahāsudassana Sutta, however, *kuṅkuma* is replaced by *turukkha* (in Myanmar). (b) In the exposition of the Avidure Nidāna, etc., **Jātaka Tika**, the enumeration is black sandalwood, *tagara*, camphor and essence of sandalwood. (c) In the **Magadha Abhidhāna (Abhidhānappadīpikā)** the four are saffron, cloves, *tagara* and *turukkha*. (d) The exposition of the sixth Sutta of the Āsīvisa Vagga, **Saḷāyatana Saṁyutta Tika** contains saffron, *turukkha*, cloves, and *tamāla*. (e) The **Mālālaṅkāra Vatthu** has *sāla*, *mahātagara*, camphor essence and sandalwood essence, (f) The **Jinatthapakāsanī** mentions *aguru* (aloe wood), *tagara*, camphor and sandalwood.)

Having fed them, the King honoured them by making excellent offerings to them, and out of one hundred and eight Brahmins, eight were selected and asked to prognosticate the marks on the body of the Prince.

Among the eight selected Brahmins, seven, namely, Rāma, Dhaja, Lakkhaṇa, Jotimanta,

Yañña, Subhoja and Suyāma, having examined the physical marks of the Prince each raised two fingers and made two alternative predictions with no decisiveness thus: "If your son, who is endowed with these marks, chooses to live the life of a householder, he will become a Universal Monarch, ruling over the four great Islands; if he becomes a monk, however, he will attain Buddhahood."

But Sudatta of the brahmin clan of Koṇḍañña, the youngest of them, after carefully examining the Prince's marks of a Great Man raised only one finger and conclusively foretold with just one word of prognostication thus: "There is no reason for the Prince's remaining in household life. He will certainly become a Buddha who breaks open the roof of defilements."

> (The young Brahmin Sudatta of the Koṇḍañña clan was one whose present existence was his last and who had previously accumulated meritorious deeds that would lead him towards the fruition of arahantship. Therefore, he excelled the seven senior Brahmins in learning and could foresee the prospects of the Prince that he would definitely become a Buddha. Hence his bold reading with only one finger raised.)

This reading of the marks by young Sudatta, a descendent of Koṇḍañña family, with the raising of a single finger was accepted by all the other learned Brahmins.

The Treatise on The Marks of A Great Man

It became possible for these Brahmins to read the physical marks of a Great Man, such as a Buddha and other Noble Ones, owing to the following events: At times when the appearance of a Buddha was drawing near, Mahā Brahmās of Suddhāvāsa abode incorporated in astrological works certain compilations of prognosticative matters with reference to the marks, etc., of a Great Man who would become a Buddha (*Buddha Mahāpurisa Lakkhaṇa*). The Brahmās came down to the human world in the guise of brahmin teachers and taught all those who came to learn as pupils. In so doing their idea was: "Those, who are possessed of accumulated merit and mature intelligence, will learn the works of astrology which include (the art of reading) the marks of a Great Man." That was why these Brahmins were able to read the marks such as those indicating the future attainment of Buddhahood and others.

The Thirty-Two Major Marks of A Great Man

There are thirty-two major marks which indicate that their possessor is a Great Man (Bodhisatta). They are as follows:

(1) The mark of the level soles of the feet which, when put on the ground, touch it fully and squarely;

(2) The mark of the figures in the one hundred and eight circles on the sole of each foot together with the wheel having a thousand spokes, the rim, the hub and all other characteristics;

(3) The mark of the projecting heels;

(4) The mark of the long and tapering fingers and toes;

(5) The mark of the soft and tender palms and soles;

(6) The mark of the regular fingers and toes like finely rounded golden rail posts of a palace window; there is narrow space between one finger and another as well as between one toe and another;

(7) The mark of the slightly higher and dust-free ankles;

(8) The mark of the legs like those of an antelope called *eṇi*;

(9) The mark of the long palms of the hands which can touch the knees while standing and without stooping;

(10) The mark of the male organ concealed in a sheath like that of a Chaddanta elephant;

(11) The mark of the yellow and bright complexion as pure *siṅgīnikkha* gold;

(12) The mark of the smooth skin (so smooth that no dust can cling to it);

(13) The mark of the body-hairs, one in each pore of the skin;

(14) The mark of the body-hairs with their tips curling upwards as if they were looking up the Bodhisatta's face in devotion;

(15) The mark of the upright body like a Brahmā's;

(16) The mark of the fullness of flesh in seven places of the body: the two upper parts of the feet, the two backs of the hands, the two shoulders and the neck;

(17) The mark of the full and well developed body, like a lion's front portion;

(18) The mark of the full and well developed back of the body extending from the waist to the neck like a golden plank without any trace of the spinal furrow in the middle;

(19) The mark of the symmetrically proportioned body like the circular spread of a banyan tree, for his height and the compass of his arms are of equal measurement;

(20) The mark of the proportionate and rounded throat;

(21) The mark of the seven thousand capillaries with their tips touching one another at the throat and diffusing throughout the body the taste of food even if it is as small as a sesame seed;

(22) The mark of the lion-like chin (somewhat like that of one who is about to smile);

(23) The mark of the teeth numbering exactly forty;

(24) The mark of the teeth proportionately set in a row;

(25) The mark of the teeth touching one another with no space in between;

(26) The mark of the four canine teeth white and brilliant as the morning star;

(27) The mark of the long, flat and tender tongue;

(28) The mark of the voice having eight qualities as a Brahmā's;

(29) The mark of the very clear blue eyes;

(30) The mark of the very soft and tender eyelashes like a newly born calf;

(31) The mark of the hair between the two eyebrows;

(32) The mark of the thin layer of flesh that appears by nature like a gold headband on the forehead.

These are the thirty-two marks of a Great Man. (Extracted from the Mahāpadāna Sutta and Lakkhaṇa Sutta of the **Dīgha Nikāya** as well as from the Brahmāyu Sutta of the **Majjhima Nikāya**.)

Explanations of The Thirty-Two Major Marks

(1) The mark of the level soles of the feet which, when put on the ground, touch it fully and squarely.

When other persons set foot on the ground, the tip of the foot or the heel or the outer part of the sole touches the ground first, but the middle portion of the sole does not. So also when the foot is lifted from the ground, the tip or the heel or the outer part of the sole comes up first.

But when a superb man like the Bodhisatta puts down his foot on the ground, the entire sole touches it evenly the way the sole of a soft golden shoe does when placed on the ground. In the same manner, when his foot is raised, the different parts of the foot come up simultaneously.

In case the noble Bodhisatta wants to set his foot on the uneven ground, with holes, trenches, deep crevices, ditches, pits, banks and the like, all the concave parts of the earth rise at that very moment, like an inflated leather bag and the ground become even, like the face of a drum.

If he lifted his feet with intent to put it down at a distance, even the royal Mount Meru appeared underneath the sole of his feet in a moment.

(2) The mark of the figures in the one hundred and eight circles on the sole of each foot together with the wheel having a thousand spokes, the rim, the hub and all other characteristics:

The figures in the one hundred and eight circles are: (1) a large spear, (2) a house of splendour, *srivatsa*, (3) a buttercup flower, (4) three horizontal lines on throat, (5) a head-ornament, (6) a laid out meal, (7) a royal couch, (8) a hook. (9) a palace, (10) an arched gateway, (11) a white umbrella, (12) a double-edged sword, (13) a round fan of toddy palm-leaf, (14) a fan of a peacock's tail, (15) a head-band like forehead, (16) a ruby stone, (17) a lustrous eating bowl, (18) a festoon of *sumanā* flowers, (19-23) the five kinds of lotus, namely, blue, red, white, *paduma* and *puṇḍarīka*, (24) a jar full of mustard seeds, etc., (25) a bowl similarly full, (26) an ocean, (27) a *Cakkavāḷa* mountain, (28) the Himalayas, (29) Mount Meru, (30-31) the disc of the sun and the disc of the moon, (32) the planets, (33-36) the four island-continents with two thousand minor surrounding islands, (37) a Universal Monarch with flowers and seven treasures, (38) a white conch with a clockwise spiral shell, (39) a couple of golden carps, (40) a missile weapon, (41-47) seven great rivers, (48-54) seven surrounding mountain ranges, (55-61) seven rivers (between the seven mountain ranges), (62) a garuḷa king, (63) a crocodile, (64) a banner, (65) a streamer, (66) a golden palanquin, (67) a yak-tail fly-flap, (68) Kelāsa, the silver mountain, (69) a lion king, (70) a tiger king, (71) a *Valāhaka* horse king, (72) an *Uposatha* elephant king or a *Chaddānata* elephant king, (73) Bāsukī, the Nāga king, (74) a golden *haṁsa* king, (75) a bull king, (76) Erāvaṇa, the elephant king, (77) a golden sea-monster, (78) a golden boat, (79) a Brahmā king, (80) a milch cow with her calf, (81) a *kinnarā* couple (male and female), (82) a *karavīka* (bird) king, (83) a peacock king, (84) a crane king, (85) a *cakkavāka* (ruddy-goose) king, (86) a *jīvaṁ-jīvaka* or partridge (pheasant) king, (87-92) the six planes of celestial sensual existence, (93-108) the sixteen planes of *rupāvacara* Brahmā existence.

These are the figures in the one hundred and eight circles on the Bodhisatta's soles.

(Then the author quotes the enumeration of these figures composed in verse form by the Taunggwin Sayadaw, Head of the Sangha, as it appeared in his *Guḷhatthadīpaṁ* Vol I. We do not translate it, for it will be a repetition.)

(3) The mark of the projecting heels.

By this is meant all-round developed heels. To elaborate: With ordinary people, the forepart of the foot is long; the calf stands right above the heel; and so the heel looks cut and hewn. This is not the case with the noble Bodhisatta. The sole of his foot may be divided into four equal parts, of which, the two front ones form the foremost sector of the sole. The calf stands on the third part. The heel lies on the fourth, looking like a round top (toy) placed on a red rug as though it has been treated on a lathe. (As for ordinary people, since the calf is situated on the top of the heel, the heel looks ugly, as though it were cut and hewn unsymmetrically. In the case of a Bodhisatta, however, the calf is on the third part of the sole. The rounded heel which occupies the fourth sector and which is conspicuous against the reddish skin is accordingly elongated and graceful.)

(4) The mark of the long and tapering fingers and toes.

With ordinary people, some fingers and toes are long and others short. Their girths also differ from one another. But this is not so in the case of the Bodhisatta. His fingers and toes are both long and even. They are stout at the base and taper towards the tip, resembling sticks of realgar made by kneading its powder with some thick oil and rolling it into shape.

(5) The mark of the soft and tender palms and soles.

The palms and soles of a Bodhisatta are very soft and tender, like a layer of cotton wool ginned a hundred times and dipped in clarified butter. Even at an old age they never change but remain soft, tender and youthful as when young.

(6) The mark of the regular fingers and toes like finely rounded golden rail posts of a palace window; there is narrow space between one finger and another as well as between one toe and another.

The four fingers (excluding the thumb) and the five toes of a Bodhisatta are of equal length. (If the reader raises his right palm and looks at it, he will see that his fingers are not equal in length.) The Prince's eight fingers of both left and right hands are of equal length; so are his ten toes of both left and right feet. Accordingly, the somewhat curved lines on the joints taking the shape of barley seeds show no variation in length. In fact, they seem to form a row of curves, one touching another. The marks of these barley seeds are like uniformly and vertically fixed balusters. Therefore his fingers and toes resemble a palace window with a golden lattice created by master carpenters.

(7) The mark of the slightly higher and dust-free ankles.

The ankles of ordinary people lie close to the back of the feet. Therefore their soles appear to be fastened with cramps, small nails and snags; they cannot be turned at will. This being the case, the surface of the soles of their feet is not visible when they walk.

The ankles of a Bodhisatta are not like this: they are about two or three fingers' length above the soles like the neck of a watering jar. Therefore, the upper part of the body from the navel upwards maintains itself motionlessly, like a golden statue placed on a boat: only the lower part of the body moves, and the soles turn round easily. The onlookers from the four directions, i.e., front, back, left and right, can see well the surface of his soles. (When an elephant walks, the surface of the sole can be seen only from behind. But when the Bodhisatta walks, his soles can be seen from all four quarters.)

(8) The mark of the legs like those of an antelope called eṇi.

(Let the reader feel his calf and he will find the hardness of his shin bone at the front and see the muscles loosely dangling on the back.) But the Bodhisatta's calves are different; like the husk that covers the barley or the paddy seed, the muscles evenly encase the shin bone making the leg round and beautiful; it is thus like that of an antelope known as eṇi.

(9) The mark of the long palms of the hands which can touch the knees while standing and without stooping.

Ordinary persons may be hunch-backed or bandy-legged or both hunch-backed and bandy-legged. Those who are with bent backs have no proper, proportionate frame because the upper part of the body is shorter than the lower part, nor do those with bandy legs because the lower part of the body is shorter than the upper part. (It means that the former are shorter in their upper part and the latter are shorter in the lower part of the body.) Because of the improper, disproportionate development of the frames, they can never touch their knees with their palms unless they lean forward.

It is not so in the case of a Bodhisatta. Neither the upper part of his body is bent nor the lower part crooked; both the upper and the lower parts are properly and proportionately formed. And so, even while standing and without stooping, he can touch and feel the knees with both the palms of his hands.

(10) The mark of the male organ concealed in a sheath like that of a Chaddanta elephant.

The male organ of a Bodhisatta is hidden in a lotus-like sheath, bearing resemblance to that of the king of bulls or to that of the king of elephants and so forth. It is the organ that has a cover as if it were placed in a felt, velvet or thick-cloth pouch that is made to measure.

(11) The mark of the yellow and bright complexion as pure siṅgīnikkha gold.

Bodhisattas naturally have complexion of smooth solid gold, like a golden statue which has been polished with the powder of red oxide of lead (vermilion) and rubbed with the canine tooth of a leopard and treated with red ochre.

(With reference to this characteristic, even though the Pāli Texts and their Commentaries stated "*...suvaṇṇavaṇṇa kañcanasannibhattaca ...*" of which *suvaṇṇa* and *kañcana* mean ordinary gold, the translation by noble teachers into Myanmar

of these words is "...like *siṅgīnikkha* gold...". This is due to the fact that the word *'siṅgīnikkha savaṇṇo'* meaning 'having the colour of *siṅgīnikkha* pure gold' is contained in the *gāthās* uttered by Sakka in the guise of a youth, when the Bodhisatta entered the city of Rājagaha for alms-food, and also due to the fact that *singī* stands out as the best kind of gold. Among the different kinds of gold used by people, *rasaviddha* gold is superior to *yuttika* gold, *ākaruppaññā* gold is superior to *rasaviddha* gold, the gold used by devas is superior to *ākaruppaññā* gold, among the variety of gold used by devas, *sātakumbha* gold is superior to *cāmīkara* gold; *jambunada* gold is superior to *sātakumbha* gold; and finally *singī* gold is superior to that *jambunada* gold. It is said so in the exposition of the Paṭhama Pīṭha in the **Vimānavatthu Commentary**, and the exposition of the chapter on Bimbisārasamāgama, Mahākhandhaka of the Vinaya Mahāvagga, **Terasakaṇḍa Tika.)**

(12) The mark of the smooth skin (so smooth that no dust can cling to it).

The skin of the Noble One is so soft and smooth in texture that both fine and gross dust cannot cling to it. Just as a drop of water, which falls on a lotus leaf, cannot stay on it but falls away, even so all the dust that touches a Bodhisatta slips off instantly.

If he is thus dust-free and clean, why does he wash his legs and hands or bathe? He does so for the purpose of adjusting himself to the temperature of the moment, for the purpose of enhancing the merit of the donors, and for the purpose of setting an example by entering the monastery after cleansing himself as required by the disciplinary rules so that his disciples might follow.

(13) The mark of the body-hairs, one in each pore of the skin.

Other people have two, three or more body-hairs growing in each pore. But this is different in the case of a Bodhisatta, only a single hair grows in each pore.

(14) The mark of the body-hairs with their tips curling upwards, as if they were looking up at the Bodhisatta's face in devotion.

The Bodhisatta's body-hairs, one in each pore, are blue like the colour of a collyrium stone. These hairs curl upwards clockwise three times as if they were paying homage by looking up at the Bodhisatta's face, fresh and graceful like a new paduma lotus bloom.

(15) The mark of the upright body like a Brahmā's.

Just as a Brahmā's body which never inclines forward or backward or sideways even slightly but assumes an upright attitude, so is the Bodhisatta's body which is perfectly straight upwards. He has a body which is tender and beautiful, as though it were cast in siṅgīnikkha gold.

As for ordinary people, their bodies generally lean or bend in one way or the other at one of these three places, viz., the nape, the waist and the knees. If bent at the waist, the body leans backwards and if bent at the nape and the knees, the body stoops forwards. Some very tall people tend to lean sideways, either left or right. Those who lean backwards, have their faces turned upwards, as if they were observing and counting the constellations in the sky; those who bend down, have their faces turned downwards, as if they were studying the characteristics of the earth. Some people are lean and emaciated like spikes or sticks because they have not sufficient blood and flesh.

Bodhisattas, however, are not like this, as they have upright bodies, they resemble a golden post of the arched gateway erected at the entrance to a celestial city.

In this matter, such features as an upright body like a Brahmā's and some other characteristics of a Great Man are not yet fully manifest during his infancy as an ordinary person of average intelligence. But, by examining the marks, features, and conditions as they existed at the time of his birth, the learned Brahmins, because of their expert knowledge in the Vedayita Mantras of the Suddhāvāsa Brahmās, have come to believe: "When the Prince grows older with greater intelligence, the characteristics of his body, such as being upright like a Brahmā's and so forth, will

become manifest and seen by all." Therefore they pondered and reckoned and offered their readings as though the marks were then already visible fully to them. (In the same way, the growth of exactly forty teeth, their being regular and such other features did not come into existence in his infancy yet but since the Brahmins foresaw that these features would appear later on at an appropriate time, they could predict by means of their learning in the mantras of the Suddhāvāsa Brahmās.)

(16) The mark of the fullness of flesh in seven places of the body: the two upper parts of the feet, the two backs of the hands, the two shoulders and the neck.

Ordinary persons have their insteps, backs of the palms, etc., where the arteries manifest, swollen and distinct in wavy patterns and are like a network. The bone-joints are also visible at the edges of the shoulders and also in the neck. On seeing them, therefore other people would think that they are like petas (ghosts), who are dwellers of the cemetery and have ugly shoulders, protruding neck-bones and swollen arteries.

It is not so in the case of the noble Bodhisatta. There is fullness of the flesh in the aforesaid seven places. Fullness of flesh does not mean that the flesh has puffed up to the point of ugliness. It is the fullness which is just elegant, which just makes the arteries not conspicuous and the bones not protruding. Therefore, the Bodhisatta has no arteries puffed up in the insteps of the feet and on the backs of the palms, and also no bones thrusting out at the edges of the shoulders and in the neck. He has the neck that is like a small well-polished golden drum. Because of the fullness and elegance in the said seven places of the body, he appears in the eyes of the onlookers like a wonderfully carved stone image or like an exquisitely painted portrait.

(17) The mark of the full and well-developed body like a lion's front portion.

The front portion of the lion is fully developed but its' back part is not. Thus, the back part is not given as an example here, and the comparison is only with the forepart. Though this example is given, it is not that there are such unseemly features in the Bodhisatta's body as are found in the lion's, namely, bending, rising, sinking, and protruding and so on in certain parts of the body. In fact, the limbs of the Bodhisatta are as they should be, i.e., long where they should be long, short where they should be short, stout where they should be stout, lean where they should be lean, broad where they should be broad, round where they should be round, and thus his limbs are the most becoming and the most beautiful. The likeness of the Bodhisatta's body cannot be created by any master craftsmen or any renown artists.

(18) The mark of the full and well developed back of the body, extending from the waist to the neck like a golden plank, without any trace of the spinal furrow in the middle.

This briefly means that the back of a Bodhisatta is particularly developed and magnificent. The flesh over the ribs, the flesh on both left and right sides of the back and the flesh in the middle of the back are well formed and graceful from the waist up to the neck.

The surface of the back of ordinary people appears split into two sections. The spine and its flesh in the middle remain sunk and depressed or curved; or it comes out and becomes bulging. The flesh on either side of the middle backbone appears convex and straight, like a split bamboo placed in a prone position. The flesh at the edges of the back is thin and slight.

As for the Bodhisatta, the flesh on either side and at the end of his spine, that on his ribs, on the portion underneath his shoulders and along the middle of his spine, are all fully developed from his waist to the neck, without any traces of a long cut in the middle. And so, the surface of his back is full with layers of flesh, like an erected plank of gold.

(19) The mark of the symmetrically proportioned body like the circular spread of a banyan tree, for his height and the compass of his arms are of equal measurement.

Just as a banyan tree with its trunk and branches measuring fifty or a hundred cubits has its vertical length and its horizontal length equal, even so the Bodhisatta's height and the length of his arms when stretched out sideways are of equal measurement (which is four

cubits). (The height and the length of the two arms of other people are generally not equal.)

(20) The mark of the proportionate and rounded throat.

Some people have necks, which are long like that of a crane; others have necks which are curved like that of a paddy-bird; still others have necks which are pudgy, swollen and large like that of a pig. When they speak, veins around the necks puff up, looking like a meshed netting, and their voices come out feebly and faintly.

The neck of a Bodhisatta is like a well-rounded small drum. When he speaks, the network of veins is not visible. His voice is loud and booming like the sound of thunder or a drum.

(21) The mark of the seven thousand capillaries with their tips touching one another at the throat and diffusing throughout the body the taste of food, even if it is as small as a sesame seed.

The Bodhisatta's seven thousand capillaries, whose upper ends interconnected forming a group, lie at his throat. They appear as though they are waiting to send down the taste of all the swallowed food throughout his body. When the food, even as small as the size of a sesame seed, is placed on the tip of his tongue and then eaten, its taste diffuses all over his body. That was why the Bodhisatta was able to sustain his body with a mere grain of rice or with just a palmful of bean soup, etc., during his six-year long practice of austerities (dukkaracariyā).

Since it is not so in the case of ordinary people, the nutritious essence of all the food eaten by them cannot spread all over their bodies. For this reason, they are much exposed to diseases.

(22) The mark of the lion-like chin (somewhat like that of one who is about to smile).

This mainly means to draw a comparison only with the lower chin of the lion. Only the lower jaws of the lion has fullness, his upper jaw is not so well formed. Both the upper and lower jaws of a Bodhisatta, however, are full like the lion's lower jaw. They are also comparable to the moon which rises on the twelfth of the bright fortnight.

(23) The mark of the teeth numbering exactly forty.

What is meant is that the Bodhisatta has twenty upper teeth and twenty lower teeth, making a complete set of forty teeth.

As for ordinary people, those who are said to have a complete set of teeth possess only thirty-two in all. The Bodhisatta, however, excels others by having forty teeth, twenty upper and twenty lower.

(24) The mark of the teeth proportionately set in a row.

Ordinary people have some teeth protruding and some short and depressed, thus forming an irregular set. On the contrary, the Bodhisatta has even teeth, like pieces of mother-of-pearl uniformly cut by a saw.

(25) The mark of the teeth touching one another with no space in between.

Ordinary people have the teeth which are separated from one another or which have gaps between one another like those of a crocodile. Therefore, when they eat and chew fish, meat, etc., the gaps are filled with particles of food that are stuck in them. This is not so in the case of the Bodhisatta. His teeth stand like diamonds properly fixed in a series on a plank of gold or coral.

(26) The mark of the four canine teeth white and brilliant as the morning star.

Some canine teeth of ordinary people are in a decaying state, thus they are blackened or discoloured. But the Bodhisatta's four canine teeth are extremely white, they are endowed with the kind of brilliance which surpasses that of the morning star.

(In this connection, it may be asked as to how the learned Brahmins knew the characteristics relating to these teeth, when in fact the teeth had not come out yet in the newly born Bodhisatta. The answer is: The learned Brahmins, who read the body-marks on the authority of their Brahmanical book, observed the likely place where the teeth would grow, and in anticipation of what would certainly take place

on the Bodhisatta's coming of age, they predicted as though the teeth had already grown.

(Here something about the treatise on the marks of a great man will again be told as given in the exposition of the Ambaṭṭha Sutta and others. On the eve of the appearance of a Buddha, Brahmās of Suddhāvāsa abode inserted the science of prognostication in the Vedic books, proclaiming that "these form the prognostication about Buddhas", they gave instructions in the Vedas under the disguise of Brahmins. In the work on the marks of a great man that contains the prognostication about Buddhas, the physical marks of those who would become Buddhas, Paccekabuddhas, *Agga-sāvakas*, Eighty *Mahā-sāvakas*, the mother and father of a Buddha, His noble attendants or a Universal Monarch are mentioned completely. Therefore, the description of the marks of a great man directly occurs in these ancient Vedic texts.

(But after the Buddha's attainment of Parinibbāna, the treatise on the marks of a Great Man that came into existence by virtue of the Buddha's glory gradually disappeared, starting with one or two *gāthās*, in the same way as the light generated by the sun gradually disappeared after sunset.)

(27) The mark of the long, flat and tender tongue.

The tongues of other people may be thick; they may be small, short, rough or uneven. Contrasting with them, the Bodhisatta's tongue is very soft, long, broad and beautiful.

To make the meaning more explicit: The characteristics of the Buddha's tongue could not be seen easily by those wishing to study them after His attainment of Buddhahood. So, in order to dispel the doubts of the youths, Ambaṭṭha, Uttara and others, who had come to investigate them, the Buddha demonstrated the softness of His tongue by curling and rolling it round to look like a hard pin (or to look like a rolled food coupon) and then by stroking with it the two sides of the nose; he demonstrated its great length by stroking with it the passage of the two ears; he demonstrated its breadth by covering with it the whole surface of the forehead right up to the edge of the hair. (The tongues of ordinary people cannot come out from the mouth more than one inch.)

(28) The mark of the voice having eight qualities as a Brahmā's.

Other people have voices which are intermittent, cracked and unpleasant like the caw of a crow. In contrast with them, the Bodhisatta is endowed with a Brahmā-like voice. To make it more explicit: the Brahmā's voice is pure and clear because it is not effected by bile or phlegm. So also the Bodhisatta's organs of articulation, such as the throat, palate, etc., are purified and cleansed by virtue of his accumulated acts of merit. Because of such purity and cleanliness, the sound that originates at the navel comes out with clarity, it possesses eight qualities, which are:

(1) distinctness,
(2) intelligibility,
(3) sweetness,
(4) pleasantness,
(5) roundedness,
(6) compactness (it does not go beyond audience),
(7) deepness (it is not shallow but forceful), and
(8) resonance.

What is in fact extraordinary, marvellous and astonishing about this voice is that it is a hundred times, maybe, a thousand times sweeter and more pleasant than the extremely melodious voice of a *karavīka* bird. To elaborate: The cry of the *karavīka* is slow, drawl, long protracted and pleasant; it is full, compact and sweet. While sitting on an upper branch of a tree, it warbles, and then it moves onto a lower branch; yet it is able to hear the sound it has made while on the upper branch: so slow and pleasant is its cry.

Having cut open a luscious ripe mango by biting with its beak and drinking the juice that

flows out, the *karavīka* warbles; then the four legged animals get intoxicated with the *karavīka's* sound (as though they were rendered unconscious by drunkenness) and begin to gambol with great delight. Other quadrupeds too, they have gone to the grazing ground and are eating and chewing the grass, forget the food in their mouth and stand still, listening to the sound from the *karavīka*. Small animals, such as deer, antelopes, etc., who are on the run in fear, fleeing for life as they are chased in great haste by beasts of prey, such as lions, leopards and tigers, having forgotten the danger to their lives, stop running only to listen to the *karavīka's* voice without lifting up the foot that has been put down and without putting down the foot that has been lifted up. In the same way, the wild beasts who have been chasing to pounce on their prey become unaware of the food which they are about to eat, stop chasing and listen only to the *karavīka's* cry. Birds flying in the sky spread their wings and stop flying to listen. Fish in the water also keep their hearing organs steady and stop to listen to the song of the *karavīka*. (Buddhavaṁsa Commentary)

(Please see the story of the *karavīka's* sound and Queen Asandhimittā in the **Anudīpanī:** Chapter 1.)

(29) The mark of the very clear blue eyes.

This does not mean to say that both eyes of a Bodhisatta are blue all over. The expression is made as a general statement. In fact, where they should be blue, they have the colour of *aparājita* flower; where they should be yellow and golden, they are like the colour of *kaṇikāra* flower; where they should be red, they are like the colour of *bandhuku* flower; where they should be white, they are like the colour of the morning star; where they should be black, they are like the colour of black beads. The eyes of a Bodhisatta bear resemblance to an open window in a golden mansion — the window that has the motif of a lion made of rubies at its base. (According to the **Jinālaṅkāra Ṭīkā**, the likeness is that of a palace window that has a lion's figure made of rubies and fixed at its bottom on the golden wall.)

(30) The mark of the very soft and tender eyelashes like a newly born calf's.

This particular mark is termed *gopakhuma lakkhaṇa* in the Pāli Text. The Pāli word *gopakhuma* refers to the eye (the whole eye) comprising the eye lashes and other parts of the eye. Of all kinds of calves, the eye of a black calf is thick and turbid. That of a red calf is particularly clear and bright. Here in the case of *gopakhuma lakkhaṇa*, it signifies the eyes of the new born red calf. The eyes of ordinary people are not perfect. Like the eyes of elephants, rats or crows, some have protruding eyes, and others have eyes with deep sunken eye-sockets. The Bodhisatta's eyes are different. They are like thoroughly washed and polished ruby stones and have soft and smooth tender, fresh, bluish eyelashes growing in a row. This mark of the entire eye is characterized by the eyelashes. (This mark is in effect a description of the whole eye with reference to the eyelashes which form only a part of the eye. What is meant is that the Bodhisatta had the eyes which are not protruding, nor sunken but are clear like ruby stones kept well-washed and polished, with eyelashes which are soft, smooth, tender, fresh and bluish, growing in a row like those of a newly-born red-coloured calf.)

(31) The mark of the hair between the two eyebrows (uṇṇa-loma).

This hair grows gracefully in the middle of the two eyebrows, directly above the ridge of the nose and at the centre of the forehead. It is pure all over, like the morning star. It is as soft as the cotton wool ginned and refined a hundred times and dipped in clarified butter. It is white as the colour of *simbali* silk-cotton. When it is stretched from the tip with one's hand, it is two cubits long. When it is released from the hand, it coils back clockwise with the tip curling upwards. It is of beauty that attracts and commands veneration of every onlooker, like a silver star studded on a pure gold plate, or like pure milk flowing out of a golden vessel, or the morning star in the sky that reflects by the sun light at dawn.

(32) The mark of the thin layer of flesh that appears by nature like a gold headband on the forehead.

What is meant is that the Bodhisatta has a perfect forehead as well as a perfect head.

The Forehead

The thin layer of the flesh on the forehead of the Bodhisatta covers the whole of it, rising from end to end, i.e. from the top part of the right ear to the left. This particular layer of flesh being soft, golden in colour, lustrous and extensive on the entire forehead is graceful like a gold band fastened to a royal forehead. In fact, the gold band on a king's forehead (the royal insignia) is an imitation of the forehead of a Bodhisatta which is use as a sign of royalty by kings who have no such natural feature). (This is an explanation of how the Bodhisatta is endowed with the perfect forehead).

The Head

The head of the Bodhisatta is perfect in all aspects. Unlike the Bodhisatta's, the heads of ordinary people are imperfect. Some look like a monkey's, as though they were broken in two parts. Others seem to have cracks. Still others have so little flesh that they appear as skulls just covered by the skin. There are also heads disproportionate like a gourd, and there are still others which are curved at the back or protruding (with the occiput bulging). In contrast with them, the Bodhisatta has the head of perfect fullness like a golden baluster, as if it had been carved out with a round chisel to make it round, smooth and beautiful.

(This thirty-second mark is mentioned in the Text as *uṇhīsasīso*. Its meaning can be taken in two ways: (a) having a head which looks as though it were wrapped by a thin layer of flesh on the forehead, or (b) having a round splendid head like a headband made by an expert. Because of its dual meaning, the explanations of both the perfect forehead and the perfect head are given here.)

(The *kamma* and other factors that bring about these thirty-two major marks are separately discussed in the **Anudīpanī**.)

The Eighty Minor Characteristics

The Bodhisatta, a great man, is also endowed with eighty minor characteristics called *asīti anuvyañjana*, which accompany the major ones. These eighty minor marks will now be briefly mentioned, as appear in the **Jinālaṅkāra Tika** and other texts.

(1) Closely knitted fingers and toes with no intervening gaps (*cit'angulita*).

(2) Fingers and toes tapering gradually from the base to the tips (*anupubb'angulita*).

(3) Round fingers and toes (*vaṭṭ'angulita*).

(These are the three characteristics concerning the fingers and toes.)

(4) Red fingernails and toenails (*tamba nakhatā*).

(5) Tall, pointed and prominent fingernails and toenails (*tunga nakhatā*).

(6) Neat and smooth fingernails and toenails (*siniddha nakhatā*).

(These are three characteristics concerning the fingernails and toenails).

(7) Neither receding nor protruding ankles, i.e. inconspicuous ankles (*nigūḷha gopphakatā*). (Others' ankles are bulging and conspicuous.)

(8) Evenness of the tips of all ten toes (*sama pādatā*).

(This is the one characteristic concerning the toes.)

(9) Manner of walking gracefully like an elephant king (*gajasamān'akkamatā*).

(10) Manner of walking gracefully like a lion king (*sīhasamān'akkamatā*).

(11) Manner of walking gracefully like a haṁsa king (*haṁsasamān'akkamatā*).

(12) Manner of walking gracefully like a bull king (*usabhasamān'akkamatā*).

(13) Manner of walking clockwise (*dakkhiṇātvaṭṭa gatitā*).

(These are the five characteristics concerning the manner of walking.)

(14) Round knees that are beautiful on all sides (*samantato cārujaṇṇu maṇḍalatā*).

(This is the one characteristic concerning the knees.)

(15) Well developed male organ (*paripuṇṇa purisavyañjanatā*.)

(This is the one characteristic of the male genitalia.)

(16) Navel with uninterrupted lines (*acchidda nābhitā*.)

(17) Deep navel (*gambhīra nābhitā*).

(18) Navel with a right turning ringlet (*dakkhiṇāvatta nābhitā*).

(These are the three characteristics concerning the navel.)

(19) Thighs and arms like an elephant's trunk (*dviradakara sadisa-ūrubhujatā*).

(This is the one characteristic concerning the thighs and arms.)

(20) Well proportionate body (*suvibhatta gattatā*). (By this is meant flawless frame.)

(21) Gradually rising body (*anupubba gattatā*). (By this is meant agreeably formed upper and lower parts of the body.)

(22) Fine body (*mattha gattatā*).

(23) Neither lean nor plump body (*anussann ānanussanna sabbagattatā*).

(24) Wrinkle-free body (*alīna gattatā*).

(25) Body free of moles, freckles, etc. (*tilakādivirahita gattatā*).

(26) Regularly lustrous body (*anupubba rucira gattatā*).

(27) Particularly clean body (*suvisuddha gattatā*).

(More characteristics concerning the body will follow later on.)

(28) Physical strength equal to that of one thousand crores of *Kalavaka* elephants (*koṭisahassa hatthibala dhāraṇatā*).

(This is the only characteristic concerning the physical strength.)

(29) Prominent nose like a golden goad (*tunga nāsatā*).

(This is the only characteristic concerning the nose.)

(30) Dark red gums (*suratta dvijamaṁsatā*). (In the **Samantacakkhu Dīpanī** occurs *rattadvijamukhatā*, red lips.)

(This is the only characteristic concerning the gums.)

(31) Clean teeth (*suddha dantatā*).

(32) Neat and smooth glossy teeth (*siniddha dantatā*).

(Two characteristics concerning the teeth.)

(33) Pure faculties of sense, such as eyes, etc. (*visuddh'indriyatā*).

(This is the only characteristic concerning the sense-faculties of eyes, ears, nose, tongue, and body.)

(34) Round canine teeth (*vaṭṭa dāṭhatā*).

(This is the only characteristic concerning the canine teeth.)

(35) Red lips (*ratt'oṭṭhatā*).

(This is the only characteristic concerning the lips.)

(36) Long mouth-cavity (*āyata vadānatā*).

(This is the only characteristic concerning the mouth.)

(37) Deep lines on the palms (*gambhīra pāṇilekhatā*).

(38) Long lines on the palms (*āyata lekhatā*).

(39) Straight lines on the palms (*uju lekhatā*).

(40) Beautifully formed lines on the palms (*surucira-saṇṭhāna lekhatā*).

(41) Halo spreading around the body in a circle (*parimaṇḍala kāyappabhātvantatā*).

(42) Full cheeks (*paripuṇṇa kapolatā*).

(This is the only characteristic concerning the cheeks.)

(43) Long and broad eyes (*āyatavisāla nettatā*).

(44) Very clear eyes with five kinds of colour (*pañca pasādavanta nettatā*).

(Two characteristics concerning the eyes.)

(45) Eyelashes with their tips curling upwards (*kuñjitagga bhamukatā*).

(This is the only characteristic concerning the eyelashes.)

(46) Soft, thin and red tongue (*mudu tanuka ratta jivhatā*). (The **Samantacakkhu Dīpanī**, Volume I, says that by this characteristic should be taken three things: softness, thinness and redness, while other teachers wish to take only two: softness and thinness. Here in this book the characteristic is mentioned as one in accordance with the **Jinālaṅkāra Tika**.)

(This is the only characteristic concerning the tongue.)

(47) Long and beautiful ears (*āyata-rucira kaṇṇatā*). (In this connection too, two things are taken by others.)

(This is the only characteristic concerning the ears.)

(48) Varicosity-free vein (*niggaṇṭhi siratā*). (There are no varicose veins.)

(49) Neither receding nor protruding veins (i.e. inconspicuous veins) (*niggūḷa siratā*).

(Two characteristic concerning the veins.)

(50) Round elegant head like a circular umbrella (*vatta-chattanibha cāru sīsatā*).

(This is the only characteristic concerning the head.)

(51) Long, broad and graceful forehead (*āyata-puthu nalāṭa sobhatā*).

(This is the only characteristic concerning the forehead.)

(52) Natural and beautiful eyebrows that need not be groomed (*susaṇṭhāna bhamukatā*).

(53) Soft eyebrows (*saṇha bhamukatā*).

(54) Eyebrows in regular order (*anuloma bhamukatā*).

(55) Large eyebrows (*mahānta bhamukatā*).

(56) Long eyebrows (*āyata bhamukatā*).

(Five characteristics concerning the eyebrows.)

(57) Supple body (*sukumāla gattatā*).

(58) Very relaxed body (*ativiya-somma gattatā*).

(59) Very bright body (*ativiya-ujjalita gattatā*).

(60) Dirt-free body (absence of body secretion) (*vimala gattatā*).

(61) Non-sticky body (the body skin always looks fresh) (*komala gattatā*).

(62) Neat and handsome body (*siniddha gattatā*).

(63) Fragrant body (*sugandha tanutā*).

(Fifteen characteristics concerning the body including the above eight from No.20 to No. 27.)

(64) Body hairs of equal length (no difference in length (*sama lomatā*).

(65) Non-sticky hairs (*komala lomatā*).

(66) Every body hair coiling clockwise (*dakkhiṇāvaṭṭa lomatā*).

(67) Blue body hairs like the colour of broken stones of collyrium (*bhinn'añjana-sadisa-nīla lomatā*). (The **Samantacakkhu Dīpanī** says that it is the blue hair on the head that has the splendour of a golden mountain.)

(68) Round body hairs (*vaṭṭa lomatā*).

(69) Smooth body hairs (*siniddha lomatā*).

(Six characteristics concerning the hairs of the body.)

(70) Very subtle inhaling and exhaling breath (*atisukhuma-assāsapassāsa dhāraṇatā*).

(This is the only characteristic concerning the respiration.)

(71) Fragrant mouth (*sugandha mukhatā*).

(This is the only characteristic concerning the mouth.)

(72) Fragrant top of the head (*sugandha muddhanatā*).

(This is the only characteristic concerning the top of the head.)

(73) Jet-black hair (*sunīla kesatā*).

(74) Hair curling clockwise (*dakkhiṇāvaṭṭa kesatā*).

(75) Naturally well groomed hair (*susaṇṭhāna kesatā*).

(76) Neat and sort hair (*siniddha kesatā saṇha kesatā*).

(77) Untangled hair (*aluḷita kesatā*).

(78) Hair of equal length (*sama kesatā*). (Other people have long and short hair mixed. This is not so in the case of the Bodhisatta.)

(79) Non-sticky hair (*komala kesatā*).

(Seven characteristics concerning the hair.)

(80) Aggregate of luminous rays called *ketumālā* halo which shines forth from the top of the head. The Bodhisatta is marvellous by means of the *ketumālā* halo (*ketumālāratana vicittatā*).

(This is the only characteristic concerning the halo.)

The Bodhisatta possesses the above eighty minor characteristics. (The enumeration is made here in accordance with that contained in the **Jinālaṅkāra Tika**.)

The Satapuñña Characteristics

The aforementioned major and minor marks can also be termed as *satapuñña* characteristics. The Bodhisatta has performed a hundred-fold of the total number of times all other beings have performed in each kind of meritorious deed throughout the innumerable world-systems. Hence, his merits are known as *satapuñña*, 'a hundred-fold merit', whereby he acquires the thirty-two major and eighty minor marks as a result.

The Naming of The Prince

In this way, having examined the Prince's major and minor marks carefully, the learned Brahmins predicted saying: "The Prince will attain Buddhahood." After discussing among themselves the matter of naming of the Prince, they gave him the name of Siddhattha as an omen indicating that he would successfully accomplish the task for the benefit of the entire world.

The Story of The Five Bhikkhus (Pañcavaggī)

(Regarding the Five Bhikkhus (Pañcavaggī) headed by the Venerable Kondañña, the **Sārattha Dīpanī Vinaya Sub-Commentary** on one hand and **Jātaka Commentary** and the **Buddhavaṁsa Commentary** on the other, narrate different stories. The story of the Five Bhikkhus will be inserted here according to the versions of the said Sub-Commentary and Commentaries.)

The Sārattha Dīpanī Version

At the time of the birth of the Prince, out of the learned Brahmins who were the selected mark-readers, namely, Rāma, Dhaja, Lakkhaṇa, Manti, Koṇḍañña, Bhoja, Suyāma and Sudatta, five, led by Koṇḍañña foretold, saying: "The Prince would certainly become a Buddha." Thereafter, having handed over to their families the remunerations they received at the prognostication ceremony, they put on the robes, dedicating themselves to the Bodhisatta as they had come to the conclusion: "That great man, the Prince, will not remain in a household life so he will definitely attain Buddhahood." These Brahmins had been well-versed in the Vedas since their boyhood; they had been also treated as teachers since then. They agreed among themselves to renounce the world, for they thought to

themselves: "We will not be able to cut off the tangles of our families when we get married. It is therefore better for us to go forth early." Hence their dedication to the Bodhisatta immediately after their prognostication when they were still young. Taking up their residence in forest dwellings, they sometimes enquired, asking lay people: "Friends, has the young prince renounced the world?" "How can you see the prince's renunciation? He is enjoying royal luxuries in the midst of female dancers in the three palaces, as though he were a divine being," replied the people. Then the Brahmins, thinking that "The wisdom of the Prince is not mature yet," went on waiting unworriedly for the moment of the Prince's renunciation. (This is the version given in the third volume of the **Sārattha Dīpanī Tika**.)

The Version of The Commentaries on The Buddhavaṁsa and The Jātaka

After naming the Prince, Siddhattha, the select eight learned Brahmins went home and summoned their sons and said: "Dear sons, we are now advanced in age. Prince Siddhattha, son of our King Suddhodāna, will certainly become an Enlightened One. We do not know for sure, however, whether we will see the young prince attain Buddhahood. When he does, take up ascetic life in the dispensation of that Buddha."

Out of the eight learned Brahmins, seven lived till old age but expired before the Prince's renunciation and were reborn in good or evil existences in accordance with their respective deeds. Koṇḍañña alone survived in good health. When the Prince attained manhood and renounced the world, he went to Uruvelā forest and mused: "Delightful is this region! It is agreeable to one who is inclined to engage in meditation." And while the Bodhisatta (Prince) was then devoting himself to *dukkaracariyā* asceticism in that forest, Koṇḍañña, learning the news that "The Prince has become a recluse," went to the sons of the late seven Brahmins and said: "Young men, Prince Siddhattha is said to have become a recluse. The Prince will certainly attain Buddhahood. If your fathers were still alive, they would have gone forth and taken up an ascetic life themselves today If you are desirous of becoming recluses yourselves, do come along. I am going to follow the Prince and become an ascetic." Of the seven Brahmins' sons, three remained lay men as they did not agree to go forth.

Only the remaining four agreed and became recluses with Koṇḍañña as their leader. These five persons came to be known as *Pañcavaggī Theras*. (This is the narration given in the **Buddhavaṁsa** and **Jātaka Commentaries**.)

Measures taken to prevent The Prince from seeing The Four Omens

After King Suddhodāna had his son prognosticated, he was reported by the Brahmins that "the son will renounce and become a recluse." So he asked, "On seeing what will my son go forth?" "On seeing the four omens of an old man, a sick man, a dead man and a recluse, your son will renounce the world and become a recluse," answered the Brahmins unanimously.

On hearing the Brahmins' reply, King Suddhodāna ordered, saying: "If my son will renounce after coming across these four omens, from now on, do not permit any person who is aged, ailing or a recluse to visit my son. They would create *saṁvega* in him and make him bent on renunciation. I do not want my son to become a Buddha. I want to see him only as a Universal Monarch ruling over the four great islands with two thousand surrounding smaller ones and travelling in the sky by means of the Wheel-Treasure in the company of followers, thirty-six *yojanas* in extent." Then guards, in sufficient number, were placed around the four quarters at every distance of one *gāvuta* to ensure the absence of the aged, the sick, the dead and the recluse within the sight of the Prince.

That very day, an auspicious head-washing ceremony was held at which eighty thousand royal relatives were present and they discussed among themselves thus: "Whether the Prince will become a Buddha or a Universal Monarch, each of us will give a son to wait upon him. If he becomes a Buddha, he will travel magnificently in the company of recluses who are of royal blood. Or, if he becomes a Universal Monarch, he will tour majestically being accompanied by eighty thousand princes." Then each of them promised to present a

son (to the Prince).

The Death of Queen Mahāmāyā Devī and Her Rebirth in Tusitā

On the seventh day after the birth of the Prince, his mother, Mahāmāyā Devī, reaching the end of her life span, passed away and was reborn in Tusitā abode as a deva bearing the name of Santusita.

(The mother died not because she had given birth to a Bodhisatta, but because her life span had come to an end. It may be recalled that even when the Bodhisatta Deva Setaketu made the five great investigations, Mahāmāyā had only ten months and seven days left to live. Nobody else is worthy of occupying the lotus-like womb of a Bodhisatta's mother, for it is like the perfumed chamber which has housed a Buddha or His statue or an object of worship. Besides, while a Bodhisatta's mother is still alive, it is not appropriate to keep her aside and make another woman Chief Queen. So it is the usual course of event (*dhammatā*) that a Bodhisatta's mother should remain alive for only seven days after giving birth to her son. Hence the passing away of the mother at that time.)

The Age of Mahāmāyā Devī at The Time of Her Demise

To the query, "In which period of life did Mahāmāyā die?", the answer is: "She died in the middle period." **To elaborate**: Since desires and passions abound in sentient beings in the first period of life, a woman who conceives in this period cannot take good care of her pregnancy. Accordingly, the baby at that time is susceptible to many diseases. But the womb of the mother remains clean when she passes two thirds of her middle period and reaches the last third. And whoever takes conception in such a clean womb is free from diseases. Therefore, the Bodhisatta's mother, after enjoying palatial luxuries in the first period of life, gave birth to a son and died when she came to the third and last stage of her middle period of life. (**Dīgha-Nikāya Commentary**, Vol. II, in the exposition of **Bodhisatta dhammatā**.)

Strictly following the exposition of this Commentary, famous teachers of old have composed an aphorism in a verse form to state that the mother of the Bodhisatta passed away when she was precisely fifty-six years, four months and twenty-seven days old. There is also another one saying that the royal mother conceived at the age of fifty-five years, six months and twenty days.

Further explanation in brief: At the time when the mother Māyā was born as a human being, the general life span was one hundred years which may be equally divided into three periods, each consisting of thirty-three years and four months. She enjoyed her luxurious life in the first period of thirty-three years and four months. If the second period of thirty-three years and four months are made into three portions, each portion covers eleven years, one month and ten days. The sum of the first two portions will then be twenty-two years, two months and twenty days. To this, add the number of years and months of the first period, and the result is fifty-five years, six months and twenty days. At this age, Mahāmāyā conceive the Bodhisatta. Hence the second aphorism.

If and when the ten months duration of pregnancy as well as the seven days that followed the Prince's birth are added to the fifty-five years, six months and twenty days, the sum total will be fifty-six years, four months and twenty-seven days. Hence the first aphorism.

(An elaboration of the meaning of the subject-matter under discussion is given in the **Samantacakkhu Dīpanī**, Vol. I.)

Was Royal Mother Māyā reborn as A Male or A Female Celestial Being

To the question as to whether the royal mother, Māyā, was reborn as a male or a female celestial being in the abode of Tusitā, the answer, no doubt, should be that she was reborn as a male.

In this matter, after superficially studying the Pāli statement "*mātaraṁ pamukhaṁ katvā*" some scholars say or write that she was reborn as a female deity; but such reliable works as

the **Theragāthā Commentary** and others hold that "Māyā was only a male deity in Tusitā world of gods." Concerning Thera Kāḷudāyī's verses in the Dasaka Nipāta of the **Theragāthā Commentary**, Vol. II, it is said: "*dev'ūpapatti pana purisabhāven'eva jātā* – (Māyā's) rebirth in the abode of gods took place only in the form of a male."

Also in the section on the Bodhisatta's auspicious birth, the **Jinālaṅkāra Tika** mentioned: "*Yasmā ca Bodhisattena vasitakucchi nāma cetiyagabbhasadisā hoti, na sakkā aññena sattena āvasituṁ vā paribhuñjituṁ vā. Tasmā Bodhisattamātā gabhhavuṭṭhāṅato sattame divase kālaṁ katvā Tusitapure devaputto hutvā nibbatti* – The womb in which the Bodhisatta had stayed was like the chamber of a *cetiya*: other beings did not deserve to stay there or to use it. Therefore, seven days after giving birth, the Bodhisatta's mother died and became 'son of a god' in the celestial city of Tusitā."

Still in the exposition on the Vīsatigathā of the **Manidīpa Tika**, Vol. I, it is asserted: "*Sirī Mahāmāyā hi Bodhisattaṁ vijayitvā sattāhamattaṁ ṭhatvā ito cavitvā Tusittabhavane purisabhāven'eva nibbattā, na itthibhāvenā ti* – Having lived only for seven days after giving birth to the Bodhisatta, Sirī Mahāmāyā passed away from this world and was reborn only as a man (male deity), not as a woman (female deity). It is a regular incident that all the mothers of Bodhisattas should live only seven days after childbirth and that they should all die and reborn in Tusitā Deva abode only as a god and never as a goddess." Therefore, the fact that Mahāmāyā was born only as a male deity (deva) in Tusitā should be accepted without doubt.

Attendants for The Prince

For his son, Prince Siddhattha, King Suddhodāna selected and appointed two hundred and forty female attendants who were clean and fair, skilled in carrying out their duties such as breast-feeding, by giving sweet milk free of pungent, salty and other unpleasant tastes, bathing, carrying and nursing.

The King also appointed sixty male servants to help the female attendants and further appointed sixty officers who would oversee the duties of these men and women.

Of the two hundred and forty female attendants, sixty were to breast-feed the Prince; another sixty were to bathe him with scented water and dress him; still another sixty were to carry him, supporting and clasping with their hands, or in their laps and so on for long; and the remaining sixty had to share the same duty by taking over the Prince in turn. Thus the nursing work was distributed among two hundred and forty female attendants. With the sixty male servants and sixty officers, there were altogether three hundred and sixty persons responsible for looking after the little prince.

> All this is given in accordance with the **Sutta Mahāvagga** and its Commentary, where mention is definitely made of appointment of attendants by King Bandhumā for his son Prince Vipassī (the Bodhisatta). On this basis, the appointment by King Suddhodāna has been described.
>
> In the Swezon Kyawhtin. (Question No.33 of Volume I), this is asked in verse form by Shin Nandadhaja, the celebrated Sāmaṇera of Kyeegan village. The answer given by Kyeethai Layhtat Sayadaw is: "There are 60 Myanmar hours in one day and one night; since four nurses had to take charge in turn every one hour, multiply 60 by 4, and the result is 240."

If we take the reckoning made in the Swezon Kyawhtin; "four nurses had to take charge in turn every one hour" in the sense that one was to feed, and another one was to bathe and dress, still another one to tend to him, supporting and clasping with her hands or in her lap, and the last one to carry on the same task after taking over the Prince in turn, then it is quite in consonance with what is contained in the exposition of the Mahāpadāna Sutta of the aforesaid **Sutta Mahāvagga Commentary**.

The Selection of Attendants as described in The Temiya Jātaka

In the exposition of the Temiya Jātaka, **Jātaka Commentary**, the detailed description of how the King of Kāsi chose attendants for his son Temiya (the Bodhisatta) is recorded as follows:

(1) A tall woman was not appointed nurse because the child's neck is apt to become elongated for having to suck milk while remaining close to her bosom.

(2) A short woman was not appointed nurse because the child's neck is apt to become stunted for having to suck milk while remaining close to her bosom.

(3) A thin woman was not appointed nurse because the child's limb, such as thighs, etc., are apt to be hurt for having to suck milk while remaining close to her bosom.

(4) A fat woman was not appointed nurse because the child is apt to become crippled with its thighs, knees and legs deformed for having to suck milk while remaining close to her bosom.

(5) A long-breasted woman was not appointed nurse because the child's nose is apt to become snub as it might be pressed by her long breasts as he sucks milk while remaining close to her bosom.

(6) A woman with too dark a complexion was not appointed nurse because her milk is very cold and not suitable for the child in the long run.

(7) A woman with too white a complexion was not appointed nurse because her milk is very warm and not suitable for the child in the long run.

(8) A woman suffering from cough was not appointed nurse because her milk is very sour and not suitable for the child.

(9) A woman suffering from phthisis was not appointed nurse because her milk is pungent and bitter and not suitable for the child.

Thus such women were not appointed attendants; only those free from the above defects were appointed, so says the above mentioned Commentary.

Relying on the statement of the Commentary, Manli Sayadaw describes the same selection of attendants in verse form (v.498) in his *Mahāsutakārī Magha Deva Liṅkā Thit*. (The author then quotes the whole verse in toto, but we have skipped it over.)

Mahāpajāpati Gotamī brought up The Prince

Though attendants were selected and appointed for Prince Siddhattha in the said manner, it was his aunt (or step mother) Mahāpajāpati Gotamī who more often than not breast-fed him. **To explain**: After the demise of Mahāmāyā Devi, King Suddhodāna raised the Prince's aunt to the status of Chief Queen. Two or three days after the birth of the Prince by Queen Māyā, his aunt Mahāpajāpati Gotamī bore Prince Nanda. When Queen Māyā passed away on the seventh day after the Prince's birth, Mahāpajāpati Gotamī entrusted her own son Prince Nanda (who was only three or four days old) to nurses, and she herself breast-fed Prince Siddhattha and looked after him. It was in the lap of his aunt (and step mother) that Prince Siddhattha stayed most of the time. (From the exposition of the Dakkhiṇāvibhanga Sutta in the **Uparipaṇṇāsa Commentary**.)

In this way, Prince Siddhattha, the Bodhisatta, grew up blissfully in a gradual manner under the care and treatment of hosts of attendants and in great pomp and splendour.

Chapter 2

THE PERFORMANCE OF THE PLOUGHING CEREMONY

King Suddhodana saluting The Bodhisatta for The Second Time

The day arrived for King Suddhodāna to perform the ploughing ceremony which was an annual seasonal festival. On that day, the whole royal city of Kapilavatthu was decorated like the abode of devas. All the people of the city including workers dressed in their best attires, having perfumed and adorned themselves with flowers, assembled in the palace square. In the fields where the ploughing ceremony was to be held, one thousand ploughs were kept in readiness, eight hundred of them were meant for the King and his ministers. Seven hundred and ninety-nine ploughs to be manned by the ministers were decorated with silver ornaments and equipped with ploughshares together with yokes, oxen and driving rods The plough to be ridden and driven by the King was fully ornamented with red gold.

When King Suddhodāna left the royal city with a great retinue of ministers, courtiers, bodyguards and other followers, he brought his son, the Bodhisatta, to the ceremonial sites and kept him under the delightfully cool shade of a big rose-apple (Syzgium Jambos) tree in full foliage. The ground underneath the tree was well-carpeted with the best velvet cloth, on which the royal child was placed. And above him was fixed a crimson red velvet canopy embroidered with gold and silver stars. The whole place was screened off with heavy curtains, and guards were posted for security. The King then dressed himself in the regal accoutrement, which was customarily put on for the ploughing ceremony. Accompanied by ministers and courtiers, he proceeded to the auspicious field where the ploughing ceremony would be held.

On arrival at the auspicious field, King Suddhodāna mounted the golden plough which was specially prepared for him. The seven hundred and ninety-nine courtiers taking part in the ceremony also rode and drove their respective silver ploughs. The remaining two hundred ploughs were handled by two hundred royal farm workers who proceeded to plough the field thoroughly, going back and forth many times across the field. King Suddhodāna ploughed the field only once to bring auspicious blessing to the ceremony by driving across the field from one side to the other. The ceremony was magnificently performed

The nursing attendants and security guards, who were assigned to look after the Prince, left their posts and went out of the royal enclosure, saying, “Lets us watch the grand spectacle of our lord performing the ploughing ceremony.”

The Prince's Attainment of The First Ānāpāna Jhāna

In the meanwhile, the Prince, on looking around and seeing no one, quickly rose and sat cross-legged quietly and calmly. He then practised *ānāpāna* meditation, concentrating on the inhaling and exhaling breath, and thereby attained the first *rūpavacara jhāna*. (In this matter, it should be understood that the Bodhisatta achieved the first *rūpavacara jhāna* within a short time as a result of the habitual practice of *ānāpāna* meditation throughout many existences of successive aeons.)

The attendants, who left their charge, loitered around the food stalls enjoying themselves for quite a while. All the trees, with the exception of the rose-apple under which the Bodhisatta was sitting, cast their shade in a natural manner, in line with the movement of the sun. When past noon, the shades of the trees fell on the east. However, the shade of the rose-apple tree, under which the Prince was resting, did not move with the sun, even after noon-time, strangely remaining in a round shape as before.

The nursing attendants, eventually remembering: “Oh, the son of our lord has been left behind alone”, hurried back and on getting inside, after parting the curtains of the

enclosure, saw with their own eyes and to their amazement the Prince sitting cross-legged in the place of glory; and saw also the miracle (*pāṭihāriya*) of the shade of the rose-apple tree remaining fixed in the same position and in the same round shape. They went speedily to the King and reported: "Your Majesty, your royal son is sitting quietly and calmly in a certain strange posture. And though the shadow of other trees moved with the changing position of the sun, the shade of the rose-apple tree, under which the prince reposed, remained unchanged even after noon-time, retaining its circular shape."

King Suddhodāna quietly went and observed. On seeing with his own eyes the two strange miracles, he uttered: "O Noble Son, this is the second time that I, your father, salute you," and made obeisance to his son lovingly and adoringly.

Visukamma Deva created An Auspicious Royal Lake for The Prince

In this manner, when the Prince reached the age of seven, having grown up happily amidst the luxury like that of devas, King Suddhodāna one day asked his ministers: "O men, what kind of sport pleases the children of tender age?" When the ministers informed him: "Your Majesty, young children like to play in the water," King Suddhodāna sent for artisans and ordered them to select a suitable site to dig a magnificent royal take.

Thereupon, Sakka, the deva king, becoming aware through reflection that steps were underway to select a lake-site, thought to himself: "It is not proper at all for the Bodhisatta to use a lake built by human beings; only the lake created by devas will be appropriate for him." He summoned Visukamma Deva and assigned him the task of digging a lake, saying: "Go now, to the human abode, O deva, and create a suitable lake for the Bodhisatta to play about." To the question: "What kind of lake would you like me to create?" Sakka replied thus: "The lake that you will create should be free of mud and slime; its bed should be strewn with rubies, pearls and corals; it should be surrounded by walls made of seven kinds of precious stones. The descending steps leading into the lake should be made with planks of gold, silver, and rubies; the hand-rails should be of rubies and the main balusters supporting the rails should have their tops encrusted with corals. Inside that celestial lake, for the Bodhisatta to play water-throwing, you should create a golden boat equipped with a silver throne, a silver boat with a golden throne, a ruby boat with a coral throne and a coral boat with a ruby throne. They should also be furnished with golden bowls, silver bowls, ruby bowls and coral bowls for water-throwing. The said lake should be beautifully covered and graced with five kinds of lotus."

Visukamma Deva, after giving assent, descended to the human abode that very night and created a lake, complete in all details of the Sakka's instruction, on the site chosen by King Suddhodāna. (Here, it may be questioned as to how the five kinds of lotus could grow and blossom in the lake which was devoid of mud. The answer is as follows: Visukamma Deva created small golden boats, silver boats, ruby boats and coral boats in such and such places in the said mud-free lake and made the solemn wish: "Let these small boats be filled with slime and thick mud and let five kinds of lotus grow and bloom in these mud-filled boats." Thus created and resolved by Visukamma Deva, five kinds of lotus thrived and bloomed in the royal lake.) The pollen from the lotus flowers spread over the surface of the lake moving with the gentle breeze and rippling waves. Five species of bees in five different colours buzzed and droned merrily as they bustled from flower to flower. In this manner, Visukamma Deva created the royal lake as instructed by Sakka and returned to the celestial abode.

When the new day dawned, thousands of citizens saw the awe-inspiring magnificent lake, they exclaimed joyously: "Surely, this lake must have been created by Sakka and devas for the Prince!" And so, with joy and delight, they went and reported the matter to King Suddhodāna. King Suddhodāna, accompanied by a vast retinue, went to see the lakes. When he saw the magnificence and splendour of the lake, he exclaimed with delight: "This lake verily is the creation of divine beings because of the power and glory of my son!"

Thereafter, the Prince went to play in the water of the lake which was a requisite for celestial pleasures. (These are the words quoted from the exposition of the

Sukhumāla Sutta, Devadūta Vagga, Tikanipāta, **Aṅguttara Commentary**, Volume II.)

The Construction of Three Palaces for The Prince

The Bodhisatta, Prince Siddhattha, grew up in great comfort and luxury, enjoying such delights as playing in the water of the celestial lakes covered and graced with five kinds of lotus as said above, wearing very soft and smooth garments which were newly made and produced in Kāsi country, being at all times given cover and protection against heat, cold, dust, mist and snow, with white umbrellas of devas and humans.

When he had grown to the age of sixteen years, King Suddhodāna thought: "It is time to build mansions for my son," and he had the most celebrated and skilled architects, carpenters, masons, sculptors and painters summoned to the palace for discussion. He then gave orders for the construction of three palaces named Ramma Golden palace, Suramma palace, and Subha Golden palace which were specially designed to suit the weather conditions of the three seasons, after making necessary preliminary preparations such as ground breaking at the chosen site and at the time indicated as propitious by the stars.

These three palaces were of equal length, breadth and height. They differed only in the number of tiers in the spires.

(These three palaces are not described in detail in the Commentaries on the **Buddhavaṁsa** and **Jātaka**. They are described at length in the expositions of the Sukhumāla Sutta of the above **Aṅguttara Commentary**, in the exposition of the Māgandiya Sutta of the **Majjhima Paṇṇāsa Commentary** and that of the Agarikasampatti chapter in the **Jinālaṅkāra Sub-Commentary**. What is presented here is the combined account of the expositions in these various texts.)

(i) Ramma palace was built for residence during winter,

(ii) Suramma palace was built for residence during summer, and

(iii) Subha palace was built for residence during the rainy season.

(i) Ramma (Winter) Palace

The Ramma Palace had nine tiered-spire. The structure and room formations were designed to keep the floors somewhat low so as to retain warmth. And meticulous care was taken, in the arrangement of lion-propped windows and ventilators, to prevent elements of cold from outside, such as snow, mist, and breeze, from entering inside. Painters also drew pictures of blazing fires and flames on the walls, central planks, roofs, etc, of the said palatial mansion to dispel coldness on seeing them. Festoons of perfumes, flowers and pearls were hung dangling here and there at appropriate places. The ceilings were canopied with fabrics of pure wool and silk which were very soft and smooth and warmth-giving and which were adorned with stars of gold, silver and rubies giving out bright and flaming colours. Besides, there were woollen partitions and gauze curtains adorned with velvet and woollen shawls which were very soft and smooth to the touch. Velvet garments and woollen apparel appropriate for the cold season were also kept in readiness for wear. In the winter season, nourishing seasonal food, such as hot, spicy delicacies, were well prepared in readiness. To keep the room warm, windows were kept open in the day and closed at night.

(ii) Suramma (Summer) Palace

There were five tiers in the spire of the Palace named Suramma. The structure and room formations were so designed as to provide ventilation; the tiers were built high, windows and shutters kept spacious and wide, and to procure as much breeze and coolness as required from outside, the main doors and windows were kept not too secure; some doors had perforations and others had nettings (made of iron, gold, silver). The walls, central posts, roofs, etc., were decorated with paintings of blue, red and white lotus to give soothing impressions to the observers. Newly made pots filled with water to the brim were installed near the windows and placed therein were aquatic flowering plants such as blue, red, white lotus, and lotus with a hundred petals. Mechanical devices, such as fountains and

showers, were installed to cool and freshen appropriate places simulating the rainy season when greenness pervaded the scenery. Inside the mansion, flower pots and barrels filled with scented mud and slime were placed at suitable corners and in them were planted five varieties of lotus. The ceilings were canopied with pure cotton fabric, which were soft and smooth and capable of generating a cooling effect. Besides, there were golden partitions and soft, thin curtains which were beautifully and marvellously decorated. Floor carpets of very white cloth, which were capable making the atmosphere cool. Sets of very thin white garments suitable for summer wear were also kept ready to wear. Cold and savoury food, having the quality of coolness (*sīta-viriya*), were also well prepared.

On the roof of the Suramma palace were hung a network of small tinkling golden bells producing sounds which were sweet, soft and pleasant and excelling the sounds of the five kinds of celestial music. Ceilings made of fine gold sheets with very tiny holes were fixed under the roofing. When the water from the four ponds (to be described later) on the four sides of the mansion was pumped up by mechanical devices on to the ceilings it fell on the ceilings and trickled down through the tiny holes like rain drops as if it were raining.

Above the ceilings of golden sheets were spread out dried sheets of buffalo hide; then pebbles were lifted aloft by machines to the rooftop and from there released to fall on the stretched buffalo hides. The sound produced by these falling pebbles resembled the rumbling of thunder during the rainy season.

One hundred and eight huge pots made of gold and silver were filled with perfumed water and placed around the royal bed which was in an enclosure of embroidered netting with blue lotus designs. To have the effect of cool and pleasant atmosphere, blue, red and white lotus were planted in large bronze barrels filled to the brim with scented mud and placed everywhere. The lotus bloomed when touched by the rays of the sun. All species of honey bees came inside the mansion and hovered around these lotus flowers sucking their sweet nectar. Thus, Suramma Palace, the summer resort of the Prince, was always pervaded with sweet fragrance of the flowers. The main door and the windows of that summer residence were kept closed by day and open by night (to have the cool wind element).

When the Prince took up his residence in this palace, and when it was time for playing in the water, pebbles were thrown on to the sheets of buffalo hides, as has been mentioned above, to produce roaring sounds similar to that of thunder; water pumped up to the ceilings trickled down in drops through the fine holes therein as if it were raining. At that time, the Prince, wearing blue garment and robe and adorning himself in blue, revelled in water, enjoying its coolness for the day in the company of forty-thousand attendants and followers who were also dressed and adorned in blue with their bodies perfumed.

On the four sides of Suramma (Summer) Palace were four ponds in which the water was emerald green, cool and clean and covered all over with five kinds of lotus. Aquatic birds, such as swans, ducks, herons, etc., of various hues, rising from the ponds on the east, flew across the palace making melodious sounds continuously, and went down and gambolled in the pond on the west. In this manner, these water birds from the west pond flew to the east, those from the north lake to the south and those from the south pond to the north and so on The summer palace, even during the summer months, was pleasant as in the rainy season.

(iii) Subha (Rainy Season) Palace

There were seven tiers in the spire of the palace named Subha. The structure and room formations were so designed as to be of medium size, neither too low nor too high and neither too wide nor too narrow in order to generate both heat and cold. The main door and windows were designed to suit both the cold and hot seasons, some fitted with closely knit planks and some with holes and wire meshes. There were paintings of blazing fires and flames and also pictures of lakes and ponds. Garments, robes and carpets, which would suit both the cold and heat, forming an assortment of apparels used in the two previously mentioned palaces, were kept ready to be used. Some of the doors and windows were open by day and closed by night; and others were kept closed by day and open by night. (The beauty and perfection of this palatial mansion for the rainy season was identical with that

of the summer and winter residences.)

THE ARCHERY DISPLAY

The Prince displayed His Archery Skill

After King Suddhodāna, the royal father, had the three palatial mansions constructed for his son in such grandeur and magnificence which no succession of kings had ever enjoyed before, he thought to himself: "My son has reached the age of sixteen. After crowning him king with the white umbrella raised, I shall watch him enjoying the luxury and glory of kingship." He then ordered messages to be sent to his eighty thousand Sakyan relatives thus: "Dear Sakyan princes, my son has come of age and is sixteen years old now. I will crown him king. All Sakyan princes should bring their daughters, who have come of age, to my palace."

When the Sakyan princes received the royal message from King Suddhodāna, they refused to comply with his request, replying in derogatory terms: "Prince Siddhattha lacks education, although possessing a pleasant personal appearance. Not having acquired any skill of a livelihood, he will not be able to discharge his obligation to support a family. So we cannot accede to the demands of King Suddhodāna and give our daughters."

(These words are as given in the Commentaries on the **Buddhavaṁsa**, the **Aṅguttara** and also in the **Jinālaṅkāra Sub-Commentary**. However, in the Introduction to the **Jātaka Commentary**, in the section on the Buddhavaṁsa, it is mentioned that Sakyan royal relatives made the derogatory remarks about Prince Siddhattha at one of their assemblies only, when the Bodhisatta, Prince Siddhattha, had already been living in luxury in the three palatial mansions amidst forty thousand attendants headed by his Chief Queen Yasodharā Devi.)

On receiving the replies from the Sakyan princes, the fathers of the princesses, King Suddhodāna went to the Prince and related the matter. The Prince asked: "My dear father, I do not have to learn anything. What skill do you want me to display?" King Suddhodāna replied: "Dear son, you should demonstrate to the royal relatives the art of archery with a bow which requires one thousand units of weight (*pala*) to draw." Prince Siddhattha then said: "In that case, royal father, have it proclaimed by the beat of drums in the royal city that on the seventh day from today, there will be a display of archery by me." King Suddhodāna accordingly had it proclaimed widely all over the kingdom of Kapilavatthu by the beat of drums.

(With regard to the Pāli term '*sahassathāmadhanu',* the **Samantacakkhu Dīpanī**, Vol. I, says that it can also mean "a bow which requires one thousand men to draw" (in accordance with the expositions of the Tika-nipāta of the **Aṅguttara Commentary** and its **Sub-Commentary** and the Commentary on the **Buddhavaṁsa**). It adds: "If, however, the Pāli word is taken to refer to the force or weight, it should be translated 'a bow which requires a force equal to one thousand units of weight (*pala*) to draw.' "

(The author continues to discuss the units of weight, *pala*, differently stated in Commentaries and Sub-commentaries and in the *Candakinnarī Pyo* and *Maghadeva Liṅkā*, which are famous works in Myanman literature. We have left them out from our translation.)

After the proclamation had been made by means of beating the drum, arrangements were made to prepare a site for the Prince's demonstration of archery skills and to construct a decorated viewing panel for the ministers, palace ladies, retinue, service personnel, soldiers, and distinguished royal relatives. On the seventh day, when all the arrangements were completed, the King with his ministers, military commanders and guests were all seated in their respective places. The Prince, after taking his seat on the gem-studded throne in the centre of the open ground, took hold of the big bow handed to him by the royal attendants. (The bow required one thousand men to draw; or the bow required one thousand units or two thousand units of weight, *pala*, to draw.)

Sitting cross-legged on the throne, the Prince held the bow in his left hand, twisted the

bow string round one big toe with which it was pulled to make it taut, then he struck the bow string with his right hand to adjust it. The vibrating sound emitted from the string was so loud that it echoed throughout the city of Kapilavatthu which appeared as if it was on the verge of flying up into the sky.

Thereupon, some people asked: "What is that sound?"; and some people replied: "This is the roaring sound of thunder." Others, however, said: "Oh, you do not know, this is not the sound of thunder. It is the sound produced when the Sakyan Prince Siddhattha, so graceful in form and resplendent in complexion, drew the bow which requires one thousand men (or two thousand units of weight, *palas*) to stretch, and struck the bow string."

All the eighty thousand Sakyan princes and royal relatives witnessing the spectacular display by the Prince of striking and adjusting the bow strings were exceedingly delighted.

The Demonstration of Twelve Minor Types of Archery

The Prince sent for the most famous master archers of Kapilavatthu by the name of Akkhanavedhi, Vālavedhi, Saravedhi, and Saddavedhi and assembled them in the palace ground. As for himself (much like in a previous existence, when the Bodhisatta was born as young Jotipāla, as mentioned in the Sarabhaṅga Jātaka of the **Cattālīsa Nipāta**), he stood in the midst of the four kinds of audience with a majestic bearing like a serpent prince emerging from the earth or Sakka, the King of Devas, at a military parade. He was clad in martial attire studded with rubies, wearing on his head a diadem adorned with nine kinds of multi-faceted precious gems and girdled around his waist was a sash massively finished with seven kinds of gems. He was holding a crescent-shaped bow, made of an animal horn, with coral-coloured strings and slung over his shoulder was a quiver of emerald colour.

The four aforesaid master archers were made to take up their positions at the four corners, as those of a rectangular tank, with their personal attendants carrying a supply of thirty thousand arrows each. He himself, however, held an arrow with a *vajirā* diamond tip and called upon the four master archers to shoot at him simultaneously.

(1) The master archers pleaded: "Son of our Lord, we are the most accomplished archers who can shoot and hit the target many times in a flash of lightning (*akkhaṇavedhi*); who can split into two halves a target as small as the tail hair or feather of an animal as if it were a target such as a brinjal (*vālavedhi*); who can shoot an arrow to hit another arrow which was shot ahead of it (*saravedhi*); and who can shoot to hit the target without seeing with the eyes but by listening to the sound (*saddavedhi*). Your Highness is young and tender in age; we cannot have the heart to shoot at you."

Replying: "Fear not! If you can shoot to hit, keep on shooting me," he stood erect, fearless like a golden lion in the centre of the open court. Thereupon, the master archers started shooting simultaneously thousands of arrows in a flash of lightning with all their might. The Prince stopped all the incoming arrows, repulsing them by striking them only with a single arrow tipped with a *vajirā* diamond and manipulating them not to fall in disarray but making the arrow heads, tails, leaves and stems group together in a regular pattern to form a large chamber of arrows (*saragabbha*). In this manner, the four master archers had exhausted the thirty thousand arrows allotted to each of them. When the Prince knew full well that all the arrows had been used up, he jumped out of the chamber of arrows without disturbing it.

At this demonstration of archery skill of stopping and warding off the incoming arrows (*sarapaṭibāhana*), the spectators consisting of princes and princelings, brahmins and rich people, etc., who filled the whole of the surrounding expanse, made joyous exclamations of praise and wonder, by the beating of breasts; and their tumultuous applause reverberated in the sky almost causing the earth to tremble.

(This is in fact the kind of archery skill whereby all the incoming arrows from the enemies are stopped and struck down by one defending arrow, *sarapaṭibāhana*.)

(2) Thereupon, King Suddhodāna asked his son: "Dear son, what do you call the archery skill that you have just demonstrated?" "Respected father, what I have demonstrated is the art of defending the incoming arrows of the enemy with one's own arrow, *sarapaṭibāhana*." King Suddhodāna asked again: "Dear son, is there anyone other than you who had mastered this skill?" In reply, the Prince said: "Respected father, there is no one who has skill in this art in the whole Jambudīpa Island besides myself." King Suddhodāna then said: "Dear son, proceed to demonstrate to us other kinds of archery skill." Thereupon the Prince said: "These four master archers standing at the four corners were unable to shoot and hit my single self. Now I shall shoot with a single arrow and hit all the four master archers." Hearing these words of the Prince, the four master archers could not control themselves, shuddering with great fright.

Then the Prince had four banana plants to be planted in the four corners where the four master archers were previously positioned; tying a piece of red silk thread to the tail of the arrow tipped with a *vajirā* diamond, he aimed at one banana trunk and released the arrow. The arrow bore through the first banana trunk but without stopping proceeded to the second banana trunk which it pierced; again continuing to pierce through the third and the fourth banana trunks, it finally hit and bore again the banana trunk he had first aimed at and came to rest in the hand of the Bodhisatta Prince. The four banana trunks each pierced through with red silk thread stood interconnected by it. The spectators resoundingly exclaimed and shouted in approbation.

King Suddhodāna again asked his son: "Dear son, what is the name of the archery skill that you have just demonstrated?" "Respected father, what I have just demonstrated is the archery skill of hitting all the intended targets in the form of a circle with a single arrow which returns (to the archer's hand). It is named *cakkavedhi*."

> (This is in fact the kind of archery skill whereby a single arrow bores through all intended targets in a circular position and return to the hand of the archer, *cakkavedhi*.)

Then King Suddhodāna said: "Dear son, proceed with the demonstration of other kinds of archery skill." The Prince proceeded to display the following varieties of archery skill one after another:

(3) *Saralaṭṭhi* skill, shooting the arrows continuously to form a stream resembling a long stretched vine or creeper.

(4) *Sararajju* skill, shooting the arrows continuously to resemble a series of strings.

(5) *Sarapāsāda* skill, shooting the arrows into a formation resembling a terrace.

(6) *Sarasopāna* skill, shooting the arrows into a formation resembling a stairways with tiered roofs.

(7) *Saramaṇḍapa* skill, shooting the arrows into a formation resembling a pavilion.

(8) *Sarapākāra* skill, shooting the arrows into a formation resembling a circular walling.

(9) *Sarapokkharaṇī* skill, shooting the arrows into a formation resembling a rectangular lake.

(10) *Sarapaduma* skill, shooting the arrows in successive tiers into a formation resembling a multi-petal Paduma lotus flower.

(11) *Saravedhi* skill, shooting the arrows in such a way that the preceding arrow is hit by the succeeding one.

(12) *Saravassa* skill, shooting the arrows to cause a shower of arrows resembling the falling of rain.

These are the twelve minor skills in the art of archery.

The Demonstration of Four Major Archery Skills

In addition, Prince Siddhattha demonstrated the following four major archery skills to his royal father, King Suddhodāna, and the assembled royal guests:

(1) The major skill of *akkhaṇavedhi*, shooting volleys of arrows instantaneously in a flash of lightning at a target without any miss.

(2) The major skill of *vālavedhi*, shooting, to split into two halves, a tiny target such as a feather as if it were a brinjal.

(3) The major skill of *saravedhi*, shooting to hit every preceding arrow by the subsequent arrows.

(4) The major skill of *saddavedhi*, shooting to hit a target not by sight but by listening to the sound.

Demonstration of Archery Skill in piercing through Seven Kinds of Massive Bodies

Besides, the Prince also demonstrated to the assemblage of people, presided over by King Suddhodāna, the skill of shooting to pierce through seven kinds of massive bodies (*satta mahākāyapadālana*).

The seven kinds of massive bodies are enumerated as follows: (1) *camma-kāya*, a great mass of hide; (2) *dāruaya*, a great mass of wood; (3) *loha-kāya*, a great mass of bronze; (4) *ayo-kāya*, a great mass of iron; (5) *valika-kāya*, a great mass of sand; (6) *udaka-kāya*, a great mass of water; (7) *phalaka-kāya*, a great mass of planks.

Of the seven kinds of massive bodies: (1) Other archers, at their best, could shoot through only one sheet of buffalo hide. But the Prince demonstrated by shooting through the mass of one hundred sheets of buffalo hide.

(2-7) Whereas other archers could shoot to penetrate through one plank of *Udumbara* (Ficus Glomerata) of the thickness of eight finger-breadth, or one plank of *Panasa* (Pentaptera Tomentosa) of thickness of four finger-breadth, the Prince could shoot to pierce through one hundred such planks. Similarly, whereas other archers could shoot to pierce through only one copper sheet of two finger-breadth thickness or an iron sheet of one finger-breadth thickness, the Prince could shoot to penetrate many layers of such copper and iron sheets. Although other archers could shoot an arrow from the front through a cart loaded with sand or planks or hay to let it come out from the rear, or from its rear to let it come out from the front, the Prince could shoot to penetrate through many such carts either from the front or from the back. Whereas other archers could shoot to cover a distance of just four *usabhas*[1] in water and just eight *usabhas* on land, the Prince demonstrated shooting could cover many *usabhas* (or even *yojanas*, if desired, in water or on land). (Reproduced from the Asadisa Jātaka of the **Dukanipāta**).

> (This, in fact, is the demonstration of archery skill of shooting through seven kinds of massive bodies, *Satta Mahākāyapadālana*.)

The Marvellous Archery Skill of The Bodhisatta as Prince Asadisa

The Prince, a Bodhisatta, demonstrated his skill in archery not only in his last human existence as Prince Siddhattha, but also while he was still in the early stages of *Pāramī*-fulfilment, in his existence as Prince Asadisa. Here follows a brief account of this episode:

While still fulfilling the Perfections, he was born in one of the existences as Prince Asadisa, the eldest son of King Brahmadatta of the City of Vārāṇasī. When he attained the age of sixteen, he proceeded to the University town of Takkasilā where under the world-famous teacher, Disāpāmokkha, he learned the three Vedas together with the eighteen branches of learning to the highest stage of perfection. In particular, he had mastered, without any equals, the archery skills. When he returned to Vārāṇasī after completion of his study, he refused the kingship offered to him as the elder son, in accordance with the

1. *usabha*: a measure of length=140 cubits.

dying wishes of his father, King Brahmadatta. The ministers then elected his younger brother, Prince Brahmadatta, to be king. The elder Prince Asadisa continued to live the princely life in a peaceful manner. But the sycophants and opportune seekers serving the King, in order to sow the seeds of discord, maligned Prince Asadisa, saying to the King: "Prince Asadisa is planning to seize your throne." Believing these slanderous words, the King ordered the arrest of his elder brother, Prince Asadisa.

On being informed of the said matter by a well-wishing palace attendant, Prince Asadisa felt deeply hurt and left the kingdom of Vārāṇasī for another country. From there, he had words sent to the King that a master archer had arrived at the palace gate, seeking permission to be in the King's service. Summoning the master archer to his presence, the King questioned him as to the remuneration he sought for his services. Agreeing to be employed on a salary of one hundred thousand pieces of silver per annum, Prince Asadisa remained henceforth in the service of the King as an archer. The incumbent archers were jealous of the newcomer being thus paid a salary of one thousand a year, and spoke in disparagement of him.

One day, while in the royal garden near the auspicious stone slab, the King saw a bunch of mangoes high up on the top of a big mango tree. Considering: "It is impossible to climb up and pluck the mango bunch," the King summoned the old archers and asked them: "Can you shoot down that bunch of mangoes with an arrow?" They submitted unanimously: "Your Majesty, there is no trouble for us to shoot it down; but Your Majesty has seen our performance many a time. Let the new archer, who is earning much more than us, bring it down."

The King then sent for Prince Asadisa, and asked him: "My son, can you shoot down that bunch of mango with an arrow?" The Prince replied: "Your Majesty, if I have the permission to use the place where you are reclining, the job can be done." (He made this request as the stalk of the mango bunch was directly above the place where the King had been reclining.) The King moved out from his reclining position and permitted the Prince to shoot from there.

Unlike other archers, Prince Asadisa did not go about carrying his bow in his hand ostentatiously. He moved about with his bow folded and wrapped up in cloth. He had an enclosure formed of screens and curtains. Then entering the enclosure to take off the white outer garment, he changed into red attire. He also then girded up his loins and had a red sash wrapped tightly round his chest. After which, he took out the sword from inside the bag and hung it on the left shoulder. He then put on a cloak of the colour of gold and with the quiver slung on the back, held the large bow made of a ram's horn, each sector of which was fastened properly at the joints and set the bow strings of coral red colour. And, with a frontlet of precious gems adorning his head, and rotating the sharp arrow with his finger nails, he parted the curtain and came out like a Naga youth emerging from the earth. Then going straight to the place for shooting, he asked the King: "Your Majesty, shall I shoot down the bunch of mangoes with the ascending arrow or with a descending one?" The King replied: "My son, I had seen many archers bring down (fruit) with the ascending arrow, but I have not seen archers shoot them down with the descending one. I want you to shoot and cut the stem with the descending arrow." The Prince replied: "Your Majesty, this first arrow I am shooting will go up as far as Cātumahārājika abode of devas, I beseech you to be patient and wait for the arrow's descent from the said deva abode." "So be it," said the King.

He further explained thus: "Your Majesty, this first arrow I am shooting, on its way up will cleave half the stalk of the mango bunch and when it descends from the sky, it will cut the remaining half precisely without missing it, even by a hair's breadth, and bring down the bunch. Behold now, Your Majesty." Uttering these bold words, the Prince shot the arrow which went skywards at an accelerating speed.

The said arrow went up after cleaving half the mango stalk (as the Prince had said). The Prince, judging "the arrow may have reached the Cātumahārājika Deva abode by now," shot a second arrow with greater force and speed than the first one. The second arrow went up and struck the tail-feather of the first arrow to make it turned and fall downwards; and

itself went up and up till it reached the Tāvatiṁsa abode of devas where it was caught by the Tāvatiṁsa devas.

The sound, produced by the descending arrow cutting through strong winds in the atmosphere, roared loudly like that of thunder as if to make the earth tremble. When people asked: "What is that sound?" the Prince replied: "It is the sound of the first arrow descending." He calmed the fears of the people who were feeling anxious lest the arrow might fall on them, saying: "Do not be afraid; the arrow will not be allowed to fall on the ground, I will catch it without causing harm to anyone."

The said arrow, on coming down, cut the remaining half of the stalk of the mango bunch without veering even a hair's breadth from it, in the full view of the spectators, and fell downwards carrying the bunch of mangoes with it. Prince Asadisa clutched in midair the falling arrow with one hand and the mango bunch with the other, not allowing them to fall to the ground.

The King and thousands of spectators marvelled at the astonishing and magnificent display and exclaimed: "We had never before witnessed such a wonderful demonstration." They applauded and praised the Prince by clapping their arms with open hands, snapping their fingers and throwing up into the air their turbans and headgears. The King's audience, being pleased and delighted, lavished him with presents and rewards worth a crore of money. The King showered on the Prince archer much bounty and a large retinue which may be likened to a heavy downpour of rain.

(This is a description of the wonderful skill in archery of Prince Asadisa).

In this manner, the Prince Siddhattha, the Bodhisatta, had demonstrated the extraordinary wonderful skill in archery also at the time when he was born as Prince Asadisa. In this last existence as Prince Siddhattha, he also demonstrated to the same assembly not only the aforesaid skill in archery, namely, the twelve minor skills, the four major skills, the seven kinds of shooting to pierce through massive bodies, but all skills, dexterity and accomplishments which a prince should learn and master. Only then the doubts and suspicions of the eighty thousand royal relatives, "Does he ever have manly accomplishments?" were cleared away.

THE ACCESSION TO THE THRONE

The Assumption of Kingship attended upon by Forty Thousand Sakyan Princesses

In this manner, Prince Siddhattha displayed his skill in archery to dispel all distrust, disdain, slander and reproach heaped upon him by his royal relatives. His was a feat of skill which had no equal, it was so marvellous and rare to witness. Thereupon, all the royal relatives, being cleared of the doubts and misgivings which they had entertained earlier, joyously proclaimed: "Never before in the royal annals of the Sakyan dynasty had anyone witnessed such feats of mastery as we have witnessed now," and thus showering praises on the Prince. They were so fully delighted with such incomparable prowess and all-round accomplishments of the Prince, that they willingly sent him their own royal daughters, who were beautifully dressed and adorned, for royal betrothal. The princesses of pure birth and matchless beauty sent to the royal court numbered forty thousand.

The Beauty of Queen Yasodharā

Among the forty thousand Sakyan princesses, the crown, the crest, and the foremost was Princess Yasodharā whose maiden name was Bhaddakaccānā.

Yasodharā Devī was, as has been said above, one of the connatals of the Prince. She was born out of the union of the Sakyan ruler Suppabuddha, the son of the Prince's grandfather, King Añjana of Devadaha Kingdom, and Princess Amitta, who was the younger sister of King Suddhodāna. The Princess earned the name of Yasodharā for being endowed with pristine fame and great retinue. (*Yaso* = great retinue and high repute; *dharā* = bearer. Hence, Princess who is endowed with great retinue and high repute.)

She was of golden colour, permanently eye-catching and beautiful, like an image cast of solid gold or as if the natural flesh and body was made of gold. With her matchless, proportionate body, and of dazzling radiance, she was comparable in beauty and comportment to the victory flag-post erected in the scenic and delightful celestial Kīḷāmaṇḍala Amusement Park of Mara King named Manobhū. Like that of the celestial nymph (*Devaccharā*), her bodily radiance could illuminate the whole of her private chamber which was otherwise shrouded in total darkness. She was also endowed with five feminine charms of a virtuous lady, namely, (1) the beauty of skin (*chavi-kalyāṇa*); (2) the beauty of flesh and muscles (*maṁsa-kalyāṇa*); (3) the beauty of veins (*nhāru-kalyāṇa*), (4) the beauty of bone structure, (*aṭṭhi-kalyāṇa*); or the beauty of teeth formation, (*danta-kalyāṇa*); (5) the beauty of hair, (*kesa-kalyāṇa*); or, in other words, the beauty of bones, of skin, of hair, of flesh and of youth.

She also possessed pleasurable touch (*sukha-samphassa*) like the feel of cotton ginned a hundred times. She was free from six blemishes, viz., being too dark or too white; being too fat or too thin; being too short or too tall; the sweet fragrance of choice sandalwood emanating from her faultless graceful body always pervaded the air; her coral coloured mouth was always fragrant with the scent of the blue lotus. Baddakaccānā, Yasodharā Devī, was the noble 'treasure of the woman' worthy to be the consort of a Universal Monarch ruling over the four Continents.

The above description of the Princess Yasodharā gives only a few distinguishing features for easy portrayal. In fact, she was unique among human beings and excelling female deities too. She was actually enjoying the merits which had accrued finally and simultaneously from all the Perfections she had fulfilled and the deeds of merit she had performed in the previous innumerable existences. Subsequently, she became a lady of excellence and great worth, endowed with the most admirable peerless beauty amongst ladies of virtue and nobility.

Inauguration Ceremony

The eighty thousand royal relatives headed by King Suddhodāna, assembled at a grand and magnificent convention and celebrated the coronation of Prince Siddhattha, which included the raising of the royal white umbrella over his head, the sprinkling of cool water (*abhiseka*) and the formal ascension to the golden throne.

From among the forty thousand princesses presented by the Sakyan relatives, ten thousand princesses were assigned to Yasodharā Devī to form her personal suite. The remaining thirty thousand princesses were assigned to be resident attendants in the three palaces, ten thousand in each of them.

Prince Siddhattha, surrounded by young maidens of noble Sakyan origin, was like a youthful deva being attended upon by deva princesses or like Sakka, the King of Devas; and he was entertained with very pleasant music played by all-female troupes. He lived amidst great and magnificent luxury of royalty, comparable to that of a Universal Monarch. He took up residence in the three magnificent and elegant palaces of Ramma, Subha, and Suramma in turn, according to the three seasons, leading a life of happiness and comfort.

Chapter 3

SEEING THE FOUR GREAT OMENS

Visiting The Royal Garden

In this manner, Prince Siddhattha became the reigning King of Kapilavatthu at the age of sixteen. When he attained the age of twenty-nine, after having enjoyed the comfort and luxury of Universal Monarch, attended upon by a retinue of forty thousand princesses headed by the Chief Queen Yasodharā, one day, he became desirous, of visiting the Royal Garden. And so, he sent for the charioteer and ordered him: "Charioteer, have the chariot ready! I will visit the royal garden." "Very well," replied the charioteer and had the royal chariot, which was excellent and fit only for noble personages, adorned with ornaments and to it were harnessed four thoroughbred horses which was pure white like the full moon or *kumuda* lotus flower and as fast as the wind or Garuda, King of birds. When informed by the charioteer that the chariot was ready, the Prince rode in the chariot which was gorgeous like a celestial mansion and headed for the royal garden in a grand procession.

(1) The Omen of An Old Man

When the Prince had travelled some distance on his way to the royal garden, the devas conferred: "The time for Prince Siddhattha to become a Buddha is drawing near. Let us show him omens which will cause him to renounce the world and become a recluse." They asked a deva to assume the appearance of an aged man, having grey hair, no teeth, stooping back, and trembling with a walking stick in his hand. This omen of an old man created by the deva could be seen by no one but the Prince and the charioteer.

On seeing the old man, the Prince asked the charioteer: "O charioteer, the hair of that man is not like that of others; his hair is totally white. His body is also not like that of others: the teeth are gone; there is little flesh (on his body); with a stooping back, he is trembling all over. By what name is he known?" The charioteer replied: "Your Majesty, he is called 'an old man'."

The Prince, who had never even heard before the word 'old man', much less seeing one, again asked the charioteer: "O charioteer, never before have I seen any one of such nature; whose hair is white, who has no teeth, who is emaciated and trembling with a stooping back. What is meant by an old man?" The charioteer replied: "Your Majesty, one who cannot live longer is known as an old man (an old man is one who has a short time left to live for)."

He then asked: "O charioteer, how is that? Am I also subject to old age? Am I also one who cannot overcome the nature of ageing?" When the charioteer replied: "Your Majesty, all of us, including you as well as I, are subject to old age; there is no one who can overcome the nature of ageing." The Prince said: "O charioteer, if all human beings, each and every one of them, including me, cannot overcome the nature of old age, please go no more to the royal garden and enjoy the pleasures therein. Turn back now, from this place where the old man is seen and drive me back to the palace." "Very, well, Your Majesty," replied the charioteer who, instead of proceeding to the royal garden, turned the chariot around at the very place where the old man was seen and drove back to the golden palace.

The Prince's Saṁvega

It is the nature of lions, when shot by an arrow, not to seek primarily to remove the arrow which is the effect, but to seek the hostile hunter who has shot the arrow and who is the prime cause of the flight of the arrow. Of the two phenomena of cause and effect, Buddhas also do not seek to eliminate the effect, which is like the arrow, but they seek and find out through intelligence the cause, which is like the enemy hunter who shoots the arrow. Therefore, the Buddhas are like the lions. The charioteer had merely explained the

worldly nature of decay and old age (*jarā*) as far as he understood but the Prince, as befitting one who desires to become a Buddha, knew distinctly on reflection that birth (*jāti*) was the prime cause of the process of ageing (*jarā*). After returning to the golden palace, he reflected with penetrative *saṁvega*: "Oh, birth is detestable indeed. To whoever birth is evident, to him ageing is also evident." Having reflected thus, he became cheerless and morose; he remained gloomy and dejected.

King Suddhodāna increased The Strength of The Guards

King Suddhodāna sent for the charioteer and asked him: "O charioteer, why did my son return in a hurry without proceeding to the garden?" The charioteer replied: "Your Majesty, your son has seen an old man so he came back in haste." King Suddhodāna mused: "My son should become a ruler over this country. He must not renounce the world and become a recluse. The prediction of the court Brahmins that he would renounce the world and become a recluse must be proven wrong. O courtiers, why did you spoil my plans? Arrange quickly more palace attendants than before; then with more female attendants and dancing girls surrounding him, my son, while enjoying the five sensual pleasures, will no longer think of becoming a recluse." So saying, he ordered to increase the number of guards in the surrounding places at every half *yojana* distance (two *gāvutas*) in all the four directions.

(When the Prince went out to the royal garden for enjoyment, he was accompanied by a contingent of troops half a *yojana* in extent; as the chariot reached a place where it forged ahead, leaving the forces behind in the procession, the great *arahat* Brahmās of the Suddhāvāsa abode, by dint of supernatural power, created the form of an old man in front of the chariot, to be visible only to the Prince and the charioteer. The *arahat* Brahmās of the Suddhāvāsa abode, considering: "The Bodhisatta Prince is now being mired in the slough of five sensual pleasures like the bull elephant getting swamped in a quagmire. We should let him regain the sense of mindfulness", showed him the form of an old man. The other omens which would appear later should also be understood in the same manner. This account is from the **Commentary** on the **Mahāpadāna Sutta**.)

(2) The Omen of A Sick Man

Deceived and distracted by the five pleasures of the senses, increasingly provided and arranged by his father, King Suddhodāna, to deter him from renouncing the world and becoming a recluse, Prince Siddhattha spent his time enjoying the pleasures and luxuries of the palace life. His sense of religious urgency, generated by the detestation of the nature of birth and old age, became slightly diminished.

When four months had passed, after living such a life of luxury, the Prince again rode to the royal garden in the chariot drawn by the thoroughbred horses, as before. On the way, the Prince saw the form of a sick man, created a second time by devas. The sick man was in great pain being oppressed by disease, and could sit up or lie down only when helped by others. He was helplessly lying in bed covered with his own filth.

Thereupon, the Prince asked the charioteer: "O charioteer, the eyes of that man are not like the eyes of others; they are weak and unsteady. His voice is also unlike that of others; he keeps on crying with an unbearable shrill. His body is also not like the bodies of others. It appears much worn out and exhausted. By what name is he known?" The charioteer replied: "Your Majesty, he is known by the name of 'sick man'."

The Prince, who had never before seen a sick man or even heard of the word 'sick man' asked the charioteer again: "O charioteer, I have never come across such a person, who sits up and lies down only with the help of others, who sleeps mired in his own filth and keeps on shrieking unbearably. What is meant by 'a sick man?' Explain the nature of this sick man to me." The charioteer replied: "Your Majesty, a sick man is one who knows not whether he will or will not recover from the illness afflicting him now."

He then asked: "O charioteer, how is that? Am I also subject to illness? Am I also one who cannot overcome the nature of ailment?" When the charioteer replied: "Your Majesty,

all of us, including you as well as I, are subject to illness. There is no one who can overcome the nature of ailment." The Prince said: "O charioteer, if all human beings, each and every one of them, including me, cannot overcome the nature of ailment, please go no more to the royal garden and enjoy the pleasures therein. Turn back now, from this place where the sick man is seen and drive me back to the palace." "Very well, Your Majesty," replied the charioteer who, instead of proceeding to the royal garden, turned the chariot around at the very place where the sick man was seen and drove it back to the golden palace.

The Prince's Saṁvega

As has been said above, although the charioteer merely explained the painful, unbearable, oppressive worldly nature of illness (*vyādhi*), as far as he understood, the Prince, like the lion king and befitting one who desires to become a Buddha, knew distinctly on reflection that birth was the prime cause of illness, and of the above-mentioned old age. Back at the golden palace, he reflected with penetrative *saṁvega*: "Oh, birth is detestable indeed! To whoever birth has become evident, to him old age is bound to become evident; illness is bound to become evident." Having reflected thus, he became cheerless and morose; he remained gloomy and dejected.

King Suddhodana increased The Strength of The Guards

King Suddhodāna sent for the charioteer and questioned him as before. When the charioteer replied: "Your Majesty, your son came back in a hurry because he has seen a sick man," King Suddhodāna thought to himself as before and said in the aforesaid manner, and ordered further increase of guards to be placed every three *gāvutas* in the four directions. He also arranged to appoint more palace attendants and dancing girls.

(3) The Omen of A Dead Man

Deceived and distracted by the five pleasures of the senses, increasingly provided and arranged by his father, King Suddhodāna, to deter him from renouncing the world and becoming a recluse, Prince Siddhattha spent his time enjoying the pleasures and luxuries of the palace life, and his sense of religious urgency generated by the detestation of the nature of birth, old age and illness became slightly diminished.

When four month had passed after living such a life of luxury, the Prince again rode to the royal garden in the chariot drawn by the thoroughbred horses, as before. On the way, he saw the omen created and shown by the devas for the third time, namely, a crowd of people and a stretcher (bier) decorated with multi-coloured cloth. Thereupon, he asked the charioteer: "Charioteer, why are all these people gathering around? Why are they preparing a stretcher decorated with multi-coloured cloth?" The Charioteer replied: "Your Majesty, the people are gathering around and preparing the stretcher because someone has died."

(He had never seen a bier before; he had seen only a stretcher. He asked, therefore: "Why are all these people gathering around and preparing a stretcher?")

The Prince, who had never seen a dead person before or even heard of 'the dead', commanded the charioteer: "O charioteer, if they are assembled and engaged in making a stretcher, drive me to where the dead man lies." The charioteer said: "Very well, Your Majesty", and drove the chariot to where the dead man was lying. When the Prince saw the dead man, he asked: "O charioteer, of what nature is this dead man?" The charioteer replied: "Your Majesty, when a man dies, his relative will never see him again nor will he see his relatives any longer."

Thereupon, the Prince asked further: "O charioteer, how is that? Am I also subject to death like that man? Am I also one who cannot overcome the nature of death? Will my father, mother and relatives not see me again one day? Will I also not see them again one day?" The charioteer replied: "Your Majesty, all of us, including you as well as I, are subject to death. There is no one who can overcome death. It is certain that one day your royal father, mother and relatives will not see you anymore and it is equally certain that one day you will no longer see them."

(The royal mother in this context refers to Mahāpajāpati Gotamī, the aunt and step-mother.)

Thereupon, the Prince said: "O charioteer, if all human beings, each and every one of them, including me, cannot overcome the nature of dying, please go no more to the royal garden and enjoy the pleasures therein. Turn back now, from this place where the dead man is seen and drive me back to the royal palace." "Very well, Your Majesty," replied the charioteer who, instead of proceeding to the royal garden, turned the chariot around at the very place where the dead man was seen and drove it back to the golden palace.

The Prince's Saṁvega

As has been said above, although the charioteer merely explained the worldly nature of death (*maraṇa*) as far as he understood, that when a man died, the relatives who were left behind would never see him again nor would the man who passed away see again the relatives he had left behind, the Prince, like the lion king and befitting one who desires to become a Buddha, knew distinctly on reflection that birth was the prime cause of the three phenomena: death, old age, and illness, which he had seen previously. After his return to the golden palace, he reflected with penetrative *saṁvega*: "Oh, birth is detestable indeed! To whoever birth has become evident, to him old age is bound to become evident, illness is bound to become evident, death is bound to become evident." Having reflected thus, he became cheerless and morose; he remained gloomy and dejected.

King Suddhodana increased The Strength of The Guards

King Suddhodāna sent for the charioteer and questioned him as before. When the charioteer replied: "Your Majesty, the royal son came back in a hurry because he has seen somebody died," King Suddhodāna thought to himself as before and said in the same manner and ordered further strengthening of guards to be placed at every *yojana* in the four directions; he also arranged to appoint more palace attendants and dancing girls.

(4) The Omen of A Recluse

Deceived and distracted by the five pleasures of the senses, increasingly provided and arranged by his father, King Suddhodāna, to deter him from renouncing the world and becoming a recluse, Prince Siddhattha spent his time enjoying the pleasures and luxuries of the palace and the sense of religious urgency generated by the detestation of the nature of birth, old age, illness and death became slightly diminished.

When four months had passed after living such a life of luxury, the Prince again rode to the royal garden in the chariot drawn by the thoroughbred horses as before. On the way, he saw the omen created by the devas for the fourth time, a man, who had embraced the life of a recluse, with a clean shaven head and beard shaved, wearing a bark-dyed robe. "O charioteer," said the Prince, "This man's head is not like the heads of others; he is with a clean shaven head and also has his beard shaved. His clothes are also not like those of others and are bark-dyed. By what name is he known?" The charioteer replied: "Your Majesty, he is known as a recluse."

The Prince asked the charioteer again: "O charioteer, what is meant by a 'recluse'? Explain the nature of a recluse to me." The charioteer replied: "Your Majesty, a recluse is a person who, bearing in mind that it is good to practise the ten courses of wholesome actions (*kusala-kamma-pathas*), beginning with generosity (*dāna*), has gone forth from worldly life and put on the bark-dyed clothes. He is a man who, bearing in mind that it is good to practise the ten courses of wholesome actions which are in accord with righteousness, which are free from blemish, which are clean and pure, has gone forth from the worldly life and put on the bark-dyed clothes. He is one who, bearing in mind that it is good to refrain from ill-treating sentient beings, to work for the promotion of their welfare, has gone forth from the worldly life and put on the bark-dyed clothes."

(Here, although the charioteer had no knowledge of a recluse or his virtues since it was a time prior to the appearance of a Buddha and His Teaching, he said through supernatural powers of the devas, that the man was a recluse, and explained the

virtues of a recluse. This account is taken from the **Buddhavaṁsa Commentary** and **Jinālaṅkāra Sub-commentary**.)

(Those Bodhisattas with a much longer life span saw the four great omens, one after another, with the lapse of a hundred years between each other. In the case of our Bodhisatta, however, appearing during a far shorter span of life, intervening period between two subsequent omens was four months. According to the **Dīgha Nikāya** reciters, however, the Bodhisatta saw all the four great omens in one day.)

— Buddhavaṁsa Commentary —

Thereupon, the Prince said to the charioteer: "This man is truly admirable and noble for having gone forth from the world, bearing in mind that it is good to practise the ten courses of wholesome actions, which are in accord with righteousness, which are free from blemish, and which are clean and pure. That man is admirable and noble for having gone forth from the world bearing in mind that it is good to refrain from ill-treating sentient beings and to work for the promotion of their welfare. Just because he is admirable and noble, charioteer, drive the chariot to the place where that recluse is. Saying: "Very well, Your Majesty," the charioteer drove the chariot to where the recluse was. On reaching there, the Prince asked the recluse, actually a supernormal form created by the devas (*iddhi-rūpa*): "O man, what is that you are doing? Your head is not like the heads of others; your clothes are also not like those of others." When replied by the recluse: "Your Majesty, I am known as a recluse", he asked him further: "What do you mean by a recluse?" The recluse, replied: "Your Majesty, I am one who has gone forth from the household life, having shaved the hair and beard and wearing the bark-dyed clothes, and bearing in mind that it is good to practise the ten courses of wholesome actions, beginning with generosity, which are also known by four special epithets: *Dhamma* for being righteous, *Sama* for being in accord with righteousness, *Kusala* for being blemish-free and *Puñña* for being pure and clean both as cause and effect; and also bearing in mind that it is good to refrain from ill-treating sentient beings and to work for the promotion of their welfare." Thereupon, the Prince said in acknowledgement and approval: "You are indeed admirable and noble. You have gone forth from the household life, having shaved the hair and beard, and wearing the bark-dyed clothes, and bearing in mind that it is good to practise the ten courses of wholesome actions, which have the special epithets of *Dhamma*, *Sama, Kusala* and *Puñña*, and also bearing in mind that it is good to refrain from ill-treating sentient beings and to work for the promotion of their welfare."

The Date of The Prince's Renunciation

Before he renounced the world by going forth from the household life, the Prince made four visits to the royal gardens. On his visit to the royal garden riding on the chariot drawn by thoroughbred horses on the full moon of *Āsāḷhā* (June-July) in the year 96 Mahā Era, he saw, on the way, the first omen, that of an old man. On seeing this omen, he discarded the pride arising from exuberance of youthfulness (*yobbana mona*).

Then, when the Prince proceeded again to the royal garden as before on the full moon of *Kattikā* (October-November), he saw, on the way, the second omen, that of a sick man. On seeing this second omen, he discarded the pride arising from the exuberance of sound health (*ārogya māna*).

On proceeding again to the royal garden, as before, on the full moon of *Phagguna* (February-March), he saw, on the way, the third omen, that of a dead man. On seeing the third omen, the Prince discarded the pride arising from the exuberance of being alive (*jīvita māna*).

Then again, on the full moon of *Āsāḷhā*, in the year 97 Mahā Era, the Prince went out to the royal garden, as before. He saw, on the way, the omen of the recluse. The sight of this omen awakened in him a liking for the life of a recluse; and, making the resolution: "I shall become a recluse this very day," he proceeded on his journey to reach the garden the same day.

(The **Dhammasaṅganī** of the **Abhidhamma Piṭaka** gives an exposition on *saṁvega*

in the Nikkhepa Kaṇḍa as follows: The fear of *jāti* or the knowledge that *jāti* is a big fearsome danger is called *jāti-bhaya*; the fear of *jarā* or the knowledge that *jarā* is a big fearsome danger is called *jarā-bhaya*; the fear of *vyādhi* or the knowledge that *vyādhi* is a big fearsome danger is called *vyādhi-bhaya*; and the fear of *maraṇa* or the knowledge that *maraṇa* is a big fearsome danger is called *maraṇa-bhaya*. The group of these four kinds of knowledge is known as *saṁvega*.)

(Of the four kinds of great omens already described, the first three are known as *saṁvega nimitta*, omens which give rise to sense of religious urgency. Because, if birth takes place, there is unavoidable certainty of manifestation of ageing, illness and death. Because of the arising of birth, there is bound to be the arising of ageing, illness and death. There is no escape from ageing, illness and death for one who has been born. To one who looks upon these phenomenal dangers as fearsome, harsh and dreadful, they form the cause for the arising of terrible fright and alarm in them.)

(The last omen, that of a recluse, is the manifestation to encourage the practice of the Dhamma, as a way of escape from the said dangers of ageing, illness and death. Hence it is called *Padhāna Nimitta*, omen which gives rise to sense of meditational exertion.)

Sakka despatched Visukamma Deva to help The Prince dress up

The Prince spent the whole day in the royal garden, playing and enjoying its delight. After taking a bath, as the sun began to set, he remained sitting elegantly on the auspicious stone slab. At that moment, he felt inclined to get himself dressed. Sakka, becoming aware of his wish, dispatched Visukamma Deva, who, taking the guise of a barber in the service of the Prince, went to him and dressed him up with celestial attire and adornments. (Herein the glow of the Bodhisatta dressed in celestial attire should be visualized in anticipation.)

Just while the musicians were entertaining with five kinds of musical instruments and others were singing and dancing, and even while the Brahmins were extolling him in sweet words of praise: “May Your Majesty be crowned with success, free from all forms of danger and hostility; may you be blessed with glory and happiness,” the Prince, thus dressed in five celestial adornments, ascended the royal chariot, decorated with precious ornaments, to return to the royal palace.

The Birth of Rāhula

At that moment, King Suddhodāna, the royal father received the information that the Prince's Chief Queen, Yasodharā, had given birth to a son. So he sent royal messengers to the Prince with the glad tidings: “Go convey this good news to my son.” When Prince Siddhattha heard the news that a son had been born, he remarked, as befitting one who kept in mind the sense of religious urgency (*saṁvega*): “The Asura Rahu[1], who will seize and keep me captive, has been born; a great bondage has come into existence!”

When asked by King Suddhodāna: “What has my son said?” the messengers related to him the remarks made by the Bodhisatta Prince. Thereupon, King Suddhodāna announced the name and title of his grandson thus: “From now on, my grandson shall be known by the name of Prince Rāhula.”

Sakya Princess Kisā Gotamī's Joyous Utterance of Peace

The Prince entered the royal capital of Kapilavatthu riding the chariot accompanied by a large retinue with majestic elegance at its height. As he was thus entering the royal city by the chariot, a Sakyan Princess by the name of Kisā Gotamī, who was possessed of charm and beauty, and who was not of lowly birth but of high noble lineage, on seeing the physique (*rūpa-kāya*) of the Prince from where she was, on the outer terrace of her mansion, and feeling delighted, uttered her feeling of joy as follow:

1. ‘Rahu’ is the name of the Asura (Demon of Fallen Deity) who is supposed to be responsible for the eclipse of the moon by taking it in his mouth.

Nibbutā nūna sā mātā.
Nibbutā nūna so pitā.
Nibbutā nūna sā nārī.
Yassā'yaṁ īdiso patī.

Peaceful and happy will be the mind of the fortunate mother who has given birth to such a son possessing the splendour like the rising sun, an extraordinary son of noble birth, top in beauty, superb in grace, foremost in intelligence. Reflecting meticulously on the twin attributes of her son's talent and beauty, her joyful satisfaction, day after day, will result in peace of mind.

Peaceful and happy will be the mind of the fortunate father who has given rise to such a son possessing the splendour like the rising sun, an extraordinary son of noble birth, top in beauty, superb in grace, foremost in intelligence. Reflecting meticulously on the twin attributes of his son's talent and beauty, his joyful satisfaction, day after day, will result in peace of mind.

Peaceful and happy will be the mind of the fortunate woman who has become the wife of such a husband possessing the splendour like the rising sun, an extraordinary husband with virility, top in beauty, super in grace, foremost in intelligence. Reflecting meticulously on the twin attributes of her husband's talent and beauty, her joyful satisfaction, day after day, will result in peace of mind.

(When oil is poured into a pot and when it is filled to the brim, oil overflows. In the same way, when someone feels intensely joyful and satisfied for some reason or the other, the said feeling of joy and satisfaction (*pīti & somanassa*) becomes, as if it were full in the stomach and spills out. The outburst of such feeling of joy and satisfaction expressed in the form of verse (*gāthā*) or in the form of prose (*cuṇṇiya*) is called *udāna*, expression of intense feeling of joy.)

Hearing the joyful utterance by the Sakyan Princess Kisā Gotamī, the Prince reflected: "This cousin sister of mine, Sakyan Princess Kisā Gotamī, has made the joyful utterance that the sight of such a personality (*attabhāva*) will give delight and serenity to the mother, the father and the wife. Now, what is that which when extinguished will bring true peace of mind?" It then occurred to the Prince, whose mind was already detached from defilements (*kilesa*), thus: "There is true peace only when the fire of passion (*rāga*) is extinguished; there is true peace only when the fire of hatred (*dosa*) is extinguished; there is true peace only when the fire of delusion (*moha*) is extinguished; there is true peace only when the heat of defilements, such as conceit (*māna*), wrong views (*diṭṭhi*), etc., subsides. This Princess Kisā Gotamī has spoken pleasant words about the element of peace. And, I am one who is going round in search of Nibbāna, the Ultimate Reality, which is the true extinction of all suffering. Even as of today, I should renounce the world by going forth and become a recluse in the forest, to seek Nibbāna, the Ultimate Reality." With this thought of renunciation occurring continuously to him, the Prince, saying: "Let this pearl necklace be the teacher's fee for the Princess Kisā Gotamī for reminding me to go in search of the element of extinction, *nibbuti*" and he took off the pearl necklace, which worth one lakh, from his neck and had it sent to Kisā Gotamī. The Princess was overjoyed with the thought: "This cousin of mine, Prince Siddhattha, has sent me the present because his mind is inclined towards me."

The Prince went up the residential palace, which was dignified, elegant, marvellous for delightful living, and reclined on the royal couch. The moment he reclined thus, all the female palace attendants and dancing girls who possessed the celestial beauty of form and complexion and who were adept in the art of singing, dancing and making music, gathered round him with five kinds of musical instruments in their hands and started playing them, dancing and singing to let him enjoy the five kinds of sensual pleasure. But being disgusted

with and wearied of activities which would kindle the fire of defilements, he found no pleasure in such entertainments of singing, dancing and music and fell asleep in a moment.

As the Prince had fallen asleep instantly, the female palace attendants and dancing girls thought to themselves thus: "We dance, sing and play music for the Prince but he has fallen asleep. Why should we now exhaust ourselves?" and they too fell asleep with their musical instruments pressed underneath. The fragrant oil lamps kept alight inside the golden palace continued to illuminate brilliantly.

Renunciation of The Prince

On waking up, the Prince sat cross-legged on the couch and looked around. He saw the dancing girls asleep, some with their musical instruments pressed underneath and with saliva flowing out from their mouths, soiling their cheeks and bodies, some grinding their teeth, some snoring, some jabbering, some with their mouths open, some with no clothes on but with bodies bare, some with their hair loose and in confusion, they looked like loathsome dead bodies in a cemetery.

Seeing the said detestable changes and transformations in the dancing girls, the Prince became all the more detached from objects of sensual pleasures. This is how the detachment took place:

(1) *Appassādā-kāmā:* The five objects of sensual pleasures are less of enjoyment and more of suffering and grief. The faults and defects of the five objects of sensual pleasures are, in fact, quite numerous!

(2) *Aṭṭhikankalūpamā-kāmā:* The five objects of sensual pleasures are like a piece of fleshless bone. When a lean and hungry dog finds a piece of bone completely stripped bare of any flesh, with saliva trickling down, it bites the bone but it cannot get satisfied. Because of the rank smell of the bone, the dog cannot leave it and go elsewhere but continues on biting the bone from the top to the bottom, from the bottom to the top and again in the middle, with the ardent expectation of relishing the taste and getting satisfied. This dog may meet with its death without finding any taste in the bone. In the same way, men and women, all sentient beings, cling to the bone-like material objects of sensual pleasures, both animate and inanimate, such as gold, silver, land and estates, wives and children, etc., just like the lean hungry dog. Although they enjoy having these objects for a long time with much longing and craving, they never become satisfied. They remain in great hope of finding relish and satisfaction. Being attracted and overwhelmed by the sense desires which aroused in them by the objects of sensual pleasures, sentient beings cannot abandon these objects. Without any thought of renouncing the world to free themselves from the bonds of the pleasures of the senses, they fondly keep on clinging to them, eventually to meet death at the feet of their wives and children (while fulfilling their obligations of the household life). Therefore, the five material objects of sensual pleasures are very much like piece of fleshless bone as they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(3) *Maṁsapesūpamā-kāmā:* The five sensual pleasures are indeed like a chunk of meat. Take, for example, an eagle that flies away after snatching a chunk of meat, it is chased by a number of other birds which gather round and attack it. As long as the eagle holds the meat, it is subject to relentless attack and has to endure much suffering. But, as soon as he discards the piece of meat, he is relieved of such woe. Another eagle, which, in turn, picks up this piece of meat and flies away, is also being chased, surrounded and attacked by other birds. Thus each eagle which becomes attached to the meat, which snatches it and flies away, faces the same predicament. In a similar manner, he who clings to the objects of sensual pleasures, which are like the piece of meat, as 'mine', 'my own', is subject to constant dangers of robbery, looting, and cheating, by the five enemies, namely, water, fire, ruler, thief, and unloved ones who will wreak havoc and misery at every opportunity. If, on encountering these enemies, he puts up a defence against them to the best of his ability, he is likely to loss his life under such unfavourable circumstances. As long as he keeps on clinging to these

objects of sensual pleasures, he remains surrounded by all kinds of dangers, and lives a life of restriction. Only through discarding them all will he get the opportunity to live in peace. Therefore, the five material objects of sensual pleasures are very much like a chunk of meat; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(4) *Tiṇukkūpamā-kāmā:* The five objects of sensual pleasures are indeed like a firebrand of grass; when a large bundle of grass is lighted and carried against the wind, it would start burning from the tip continuously downwards, and unless it is thrown away, it would burn parts of the carrier's limbs such as hands and legs, etc. He would perhaps meet death or suffer intense pain bordering on death. In the same manner, the material objects of sensual pleasure, when grasped and taken hold of with the hands of craving as 'my own', 'mine', 'my property', would burn all those, who rejoice in their possessions, with the fires of anxieties for their safekeeping. In spite of endearing care and attention, if these material objects of sensual pleasures, through natural course of things, become despoiled and wasted, they would develop to a big fire of suffering through anxiety and worry. At times, these raging fires of material objects of sensual pleasures would develop into fires of death (*maraṇa*). Therefore, to take possession of these material objects, both animate and inanimate, such as wives and children, land and estates, etc., is just like taking possession of the blazing flames and fires. The five material objects of sensual pleasures are very much like the burning grass bundles, they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(5) *Aṅgārakasūpama-kāmā:* The five objects of sensual pleasures are indeed like a pit of embers. Being covered by ashes with no visible smoke or flame, the pit of acacia wood embers looks deceptive as if it were not fire. Anyone who descends into the pit, which has no recognizable signs of fire, would get burnt more severely than being scorched by a blazing flame. He may even lose his life. In a similar manner, the five material objects of sensual pleasures appear superficially to be pleasant, as manifested through sight, sound, smell, taste and touch, and do not seem to be burning hot. By craving for and taking into possession of these objects, when one descends into the ember pit of sensual pleasures, one suffers great pain and misery. Burning with visible blazing flames is apparent to all, but burning of various tubers, such as arum, yam, etc., which are kept buried in a heap of embers, is not apparent though the intensity of heat there is much greater than that of a blazing fire. In the same way, those, who descend into and sunk into the ember-pit of sensual pleasures, are burnt, not with flames visible to all, but with an intense internal heat. Even as the various tubers, such as arum, yam, etc., kept buried in the ember-pit get burnt, they are burnt internally, suffering great anguish unknown to others, by latent heat generated by various thoughts of sensual pleasures, by various difficulties encountered in earning their livelihood, and by all kinds of worry involved in maintaining and feeding their families.

This sensual world which is replete with material objects of sensual pleasure is like a large pit of embers; the bigger the number of material objects of sensual pleasures, the greater the mass of burning embers in the pit. The sentient beings of sensual world are like the tubers, such as arum, yam, etc., kept buried inside the burning embers. Therefore, the five objects of sensual pleasures are very much like the pit of embers; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(6) *Supinakūpamā-kāmā:* The five objects of sensual pleasures are indeed like a dream. A person, while in slumber, may dream of himself being a wealthy man, a provincial governor (*padesa-rājā*) or an emperor (*eka-rājā*), enjoying to his heart's content whatever pleasure of the sense he wishes, thus leading a life of luxury. In his dream, everything seems so real. It appears as if there would be no end of this luxurious living but when he suddenly wakes up before completion of enjoying the luxurious pleasures in the dream, he finds them untraceable, intangible, and of no avail. In the same way, men and devas of the sensual world are indulging themselves in their respective

mundane and celestial pleasures, being led on by craving (*taṇhā*), and being deluded by craving (*taṇhā*), pride (*māna*) and wrong belief (*diṭṭhi*) into thinking that their life of pleasure is real, permanent and enduring. They are just dreaming. During the infinitesimally short duration of the present life time, while in the course of enjoying the dream-like sensual pleasures, one has to pass into another existence, leaving behind all these sensual pleasures one is so attached to. Then, just as all those pleasurable things, which one encounters in one's dream, vanish without any trace the moment one wakes up, so also all the material objects of sensual pleasures which one has clung to as "my own", "mine", "my property", during the short duration of the present life, all of them without exception, turn out to be things which have nothing to do with oneself. Therefore, the five objects of sensual pleasures are very much like things in a dream, they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(7) *Yācitakūpamā-kāmā:* The five objects of sensual pleasures are indeed like articles taken for use on temporary loan. For example, there are those people, who having no possession of their own, have to hire jewellery, such as precious stones, gold and silver, to wear on festive occasions. While they enjoy wearing them as their own with all happiness just before they return them or before they are asked by the owners to return; they feel sad and dejected when they have none of the borrowed treasures in their hands after returning them to the owners. In a similar manner, when their past meritorious deeds produce beneficial results in the way of enjoyment of sensual pleasures, they are liable to be deluded into thinking that such beneficence would last forever. When these objects are lost or destroyed as a result of one's past evil deeds, or when one passes away, they turn out to be things of no relevant to oneself. Taking his course in life according to circumstances, he, who has thought of himself to be the real possessor of such sensual pleasures, is left with nothing in hand. Therefore, the five objects of sensual pleasures are very much like articles taken on loan for temporary use, they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(8) *Rukkhaphalūpamā-kāmā:* The five sensual pleasures are indeed like a tree laden with fruit. For example, there is a big tree bearing fruit in a big grove near a village. A certain man, roaming about in the grove in search of some fruit to eat, sees the tree and reasons: "This tree is full of tasty fruit but there is not a single fruit which has fallen on the ground. I'm skilful in climbing trees, so I will climb the tree and eat the fruit to my heart's content. I will also pluck them until the fold of my waist-cloth is full." With such a thought, the man climbs the tree, and eats the fruit until he is full; he also plucks enough fruit to fill the fold of his waist-cloth. In the meantime, a second man with a knife in hand enters the grove also in search of fruit to eat. He sees the same tree laden with fruit and thinks: "This tree is full of sweet-tasting fruit. There is no fruit on the ground. I am not skilful in climbing trees. Therefore, I will cut and fell the tree from the base and eat the fruit till I am satisfied. I will also collect them until the fold of my waist cloth is full." Then the man cuts down the tree. The first man already up in the tree is unable to descend quickly before it is felled by the second man; he will either be maimed or may even lose his life.

Similarly, a wealthy man, enjoying fully the pleasures of the senses, could be approached by another person, who would beat him up and rob him of his material objects of sensual pleasures unless he disposed them off speedily. He would be severely beaten and injured or even meet with death on account of them. If he passed away with obsession or strong attachment to sensual pleasures, he would meet with all kinds of suffering such as rebirth in the realm of woes (*apāya*). Therefore, the five objects of sensual pleasures are very much like the tree fully laden with fruit, they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(Or) The five objects of sensual pleasures are like a ripe poison fruit. For example, there is a poison fruit called *kiṁpukka* or *kiṁphala,* which resembles the most

relishing ripe mango fruit, pleasing to the eye with alluring aroma and taste; but it causes those eating it to suffer untold pain even leading to death. Those who happen to eat this fruit just because of its colour, smell and taste writhe with pain, with their intestines breaking up and ultimately die in agony like one who has taken arsenic mixed with lime juice. In similar manner, the five objects of sensual pleasures are deceptive in outward appearance, deluding those without the eye of wisdom into thinking that they are indeed various delightful, pleasurable materials. Allured by their attractive outward appearance, those who take delight and indulge in them become suffocated with the unwholesome (*akusala*) poisons of greed, anger and bewilderment and after going through all kinds of writhing pains and suffering through worry, anxiety, etc., they helplessly meet with death. Even after death, on account of the poison of sensual pleasures, they do not attain happy existence, instead they encounter further miseries and difficulties such as rebirth in the state of woe (*apāya*). Therefore, the five objects of sensual pleasures are very much like a ripe poison fruit, they are more of pain and suffering. Therefore, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(9) *Asisūnūpamā-kāmā:* The five objects of sensual pleasures are indeed like a chopping block on which chopping was done with knives and axes. For example, it is on the chopping block that criminals and hunted animals, such as deer, etc., are slaughtered; the meat of such game is also cut up and minced on the chopping block. The chopping block is where sentient beings are killed and minced. In a similar manner, the five objects of sensual pleasures destroy all beings who take delight and indulge in them by cutting up and mincing them with the knife and axe of (their own) craving for sensual pleasures. All those, who happen to place their necks on the chopping block of sensual pleasures (those who crave) cannot develop the elements of renunciation (*nekkhamma dhātu*) to escape to the open space and broad highway of Concentration Meditation and Insight Meditation, are destroyed and cut up into pieces with the knife and axe of craving on that very chopping block of sensual pleasures. They come to the end of their lives in a terrible manner. Therefore, the five objects of sensual pleasures are very much like the chopping block on which chopping or mincing of meat is carried out, they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(10) *Sattisūlupamā-kāmā:* The five objects of sensual pleasures are indeed like the sharp edge of a sword or a spear. For example, the exceedingly sharp edge of a sword or a spear cuts deep and pierces anything that comes into contact with it; they are only weapons for killing, destroying enemies, etc. So also, the five objects of sensual pleasures, possessing the quality of sharpness, cut deep and pierce anyone coming into contact or entangled with them. For example, anyone pierced by the edge of the sword or the spear of a visible object (*rūpārammaṇa*) is like the fish caught by a baited hook in its intestines; he cannot extricate himself from it all at once, but follows its dictates with passive obedience. Being thus inflicted by the sharp edge of the sword or the spear of a visible object, he becomes forgetful and can no longer pay attention to the practice of *sīla*, *samādhi* and *paññā* which he has formerly cultivated. Thus he ends up in ruin. (This example applies equally to the objects of hearing, *saddārammaṇa*, etc.) Thus, the five objects of sensual pleasures, resembling the sharp edges of five swords or spears, are only weapons for killing and destroying beings. All beings, who have not yet discarded craving for sensual pleasures, have to remain like prisoners amidst the swords or spears of the five sensual objects aiming straight at them in whichever existence they might find themselves. The said five objects of sensual pleasures would automatically get themselves embedded in all beings coming into contact with them, without sparing anyone. Therefore, the five objects of sensual pleasures are very much like the sharp edge of a sword or a spear, they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(11) *Sappasirūpanā-kāmā:* The five objects of sensual pleasures are indeed like the head of

a poisonous snake. The head of a poisonous snake, being filled with potent, deadly venom, is loathsome and frightful. Just as the head of a poisonous snake would cause untold harm to all who happen to come into contact with it, so also the five objects of sensual pleasures are loathsome and frightful since they are filled with a kind of potent poison which could generate the bad blood of *kilesa* (mental defilements), in those who happen to come into contact with them or who are bitten by them. And, just as the head of a poisonous snake would bring only harm but no benefit to the world, so the five objects of sensual pleasures would bring all kinds of frightful danger to the people of the world. Just as one who happens to come into contact with or step on the head of a poisonous snake, so one, who happens to come into contact with or step on the head of the poisonous snake of five objects of sensual pleasures, would be exposed to a great danger. Therefore, the five objects of sensual pleasures are very much like the head of a poisonous snake, they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(The above account of how detachment from sensual pleasures takes place (*kāmādīnavakathā*) is based on the Potaliya Sutta of the **Majjhimapaṇṇāsa Pāli**.)

Indeed, great, frightful danger is the real name of the five sensual pleasures! Suffering is the real name of the five sensual pleasures! Disease is the real name of the five sensual pleasures! Big abscess is the real name of the five sensual pleasures! Tight fastening is the real name of the five sensual pleasures! Inescapable bog is the real name of the five sensual pleasures. **— Chakka Nipāta, Aṅguttara Pāli —**

"This royal palace of pomp and grandeur comparable to Vejayanta Palace, the residence of Sakka, is indeed like the cemetery where the dead are disposed of. The three planes of existences, namely, *kāma, rūpa* and *arūpa*, are indeed like a big house burning in deep red, blazing flames. These sentient beings, devas, humans and Brahmās, are bound to take conception, to grow old, to become sick and then to die; after death, they have to take conception again; then, to grow old, to become sick and to die again. Subjected to the repeated processes of taking conception, growing old, becoming sick and dying, they undergo great suffering. And yet, they do not know the way to escape from birth, ageing, sickness and death. When will they know it?"

Thus contemplating and realising the frightfulness of birth, old age, sickness and death, and the fact that the objects of and desire for sensual pleasures as well as the three realms of existences of *kāma*, *rūpa* and *arūpa* are less of happiness and pleasure but more of pain, suffering and defects, he became entirely divested of delight in and attachment for the five objects of sensual pleasure, the Prince then expressed his intense feeling by uttering:

Upaddutaṁ vata bho, "Oh, how distressing it is!"
Upassatthaṁ vata bho, "Oh, how oppressing it is!"

He became exceedingly inclined to renounce the world and become a recluse.

Thinking to himself: "It is time for me, even today, to go forth from the household life", the Prince rose from the royal couch, approached the door and asked: "Who is here?" The Minister Channa, who was sleeping with his head resting on the threshold of the door, replied: "Your Majesty, I am Channa." The Prince commanded him, saying: "I wish to renounce the world today. Without letting anyone know, go now quickly and saddle a thoroughbred Sindhi horse which possesses great speed." The Minister Channa gave his assent, saying: "Very well, Your Majesty," and carrying with him the necessary equipments for saddling the horse, he went to the royal stable. In the brilliant illumination of the fragrant oil lamps, he saw the royal steed Kaṇḍaka, a victor of all foes, standing on the delightful ground of the stable under a canopy decked with jasmine flowers. Deciding: "I should prepare this auspicious steed Kaṇḍaka for the Prince to go forth tonight," and he proceeded to saddle Kaṇḍaka with complete equipments.

While he was being saddled thus, Kaṇḍaka came to realise: “I am being saddled rather tightly this time, on previous occasions, when going out to the royal garden, saddling was done differently. No doubt, the Prince is going forth tonight riding on me to become a recluse.” Being greatly overjoyed, he neighed vehemently. The neighing of Kaṇḍaka in his fit of great delight could have reverberated throughout the whole of Kapilavatthu but devas let nobody hear the neighing sound.

While his connatal mate, Minister Channa, was thus gone to prepare and fetch the royal steed Kaṇḍaka, the Prince with intent "to have a look at the royal baby before renunciation" went to the royal chamber of Rāhula's mother, Queen Yasodharā, and opened the door of the chamber. At that time, the chamber was brilliantly lit with scented oil lamps; and Rāhula's mother, Queen Yasodharā, was lying asleep on the bed strewn with jasmine flowers, with her hand resting on the head of her baby.

The Prince stood at the door sill and, while looking, reflected: “If I remove the Queen's hand and nestle my son in my arms, I will surely awaken the Queen. If the Queen wakes up, that will endanger my plan of renunciation which I am about to execute. So be it for now, I will not see him yet. Only after I have attained Buddhahood, will I come back and see my son.” Having contemplated thus, he descended from the royal palace and approached the royal steed to whom he addressed:

> “O Kaṇḍaka, my connatal, assist me for this one night. After attaining Buddhahood through your help, I will rescue the world of sentient beings including devas, from the stream of *saṁsāra* and convey them to the high ground of Nibbāna.”

Then the Prince jumped on to the back of the royal steed Kaṇḍaka.

Kaṇḍaka measured eighteen cubits from the neck and was of proportionate height. He possessed great power and speed as well. His whole body was snowy white; his physical appearance is as delightful and graceful as a newly polished conch. Sitting on the middle of Kaṇḍaka's back, with his connatal mate Minister Channa clutching the tail of the horse, the Bodhisatta rode out of the palace in the middle watch of the night on Monday, the full-moon day of Āsāḷhā in the year 97, Mahā Era, and arrived at the main gate of the royal city. (While the Bodhisatta was thus departing from the palace by riding the royal steed Kaṇḍaka, devas placed their hands under his hoofs at every trot so that the sound of the hoofs could not be heard by anyone.)

The Prince, Minister Channa, and The Royal Horse Kandaka, each had Their Own Plan

It was the time when the royal father, King Suddhodāna, had taken precautions to prevent the Prince from going forth by strengthening the both sides of the main gate of the royal city so that each side could be opened only with the strength of one thousand troops. He considered: “If it is thus arranged, my son will not be able to go out unnoticed at any time by opening the main gate of the city.”

The Prince was endowed with great strength; he had the strength of one thousand crores of Kāḷāvaka elephants; he had the strength equivalent of one thousand crores of middle-sized male persons (*majjhima-purisa*). Accordingly, he thought to himself: “If the main gate will not open, I will escape today by making use of my own strength. Remaining seated on the back of the royal steed Kaṇḍaka, I will clasp Minister Channa who accompanies me by holding the horse's tail and the royal horse Kaṇḍaka in between my two thighs and jump over the 18-cubit high city wall.”

Minister Channa also thought to himself: “If the main gate of the city will not open, I will keep my Lord's son seated on my shoulder, clasp the Kaṇḍaka horse under my right armpit, and hugging him with my right hand, I will jump over the 18-cubit high wall of Kapilavatthu City and escape.”

The royal horse Kaṇḍaka also thought to himself: “If the main gate of the royal city will not open, I will keep my royal son seated on my back as he is and along with the connatal mate Minister Channa holding on to my tail, I will jump over the 18-cubit high wall of Kapilavatthu City and escape.”

The Physical Strength of The Prince

[One elephant of *Kāḷāvaka* pedigree has the combined strength of 10 *majjhima-purisa* (men of medium strength); one *Gaṅgeyya* elephant has the combined strength of 10 *Kāḷāvaka* elephants (or 100 *majjhima-purisas*); one *Paṇḍara* elephant has the combined strength of 10 *Gaṅgeyya* elephants (or 1000 *majjhima-purisas*); one *Tamba* elephant has the combined strength of 10 *Paṇḍara* elephants (or 10,000 *majjhima-purisas*); one *Piṅgala* elephant has the combined strength of 10 *Tamha* elephants (or 100,000 *majjhima-purisas*); one *Gandha* elephant has the combined strength of 10 *Piṅgala* elephants (or 1,000,000 *majjhima-purisas*); one *Maṅgala* elephant has the combined strength of 10 *Gandha* elephants (or 10,000,000 *majjhima-purisas*), one *Hema* elephant has the combined strength of 10 *Maṅgala* elephants (or 100,000,000 *majjhima-purisas*); one *Uposatha* elephant has the combined strength of 10 *Hema* elephants (or 1,000,000,000 *majjhima-purisas*); one *Chaddanta* elephant has the combined strength of 10 *Uposatha* elephants (or 10,000,000,000 *majjhima-purisas*). The Bodhisatta has the combined strength of 10 *Chaddanta* elephants (or 100,000,000,000 *majjhima-purisas*).]

— **Aṅguttara Commentary** —

The Deterrence by Vasavattī Māra

In this manner, the three of them were having similar intentions. Even if the main gate of the city would not open, any one of them would certainly act in fulfilment of his plan. Nevertheless, by virtue of the accumulated merits and glory of the Prince, the devas guarding the gates of the royal city were very glad to keep the main gate readily open for him to go out. Just as he rode out from the main gate of the royal city on the back of Kaṇḍaka accompanied by his connatal mate Minister Channa, Vasavattī Māra, who did not like and had always opposed and obstructed the emancipation of sentient beings from the round of rebirths, went to the human world from his abode of Paranimmitavasavattī Deva world in a moment, so soon as a strong man would stretch out his folded arm or fold his out-stretched arm, and appeared in front of the Prince. His purpose was to deter him from renouncing the world by tricking him into believing that the deterrence was for his own good. Remaining in the sky, he uttered:

Mā nikkhama mahāvira ito te sattame dine.
Dibbaṁ tu cakkaratanaṁ addhā pātu bhavissati,

— **Buddhavaṁsa Commentary** —

"O very energetic Bodhisatta Prince, do not just go forth and become a recluse. On the seventh day from today, the celestial Wheel Treasure for you will certainly make its appearance."

He discouraged the Prince also by telling him: "You will become the Universal Monarch, ruling over the four Great Continents surrounded by two thousand small islands. Do turn back, Your Majesty." Thereupon, the Prince asked: "Who are you, speaking to me and discouraging me now?" Māra Deva replied: "Your Highness, I am Vasavattī Māra." Then the Prince made this bold reply:

Jānāmahaṁ mahārāja, mayhaṁ cakkassa sambhavaṁ.
Anatthiko'ham rajjena, gaccha tvaṁ Māra mā idha.

"O powerful Māra, I already know even before you that the divine Wheel Treasure will certainly arise for me. As for myself, I do not have the least desire to become a Universal Monarch, ruling over the four Continents. Go ye away now, O Māra, from here; do not stand in my way."

Sakalaṁ dasasahassam pi, lokadhātum'ahaṁ pana
Unnādetvā bhavissāmi, Buddho 1oke vināyako.

> "As for me, I will strive to become a Buddha to help and convey all sentient beings, who are ready to listen to the Dhamma (*veneyya*), to the victorious land of Nibbāna, making the ten thousand world revolve and resound like the potter's wheel."

Thereupon, Mara threatened the Prince with these words: "O friend Prince Siddhattha, keep your words constantly in mind. From this time on, I will make you know well what I am, whenever your mind is filled with thoughts of sensual desires (*kāma-vitakka*), thoughts of malice (*vyāpāda-vitakka*), or thoughts of cruelty (*vihiṁsā-vitakka*)." And, thence forward, he was constantly on the lookout for the occasion when mental defilements (*kilesa*) would perchance arise in the mental continuum of the Prince, following him closely like a shadow for a total period of seven years. (He followed closely behind the Prince for a total period of seven years with intent to kill him outright at the very place where mind defilements would perchance arise in the mind continuum of the Prince.)

The Ceremonious Escort by Devas and Brahmās to The Bank of the River Anomā

At the age of twenty nine years, when he was about to acquire the glory and powers of a Universal Monarch, he forewent and spurned them as if they were spittle. At midnight, on the full moon day of Āsāḷhā when the constellation Āsāḷhā and the moon were in conjunction, in the year 97 Mahā Era, he left the royal palace which was comparable to the magnificent palace of the Universal Monarch. But while he was thus leaving, the desire to turn round and take a view of the royal city of Kapilavatthu arose in his mind.

Immediately after that thought had arisen in the mind of the Prince, the very locality where the thought occurred revolved round like a potter's wheel as if the earth was addressing him: "O noble person Bodhisatta, your deeds of merit were such that you need not turn round to look at anything, the object you want to see will present itself in front of you." The Prince thus viewed the royal city of Kapilavatthu from where he was, without having to turn around. The site where the royal horse Kaṇḍaka halted was marked for the erection of a stupa to be named Kaṇḍaka Nivattana. He then proceeded on his journey in a majestic manner on the back of the royal horse Kaṇḍaka. Along the route taken by the Prince, all the devas and Brahmās marched along in front and rear, and on the left and right, some holding sixty thousand lighted torches (six hundred lighted torches according to the Buddhavaṁsa Commentary); others came along honouring him with festoons of fragrant flowers, sandalwood powder, yak-tail fly-flaps, banners and streamers. They came along singing celestial songs and playing all kinds of celestial musical instruments.

The Prince, who, as described above, had gone forth in such magnificence, passed through the three kingdoms of Sākiya, Koliya and Malla in one single night, covering a distance of thirty *yojanas*, eventually arriving on the bank of the River Anomā.

> (**Special Note**: The royal horse, Kaṇḍaka, possessed the power of speed which enabled him to run around the Cakkavāḷa mountain in the early morning and arrived back in time for the morning meal, which was readily prepared for him. Nevertheless, it should be especially noted that at that time the garlands of scented flowers strewn by the devas and Brahmās, *nāgas* and *garuḷas*, etc., from the sky were covering the ground up to the height of the horse's navel and so he had trudged along, struggling and struggling through the mass of garlands of flowers as though making his way through marshy ground and thus was able to cover only thirty *yojanas* in one whole night.)

Chapter 4

REMOVING HIS HAIR AND BECOMING A RECLUSE

Crossing The River Anomā

Having reached the other bank of the River Anomā, the Prince brought the royal horse to a halt at the edge of the river and asked Minister Channa: "What is the name of this river?" When the minister replied that it was Anomā, he took it as a good omen, saying: "Mine being a recluse will not be of poor quality; in fact, it will be a superior one," (for the word '*anomā*' means 'not inferior'). Then by striking Kaṇḍaka with the heel he gave it the signal for crossing the river, and Kaṇḍaka jumped over to the other side of the eight-*usabha* wide Anomā and stood there.

After alighting from Kaṇḍaka, and while standing on the pearly sandbank, the Prince addressed Minister Channa: "Friend Channa, take Kaṇḍaka together with my ornaments and return home. I will become a recluse." When Channa said that he would also like to do the same, the Prince forbade him three times saying: "You cannot have permission to become a recluse, Friend Channa. Just go back to the city." And he handed over Kaṇḍaka and the ornaments to Channa.

Thereafter, considering: "These locks of mine do not suit a recluse, I shall cut them with my sword," the Prince, with the sword in his right hand, cut off the hair-knot and seized it together with the diadem by his left hand. His hair of two finger-breadths in length that was left behind cuffed to the right and lay close to the head. The length of the hair remained two fingers breadth till the end of his life with no further cutting. The beard and the whisker also existed for the whole life with their length good enough to look beautiful like the hair. There was no necessity for the Prince (the Bodhisatta) to shave them again.

Throwing up The Severed Locks into The Sky with A Solemn Resolution

The Bodhisatta, holding the hair-knot together with the diadem, made a solemn resolution thus: "If I am one who will become a Buddha, let this hair-knot stay in the sky. If not, let it fall to the ground," and threw them up into the sky. Thereupon, the hair-knot together with the diadem went as far up as one *yojana* and marvellously remained in the sky like a hanging festoon of flowers.

Erection of The Cūlamaṇi Cetīya in Tāvatiṁsa by Sakka

At that time, Sakka, the King of Devas, saw the Bodhisatta's hair by means of his Divine Eye; and he received it and the diadem with a jewel casket, one *yojana* in size, and took them to his abode of Tāvatiṁsa. He then enshrined them in the Cūḷamaṇi Cetīya which he erected and embellished with seven kinds of precious gems and which was three *yojanas* high.

Becoming A Recluse with The Requisites offered by Ghaṭīkāra Brahmā

Again, the Bodhisatta reflected: "These garments of mine, made in the country of Kāsi, are priceless. They are not proper to one who is an ascetic." Then Ghaṭīkāra Brahmā, who happened to be an old friend in the lifetime of Buddha Kassapa, considered with his genuine and noble *mettā* that had remained throughout the whole *Buddhantara-kappa*: "Ah, today my friend the Bodhisatta, seeing danger in such miserable phenomena as birth, etc., has gone forth on noble renunciation (*mahābhinikkhamana*). I shall go, taking the requisites of a recluse for this old friend of mine, the Bodhisatta Prince." So he brought the eight requisites, namely, (1) a big robe, (2) an upper robe called *ekacci*, (3) a lower robe, (4) a girdle, (the four requisites that are close to and go along with the body) (5) a needle and thread, (6) an adze, a kind of knife for making teeth-cleaning sticks and for peeling sugar-cane), (7) a bowl with its bag, and (8) a water-strainer, (the four external requisites) and offered them to the Bodhisatta.

Thereupon, the Bodhisatta assumed the appearance of a noble recluse by putting on the robes properly — the robes which may be termed the banner of *arahatta-phala* and which were offered by the Brahmā. Then he threw up also the set of his (lay man's) garments into the sky.

(The intervening period of time between the rise of one Buddha and another Buddha is called *Buddhantara-kappa*. The *buddhantara-kappa* in this episode of the Brahmā's offerings was the intervening period between the time of Buddha Kassapa's appearance and that of Buddha Gotama's. After Buddha Kassapa appeared at the time when the life span of beings was twenty thousand years, it gradually dwindled down to ten years and from that stage it rose again up to *asaṅkhyeyya*. On its decline, it went down to a hundred years when Buddha Gotama appeared. Therefore, the intervening period in this case was more than one *antara- kappa* long. Though there was nobody who would instruct the Bodhisatta Prince how to use the robes, etc., it should be understood that he knew the manner of using the requisites because he was experienced in so doing, as he was a recluse in the presence of former Buddhas and as he was of great intelligence.)

Erection of The Dussa Cetīya in Akanittha Brahmā Abode

Thereupon, Ghaṭīkāra Brahmā seized the Bodhisatta's garments that were thrown up into the sky. He erected a cetiya, twelve *yojanas* in size and finished with various kinds of gems, where he kept these garments in reverence. As the *cetiya* contains the garments, it is called Dussa Cetīya.

(Here, in connection with the location and the height of the *cetiya*, it is explicitly written by the Monywe Zetawun Sayadaw in the **Samantacakkhu Dīpanī**, Vol.2: "Since the garments were brought by Ghaṭīkāra Brahmā, who was of Akaniṭṭha Abode, it should be taken that the Dussa Cetīya exists in the same Abode." And quoting the **Jinālaṅkāra Tika** and other works he adds: "The Dussa Cetīya, which is twelve *yojanas* in height, should be considered to have been existing in the Suddhāvāsa Akanittha Brahmā World.")

(With reference to the eight requisites offered by Ghaṭīkāra Brahmā, the first volume of the **Apadāna Commentary** explains differently: "*Brahmunā ānīte iddhimaye kappassa santhānakāle padumagabbhe nibbatte atthaparikkhare paṭiggahetvā pabbajitvā* – The Bodhisatta became a recluse after accepting the eight requisites which, by the power of his meritorious deeds of Perfections, appeared in the lotus cluster[1] on the mound of the Mahābodhi at the beginning of the world and were brought therefrom by the Brahmā." It is relying on this statement of the **Apadāna Commentary** that the incident is versified in the Saṁvara Pyo. In the **Jinatthapakāsanī** too, it is said: "These eight requisites appeared in complete set in the lotus flower that blossomed as an omen when the world first came into existence."

(In the exposition of the Mahāpadāna Sutta in the **Sutta Mahāvagga Commentary**, however, it is stated: "The region of the Mahābodhi disappears last, at the time of the dissolution of the world and rises first, at the time of its origination. When the world originates, a lotus cluster comes out, as an omen, at the site of the *Bodhi-maṇḍala*. If Buddhas are to appear in that existing *kappa*, the lotus cluster blooms; if Buddhas are not to appear, it does not bloom. If it is the *kappa* of only one Buddha, a single flower blossoms; if it is the *kappa* of two Buddhas, two flowers blossom; if it is that of three, four or five Buddhas, three, four or five flowers blossom respectively from the same cluster. Thus mention is made only of whether flowers blossom or not, but there is no mention of the requisites readily borne in the flowers.

Although the robes offered by Ghaṭīkāra Brahmā are explained in the **Apadāna**

1. *in the lotus cluster*: This is the author's rendering of the word *Paduinagabbhe*.

Aṭṭhakathā as '*iddhimaya parikkharā*, the requisites which appeared by the power of the Bodhisatta's meritorious deeds,' the Venerable Buddhaghosa in his **Sutta Nipāta Commentary**, Vol. II, says: "*Devadattiyaṁ paṁsukūacīvaraṁ pārupitvā mattikāpattaṁ gahetvā pācīnadvārena nagaraṁ pavisitvā anugharam piṇḍā-ya acari* – After putting on the robes offered by Ghaṭīkāra Brahmā and taking the earthen bowl, the Bodhisatta entered the city by the eastern gate and went round for alms from house to house." Taking into consideration this statement of Mahā Buddhaghosa, it should be understood that the robes offered by Ghaṭīkāra Brahmā was not *iddhimaya* (i.e. the robes that appeared by the power of the Bodhisatta's acts of merit) but only *devadattiya* (i.e. the robes given by a celestial being) as opined by Mahā Buddhaghosa. All this is mentioned for pondering the question whether it is a fact or not that the requisites offered by the Brahmā were those contained in the lotus cluster that appeared as an omen on the mound of the Mahābodhi at the beginning of the world.)

Sending Minister Channa Back to The City

After thus becoming a recluse, the Bodhisatta sent back Minister Channa, saying: "Friend Channa, convey these words of mine to my mother (meaning stepmother Mahāpajāpati Gotamī) and father that I am in good health." Then Channa, after doing obeisance respectfully to the Bodhisatta and circumambulating him, took the bundle of the Bodhisatta's ornaments along with the horse and departed.

Rebirth of Kandaka in Deva World

Since he overheard the Bodhisatta's conversation with Minister Channa, Kaṇḍaka the horse had been lamenting with the thought: "From now on, I shall have no opportunity of seeing my master." When he went beyond the seeing distance of the Bodhisatta, he could not bear the grief that rose from the suffering of separation from one's beloved (*piyehi vippayoga*). As he was leaving behind the Bodhisatta, whom he loved so dearly, he died of broken-heart and was reborn in Tāvatiṁsa a celestial being by the name of Kaṇḍaka. As for Minister Channa, he had at first a single grief caused by his separation from the Bodhisatta and now that Kaṇḍaka had died, the second grief occurred in him. Oppressed by the double sorrow, he made his way home to the city of Kapilavatthu, weeping and crying.

(On his death, Kaṇḍaka was reborn a deva by the same name amidst great luxury and retinue in the deva World of Tāvatiṁsa. Since he had been closely associated with the Bodhisatta and at his service in many existences, he died being unable to withstand the misery of separation from the Bodhisatta. His rebirth in Tāvatiṁsa was not due to that sorrow. In the Bodhisatta's speech made to him while he was about to be mounted, immediately before his master's renunciation, he heard: "Kaṇḍaka, I am giving up the world in order to gain Omniscience." On hearing the words of the Bodhisatta's renunciation which had nothing to do with sensual pleasures, he became filled with joy and satisfaction that accompanied his clarity of mind, leading to development of merit headed by faith. As a result of this merit, his rebirth as a deity took place in Tāvatiṁsa. Later on, when he visited the Buddha and listened to the Dhamma, he became a *sotāpanna.* — All this is mentioned in the **Vimānavatthu Commentary**. Those who wish to have a detailed account may referred to this Commentary.)

The Bodhisatta's Visit to Rājagaha City

After becoming a recluse, the Bodhisatta, after spending seven full days in ascetic bliss in the nearby mango grove called Anupiya, travelled a journey of thirty *yojanas* on foot in one single day and entered the city of Rājagaha. (This is the statement made in the **Buddhavaṁsa Commentary** and the **Jātaka Commentary**.)

(According to the **Sutta Nipāta Commentary**, however,) the Bodhisatta, after becoming a recluse, observed the *Ājīvatthamaka sīla*, the Precepts with pure livelihood as the eighth, and journeyed to Rājagaha, thirty *yojanas* away from the banks of Anomā in seven days.

Entering Rājagaha for Alms-Round

When he was about to visit the city of Rājagaha for alms-food, he stood at the eastern gate of the city, then it occurred to him thus: "If I send a message to King Bimbisāra about my visit, he will know that Prince Siddhattha, the son of King Suddhodāna, has come to my city and, with due regard and attention, he will send plenty of offerings. It is not proper for me as an ascetic to inform him and receive the four requisites. Right now, I should go on alms-round." So, after putting on the *paṁsukūlika* robes offered by Ghaṭīkāra Brahmā and taking the bowl with his hand, the Bodhisatta entered the city by the eastern gate and went round from house to house for alms-food.

Seven days before the Bodhisatta went into Rājagaha for alms, a festival was celebrated on a big scale and enjoyed by all. The day the Bodhisatta entered the city, King Bimbisāra had the proclamation made to the people by beating the drum: "The festival is over. The people should now attend to their respective trades." At that time, the citizens were still assembled in the palace ground. When the King opened the window, which was supported by a lion figure, and looked out to give necessary instructions, he saw the Bodhisatta, who was entering Rājagaha for alms, with his sense-faculties well composed.

On seeing the incomparably graceful appearance of the Bodhisatta, the people of Rājagaha, as a whole, became wildly excited and the whole city turned into a state of commotion in the same way as it happened when Nāḷāgīri, the elephant, also known as Dhanapāla, entered the city, or in the same way as the male and female residents of celestial Tāvatiṁsa became agitated and perturbed when Vepacitti, King of Asuras, entered their abode.

When the noble Bodhisatta went round with the elegance of a Chaddanta elephant-king for alms, from house to house in the city of Rājagaha, the citizens, seeing the incomparably graceful appearance of the Bodhisatta, were filled with strong feeling of joy and astonishment and became occupied with the sole intention of viewing the Bodhisatta's unique demeanour.

One of the people then said to another: "Friend, how's that? Is it the lunar mansion that has come down to the human abode with all its rays concealed in fear of Rahu the Asura-king?"

The second man ridiculed the first by saying: "What are you talking, friend? Have you ever seen the big disc of the full moon coming down to the human world? The fact is that Kāma Deva, God of Desire, seeing the splendour of our King and his people, has come in disguise to play and have fun with us."

Then the third person ridiculed the second by saying: "O friend, how's that? Are you crazy? Kāma Deva is one whose body is jet-black as he has been terribly burnt by the flame of hegemony, arrogance and anger. The truth is that the person we are seeing now is Sakka, King of Gods, endowed with a thousand eyes, who has come into our city mistaking it for his abode of Tāvatiṁsa."

That third person was told in a rather smiling manner by the fourth: "How could you say so? Your words are self-contradictory. To name him Sakka, where are his thousand eyes? Where is his weapon of the thunderbolt? Where is his riding elephant Erāvaṇa? (If he is really Sakka, he must have a thousand eyes, the thunderbolt as his weapon and Erāvaṇa as his conveyance. He has none of them.) In fact, he is Brahmā, who, knowing that Brahmins have forgotten their Vedas and all, has come to urge them not to forget their learning and to practise in accordance with them."

Another man, a man of learning, reproached them and stopped them, saying: "This is neither the moon-disc, nor Kāma Deva, nor Sakka nor Brahmā. As a matter of fact, he is the most extraordinary man, the chief among men, the leader and teacher of the three worlds."

While the citizens of Rājagaha were thus talking among themselves, each from his own point of view, royal servants went to King Bimbisāra and reported thus: "Great King, a

wonderful person whom nobody knows whether he is a celestial being, or a *gandhabba* or a *nāga* or *yakkha*, is going round for alms-food in our city of Rājagaha." Upon hearing their words, the King, who had already seen the Bodhisatta while standing on the upper terrace of the palace, was struck with wonder and sent his ministers with the order: "Go and make careful inquiries about this man; if he is a *yakkha*, he will disappear when out of the city; if he is a celestial being, he will go through the air; if he is a *nāga*, he will sink into the earth and disappear. If he is a real human being, he will eat his alms-food at a certain place."

With his sense-faculties and mind well composed and in his unique elegance, with down-cast eyes seeing only one length of a yoke (about four cubits) as if he were captivating the eyes of the Rājagaha people, he went round and collected food just enough for his sustenance. The food, which he received, included all kinds of eatables, coarse and fine of various colours mixed up together. Then he asked the people: "Where do those ascetics who come to this city usually stay?" The people answered: "They usually stayed at the entrance of the cave, facing east, on top of Paṇḍava mountain." And so the noble Bodhisatta left the city by the eastern gate, through which he had entered. Thereafter he sat facing east at the entrance of the cave on the mountain and tried to eat the mixed meal of coarse and fine food that he had received.

Having enjoyed the kingly bliss which was as great as that of a Universal Monarch only a few days ago, he made an effort to eat a morsel of food which was a mixture of coarse and fine edible things in assorted colours. As he was about to put the morsel into his mouth, he felt miserable and almost vomited with the intestines turning upside down, for he had never seen such kind of food in his life and found it particularly disgusting. Then he admonished himself by saying: "You, Siddhattha, in spite of the fact that you have been reigning supreme in a palace where food and drinks are available at your pleasure and where you have meals of three-year-old seasoned fragrant rice with different delicacies whenever you like, you, on seeing a recluse in robe of rags contemplated: 'When shall I eat the meals obtained by going on alms-round from house to house after becoming a recluse like him? When will the time come for me to live on meals thus collected?' And have you not renounced the world and become a recluse with such thoughts? Now that your dream has come true, why do you like to change your mind?" Then without the slightest revulsion, he took the meal that was so rough.

The three ministers, sent by King Bimbisāra to investigate, approached the Bodhisatta and explored all the facts concerning him. Then two of the three stayed behind while the third returned to the King and reported: "Great King, that recluse who had gathered alms-food is still sitting peacefully at the entrance of the cave, facing east, on top of Mount Paṇḍava absolutely without fear like a lion king, or a tiger king or a bull king, after eating, in a normal manner, the meal that he had obtained." Thereupon, King Bimbisāra made haste and went in an excellent chariot to the Bodhisatta's place on Paṇḍava mountain, as far as the chariot could go; and then leaving the chariot, he continued his journey on foot. When he got near the Bodhisatta, he sat down on the cold stone slab with permission and being very much impressed with the Bodhisatta's deportment, he gladly conversed with him. He said: "Friend, you are still young and tender in age. You are also endowed with handsome physique and characteristics. I think that you are of good birth belonging to a pure ruling class. I offer you as much royal pleasure and wealth as you want in these two countries of Anga and Magadha which are under my rule. Be a king and reign! Please also tell me your lineage." Thus the King asked about the Bodhisatta and offered kingship to him.

Then the Bodhisatta considered: "If I had the desire to be a king, such deva king as the Four Great Kings of the celestial world and others would have proposed to offer me their respective regal fortunes. Or, if I remained living a kingly life in my palace, it would have been certain that I would become a Universal Monarch. Not knowing this, this King Bimbisāra has made such a proposal to me saying in such a way I will now let him know of my royal life." So thinking he stretched out his right hand pointing in the direction whence he had come; and then he said in verse:

Ujuṁ janapado kaja, Himavantassa passato
dhanavīriyena sampanno Kosalesu niketino.

"O, Noble King, you who please your people with *mettā* by ruling them with the four modes of support[2]. In the land of the Kosalan, people near the mountain named Himavanta, which is straight from here, in the direction of the north, exists the region of Kapilavatthu, full of grain, food and drink and famed like the divine city of Amaravati. That region belongs to my father, Mahāsuddhodāna, the excellent torch of the lineage of the sun that has long been aristocratic ancestry since the beginning of the world. It is the place which is endowed with seven kinds of treasure and men of valour, numbering eighty-two thousand, who have the ability of plucking the star at the end of the sky by means of their prowess."

Ādiccā nāma gottena, Sākiyā nāma jātiyā
tamhā kulā pabbajito' mhi kāme abhipatthayaṁ

"O Noble King, you who are recognized as a deva! Because I am not a stranger but related to the Sun-God, I am Ādicca by clan which is pure. I am Sākiya by birth which is glorious, the new name which cropped up from the joyous utterance of King Ukkaka: '*Sakyavata bho kumārā.*' Coming from that Adicca clan and Sākiya royal lineage, I have renounced the world with a view to become a Buddha, not because I aspire after objects of sensual pleasures."

Kāmesvādīnavaṁ disvā Nekkhammam daṭṭhu khemato
padhānāya gamissāmi ettha me rañjatī mano.

"O Noble King, you who are recognized as a deva! With my insight wisdom, I saw clearly more of suffering and less of enjoyment in the material objects of sensual pleasures. I also saw renunciation of both objects and defilements of sensual pleasures as a haven, free from dangers. Having seen thus, I became a recluse with Buddhahood as my goal. I will proceed to strive for the attainment of Nibbāna, the ultimate reality that comes of renunciation and that excels all other states immensely in its quality of peace. My mind always yearns for that state called Nibbāna which is far superior to all other states."

With these three verses, the Bodhisatta told King Bimbisāra that he had come from the lineage of Sākiya and had taken up an ascetic life; that he had no desire at all for material pleasures; and that, having become a recluse with the aim to achieve Nibbāna, he would be retreating to the forest for practice of *dukkaracariyā* in order to attain that very state of Nibbāna speedily. When told thus, King Bimbisāra replied: "Venerable Sir, I have already heard that 'Prince Siddhattha, the son of King Suddhodāna, after seeing the four omens with his own eyes, and renouncing the world to become a recluse, would attain Perfect Self-Enlightenment, the Supreme leadership in the three worlds.' Having seen by myself your great aspiration after Nibbāna, I firmly believe that you will certainly become a Buddha. Venerable Sir, let me make a supplication to you. When you have attained Buddhahood, please visit my country first and foremost!" After thus solemnly extending his invitation, King Bimbisāra went back into the city.

2. Four modes of supports: *Sangaha-vatthu:* Read fn. 40 of Chapter VII.

Chapter 5

LEARNING FROM AND DISCUSSING WITH ĀḶĀRA AND UDAKA

The Bodhisatta took instruction from and had discussion with Sect-leaders Āḷāra and Udaka, and thereafter gained eight mundane attainments.

Atha rājagahaṁ vararājagaham
nararājavare nagaraṁ tu gate
girirājavaro munirājavaro
migirājagato sugato pi gato.

Then, when King Bimbisāra, the noble ruler of the people of the Magadha country, having spoken and extended his invitation to the Bodhisatta, returned and entered the city of Rājagaha, founded by that glorious Universal Monarch, Mahāgovinda, Lord of the people and Leader of the humans and other powerful monarchs. The Blessed Bodhisatta who was endowed with all excellent qualities like Meru, chief of mountains, who was the righteous monarch of ascetics, and whose graceful deportment was like that of the lion, lord of the beasts, also went to the sylvan palace in search of Nibbāna, the Supreme Peace.

In accordance with this verse-song that occurs in the **Buddhavaṁsa Commentary** and the **Jinālaṅkāra Sub-commentary**, when the righteous King Bimbisāra had gone back to the city of Rājagaha, the Bodhisatta set out on a journey in quest of the bliss of Nibbāna known as *Santivara* (Supreme Peace). On his way, he reached the place of a great religious teacher, Ālāra by name and Kālāma by clan.

(As the meetings of the Bodhisatta with the Sect-leaders Āḷāra and Udaka have been dealt with elaborately in the Pāli Text, the Commentaries, such as those on the **Buddhavaṁsa** and the **Jātaka,** contain only a brief account of it. But for our readers, it may not be easy to have access to the Text. Therefore the chapter on the same incident will be treated with a few more details in this Chronicle.

In this connection, it may he asked: "Why did the noble Bodhisatta go to Āḷāra and Udaka and not to the famous heretical teachers (who claimed to be Buddhas) such as Pūraṇa Kassapa and others?" The reason was that the systems of practice of the heretical teachers were not substantial ones. The Bodhisatta himself had made investigations, for as long ago as ninety-one *kappas*, by personally following their courses, just to know whether they were of true value or not. From his personal experiences, he knew thoroughly that they were not. Therefore, he did not go to these heretical teachers; he approached only the well-known teacher Āḷāra, who was leading a religious life surrounded by numerous followers.)

When he reached the place of Āḷāra, the Sect-leader, the Bodhisatta made a request saying: "O friend, you of Kālāma clan, I wish to lead a holy life in this system of yours." Then Āḷāra gave his permission and words of encouragement sincerely: "O noble friend, do stay in this system of ours! Ours is the one that enables an intelligent practising person, in no time, to realize the teacher's view and to abide blissfully."

As permitted by Āḷāra the Sect-leader, the Bodhisatta soon underwent studies in the newly found system. Being a man of superb intelligence, the Bodhisatta could easily learn Āḷāra's doctrine and the practice. Just by repeating what the teacher uttered with slight lip movements, the Bodhisatta reached the stage of learning at which he could say: "I have understood!" In fact, he did declare: "I have understood! I have seen the course!" and the Sect-leader and his other disciples also agreed to his declaration.

On considering the way the Sect-leader Āḷāra had spoken with authority on the course of practice, which resulted in the realization of *ākiñcaññāyatana* (mundane) *jhāna*, he came to

know thus: "It does not appear that the Sect-leader Āḷāra has just learnt by heart only through faith and without personal wisdom the course of practice leading to this *ākiñcaññāyatana-jhāna*. Verily, this teacher must be one who has himself gained and realized the seven Mundane Attainments." And so he approached the teacher again and asked him downright thus: "O friend belonging to the Kālāma clan, to what extent do you say that you yourself dwelt realizing this doctrine of yours?" As he had himself realized it, Āḷāra replied in the manner of those who had practical knowledge (not theoretical) by giving a full account of the seven attainments up to *ākiñcaññāyatana-jhāna*.

Thereupon, it occurred to the Bodhisatta thus: "Not only does the Sect-leader Āḷāra possess faith, firm enough to attain *jhānas,* I, too, have firm faith to attain *jhānas*. Not only does he possess energy, mindfulness, concentration and wisdom strong enough to reach Absorption (*appanā*) *jhāna*, I, too, have strong energy, mindfulness, concentration and wisdom to reach there. Āḷāra says that he has himself realized the seven mundane *jhāna* attainments up to *ākiñcaññāyatana* with *abhiññā* and abide blissfully therein. It would be good if I, too, were to strive to realize like him the seven mundane *jhāna* attainments." With this intent, he strenuously practised *kasiṇa parikamma*, and within two or three days he himself realized, like his teacher Āḷāra, the seven mundane attainments up to *ākiñcaññāyatana-jhāna* and dwelt blissfully therein.

Then the Bodhisatta went to the Sect-leader Āḷāra and asked: "Friend Kālāma, do you say that through this much of practical course you have yourself realized with *abhiññā* these seven mundane *jhānas* and dwelt blissfully therein?" When Āḷāra replied in the affirmative, the Bodhisatta informed him thus: "Friend, through this much of practical course, I, too, have myself realized with *abhiññā* the seven mundane *jhānas* up to *ākiñcaññāyatana-jhāna* and dwelt blissfully therein." Thereupon, as befitting a noble person free of the mental impurity of envy (*issā*) and selfishness (*macchariya*), Āḷāra the Sect-leader spoke joyfully words of altruism thus: "We have seen with our eyes a fellow recluse of sharp intelligence like your noble self. It is a great gain for us, friend!"

Issābhibhūta lokamhi
Āḷāro yo anissukī
vaṇṇavādī sudhīrassa
aho uḷārachandata.

"In the wide world dominated by the evil thought of envy (*issā*), which is a jealous feeling caused by another's welfare and good fortune, Āḷāra the Sect-leader, being a true noble personage without envy, openly spoke words of praise to the Bodhisatta who was possessed of sharp, quick and incomparable intelligence. Being a person endowed with purely honest and homage-worthy desire (*chanda*) like that of Āḷāra the noble teacher, who has unblemished wisdom, is indeed exemplary and deserving of acclaim with the snapping of the fingers!"

Āḷāra offered Half of His Disciples to The Bodhisatta

Not only had the Sect-leader Āḷāra spoken out words of praise, as has been said above, for he was a person free of such mental impurity as envy and selfishness, but he went further, saying: "O superb man, what I have, by myself, realized with *abhiññā* and taught, you have, by yourself, realized with *abhiññā*! What you have, by yourself, realized with *abhiññā*, I have, by myself, realized with *abhiññā* and taught. In this way, the doctrine I have discerned, you also have. The doctrine you have discerned, I also have. In this way, you are like me, and I am like you. Please come, friend, let us both take charge in harmony of this sect of such numerous followers." He then gave a signal to his followers to assemble and said: "Disciples, I have gained the seven attainments, so has this superb man, like me. You disciples numbering this many should take instruction from this superb man; you disciples numbering this many should take instruction from me." So saying he entrusted half of his disciples to the Bodhisatta.

Not only did he equally share his followers but he also sent his male and female supporters, who came to wait upon him bringing perfumes and flowers to the Bodhisatta, saying: "Go, go and pay homage to the superb man!" As directed by the Sect-leader, the male and female supporters first paid homage to the Bodhisatta and then paid homage to their master with what was left of the perfumes and flowers. When they went to offer costly couches and seats, they were asked to offer them to the Bodhisatta first and he would accept the remaining ones, if any. Wherever they went, he gave priority to the Bodhisatta in respect of excellent sleeping and living accommodations. In this way, as a man of magnanimity, Āḷāra treated the Bodhisatta, who was his disciple (at the time), with high esteem and honour although he was the teacher.

The Bodhisatta departed from Āḷāra on seeing Defects in The Mundane Jhāna Attainments

Having put efforts and gained the seven mundane *jhāna* attainments, as he had acquired jhānic experiences in his previous existences and as he was highly intelligent, the Bodhisatta soon reflected on the nature and prospects of these attainments in the present life and the benefits to be derived therefrom in the next; and he came to know perfectly well the nature and prospects of the said seven attainments up to *ākiñcaññāyatana-jhāna* in the present life and his rebirth that would take place in the Brahmā abode of *ākiñcaññāyatana* in the next. Thereupon, he came to the conclusion that these seven mundane *jhānas* fell within the cycle of suffering (*vaṭṭa dukkha*). He also deeply contemplated thus: "The aggregate of these attainments cannot lead to weariness in the cycle of suffering, to detachment, to cessation of defilements such as lust (*rāga*), etc., to extinction of all these defilements, to knowledge of all that is to be known, to achievement of the knowledge of the four Paths, to realization of Nibbāna. In fact, these seven attainments result at most only in the Brahmā abode of *ākiñcaññāyatana*, where one lives for sixty thousand *mahā-kappas*, but they will not produce any benefit superior to that. The highest Brahmā-world of *ākiñcaññāyatana* in which the same *jhāna* results is also only a realm not liberated from the dangers of birth, decay and death. It is, in fact, a region already encircled by the snares of the King of Death.

A man, severely afflicted with hunger, eats, at first with relish, a big plateful of delicious meal, but later on, he becomes fed up and felt repugnant of it, on account of derangement of the bile or the phlegm or of the falling of a fly on to the meal and he abandons it without the slightest thought of taking another morsel. In the same way, the Bodhisatta, after putting efforts and gaining the said seven mundane *jhāna* attainments within two or three days without difficulty, at first dwelt in and enjoyed the said attainments; but from the moment he discerned the aforesaid defects, such as their being within the cycle of suffering, etc., he had entirely lost interest in exercising the seven attainments, even by means of one of the five kinds of mastery. He repeatedly abandoned the attainments, saying: "These seven attainments are of no use whatever! These seven attainments are of no use whatever!" And as he was wearied of them, he departed from the Sect-leader Āḷāra.

The Bodhisatta meeting Udaka and His Endeavour to gain Nevasaññā-nāsaññāyatana Jhāna

Having departed from the Sect-leader Āḷāra, and being desirous of seeking the bliss of Nibbāna, named Supreme Peace (*Santivara*), the Bodhisatta went on searching until he came upon the leader of another sect, Udaka, the son of Rāma. Therefore, he asked the Sect-leader Udaka for permission by saying: "Friend, I wish to lead a holy life in this system of yours." Then the Sect-leader Udaka, the son of Rāma, replied thus in giving the permission: "Friend, please stay in this system of ours! Our doctrine, if put into practice with efforts by learned persons, will enable them, in a short time, to realize with *abhiññā* the teacher's view (*ācariya-vāda*) and to live in happiness." Accordingly, the Bodhisatta lost no time to learn the doctrine and the course of practice of Udaka, the Sect-leader. As with Āḷāra, the leader of the previous sect, the Bodhisatta, being highly intelligent, could easily learn the doctrine and the course of practice. Just by repeating what the teacher uttered with slight movements of the lips, the Bodhisatta reached the stage at which he could say: "I have understood!" In fact, he did announce: "I have understood! I have seen the course!" and was confirmed by the Sect-leader Udaka and his disciples.

On considering the way Udaka explained, according to their traditional method[1], the course of practice leading to *Nevasaññā-nāsaññāyatana* (mundane) *Jhāna*, the Bodhisatta came to understand thus: "It does not seem that Rāma, the deceased father of Udaka, had merely learnt by heart, believing what others speak of the course of practice leading to *Nevasaññā-nāsaññāyatana Jhāna*. In fact, the teacher Rāma, father of Udaka, must have been one who has personally gained and realized the eight mundane *jhānas*."

> (At the time when the Sect-leader Udaka was having discussion with the Bodhisatta, he had not yet himself realized the eight attainments, he was then telling the Bodhisatta what had been told by his father Rāma. When the Bodhisatta had learnt from him and realized, within two or three days, the eight mundane *jhānas* up to the highest of them all, *Nevasaññā-nāsaññāyatana Jhāna*, he parted company with Udaka. As for Udaka himself, only when the Bodhisatta had left him, he was greatly overcome by *saṁvega* and made exertion to gain the attainments; as befitting one who had previous experiences in meditation, he realized *jhānas* up to *Nevasaññā-nāsaññāyatana.* Direct mention of this point is made in the **Mūlapaṇṇāsa Tīkā**, Vol. II. This accounts for the Bodhisatta's consideration with reference to Udaka's father, Rāma, and his question about the great teacher Rāma alone in his discussion with Udaka. This is mentioned here so that readers of the Chronicle may be informed in advance.)

The Bodhisatta approached the Sect-leader Udaka again and asked him directly: "O friend, to what extent did your father, Rāma the Master, say that he himself dwelt realizing this doctrine of his?" Udaka replied that his father did so to the extent of *Nevasaññā-nāsaññāyatana Jhāna*.

Then it occurred to the Bodhisatta: "Not only had Udaka's father, Rāma the Master, possessed faith firm enough to attain *Nevasaññā-nāsaññāyatana Jhāna*, I, too, have such faith leading to that *jhāna*. Not only had he possessed energy, mindfulness, concentration, and wisdom strong enough to reach *Nevasaññā-nāsaññāyatana Jhāna*, I, too, have such energy, mindfulness, concentration and wisdom to get there. Udaka's father, Rāma the Master, said that he had personally realized the eight mundane *jhāna* attainments up to *Nevasaññā-nāsaññāyatana* with *abhiññā* and dwelt blissfully therein. It would be good if I, too, were to strive to realize, like him, the eight mundane *jhāna* attainments." With this intent, he strenuously practised *kasiṇa parikamma*, and within two or three days, he himself realized like Udaka's father, Rāma the Master, the eight mundane *jhāna* attainments up to *Nevasaññā-nāsaññāyatana Jhāna* and dwelt blissfully therein.

Then the Bodhisatta went again to the Sect-leader Udaka and said: "Friend, did your father, Rāma the Master, say that through this much of the practical course, he had, by himself, realized with *abhiññā* the eight mundane *jhānas* and dwelt blissfully therein?" When Udaka replied in the affirmative, the Bodhisatta informed him thus: "Friend, through this much of practical course, I, too, have, by myself, realized with *abhiññā* the eight mundane *jhānas* up to *Nevasaññā-nāsaññāyatana Jhāna* and dwelt blissfully therein." Thereupon, as befitting a noble person free from the mental impurity of envy and selfishness, Udaka the Sect-leader, like Āḷāra the leader of (the previous) sect, spoke joyfully words of altruism thus: "We have seen with our own eyes a fellow recluse and spiritual companion of sharp intelligence like you. It is a great gain for us, friend!"

Udaka entrusting The Whole Sect to The Bodhisatta and making Him His Teacher

Not only had the Sect-leader Udaka spoken congratulatory words, as has been said above, as befitting one who was free from the mental impurity of envy and selfishness, he went further, saying: "O superb man, what my father, Rāma the Master, had, by himself, realized with *abhiññā* and taught, you, superb man, have, by yourself, realized with *abhiññā.* What you have, by yourself, realized with *abhiññā*, my father, Rāma the Master, had, by himself, realized with *abhiññā* and taught. In this way, the doctrine my father had

1. *traditional method*: which Udaka had learnt from his father Rāma.

discerned, you also have. The doctrine you have discerned, my father, Rāma the Master, had. In this way, you are like my father, and my father was like you. Please come friend, please take charge of this great sect." So saying he entrusted the Bodhisatta with the whole sect. Thus Udaka appointed his fellow ascetic and spiritual companion Bodhisatta as his own teacher.

Not only did he entrust him with the entire sect but he honoured the Bodhisatta with reverence the way Āḷāra, the Sect-leader, did, as has been mentioned before.

The Bodhisatta departed from Udaka on seeing Defects in The Mundane Jhāna Attainments

Having put efforts and gained the eight mundane *jhāna* attainments, as he had acquired jhānic experiences in his previous existences and as he was highly intelligent, the Bodhisatta soon reflected on the nature and prospects of the said eight *jhāna* attainments, up to *Nevasaññā-nāsaññāyatana Jhāna* in the present life and the fruits that would accrue in the future. He came to know perfectly well the nature and prospects of these eight *jhāna* attainments, up to *Nevasaññā-nāsaññāyatana Jhāna* in the present life and his rebirth that would take place in the Brahmā abode of *Nevasaññā-nāsaññāyatana* hereafter. Therefore, he came to the conclusion that these eight mundane *jhānas* fell within the cycle of suffering, he also deeply contemplated thus: "The aggregate of these attainments cannot lead to weariness in the cycle of suffering, to detachment, to cessation of defilements such as lust (*rāga*), etc., to extinction of all these defilements, to knowledge of all that is to be known, to achievement of knowledge of the four Paths, to realization of Nibbāna. In fact, these eight attainments result, at most, only in the Brahmā abode of *Nevasaññā-nāsaññāyatana* where one lives for eighty-four thousand *mahā-kappas*, but they cannot produce any benefit superior to that. The highest Brahmā-world of *Nevasaññā-nāsaññāyatana*, in which the same *jhāna* results, is also only a realm not liberated from the dangers of birth, decay and death. It is, in fact, a region already encircled by the snares of the King of Death."

A man, severely afflicted with hunger, eats, at first with relish, a big plateful of delicious meal, but later on, he became fed up and felt repugnant of it on account of derangement of the bile or the phlegm or of the falling of a fly on to the meal and he abandons it without the slightest thought of taking another morsel. In the same way, the Bodhisatta, after putting efforts and gaining the said eight mundane *jhāna* attainments within two or three days without difficulty, at first dwelt in and enjoyed the said attainments; but from the moment he discerned the aforesaid defects, such as their being within the cycle of suffering, etc., he had entirely lost interest in exercising the eight attainments, even by means of one of the five kinds of mastery. He repeatedly abandoned the attainments, saying: "These eight attainments are of no use whatever! These eight attainments are of no use whatever!" And as he was wearied of them, he departed from the Sect-leader Udaka.

Chapter 6

THE PRACTICE OF SEVERE AUSTERITIES BY THE BODHISATTA

The Bodhisatta's Practice of Severe Austerities (Dukkaracariya) in Uruvelā for Six Years

After his departure from the Sect-leader Udaka, the Bodhisatta went about in the Magadha country in search of Nibbāna and eventually arrived in the market town of Senā. Near Senā was Uruvelā forest. In the forest, the natural lay out of the land was delightful enough for noble and virtuous men. The forest itself was pleasant. The river Nerañjarā had an attractive landing place, free of mud and mire, with a sand beach like silvery sheets spread out, with pleasingly clean and clear currents full of sportive fish and tortoises, the river flowed continuously. There were also small villages where forest dwelling ascetics could easily receive alms-food. When the Bodhisatta saw all these features, he noted them carefully and then decided: "This is an ideal place for sons of good families seeking Nibbāna to undertake meditation." Accordingly, he built a small dwelling place with available dry firewood and leaves and stayed in the forest of Uruvelā to engage in meditation.

The Manifestation of Three Similes to the Bodhisatta

Then there appeared in the mind of the Bodhisatta three similes. They are:

(1) In order to make fire, however hard a man rubs with a fire-kindling stick, a big piece of wet firewood (wet fig-tree wood) soaked in water, he cannot produce fire and will only become miserable. In the same way, in this world, the so-called recluses and brahmins, in whom the wet and slimy elements of sensual passion have not dried up and who do not stay away from sense objects either, will not realize the Path and Fruition but will only become miserable, however hard they work to rid themselves of defilements. This was the first simile that manifested to the Bodhisatta.

> (In this simile, those, in whom the slimy elements of sensual passion have not dried up, are likened to the big piece of wet fig-tree wood. The act of keeping themselves in the water of sense objects is likened to the act of making in water of the big piece of wet fig-tree wood. The inability to secure the fire or the knowledge of the Path however hard they work without giving up sense objects is likened to the non-producing of fire but the producing of misery however hard the big piece of wet fig-tree wood soaked in water is rubbed. This simile signifies the asceticism called *saputtabhariyā-pabbajjā* of those wandering ascetics each of whom living a household life with a wife and children,)

(2) In order to make fire, however hard a man rubs with a kindling stick, a big piece of wet fig-tree wood kept on land away from water, he cannot still secure fire because of the wetness of the wood; instead he will only become miserable. In the same way, in this world, the so called recluses and brahmins in whom the slimy elements of sensual passion have not dried up will not realize the Path and Fruition but will only become miserable however hard they work, staying away from the water of sense objects physically as well as mentally. This was the second simile that manifested to the Bodhisatta.

> (In this simile, those, in whom the slimy elements of sensual passion have not dried up, are likened to the big piece of wet fig-tree wood. The inability to secure the fire of the knowledge of the Path however hard they work, staying away from sense objects both physically and mentally, is likened to the non-producing of fire but the producing of misery instead of fire because of the wetness of the wood, however hard the big piece of wet fig-tree wood kept on

land away from water is rubbed. This simile signifies the asceticism called *brāhmaṇadhammikā-pabbajjā* of those brahmins who, having renounced their wives and children, devote themselves to the wrong practice, *pāsaṇḍa*.)

(3) In order to make fire, when a man rubs with a fire-kindling stick, a big piece of dry fig-tree wood kept on land away from water, he can secure fire easily as the wood has been kept on land away from water and is itself dry. In the same way, in this world, those who are called recluses and brahmins, in whom the wet and slimy elements of sensual passion have dried up and who have stayed away from sense objects physically as well as mentally, can realize the Path and Fruition when they practise the correct ascetic doctrine, whether with difficulty or with ease. This was the third simile that manifested to the Bodhisatta. (Comparisons should be made in the aforesaid manner. This smile signifies the asceticism of the Bodhisatta himself.)

The Group of Five came and waited upon The Bodhisatta

The group of five recluses, who had already taken up an ascetic-life even just after the birth of the Bodhisatta, was enquiring whether the Bodhisatta Prince had renounced the world and became a recluse or not. On hearing that the Bodhisatta had, they began to visit villages, market towns, etc., one after another, to look for the Bodhisattas and finally caught up with him in Uruvelā forest. Having strong hopes then, that "In no time he will become a Buddha! In no time he will become a Buddha!" they waited upon him who was engaged in the severest austerities (*dukkaracariya*) which would last for six years. They moved about him, fulfilling their duties, such as sweeping the place, fetching him hot and cold water and so on.

The Bodhisatta's Practice of Dukkaracariya, Strenuous Exertions

The strenuous Exertion made up of fourfold determination, namely, (1) "Let only the skin be left!" (2) "Let only the sinews be left!" (3) "Let only the bones be left!" and (4) "Let the flesh and the blood be dried up!" is called Padhāna-viriya. The practices to be mentioned now are called work of Exertion (*padhāna*) as they are done with padhāna-vīriya. They are also called Dukkaracariyā as they are difficult for ordinary people to practise.

(a) Having repaired to the market town of Senā for alms-round, the Bodhisatta spent a large number of days practising meditation for the development of loving-kindness (*mettā-bhāvanā*). Then it occurred to him: "What benefit will accrue from depending on this coarse and rough food, swallowed in morsels? By eating such food to my heart's content and developing loving-kindness, I will not achieve Omniscience which is my goal." And so he gave up living on alms-food and sustained himself by eating big and small fruit, which fell in Uruvelā forest. Failing to achieve Omniscience even in this way, he thought to himself: "This food consisting of big and small fruit is still coarse. Searching for fruit is also a kind of impediment (*palibodha*)." Accordingly, he sustained himself only with the fruit which dropped from the tree he was using as a shelter.

(b) Then the Bodhisatta considered: "It would be good if I, grinding my teeth and clicking my tongue, were to suppress unwholesome consciousness associated with wrong thoughts, such as sensual ones, etc., with my wholesome consciousness associated with powerful right thoughts. It would be good if I were to eradicate it. It would be good if I were to remove it by means of the fire of energy." So, grinding his teeth and clicking his tongue, he suppressed unwholesome consciousness with wholesome consciousness one. He did not let it arise but eradicated it. He removed it from his person by means of the fire of energy. Thereupon, sweat came out, trickling from his armpits. For example, it was like the trickling down of sweat from the armpits of a feeble man when a man of strength held him by the head or the shoulder and pressed him down. At that moment, the Bodhisatta's effort was very vigorous. It was not slackened at all. His mindfulness was extremely distinct and steadfast; never did he lose his awareness. But his painful effort battered, as it were the whole of his body, which was heated all

over and knew no relief. Although he was in such a miserable plight, his willingness to pursue the struggle remained unflinching.

(c) Then it occurred to the Bodhisatta: "It would be good if I were to develop *appanāka-jhāna* by restraint of out-breathing and in-breathing." So, with unrelenting effort, he restrained exhalation and inhalation through his mouth and his nose so that the air could not go out or come in. Then, having no chance, the air accumulated and escaped through his ears, through his mouth and his nose. The sound produced by the wind escaping was forceful like that coming out from the bellows of a blacksmith. At that moment, the Bodhisatta's effort was very vigorous. It was not slackened at all. His mindfulness was extremely distinct and steadfast. Never did he lose his awareness. But his painful effort battered, as it were the whole of his body, which was heated all over and knew no relief. Although he was in such a miserable plight, his willingness to pursue the struggle remained unflinching.

(d) Then it occurred to the Bodhisatta: "It would be good if I were to repeat developing *appanāka-jhāna*." So with unrelenting effort, he restrained exhalation and inhalation through his mouth, his nose and his ears. Then having no chance to escape through his mouth, his nose and his ears, the wind rushed up to his head, battering and piercing it. For example, it was as if a man of strength was churning the head with a sharp and pointed drill. Even at that time, his energy was as vigorous as before, it was not slackened at all. His mindfulness also was still very distinct and steadfast. Never did he lose his awareness. But his painful effort battered, as it were the whole of his body, which was heated all over and knew no relief. Although he was in such a miserable plight, his willingness to pursue the struggle remained unflinching.

(e) Again, it occurred to the Bodhisatta: "It would be good if I were to repeat developing *appanāka-jhāna*." So, with unrelenting effort, he kept on restraining exhalation and inhalation through his nose and his mouth and his ears. Thereupon, the violent wind battered his head and as a result, he suffered from very severe ricking headaches. For example, it was like a great suffering caused by a man of tremendous strength who fastened a leather string around the head and tightened it (Reader, imagine that a man of strength puts a large loop of strong leather string around your head and he twisted it with a stick to tighten it. His headaches were similar to this.) At that time, too, his energy was as vigorous as before, it was not slackened at all. His mindfulness was still very distinct and steadfast. Never did he lose his awareness. But his painful effort made the whole of his body battered, as it were, which was heated all over and knew no relief. Although he was in such a miserable plight, his willingness to pursue the struggle remained unflinching.

(f) Still again, it occurred to the Bodhisatta: "It will be good if I were to continue on developing *appanāka-jhāna*." So, with unrelenting effort, he kept on restraining exhalation and inhalation through his nose, his mouth and his ears, as before. Thereupon, the air of great intensity injured his abdomen as if carving it up. For example, it was as if a skilful butcher (or his assistant) cut up the abdomen with a sharp butcher's knife. At that time, too, his energy was as strong as before, it was not slackened at all. His mindfulness was very distinct and steadfast. Never did he lose his awareness. But his painful effort made the whole of his body battered, as it were, which was heated all over and knew no relief. Although he was in such a miserable plight, his willingness to pursue the struggle remained unflinching.

(g) Once more, it occurred to the Bodhisatta: "It would be good if I were still to go on developing *appanāka-jhāna*." So, with unrelenting effort, he kept on restraining exhalation and inhalation through his mouth, his nose and his ears, as before. Thereupon, the whole of his body suffered from violent burning *ḍāharoga*, 'burning disease'. For example, it was like severe burnt when a weak man was grilled on a big heap of fire by two strong men, each on one side, holding him by the right arm and the the left. At that time, the whole of the Bodhisatta's body remained burning hot. At the same time, his energy was not slackened but remained as strong as before. His

mindfulness was extremely distinct and steadfast. On account of the trauma of his strenuous Exertion (*padhāna*), he could not, however, get peace. Nevertheless, his willingness to pursue the struggle remained unflinching.

Note: Paragraph (a) is from the **Jinālaṅkāra Tika**; Paragraphs from (b) to (g) are from the **Mahāsaccaka Sutta**.

The Bodhisatta fainted and fell into A Sitting Position while Walking

Afflicted thus with a great heat all over his body, the Bodhisatta fainted and fell down into a sitting position while walking. (He did not fall down lying on his face in an unsightly manner. Being one endowed with great mindfulness, he just fell into a sitting posture while walking up and down.) When the Bodhisatta fell down in this manner, the devas who were present near the walk made three different comments:

(1) Some devas said: "Samana Gotama is dead." (2) Others said: "Samana Gotama is not dead, he is dying." (3) Still others said: "Samana Gotama is neither dead nor dying, he has become an *arahat*. Such is the posture in which an *arahat* stays."

Out of these devas making their comments, those who said. "Samana Gotama is dead," went to King Suddhodāna and told him thus: "Your son is dead." When the King asked, "Is my son dead before or after attaining Buddhahood?" they replied: "Your son did not get the chance to become a Buddha. While striving, he fell down and died there on the walk." "I do not believe your word at all! Without attaining Omniscience, death cannot occur to my son," asserted the King emphatically.

The Bodhisatta took Less Food

When he recovered from his faint, the Bodhisatta thought thus: "It would be good if I were to practise without eating any food at all." Thereupon, the devas said to him: "O Bodhisatta, Noble Samana! Do not cut off the food altogether. O Bodhisatta, Noble Samana! If you cut off the food altogether, we shall have to inject divine food through your pores. And with that food you will be sustained." Then it occurred to the Bodhisatta thus: "If I decide not to take food at all, if these devas give me divine food through my pores, and if I live on that despite my claim to fast completely, my sustenance with divine food will go against myself and becomes self-contradictory." So he said to the devas: "O Devas, do not inject divine food through my pores. I shall take food just enough to sustain myself."

Henceforth, the Bodhisatta did not cut off the food altogether but took food just little by little. For one day's meal, sometimes he took a handful of lentil soup, sometimes a handful of bean soup, sometimes a handful of grain soup and at other times a handful of pea soup.

By taking just a handful of bean soup, the physical frame of the Bodhisatta reached the stage of extremely exhaustion and emaciation.

Just because the Bodhisatta was taking very little food, his limbs, big and small, protruded at the joints of the bones and were thin and depressed at the places other than these joints, like the knots of the creepers named *Āsītika* and *Kāḷa*.

The hips of the Bodhisatta wrinkled all over like the big hoofs of a camel and the anus was depressed.

The back (or spine) of the Bodhisatta protruded with depressed intervals like a string of big beads.

The flesh between his ribs sank, causing unsightliness, inelegance and bad shape like the rafters of an old shed, house or a recluse dwelling.

His eye-balls were sunk into the eye-sockets like the bubbles of water in a large deep well.

The skin of his head wrinkled and withered like a little tender gourd plucked and dried up in the sun.

As the skin of his belly was stuck to spinal column, the spinal column was felt when the belly skin was touched, and his belly skin was felt when the spinal column was touched.

When sitting to answer the call of nature, his urine did not come out at all as there was not enough liquid food in his belly to turn into urine. As for the excrement, just one or two hardened balls of the size of a betel nut was discharged with difficulty. Sweat trickled profusely from his whole body. He fell on the spot with his face downwards.

When the Bodhisatta rubbed his body with his hand in order to give it some slight soothing effect, his body-hairs, which were rotten at the base because of getting no nourishment from the flesh and blood due to its scarcity, came off from his body and stuck to his hand.

The natural complexion of the Bodhisatta was bright yellow like the colour of *siṅgīnikkha* pure gold. But of those who saw him during his engagement in austerity, some said: "Samana Gotama is of dark complexion." Others said: "Samana Gotama is not dark; his complexion is brown." Still others said: "Samana Gotama is neither dark nor brown; he has grey skin like that of a cat-fish."

(Readers of this **Buddhavaṁsa** may stop reading for a while and think. The Bodhisatta took up this practice of austerities, which ordinary people would find difficult to do, not for a short period of days and months. In fact, he did it for six long years. Despite his six years long struggle, it never occurred to him thus: "I have not attained Omniscience although I have practised thus with difficulty. Well, in view of this situation, I will go back to my golden palace, and being pampered by forty thousand palace ladies headed by my Queen Yasodharā. I will happily take care of my mother (meaning aunt Gotamī), father and eighty thousand relatives who are still alive." or "Having enjoyed excellent food which is like that of devas, I will rather stay comfortably in a luxurious bed." There had never been the slightest thought in him for an easy-going and self-indulging life. An ordinary man would not dare to think of practising this kind of austerities, much less, actually practising it. Therefore, it is called *dukkaracariyā*, (a practice which is difficult to undertake by ordinary people.)

Māra's Visit to deter The Bodhisatta by feigning Goodwill

Even at the time when the Bodhisatta was going forth, Māra discouraged him saying: "O Prince Siddhattha, on the seventh day from today, the Wheel-Treasure will arrive. Do not go forth." But the Bodhisatta replied with tremendous boldness: "O Māra, I knew that the Wheel-Treasure would come to me. I do not, however, wish to enjoy the bliss of a Universal Monarch. You go away! Do not stay here! I will endeavour to attain Buddhahood, thereby letting the ten thousand world-systems resound throughout." Since then Mara had shadowed the Bodhisatta for six years looking for an opportunity to dispose of him, with the thought: "If thoughts of sensuality (*kāma-vitakka*), or thoughts of ill-will (*vyāpāda-vitakka*), or thoughts of violence (*vihiṁsā-vitakka*), arise in his mental continuum, I will kill him right on the spot." Since then, for six long years, Māra could not find any of these wrong thoughts in the Bodhisatta.

When six years had elapsed, it occurred to Māra thus: "Prince Siddhattha is of great energy. His *dukkaracariyā* also is so strenuous. He may become a Buddha at one time or another. What if I approach him and give him some words of advice, thereby causing him to stop his practice." Then he approached the Bodhisatta and told him of his intentions.

(After His Enlightenment, the Buddha gave *bhikkhus* a sermon under the title of Padhāna Sutta, explaining how Māra had come and persuaded Him by reigning goodwill, and how He had boldly retorted him. The dialogue between Māra and the Bodhisatta will now be reproduced.)

Having approached the Bodhisatta who had been repeatedly developing the *appanāka-jhāna* in Uruvelā forest near Nerañjarā with the sole aspiration after Nibbāna, Māra said:

"O my friend Prince Siddhattha, the whole of your body is so emaciated with the loss of flesh and blood. Your beauty and complexion have much deteriorated. Your death is coming very close. The chance of your remaining alive is very faint, only one against one thousand for death. O Prince Siddhattha, please take

care of yourself so that you may live long. Longevity is excellent and commendable. If you live long, you can perform many acts of merit. You can develop your merit by observing the precepts or by performing sacrificial rites. What is the use of living thus in the forest and practising austerity so miserably and feebly without knowing whether you will be dead or remain alive. (No benefit will accrue to you.) In order to achieve your goal, Nibbāna, the old traditional path is very difficult to follow. It is also toilsome and hard. It is indeed not feasible to get on and tread along such a road."

In this way, Māra said with a semblance of compassion, as though he had goodwill for the Bodhisatta and as though he had pity on him. (An ordinary person might have found Māra's words persuasive.)

On being spoken to with a semblance of compassion by Māra, the Bodhisatta said boldly to Māra as follows:

"You, Māra, you who bind up those unmindful sentient beings, such as devas, humans and Brahmās, so that they may not be liberated from *saṁsāra*! You have come into my presence for your own benefit and with an ulterior motive to create harm and disturbances to others." (By these words the Bodhisatta repelled Māra's visit of false goodwill .)

"I do not have an iota of desire for the kind of merit that leads to the cycle of suffering (*vaṭṭagāmi*). You should have spoken thus only to those who are yearning for *vaṭṭagāmi* merit." (With these words the Bodhisatta rejected Māra's speech that "If you live long, you can perform many acts of merit.")

"You, Māra, there are those who have no confidence (*saddhā*) at all in Nibbāna; there are those who have confidence but are of feeble energy (*viriya*); then there are those who have both confidence and energy but are not endowed with wisdom (*paññā*), you should discuss only with them and give encouragement to them to live long. As for me, I have absolute confidence that, if I strive enough, I shall realize, even in this life, Nibbāna, where my body ceases to exist. I have flaming energy that is capable of burning and mining into ash the grassy rubbish of defilements. I have incomparable wisdom which is like an explosive of Sakka and which can crush the rocky mountain of dark ignorance (*avijjā*) into pieces. I also have both mindfulness (*sati*) and concentration (*samādhi*). The mindfulness that will enable me to become a Buddha who does not at all forget what has been done and spoken of over the ages gone by and the concentration which, standing firm against the forceful wind of vicissitude, is like an engraved stone pillar that does not sway in a storm. Fully endowed with these five qualities that enable one to reach the other shore of Nibbāna, I am working hard even at the risk of my life. With a person like me, why do you want to discuss long life and why do you flatteringly encourage me to live on? In reality, it is not commendable to stay alive just for a single day in the human world for one who exerts with firm diligence and strong perseverance, who possesses insight through *Appanā Samādhi* and who discerns thoroughly the rise and fall of the physical and mental aggregates?" (With these words, the Bodhisatta posed counter threat to Māra who had threatened, saying: "O Prince Siddhattha, your death is coming very close, the chance of your remaining alive is very faint, only one against one thousand for death.")

"You, Māra, this wind in my body, caused by the tempo of my exertion in practising *appanāka-jhāna* would be capable of drying up the water in the River Gaṅgā, Yamuna, etc. Why would it not be capable of drying up the little blood that is in me, whose mind has been directed to Nibbāna? Indeed, it is strong enough to dry it up. When the blood in my body, about four *ambaṇas* in capacity, has dried up on account of the oppressing wind which is generated by my exertion in practising meditation with a view to attain Nibbāna. The bile which is of two kinds, composed (*baddha*) and non-composed (*abaddha*); the phlegm, also about four *ambaṇas*, that covers whatever is eaten and swallowed

so that no foul smell would come out; the urine and nutritive elements, also about four *ambaṇas*, will certainly dry up too. If the blood, the bile, the phlegm, the urine and nutritive elements dry up, the flesh will certainly be depleted. When the blood, the bile, the phlegm, the urine and the flesh are all gone in this way, my mind becomes even clearer. (Such exhaustion will not make me retreat. Only because you do not know that my mind is so keen, you spoke words of 'love for life' (*jīvita-nikanti*) such as: 'O Prince Siddhattha, the whole body of yours is so emaciated with the loss of flesh and blood.' and so on.) Not only is my mind clear but my mindfulness, which is like the treasurer of a Universal Monarch, my wisdom which is like the *vajirā* diamond weapon of thunderbolt and my concentration which is like Mount Meru, are unshaken, become even more developed and steadfast.

"Although the blood and the flesh in me have been all exhausted, my mind remains cheerful and even becomes clearer and and has reached the excellent stage of the incomparable feeling which has been tremendously experienced by those noble Bodhisattas, Superb Men (*Mahāpurisa*) and Banners of Male Folk. Though my whole body has dried up to the point of almost emitting flames and though I am thereby thoroughly exhausted, my mind is not at all inclined towards sensual objects, such as my royal city with its palaces, Yasodharā, Rāhula, forty thousand palace ladies and attendants and so on. You, Māra, observe and investigate for yourself the purity and uprightness of the incomparable heart of mine, of a man who has fulfilled the Perfections." (With these words the Bodhisatta demonstrated the firmness of his spirit.)

Māra's Ten Armies

(1) "You Māra, there are objects of sensuality (*vatthu-kāma*), animate or inanimate, and defilements of sensuality (*kilesa-kāma*) which is craving for these sensual objects; both these forms of sensuality cause those householders to become deluded so that they do not know the Truth. Therefore, these two, *vatthu-kāma* and *kilesa-kāma*, constitute your First Army." There are householders who die still as worldlings (*puthujjanas*) amidst their own worldly belongings (*gihibhoga*) because they cannot forsake them, though they know the rarity of the rise of a Buddha (*Buddh'uppāda dullabha*) and the rarity of the life of a recluse (*pabbajitabhāva dullabha*). As for recluses, the requisites, such as robes, bowls, monasteries, parks, beds, couches, bed sheets and coverlets, which may be craved and enjoyed by them, are all materials of sensuality. And there are recluses who die still as worldlings amidst the monastic materials of sensuality in the form of the four necessaries, namely, dwelling place, clothing, meal and medicine donated by lay people. They die in that manner because they cannot give them up, though they have learnt, at the time of their ordination, about using the foot of a tree as a dwelling place; using robes made of rags from a dust heap as clothing; using alms-food as meal; and using putrid urine of a cow as medicine. These householders and recluses meet their hideous death on encountering Māra's First Army of sensuality (*kāma*). (From Ledi Sayadaw's *nissaya* translation of the Padhāna Sutta.)

(2) "Although they have taken up an ascetic life after resolutely abandoning *gihibhoga*, some tend to be disturbed and corrupted by such factors as aversion (*arati*) and dissatisfaction (*ukkaṇṭhita*) which are not taking delight in being a recluse, not taking delight in learning and practice, not taking delight in the seclusion of forest dwellings, and not taking delight in Concentration Meditation (*Samatha*) and Insight Meditation (*Vipassanā*). Therefore *arati* and *ukkaṇṭhita* constitute the Second Army of yours, Māra. (Some ascetics meet their death, being drowned in the sea of Māra's Second Army.)

(3) "Although some recluses have overcome that Second Army, while observing *dhutaṅga* practices of austerity and because of the very strict rules of *dhutaṅga*, which compel them to eat only what is available such as food of all kinds mixed together, some cannot eat to their hearts' content (lit. they cannot eat voraciously in the manner of 'a

thirsty bull quenching his thirst when led to water') and are therefore not satisfied and become hungry again, suffering like a crazy earthworm which writhes at the touch of salt. As thirst and hunger (*khuppipāsā*) sets in they lost interest in asceticism and are obsessed with the burning desire to take food. This *khuppipāsā* constitutes the Third Army of yours, Māra. (Some ascetics meet their death, being drowned in the sea of Māra's Third Army.)

(4) "When they are oppressed by hunger and thirst, some of them become physically and mentally weak and are at their wit's end. They become disheartened, indolent and unhappy. As weariness (*tandī*) sets in, they do not wish to carry on asceticism they are engaged in. This *tandī* constitutes the Fourth Army of yours, Māra. (Some ascetics meet their death, being drowned in the sea of Māra's Fourth Army.)

(5) "With no progress in their spiritual work and becoming lazy and despondent, they begin to get bored and fall into a state of dejection. From that day, as sloth and torpor (*thīna-middha*) sets in, they take to sleeping in their monasteries, rolling from one side to the other, and lying with face downwards. This *thīna-middha* constitutes the Fifth Army of yours, Māra. (Some ascetics meet death, being drowned in the sea of Māra's Fifth Army.)

(6) "Excessive sleep through laziness causes stalemate in their meditation and dullness of their minds. Overwhelmed by craving, they become weak and confused over this or that trifle. As fear (*bhīru*) sets in, they are shaken with fright and, with trembling hearts, they mistake a tree-stump for an elephant, a tiger for an ogre. This *bhīru* is the Sixth Army of yours, Māra. (Some ascetics meet death, being drowned in the sea of Māra's Sixth Army.)

(7) "Although they pursue meditation after overcoming fear and regaining courage through practice, the Path to the *jhāna* and the course of *magga* have sunk deep. As doubt (*vicikicchā*) sets in, they are not certain whether they are positively on the Path or not, both in practice and theory. This *vicikicchā* is the Seventh Army of yours, Māra. (Some ascetics meet death, being drowned in the sea of Māra's Seventh Army.)

(8) "After getting themselves rid of *vicikicchā*, some keep on putting efforts uninterruptedly day and night. As unusual signs from meditation appear to them, they think highly of themselves. As arrogance and haughtiness (*makkha-thambha*) sets in, they do not accord others their rightful place; they destroy their good reputation; they give no respects to their elders; they display overbearingness to them. This *makkha-thambha* constitutes the Eighth Army of yours, Māra. (Some ascetic meet death, being drowned in the sea of Māra's Eighth Army.)

(9) "When they go on meditating, having eradicated *makkha-thambha*, they see more unusual signs and become proud of their advancement. Various forms of craving and conceit (*taṇhā-māna*) are likely to appear as follows: they are pleased and elated to have abundance of gifts; they are pleased and elated to witness the spread of their fame to all four quarters; they are pleased and elated to receive some marvellous gains that nobody else has ever come across; and they are pleased and elated with their fame and followers, wrongfully acquired from their preaching of false doctrines and unjust boastfulness, shown through evil desire and craving to increase their gains. The aggregates of these factors of *taṇhā-māna* constitute the Ninth Army of yours, Māra. (Some ascetics meet death, being drowned in the sea of Māra's Ninth Army.)

(10) "Some recluses coming under the above ninth category practise self-praise and honour which is *att'ukkaṁsana*; they indulge in despising and condemning others which is *paravambhanā*. These two, *att'ukkaṁsana* and *paravambhanā*, constitute the Tenth Army of yours, Māra.

"You Māra, you who prevent, by force, the liberation of devas, humans and Brahmās from the rounds of suffering and you whose forces are enormous! These ten factors, such as *kāma*, *arati*, etc., form your comrades-in-arm. You, Māra, whose heart is not white but totally black and whose craving is gigantic! They are also your guns, cannons, and explosives that kill every recluse or hermit in their way. Those poor

worldlings, who possess no strong faith, will, energy and wisdom and who lack courage, are not capable of repelling your attack and escaping from it. Only those extremely adventurous heroes, whose faith, will, energy and wisdom are great, do not reckon you even as a blade of grass; they can fight and put up resistance and escape. This escape after fighting and resisting can bring about the bliss of the Path, Fruition and Nibbāna away from the dangers of the swords, spears and (other) weapons that belong to the troops of the Ten Armies of yours, wicked Māra.

"You Māra, I would like you to know me as follows: 'This Prince Siddhattha, as befitting a noble man, a true hero, on arrival on the scene of a battlefield, never takes a single step backward; he is indeed a feathered commander who wears the flowers of courage on his head, the flowers of *muñja* grass taken to be a good omen and the truly heroic, victorious flag and banner. (It used to be customary for a valiant warrior, who knows no retreat, to fasten some *muñja* grass on his head, on his banner (flag) or on his weapon to indicate that he is a brave man who would never withdraw. Such a military officer was called a 'feathered commander' in olden days.) If I have to withdraw from battle and to be defeated by you and remain alive in this world, it will be shameful, ruinous, disreputable and disgusting. Therefore regard me as one who firmly believe thus: 'It is far better to die on the battlefield than to concede defeat to your force.' "

"Because in this world certain ascetics and brahmins, who went to the battle front of *kilesa* putting on the yellow robe and equipping themselves fully with the requisites as their martial harness but who are without strength, are overpowered by your tenfold great Army. Thus they are like those who, without the light of such virtues as morality, etc., happen to have entered into darkness. As they are oppressed by your tenfold Army, Māra, they can by no means know the road of the jewelled Wheel of Dhamma, namely, the seven factors of Enlightenment *(Bojjhaṅga)* which is the excellent Path taken by Buddhas, Paccekabuddhas and other Noble Ones to attain Nibbāna. (Therefore I would like you to take me as one who would fight and vanquish your tenfold Army and raise the flag of victory.)"

On hearing the valiant words thus spoken by the Bodhisatta, Māra departed from that place being unable to utter a word in reply.

Questionable Points

In this chapter on *dukkaracariyā*, the points which may be raised are: "Was the Bodhisatta incapable of becoming a Buddha without practising *dukkaracariyā*?" (That is to say: "Is Buddhahood attained only through the practice of *dukkaracariyā*?" or "Is Buddhahood unattainable without the practice of *dukkaracariyā*?")

The answer is: "With or without *dukkaracariyā*, the Bodhisatta would become a Buddha because he had completely fulfilled the *pāramī*, *cāga*s and *cariya*s."

"If Buddhahood was possible without *dukkaracariyā*, why did he practise it laboriously?"

Partly because he wished to demonstrate his incomparable energy to beings, including devas and Brahmās and partly because he had considered that his heart would be filled with joy on recalling the virtues of his energy some time after his attainment of Buddhahood, as such the Bodhisatta practised *dukkaracariyā* laboriously. To give an example, a king who has earned kingship by virtue of customary succession, without warring with anybody but while remaining in the main palace, cannot rejoice as does a monarch who wins a kingdom after gathering his forces and fighting two or three battles and crushing his opponents. True, he, who ascends the throne after engaging in two or three war and coming out triumphant, views his audience while enjoying the luxury of his kingship and reflects on his energetic deeds. He feels immensely happy thinking: "I have acquired this royalty by doing such and such a thing at such and such a place and by killing such and such an enemy in such and such a manner." In the same way, the Bodhisatta practised *dukkaracariyā* laboriously because he wished to demonstrate his incomparable energy to beings, including devas and Brahmās and because he had considered that his heart would be filled with joy on recalling the virtues of his energy

some time after his attainment of Buddhahood.

Another answer: *Dukkaracariyā* was also practised out of kindness to help future disciples by setting an example. To elaborate: Those future disciples who come to know of the Bodhisatta's practice of *dukkaracariyā* would contemplate: "Even the Blessed One attained Omniscience only after undergoing the practice of *dukkaracariyā* though he had fulfilled the Perfections for four *asaṅkhyeyyas* and a hundred thousand aeons. What to speak of us! We would perhaps attain the Knowledge of the Path (*magga-ñāṇa*) only if we could exert ourselves in meditation." Discerning the truth they would become convinced that meditational Exertion (*padhāna vīriya*) is something worth-making.

When they are thus convinced and exert themselves, they will be able to put an end to birth, old age and death (Nibbāna). Therefore, the Bodhisatta practised *dukkaracariyā* out of kindness to future disciples by setting an example to them.

It was usual for each and every Bodhisatta to practise *dukkaracariyā* at least for seven days in their last existence; our Buddha also was able to do it and accordingly practised it for six years. But he became a Buddha not because of his *dukkaracariyā.* In fact, he attained Buddhahood only through the Middle Practice (*majjhima paṭipatti*). The Bodhisatta practised *dukkaracariyā* to show the world with devas*,* by way of contrast, at the outset that it was not the way leading to the knowledge of the Path.

Though other Bodhisattas engaged in *dukkaracariyā* for a far shorter period of seven days at least or of a month or so at most, but our Bodhisatta had to do so for six years as a result of a verbal misdeed committed by him when he was Brahmin Jotipāla, who was very proud of his birth, during the life time of Buddha Kassapa. He uttered very harsh words then: "How can this shaven-headed realize the Knowledge of the Path and Omniscience. Enlightenment is something that is very difficult to achieve!"

— (**Majjhima Tika**) —

Chapter 7

THE ATTAINMENT OF BUDDHAHOOD

Changing The Mode of Practice

After the Bodhisatta had completed the austerity practices (*dukkaracariyā*), for six years, it was about the first waxing of Vesākha (April-May) following the month of Citta (March-April) of the year 103 Mahā Era, that it occurred to the him thus:

> "The Samaṇas and Brāhmaṇas of the past, in their practice of austerities, could have gone through only this much of pain and hardship at the most; they could not have gone through more hardship than what I am now enduring. The Samaṇas and Brāhmaṇas of the future, in their practice of austerities, will go through only this much of pain and hardship at the most; they will not go through more hardship than what I am now enduring. The Samaṇas and Brahmans of the present day also, in their practice of austerities, may go through only this much of pain and hardship at the most; they cannot go through more hardship than what I am now enduring. (What hardship I have endured will not be less, but may even be more than the pain and suffering undergone by the Samaṇas and Brāhmaṇas of the past, the future and the present. I have striven and practised the austerities strenuously for six long years). Although I have exerted so strenuously in this manner, I have not attained Enlightenment (*Sabbaññuta-ñāṇa*) and I have not realized Buddhahood. There may, perhaps, be another mode of practice, another path, to attain Enlightenment (*Sabbaññuta-ñāṇa*) and to realize Buddhahood."

Keeping on reflecting thus, he came to perceive that he had developed and entered upon the first *jhāna* of *ānāpāna* while sitting under the shade of the rose apple (Eugenia) tree, at the time of the auspicious 'Ploughing Ceremony' performed by his father King Suddhodāna. He recognised then that the practice of the first *jhāna* of *ānāpāna* must certainly be the true path, the correct mode of practice for the attainment of *sabbaññutā-ñāṇa*, realization of the Buddhahood. He further reflected: "Why should I be afraid of the jhānic bliss realizable from the *Ānāpāna* Concentration Meditation. It is the bliss that arises purely from renunciation (*nekkhamma*) and entirely detached from the desires for material objects and sensual pleasures. I am certainly not afraid of the jhānic bliss of the *Ānāpāna* Concentration Meditation."

Then again he continued to reflect: "I may not be able to exert and develop the said *ānāpāna* Concentration Meditation with this body of mine which is so much exhausted and withered. It will be well if I take some solid, coarse food such as boiled rice to resuscitate and freshen this emaciated body before I endeavour to attain the said *jhāna* through *ānāpāna* Concentration Meditation."

Having considered thus, the Bodhisatta took the alms-bowl which he had laid aside, went round the market town of Sena for alms-food and sustained his withered, emaciated body with whatever food he received on his alms-round. Within two or three days, he regained strength and the major physical characteristics of a Great man (*Mahā-pūrisa lakkhaṇās*) which had disappeared at the time of strenuous practice of *dukkaracariyā,* reappeared distinctly in their original forms. At that time, the physical body of the Bodhisatta looked fresh in yellow, like the colour of gold.

> (Here, it should be specially noted that at the time the Bodhisatta reflected on the correct path for realization of Omniscience, for attainment of Buddhahood, after discarding the practice of *dukkaracariyā*, he correctly considered that the eight mundane attainments of *jhāna* that he achieved after meeting the Sect-leaders Āḷāra and Udaka were just the basis of the round of suffering (*vattapādaka*). He also considered that the *Ānāpāna* Concentration, which was developed in the shade of

the rose apple tree while his father, King Suddhodāna, was performing the auspicious 'Ploughing Ceremony', was the correct path for the realization of Omniscience and for the attainment of Buddhahood since the *Ānāpāna* Concentration was part of Mindfulness Meditation of the body, (*Kāyagatāsati*), and the basis of Insight Meditation, (Vipassanā) for all Bodhisattas.)

— Mulapaṇṇāsa Tīkā Vol I —

The Group of Five Bhikkhus (Pañcavaggī) left The Bodhisatta

It is a natural course of event, (*dhammatā*), that when a Bodhisatta is about to attain Buddhahood after having completed the practice of *dukkaracariyā*, either the attendant *bhikkhus* abandon him for some reason or other or he himself leaves them behind. This being so, when the Bodhisatta began to sustain his body by taking whatever coarse food of rice he received on his alms-round, the said group of Five *Bhikkhus* became disgusted with him, grumbling: "The Bhikkhu Gotama has become one who practises for the gain of material wealth. He has become one who has abandoned the practice of meditation, and reverted to the material accumulation." Following the natural course of events, they abandoned the Bodhisatta and went on their way to Isipatana, the Deer Park near Varanasi where the First Sermon, the Wheel of Dhamma, is taught by all the Buddhas. (It is a natural rule for the attendant *bhikkhus* to abandon the Bodhisattas who are about to attain Buddhahood and to proceed to the Deer Park where every Buddha will teach without fail the First Sermon of Dhammacakka.)

The Group of Five *Bhikkhus* left the Bodhisatta about the new moon day of Citta and moved to Migadaya, the Deer Park. (It was. in fact, the time when the Bodhisatta had completed the practice of *dukkaracariyā*.) When the attendant *bhikkhus* had abandoned him, the Bodhisatta, living a solitary life, gained a considerable degree of solitude which was conducive to extra-ordinary progress and strengthening of his mental concentration. Thus, living in complete seclusion for fifteen days practising meditation and making progress in it, the noble Bodhisatta dreamed five Great Dreams after midnight, just approaching dawn on the fourteenth waxing day of the month of Vesākha.

The Five Great Dreams of The Bodhisatta

The said five Great Dreams were as follows:

(1) He dreamed that he was sleeping on the surface of the earth as his bed, with the Himalaya mountains as his pillow, placing his left hand on the Eastern Ocean, his right hand on the Western Ocean and both his legs on the Southern Ocean. This first dream presaged his realization of Omniscience and becoming a Buddha among devas, humans and Brahmās.

(2) He dreamed that the species of grass called *Tiriyā* with a reddish stalk about the size of a yoke emerged from his navel and while he was looking on, it grew up, first half a cubit, then one cubit, one fathom, one *ta*, one *gāvuta*, half of a *yojana*, one *yojana* and so on, rising higher and higher until it touches the sky, the open space, many thousands of *yojanas* above and remained there. This second dream presaged that he would be able to teach the Path of Eight Constituents (*Aṭṭhāngika-magga*), which is the Middle Way (*Majjhima-paṭipadā*), to humans and deva.

(3) He dreamed that hordes of maggots, with white bodies and black heads, slowly crept up his legs covering them from the tip of the toe-nail right up to the knee-cap. This third dream presaged that a great many people (with black heads) who wear pure white clothes would adore the Buddha and take Great Refuge (*Mahāsaranagamaṇa*) in him.

(4) He dreamed that four kinds of birds, blue, golden, red and grey in colour, came flying from the four directions and when they threw themselves down to prostrate at his feet, all the four kinds of birds turned completely white. This fourth dream presaged that clansmen from the four classes of people, namely, the princely class, the brahmin class, the merchant class, the poor class, would embrace the Teaching of the Buddha, become *bhikkhus* and attain arahantship.

(5) He dreamed that he was walking to and fro, back and forth on a large mountain of excreta without getting besmeared. This fifth dream presaged large acquisition of the four requisites of robe, alms-food, dwelling place and medicines and that he would utilise them without any attachment and clinging to them.

The Four Causes of Dreams

Dreams are caused by these four causes:

(1) Due to disturbance of metabolism, like malfunctioning of biles, etc., one dreams frightful dreams, examples, falling down from the mountain, travelling in the sky with a frightened heart, being followed closely by beasts of prey, such as wild elephant, wild horse, lion, leopard, tiger, etc., or by evil persons.

(2) Because of experiences of the past, one dreams seeing, hearing and using objects one had seen, heard or used before.

(3) All kinds of illusory objects are made manifest by devas in one's dream, a good vision if they want to do one a good turn, or a bad vision if they want to do him an ill turn. One sees all these objects through the supernormal powers of devas.

(4) When one experiences a dream of omen, one sees pleasant or unpleasant visions that predict coming event because of one's past good or evil deeds. Such dreams are like the dream of Mahā Māyā Devī which foretold the conception of a son or like that of King Kosala which presaged the sixteen great events or like the Five Great Dreams of the Bodhisatta.

Of the four kinds of dream, those due to (1) disturbance in metabolism and (2) experiences of the past generally prove to be false. (3) As for the dreams due to the deception by devas, they may or may not turn out to be correct. True, the devas, when angered are apt to show wrong visions in the dreams as a stratagem to cause ruin (see the story below). (4) The dreams which presage coming events invariably prove correct.

The Story of the Devas showing Wrong Visions in The Dream out of Anger

At the monastery of Nāga, in Rohana locality, in Sihala island, the presiding monk ordered a large ironwood tree to be cut down without informing the Sangha. The Rukkha deva (the tree spirit), who had his abode on the said ironwood tree, gave correct dreams to the said presiding monk in the first instance, in order to trick him into believing them. After winning the monk's trust, the deva told him in a dream: “On the seventh day from today, Venerable Sir, your lay supporter, the king, will die.” The presiding monk, believing these words, informed the female palace attendants accordingly. Thereupon, they wept loudly in unison. When asked by the king, they told him what the presiding monk had said. With the king counting the days, the seven days had passed and the king, who was still alive, ordered the limbs of the presiding monk to be cut off (for causing panic by giving out wrong information).

— **Sāraṭṭha Dīpanī Tika Volume II** —

The said four kinds of dream are experienced only by the worldlings, the *sotāpannas*, the *sakadāgāmins* and the *anāgāmins*, because they have not divested themselves of hallucination (*vipallāsa*)[1]. *Arahats,* who have discarded the *vipallāsa,* do not dream such

1. Vipallasa: P.E.D. renders it as reversion, change, perversion, derangement, corruption, distortion. In the translation of Mahā Thera Ledi Sayadaw's Vipassanā Dīpanī, Sayadaw U Ñyāṇṇa renders it: *Vipallasa* means halluciation, delusion, erroneous observation, or taking that which is true as being false, and that which is false as true. There are three kinds of *Vipallasa*, to wit: 1. *Saññā-vipallasa*: hallucination of perception, 2. *Citta-vipallasa*: hallucination of thought, 3. *Diṭṭhi-vipallasa*: hallucination of views. Of these three, hallucination of perception is fourfold, thus; (i) It erroneously perceives impermanence as permanence; (ii) Impurity as purity; (iii) Ill as good; and (iv) No-soul as Soul. The same holds good with regard to the remaining two *vipallasa*, i.e., those of thinking and viewing."

dreams.

As regards the time of the dreams, those dreamed during the day time, the first watch, the middle watch and the last watch of the night are usually not correct, whereas those dreamed at day break, when the food eaten has been digested and the resulting nutrients are absorbed by the body, are apt to be correct. A dream conveying a good omen usually brings good fortune, whereas one with bad omen usually brings ill-luck. (These notes are extracts from expositions on the Mahāsupina Sutta in Brāhmaṇa Vagga, Catutthapaṇṇsāka, Pañcaka Nipāta of the **Aṅguttara Commentary**.)

The aforesaid Five Great Dreams are not dreamed by worldlings, nor by kings, nor by Universal Monarch, nor by Chief Disciples, nor by Paccekabuddhas, nor by Omniscient Buddhas. Only the Bodhisattas dreamed such dreams. Our Bodhisatta dreamed the said Five Great Dreams after midnight, just before day break, on the 14th waxing day of Vesākha in the year 103 Mahā Era.

The Interpretation of The Five Great Dreams by The Bodhisatta Himself

The Bodhisatta, rising from his sleep and sitting cross-legged, after having dreamed the Five Great Dreams, thought to himself: "Had I dreamed the Five Great Dreams at the time when I was living in the royal city of Kapilavatthu, I could have related them to my father, King Suddhodāna. I could have related them also to my mother, if she were alive. But now, in Uruvelā forest, there is no one to listen to the Five Great Dreams and interpret them for me. I, myself, will read these omens. And then he himself read the dreams thus: "This first dream presages the attainment of such and such a benefit; this second dream such and such a benefit" and so on as has been said above.

The Offering of Ghana Milk-Rice by Sujātā

After dreaming the Five Great Dreams and having himself interpreted their meanings, the Bodhisatta concluded: "It is true that I will certainly attain Buddhahood this very day." Then, when day-break came (on the morning of the Full-moon day), he cleansed his body and departed from that place and when he reached the banyan tree which was visited every year for worship by Sujātā, the daughter of a wealthy man, he stopped and sat at the base of the tree, facing east, waiting for the time to go for alms-round. Thereby the whole banyan tree shone brilliantly with his body radiance.

At that time, in the market town of Sena, in the locality of Uruvelā forest, Sujātā, the daughter of a rich man by the name of Senānī, on coming of age, had prayed at the foot of the banyan tree thus: "O, guardian deva of the banyan tree, if I be married into a rich family of the same caste, I will pay homage to you with the offering of Ghana milk-rice." The prayer of Sujātā had been fulfilled. As a result, she had been paying homage to the guardian deva of the banyan tree with Ghana milk-rice on the full moon day of Vesākha every year.

> (N.B. When reading the account of the offering of milk-rice by Sujātā, readers are generally apt to think, if care is not taken, that Sujātā paid homage for fulfilment of her prayer to the guardian deva of the banyan tree with the offering of milk-rice for the first time on that Full-moon day of Vesākha, the day on which the Bodhisatta was to attain the Buddhahood. In fact, the prayer had been fulfilled and the guardian deva of the banyan tree had been worshipped with offering of milk-rice since about twenty years before that day, for the said son of Sujātā was in fact the wealthy young man, Yasa, and in the year when the Buddha was to appear, Yasa was already a married man, enjoying the luxury of a well-to do family. In view of this fact, it should be noted that Sujātā, had been paying homage to the guardian deva of the banyan tree with the offerings of Ghana milk-rice every year on the full moon day of Vesākha over the past twenty years when her prayer for a first born son was answered.)

Preparations made by Lady Sujātā to make offerings to the guardian deva of the banyan tree on that full moon day of Vesākha, when the Bodhisatta had completed six years practice of *dukkaracariyā*, were: (1) She first let one thousand milch cows graze in the

wood of liquorice; and the milk obtained from these one thousand milch cows was fed to other five hundred milch cows. (2) The milk produced by these five hundred cows was fed to other two hundred and fifty cows. (3) Again, the milk produced by the said two hundred and fifty cows was fed to other one hundred and twenty-five cows. (4) Then the milk produced by these one hundred and twenty five cows was fed to other sixty-four cows. (5) Then the milk from these sixty-four cows was fed to other thirty-two cows. (6) Then the milk from these thirty two cows was fed to other sixteen cows; (7) Then the milk from these sixteen cows was fed to other eight cows. In this manner, Lady Sujātā took the above step-by-step procedure of transfer of milk in order to obtain thick savoury and nutritious cow's milk to prepare milk-rice. (This account is as narrated in the **Jātaka Commentary**.)

According to the **Jinālaṅkāra Tika**, Lady Sujātā first let one hundred milch cows to graze in the wood of liquorice. Then she let the hundred milch cows born of the first hundred cows graze in the same wood. Then again she let the hundred milch cows born of the said second hundred, the third hundred, the fourth hundred, the fifth hundred, the sixth hundred milch cows graze in the pasture of liquorice wood. In this manner, she milked the seventh generation milch cows and made preparation to cook Ghana milk-rice.

With the intention, "I will make the sacrificial offering of Ghana milk-rice early today.", Lady Sujātā rose early in the morning on the full moon day of Vesākha and had the above said eight milch cows milked. The calves (without having to tie them with rope) did not come near the dugs of their mother milch cows. What was strange was that, even as the milk bowl was placed closely under the udder, the milk flowed down continuously in profusion without being drawn. Lady Sujātā, on seeing such a wonderful event, personally conveyed the automatically flowing milk and pouring it into a new pot, and kindling the fire by herself to cook the Ghana milk-rice.

Assistance rendered by Devas and Brahmas.

When the Ghana milk-rice was being cooked, (1) big froths appeared in large numbers, turning clockwise, and not even a drop spilled out; (2) smoke did not, in the least, rise above the oven; (3) the Four Deva Kings, the guardians of the world, came and stood guard at the oven; (4) the great Brahmā provided an umbrella to cover over the pot of Ghana milk-rice; (5) Sakka arranged the faggots evenly and set fire to them to burn in a blaze; (6) by their supernormal powers, devas collected the nutrients, which were suitable for devas, and humans living in the Four Continents surrounded by two thousand small islands. They did so as if they were gathering honey from honey combs hanging from branches. Then they poured the nutrients so collected into the pot of Ghana milk-rice.

> N.B: At other times, devas put the aforesaid nutrients, suitable for devas and humans, into each and every morsel of food as the Buddha was preparing to put it into His mouth. On two special occasions, however, the day the Buddha attained Buddhahood and the day he passed into Parinibbāna, devas poured the said nutrients into the pot.

Having seen in one single day many things of wonder at the place where the Ghana milk-rice was being cooked, Lady Sujātā, called the maid servant, Puñña by name and ordered her thus: "Dear girl, Puñña, today our guardian deva of the banyan tree appears to be in good mood. For the past twenty years, I have never seen such wonderful things. Make haste, go and clean up the banyan tree, the residence of the guardian deva." The maid servant thus made haste and was near the banyan tree where she saw the Bodhisatta sitting at its foot facing east and also the whole tree shining golden yellow with the radiance emitted from the Bodhisatta's body. Frightened and thinking: "Today, the guardian deva of the banyan tree has come down the tree. It seems to me he is sitting there to receive the offering with his own hands," she hurried back home and reported the matter to Lady Sujātā.

On hearing the words of the maid servant, Lady Sujātā felt very happy and saying, "From today, be an elder daughter of mine," bestowed upon her all the apparel and ornaments befitting a daughter.

It is customary (*dhammatā*) for a Bodhisatta to be offered the alms-food of Ghana milk-rice on the day he is to attain Buddhahood; and it is proper to receive that food only in a gold cup worth one lakh. The Lady Sujātā, intending, "I shall put Ghana milk-rice in a gold cup," had one worth one lakh taken out from her chamber. She then poured the cooked Ghana milk- rice into the cup, tilting the pot. Thereupon, all the Ghana milk-rice flowed into the cup to the last drop, like water drops gliding down from a Paduma lotus leaf. The entire Ghana milk-rice was just enough to fill the cup to the brim, no more or less.

Lady Sujātā covered the gold cup full of Ghana milk-rice with another gold cup and wrapped them up with a piece of clean white cloth. Then, having adorned herself in full attire and carrying the gold cup on her head, she went to the banyan tree with great pomp and grandeur. She was overjoyed on seeing the Bodhisatta and mistaking him to be the guardian deva of the banyan tree, she proceeded in a respectful manner from where she saw him. She then lowered the gold cup from her head and opened it and carrying a golden jar of water perfumed with all kinds of fragrant flowers, approached the Bodhisatta and stood nearby.

The earthen alms-bowls, which had been offered to the Bodhisatta by Ghaṭīkāra Brahmā at the time of Renunciation and which had remained with him during the whole six years of *dukkaracariyā*, disappeared inexplicably just at the time when the rich man's wife Sujātā came to offer the alms-food of Ghana. Not seeing the bowl, the Bodhisatta spread out his right hand to receive the water. Lady Sujātā offered the alms food of Ghana in the gold cup, placing it in his hands. He looked at Lady Sujātā, who, understanding perfectly well the way the Bodhisatta looked, addressed him: "O Venerable One, I have offered you the Ghana milk-rice in the gold cup; may you accept it together with the gold cup and go anywhere you like." Then uttering words of prayer: "My heart's desire is fulfilled. So too, may your heart's desire be fulfilled!" she departed without showing the least concern for the gold cup which was worth one lakh, as if it were a withered leaf.

The Bodhisatta also rose from his seat and, after circumambulating the banyan tree, proceeded to the bank of River Nerañjarā carrying with him the gold cup containing the Ghana milk-rice. At the Nerañjarā river there was a bathing ghat, by the name of Suppatitthita, where many Bodhisattas went down and took bath on the day they were to attain Buddhahood. The Bodhisatta left the gold cup at the bathing ghat and, after taking bath, came up and sat facing east under the cool shade of a tree. Then he prepared exactly forty-nine morsels of Ghana milk-rice, each about the size of the seed of a ripe Palmyra nut (not about the size of a Palmyra nut) and ate the whole lot without water. The Ghana milk-rice, which was taken after being made into forty-nine morsels, served as nutrient (*āhāra*) to sustain him completely for forty-nine days (*sattasattāha*), while he was residing in the vicinity of the Bodhi tree after his attainment of Buddhahood. During these forty-nine days, the Buddha passed the time absorbed in the peace of *jhāna* and of Fruition, without having any other meal, without taking bath, without washing His face and without making His body and the limbs clean.

After he had partaken of the alms food of Ghana milk-rice offered by Sujātā, the Bodhisatta made the resolution while holding the gold cup: "If I would attain Buddhahood today, may this gold cup float upstream; if I would not attain Buddhahood today, let it float downstream with the current." He then let the gold cup float in the channel of the Nerañjarā. The gold cup cut across the current and went straight to the middle of the river and then floated upstream from there with the speed of a fast running horse for about eighty cubits and sank in a whirlpool. On reaching the mansion of the Nāga King, Kāḷa, it hit all the three gold cups used by the three previous Buddhas, namely, Kakusandha, Koṇāgamana and Kassapa, on the day they were to attain Buddhahood, producing the (metallic) sound of 'kili, kili' and came to rest under the said three gold cups.

On hearing the sound, Nāga King, Kāla, said: "It was only yesterday that a Buddha appeared; today, another Buddha appears." and then he rose uttering words of praise in many verses. (The period of time intervening the appearance of Buddha Kassapa and our Buddha was so long that in the meantime the Great Earth had risen by one *yojana* and three *gāvutas*. But as for Kāḷa Naga, it was so very short that he could say of these appearances

as happening 'yesterday and today.')

Then the Bodhisatta rested for the day in the *sāla* grove, on the bank of the Nerañjarā, which was replete with very fragrant flowers, verdant and delightful to everyone. He then proceeded to practise *Ānāpāna* meditation. After attaining the eight mundane *jhāna* and the five *abhiññās*, at twilight in the coolness of the evening, he walked along the path decorated by devas and Brahmās to the Nerañjarā and after taking a bath, he headed towards the Mahābodhi tree by the same path. Thereupon, Nāgas, Yakkhas and Gandhabba devas paid homage to him with offerings of celestial flowers, perfumes and scented paste. They also sang soft and sweet celestial songs. Then the whole of the ten thousand world-systems was almost covered with celestial flowers and perfumes and also with wild acclaim by devas and Brahmās.

At that time, Sotthiya, a brahmin grass-cutter, was coming from the opposite direction carrying grass. Sensing the wish of the Bodhisatta (from his manner) to have some grass, he offered him eight handfuls of grass. The Bodhisatta, carrying the eight handfuls of grass, went up the high ground of Mahābodhi tree and stood at the south of it, facing north. At that moment, the southern part of the ten thousand world-systems sank, so much so that it looked as if it would touch Mahā Avīci; and the northern part of the ten thousand world-systems rose, so much so that it looked as if it would fly up to reach Bhavagga. On seeing this phenomenon, the Bodhisatta considered thus: "This is not the place where *arahatta-magga-ñāṇa* and *sabbaññutā-ñāṇa* can be realized" and so, making a clockwise turn round the Mahābodhi tree, he proceeded to the west of the tree and stood there facing east. Just at that moment, the western part of world-system sank, so much so that it looked as if it would touch Mahā Avīci and the eastern part of it rose, so much so that it looked as if it would fly up to Bhavagga. On seeing this phenomenon, the Bodhisatta considered again: "This is not the place where *arahatta-magga-ñāṇa* and the *sabbaññutā-ñāṇa* can be realized" and so, making a clockwise turn round the Mahābodhi tree, he proceeded to the north and stood there facing south. Just at that moment, the northern part of the world-system sank, so much so that it looked as if it would touch Mahā Avīci; and the southern part of it rose, so much so that it looked as if it would fly up to reach Bhavagga. (The positions of the great earth, at the places in the south, the west and the north where the noble Bodhisatta had stood, was such that it sank at his back and rose in front of him, like the wheel of a cart resting flat on its central hub on the ground, it rocks or reels when trampled upon at the fringe). On seeing this phenomenon, the Bodhisatta considered again: "This is also not the place where the *arahatta-magga-ñāṇa* and *sabbaññutā-ñāṇa* can be realized"; and so making a clockwise turn round the Mahābodhi tree, he proceeded to the east and stood facing west.

> (In this matter, the **Buddhavaṁsa Commentary** mentions only this: "The Noble Bodhisatta proceeded to the Bodhi tree, and circumambulating it three times, stood at the north-east corner scattering the eight handfuls of grass." It does not mention the fact that the great earth tilted over to one side when he stood on the south, the west and the north. The **Jinālaṅkāra Tika**, however, states that 'when the Bodhisatta stood on the south, the west and the north, the great earth trembled like the drop of water falling on the Paduma lotus leaf', and that standing at the north-east corner, he scattered the eight handfuls of grass.")

The locality, where the unconquered throne (*aparājita*), would appear to the east of the Mahābodhi tree, stood unshaken and firm, being the place not to be abandoned; *avijahitaṭṭhāna*, where the thrones of all the Buddhas had appeared. Knowing that "this place is certainly the auspicious site of victory where all the Buddhas destroy the defilements" and holding their tips, the noble Bodhisatta scattered the eight handful of grass which he had brought.

The moment he scattered the eight handfuls of grass, they were transformed into a large jewel throne, fourteen cubits in size, which was so magnificent that no painter or sculptor would be able to paint or carve the likeness of it, and they existed in this marvellous form (of a jewelled throne).

With the Mahābodhi tree as the back-drop, facing east and with a steadfast mind, the Bodhisatta declared:

(1) Let only the skin remains,

(2) Let only the sinews remain,

(3) Let only the bones remain,

(4) Let my whole body, and all the flesh and blood dry up,

unless and until I attain Buddhahood, I will not, in anyway, change the cross-legged posture I have now assumed. Thus developing a firm resolution of four factors, he sat on the jewel throne assuming the invincible (*aparājita*) cross-legged posture (the posture for conquering the enemies, not for conceding defeat), which cannot be destroyed, though struck simultaneously by hundreds or thunderbolts.

Vanquishing Vasavatti Mara (Devaputta Mara)

When the Bodhisatta had taken his seat on the Invincible (*aparājita*) throne, at the foot of the Mahābodhi tree, for realization of *sabbaññutā-ñāṇa*, Sakka came to pay homage and stood blowing the Vijayuttara conch (This conch was 120 cubits in length and when once blown, its sound ceased only after four months.), Pañcasikha Deva came to pay homage and stood playing Beluva harp, Suyama Deva stood waving the yak-tail fly-flap, Santusita Deva stood waving the circular ruby fan, and Sahampati Brahmā stood holding the white umbrella, three *yojanas* in length. Kāḷa Nāga arrived with a company of eighty-thousand female *nāga* dancers and stood paying homage by chanting hundreds of verses in praise of the Bodhisatta. All the devas and Brahmās from the ten thousand world-systems arrived to pay homage with offerings of festoons of very fragrant of flowers, perfumes, scented powder, incense and incense sticks and singing thousands of songs in acclaim.

Mara of Vasavatti deva-world, forsaking his celestial pleasures, had all the time been following closely behind the Bodhisatta during the whole six year of *dukkaracariyā*, waiting for the occasion when the Bodhisatta might have wrong or evil thoughts (*micchā-vitakka*) such as sensual desires (*kāma-vitakka*), etc. But not finding the slightest sign of deviation from the right thoughts on the part of the Bodhisatta, Mara thought to himself: "Now, Prince Siddhattha had arrived at the Bodhi tree for attaining Buddhahood. At present, he is striving to escape my domain (of the three worlds of devas, humans and Brahmās), I cannot concede him in anyway the opportunity of escaping from the three worlds which are under my sway." With this thought, he went to Vasavatti deva-world and, having assembled the fighting forces of *marās*, he commanded them: "O Men, transform yourself into various frightening forms, and each holding a different weapon, proceed quickly to Prince Siddhattha like a huge torrent of water rushing down overwhelmingly." He himself followed them, riding on Girimekhala elephant which was 150 *yojanas* in size and, creating one thousand arms on his body, he held one hundred weapons, each arm grasping a different one.

> (The Mara Deva here was not the lawful ruler of the deva-world of Vasavatti. The deva king lawfully ruling over Vassavatti was a different deity. Just like a rebel leader with many followers in the human world, rising in active revolt against the country, looting and committing acts of robbery, the Mara was in fact just a powerful deva inhabitant of the Paranimitta Vasavatti deva-world, leading an insurgency there with a large retinue of evil devas, causing great nuisance to devas, humans and Brahmās in their performance of meritorious deeds.)

The great hordes of *marās*, advancing towards the Bodhisatta, were so enormous numerically that it was twelve *yojanas* deep in front of Mara, twelve *yojanas* wide to his right, twelve *yojanas* wide to his left, and nine *yojanas* high above him and in the rear it reached as far as the end of the ten thousand world-systems. The frightening sounds of intimidation, shouting and exclamation of the great armies of Māra could be heard from a distance of one thousand *yojanas*, just like that caused by an enormous land slide. Mara, holding one thousand various weapons in his one thousand created arms, and his numerous troops each holding a different weapon, transforming themselves into hideous figures with

variegated faces, advanced towards the Bodhisatta in order to overpower and destroy him.

While the great armies of Mara were thus advancing towards the Mahābodhi tree, not a single devas headed by Sakka, who had been there hitherto paying homage to the Bodhisatta, could withstand them. They fled helter-skelter in all directions. Sakka ran away with his large Vijayuttara conch hung on his back and remained standing on the fringe of the ten thousand world-systems. Mahā Brahmā also, throwing away the white umbrella at the edge of the world-system, went back to the Brahmā-world. Kāla Naga also, abandoning all the Naga dancers dived into the earth, went to the Naga mansion named Manjerika, five hundred *yojanas* in size and slept covering his face with the hand. There was not a single deva or Brahmā who dared to remain standing in the neighbourhood of the Bodhisatta and the Mahābodhi tree. At that time, the Bodhisatta remained sitting all alone like a great Brahmā residing alone inside a secluded mansion.

Bad Omens which appear in advance to signal The Arrival of Mara

Bad omens appeared distinctly in advance to portend the arrival of Mara. These omens were: Falling of thousands of very violent frightful meteors; falling of total darkness with the rising of haze; severe quaking of oceans and the great earth; arising of mists in the oceans, flowing of many rivers upstream; falling of mountain tops to the ground; toppling over of trees; blowing of violent storms and winds; appearance of fearful sounds from these violent storms and winds; vanishing of the sun in the darkness and roaming about in the sky of headless bodies. When Mara arrived with the clear appearance of these ominous signs, the Bodhisatta remained seated courageously without the least fear, like the bird king, Garuda, in the midst of birds or like the lion king, Kesaraja, amidst beasts.

Even as the aforesaid inauspicious omens were appearing, Mara arrived, but remained standing, being unable to enter the immediate vicinity of the Mahābodhi tree (Mahābodhi *maṇḍala*). Not daring to make an approach, Mara's great armies kept the Bodhisatta surrounded from all sides. Viewing his hordes, Mara could just give them command: “Come on! Seize him!” but he himself was unable to go anywhere near the Mahābodhi tree, just as a fly was incapable of approaching a piece of red hot iron. He said to his hordes: “O men, there is not a single person to match this Prince Siddhattha, the son of King Suddhodāna. We are unable to make a frontal attack on him, we shall attack this Prince Siddhattha from the rear.”

On surveying the three sides, the front and left and right of himself, the Bodhisatta did not see anything but emptiness, since all the devas and Brahmās had fled. Then seeing the Mara's troops advancing to overrun him from the northern side, he thought to himself: “Such overwhelming numbers of Mara's troops are making great efforts with the sole object of attacking me. There is neither my mother nor father, nor my brother nor any other relatives of mine here at this place. Only the Ten Perfections, which I have so long developed and nurtured, will serve me as my companions and retinue. So relying only on these comrades of mine, the Ten Perfections, it will be proper to destroy these hordes of *marās* by attacking them with my *pāramī* weapons.” Then he remained reflecting on the meritorious deeds of his Ten Perfections.

Mara's Attack with Nine Kinds of Missiles.

While the Bodhisatta was thus reflecting on meritoriousness of his Ten Perfections, Mara was planning: “By discharging nine kinds of missiles, I will force the Prince Siddhattha to flee.”

(1) First, he let loose a violent cyclone. Immediately, the east wind, the west wind, the south wind and the north wind started rising in force and although they were capable of breaking and blasting away mountain tops of sizes measuring a half *yojana*, one *yojana*, two or three *yojanas*, and uprooting trees and jungle bushes and also pulverising villages and towns in the surrounding area, they became powerless on coming near the Bodhisatta and were incapable of even ruffling the edge of his robe on account of the glory and power of the Bodhisatta's deeds of merit.

(2) Mara expectedly looked about with the thought: "By this time, the recluse Gotama should have been carried away by the storm missile discharged by me and dashed against 'Cakkavāḷa' mountain into smithereens." He became much troubled in mind on seeing the Bodhisatta seated as he was, unshaken like a firmly erected gatepost. And so intending: "I will kill him by drowning him in the very strong currents of water," he made the rain clouds rose in a moment and a torrential rain fell. This great earth turned into a hollow depression by the force of the rainfall commanded by Mara Deva. When this torrent of water, after eroding and overflowing the fringe of forests and hills and trees, reached near the Bodhisatta, it was incapable of even wetting a single thread of his robe, it changed its course and flowed away elsewhere without touching him.

(3) On seeing the said phenomenon, Mara, intending: "I will turn this Prince Siddhattha into dust by hitting him with stones", caused to fall the rain of stones. Stones of very large sizes came falling through the sky like huge mountain tops, sending off fumes of dust. On nearing the Bodhisatta, they became big celestial garlands and balls of flowers.

(4) Thereafter, with the thought: "I will cause death to this Prince Siddhattha, I will kill him, by making mince meat of him", Mara caused the rain of weapons. All kinds of weapons, such as single-edged and double-edged spears and knifes, etc., emitting fumes and flames and flying through the sky, only to fall in the form of jasmine flowers, etc., in the Mahābodhi tree area.

(5) Although Mara had intended that "Prince Siddhattha will become like a heap of minced meat", he was struck with wonder when he saw Prince Siddhattha seated as before without being destroyed, like a huge diamond mountain. So he again caused burning coals to rain down. They came falling down smoking and blazing but transformed into jasmine flowers, etc., on coming near the Bodhisatta.

(6) Thereafter, he caused hot ashes to rain down. The mass of ashes, very hot like fire, came down from the sky but turned into celestial sandalwood powder as they reached the feet of the Bodhisatta.

(7) Again, he caused hot sand to fall like rain. Sand, in the form of very soft fine powder, coming down through the sky fell at the feet of the Bodhisatta as celestial flowers.

(8) Thereafter, he caused a shower of hot mud to fall like rain. The mud, with fumes and flames, also coming through the sky, fell at the feet of the Bodhisatta after turning into celestial perfumed paste.

(9) Thereafter, he caused to form a pall of great darkness, intending: "I will make this Prince Siddhattha flee by frightening him with a pall of darkness." The darkness created by Mara was like the great darkness resulting from four factors, namely, a new moon night, a cloudy sky, at midnight, in the middle of a deep forest; but, on reaching the presence of the Bodhisatta, it disappeared like the darkness eliminated by sunlight.

(Here, knowing that the Mara was creating a mass of great darkness, the Bodhisatta let out from his body a network of rays which was the size of the pore of a body-hair. It should be noted that it was this network of rays which destroyed the massive darkness created by Mara and which produced a great illumination.)

Mara's Mechanical Weapons

Although Mara launched his attacks by means of the above-mentioned nine kinds of weapons, which were ineffective, so he continued to let meteors to fall, as a consequence of which the whole ten thousand world-systems was completely covered with fumes and smokes. The entire sky rumbled with thunder although there were no clouds and thousands of lightning struck frighteningly. When Mara was unable to cause any harm to the Bodhisatta, even with such aggressive actions, he renewed his offensive with evil intention by launching mechanised weapons, saying: "O Prince Siddhattha, I will have your head smashed into bits and fall to the ground."

The might of that mechanical weapon was such that if it was thrown on the ground, no grass could grow for twelve years; if discharged into the sky, there would be drought and

not a single drop of rain would fall for a total period of twelve years. If directed at the top of mount Meru, the mountain would break up into two and fall asunder. Such was the might of the said mechanised weapon. When it was launched by Mara, it came down through the sky, roaring like thunder and fell down at the feet of the Bodhisatta curling like a rope-coil used as a foot-scraper, thereby humbling the pride of Mara.

Not knowing how to proceed further and being greatly agitated with wrath, he shouted out commands (to his hordes): "Why are you just standing there! Don't give this Prince Siddhattha any chance to attain his cherished wish of becoming a Buddha. Seize him! Kill him! Cut him up! Break him down! Don't allow him to escape!" He himself approached the Bodhisatta, sitting on the back of Girimekhala elephant, and brandishing an arrow with one hand, said to him: "O Prince Siddhattha, remove yourself henceforth from the jewelled Throne." At that time, the hordes of *marās* manifested themselves in various hideous forms, acting in many frightening ways.

(Here, the author inserted Taungdwin Sayadaw Khingyiphyaw's verses of reverence (adoration) relating the Bodhisatta's vanquishing of the nine kinds of weapons launched by Mara together with their expositions. We have left them out from our translation.)

The Bodhisatta's Compassion

(This episode of victory over Devaputta Mara is described in the **Jinālaṅkāra Tika** in greater detail and in a way which inspires devotional piety than in the **Jātaka Commentary** and **Buddhavaṁsa Commentary**. And so, most of what follows have been extracted from the **Jinālaṅkāra Tika**.)

1) Sa pādamule kiḷantaṁ,
passanto tarunaṁ sutaṁ
pitāvudikkhi taṁ māraṁ,
mettāyanto dayāparo.

The very compassionate father, to whom children are indebted, would not show anger in the least, if his young son, playing about at his feet, hit him with hands and feet or somehow offend him. Far from being angry with him, he would hug him by the neck and hold him to his chest to let him sleep with fatherly love and affection. In the same way, the noble Bodhisatta showed forbearance for all the wrong-doings on the part of the wicked Mara and was not in the least grieved; and he looked at Mara without any fear but with loving-kindness and compassion.

2) Tadā so āsabhiṁ vācaṁ,
sīhanādaṁ nadī muni
na jānāti sayaṁ mayhaṁ,
dāsabhāvampayaṁ khalo

3) Yena kenaci kammena,
jāto devapure vare
sakaṁ gatiṁ ajānanto,
1okajeṭṭhomhi maññati.

When thus Mara advanced on him with his great armies and harassed him, he uttered these bold words: "This wicked Mara is not at all aware that he himself has become a servant of mine: having been born in the Vasavatti deva-world just because of the few act of merit, but having not the slightest knowledge about his own life span, the time of his death and the realm of suffering which he is destined after his death, he is thinking of himself: 'I am permanent. I am the only one who rules over the whole world.' He does reflect nor he is not aware of his own plight and of the hazard of falling into the state of woes. Due to such ignorance, he dares commit such wrongs."

4) Anantalokadhātumhi
sattānaṁ hi kataṁ subhaṁ
mayhe kapāramitātyāpi
kalaṁ nāgghati soḷasim

5) Tiracchāno saso hutvā
disvā yācakamāgataṁ
pacitvāna sakaṁ maṁsaṁ
patitoggimhi dātave.

If the accumulated deeds of merit performed by the sentient beings in the whole of the infinite number of world-systems are placed on one side of the pair of scales of wisdom and weighed against the accumulated meritorious deeds of mine, in the form of *pāramī*, placed on the other side of the scale, the accumulated deeds of merit of all the sentient beings cannot come up to even one part of two hundred and fifty-six parts (1/256) of the merit accruing from a single *pāramī* of mine, out of the ten performed by me. True! Even in my existence as a small hare in the animal world, I had jumped into a heap of fire with great courage in order to be roasted and gave away my flesh in charity with joy and delight, when I saw a donee who had come to ask for it.

[Ordinarily, the bold words spoken by the Bodhisatta: "If the accumulated deeds of merit performed by the beings in the whole of the infinite number of world-systems are compared with the merits accruing from only one out the ten *pāramī* of mine, they would not come up to even one part of the two hundred and fifty-six parts (1/256) of the merits of a single *pāramī*." would appear hyperbolic. In reality, it was not so, the words were very natural and true. To elaborate, persons, other than the Bodhisatta, generally performed meritorious deeds with a wish for human and celestial happiness. (Even those Buddhists, who are born as human beings in the present Buddha Dispensation, and who know that the act of charity with the wish for further existences and pleasures, *vaṭṭanissita dāna*, is not so beneficial and excellent as the act of charity with the wish for Nibbāna, *vivaṭṭanissata dāna*, have in their (subconscious) mind the desire for a good existence with a happy life even though they do not express this explicitly when they perform alms-giving.) Thus, the accumulated deeds of merit performed by others result in the round of suffering. It is as if these people spend their wealth of merit on the acquirement of human existence, human happiness, celestial existence, celestial happiness. Therefore, like one who spends money on personal requisites each time he earns money and is unable to save any, all the sentient beings other than the Bodhisatta, who delight in the suffering of round of existences, *vattābhirata*, are all paupers with no accumulated wealth of meritorious deeds.

As for the Bodhisatta, he aspired only after Omniscience every time he performed an act of merit in fulfilment of his *pāramīs*. As a result, all the meritorious deeds performed by the Bodhisatta remained intact, without loosing momentum in his mind continuum as an endowment of merits (*kammasamaṅgi*) as long as they have not yet produced the fruit of *sabbaññutā-ñāṇa*. Therefore, just as one, who does not squander and dissipate but saves his money, accumulates more and more wealth day by day, so the Bodhisatta, coming into possession of more and more wealth of meritorious deeds existence after existence, became a very rich person in respect of the wealth of merit.

A single rich person possessing crores of money cannot be equalled by a large number of poor and destitute persons in matters of wealth. They will indeed fail in this competition. Similarly, a Bodhisatta, who was immensely wealthy, possessing untold riches of meritoriousness derived from the Perfections, cannot be rivalled,

in terms of wealth of meritoriousness, by the sentient beings in the infinite world-systems. They are bound to be defeated because they are impoverished in respect of the wealth of meritoriousness as they have spent all of it as soon as they have earned it in pursuit of good life (*bhavasampatti*), and enjoyment of pleasures (*bhogasampatti*). Therefore, the Bodhisatta's (aforesaid) bold utterance is no exaggeration; it is only very natural and true.]

6) Evam anantapunnehi,
siddhaṁ dehamimaṁ pana
yaṭhābhutaṁ ajātnanto,
manussoti hi maññati

Mara does not know what I really am; that I gain this personality of mine in this life as a result of the aforesaid infinite deeds of merit. And so he thinks I am just an ordinary man.

7) Nāham namusso nāmanusso,
na Brahmā na ca devatā,
darāmaranaṁ lokasssa,
dassetum panidhāgato

In fact, I am not an ordinary seven days old human being; nor am I an ogre, nor a Brahmā nor a deva. I had taken conception in the womb of a female human, even though I am not an ordinary seven days old human being, in order to show all sentient beings the suffering of old age, sickness and death in the round of existences.

To elaborate: It cannot be said with certainty that the Bodhisatta was a man, an ogre, a deva, a *māra* or a Brahmā, because each of these beings has nothing of the kind of task undertaken by the Bodhisatta.

Then it may be asked why should the Bodhisatta be born of a female human (Queen Māyā)? It has therefore been said that he had taken conception in the womb of a female human in order to show all sentient beings of devas, humans and Brahmās, the suffering of old age, sickness and death in the round of existences.

To give further elaboration: There is no deva, *māra*, Brahmā or *attā* (self) that can bring into existence or create any sentient being. In reality, it is only craving (*taṇhā)*, which arises in the mind continuum of each individual, that is responsible for recurrence of births (*paṭisandhi*). It is also the power of craving which brings about the commission of deeds of merit and demerit.

To make it more explicit: A deed (*kamma*) is like soil in a (field); consciousness (*viññāṇa*), which accompanies it, is like seed; craving or greed (*taṇhā* or *lobha*) is like water. It is through the combination of soil, seed and water that the sprout of a tree appears. In the same way, it is through the combination of the soil of *kamma*, the seed of *viññāṇa* and the moisture of *taṇhā* or *lobha* that a sentient being appears. In the absence of moisture of *taṇhā* or *lobha*, even though there are the soil of *kamma* and the seed of *viññāṇa*, the sprout of the tree of existence would not come into being. Hence noble *arahats,* who have eradicated the moisture of *taṇhā* or *lobha,* do not take rebirth in a new existence.

Thus, sentient beings, who appear on account of the coming together of the three causes, are overwhelmed by the flood of various sufferings such as birth, etc. The Bodhisatta is one who wants to remove all these sufferings afflicting sentient beings.

The root cause of all the suffering, such as birth, etc., is craving (*taṇhā*). If craving is uprooted, birth does not take place. If birth does not take place, old age, death, etc., do not happen. Therefore, it is only craving that should be eradicated first and

foremost; and from delusion (*moha*) springs that craving in sentient beings who long for happiness by perceiving the six sense objects (*ārammaṇas*), such as visible object, (*rupārammaṇa*), etc., as being permanent (*nicca-saññā*), delightful (*sukha-saññā*), pleasant (*subha-saññā*) or durable (*atta-saññā*). And craving can be abandoned only if the defects of the six sense objects, the origin of craving, are made manifest.

Again, the defects of the six sense objects mean the state of impermanence, etc., inherent in them; the state of impermanence, etc., in turn, is discernable only when (the nature of) old age and death is seen; only when old age and death is seen, the defects of the six sense objects, such as the state of impermanence, etc., can be seen; and only when these defects of the six sense objects are seen can craving and greed, which cling to the six sense objects, be discarded. Only when craving and greed can be discarded will the *saṁsāric* suffering, such as birth, etc., ceases. This being the case, discernment of old age and death forms the basic and most essential factor in the cessation of the *saṁsāric* suffering. And so, the Bodhisatta came to this human world and took conception in the lotus-like womb of Queen Māyā in order to show all sentient beings the nature of old age and death which forms the basic and essential factor in the cessation of suffering in *saṁsāra*.

To make it more explicit: If the Bodhisatta, having been born a deva or a Brahmā, were to teach (the nature of old age and death) and perform miracles, others would not believe him, thinking: "This deva or Brahmā, although being himself someone who enjoys happiness, who is permanent and durable, comes and teaches us the doctrine of impermanence, suffering and non-self, what kind of teaching is his?". They would not listen to him respectfully either. They would merely opine: "Can there be anything which a deva or a Brahmā cannot teach? There is nothing he cannot teach. And can there be any miracles which he cannot perform? Indeed he can perform all miracles. So his teaching of a doctrine or the performance of a miracle is nothing wonderful."

As witnessed by many, the Bodhisatta was born of Queen Māyā; when he came of age, he enjoyed sensual pleasures; when a son was born to him, he forsook the son, renounced the world and became a recluse; after he had practised *dukkaracariya*, he eventually achieved the Knowledge of the Path and Omniscience (became a Buddha). When, therefore, he started teaching the Dhamma, or making manifest the nature of old age and death, or explaining the three characteristics (of *anicca*, *dukkha*, *anatta*), all the people would respectfully listen to his teaching, with the thought: "Even this noble person, endowed as he is with great power and wisdom, and knowing all aspects of Dhamma, cannot overcome old age, sickness and death, what is there about us?"

"Our Buddha, who teaches to do away with sufferings, such as birth, etc., indeed thoroughly understands, (the real nature of all things)! Indeed, Nibbāna, where there is no suffering, such as birth, etc., is blissful!" With this faith, they followed the Bodhisatta's teaching, applying intelligence to it and they came to discern this body (*atta-bhava*), which in reality is the five aggregates of grasping, *upadānakkhandha*, as *dukkha*, and origin of *dukkha.* They also discern perfectly the defects of craving and greed which give rise to this body, which in reality is the five aggregates of grasping. Having discerned thus, sentient beings will feel frightened, ashamed and disgusted with craving, which is the truth of the origin of *dukkha* (*samudaya-saccā*); and also with the five groups of grasping, which is the truth of *dukkha*, (*dukkha-saccā*); arising through craving, and they will cause the complete cessation of craving. When they have done so, they will be qualified to attain final Nibbāna (*anupādaparinibbana*), the complete cessation of *dukkha*. Hence the Bodhisatta said: "I came to this human world and took conception in the lotus-like womb of Queen Māyā, in order to show all sentient beings the suffering of birth, old age and death in the round of existence."

8) Anapulitto lokena

jātonantajino ahaṁ
Buddho bodhitale hutvā
Tāremi janataṁ bahuṁ.

Hey, Mara, although I have been born into this human world, I have not in the least been tainted with any conditioned states of beings. Having surmounted the infinite conditioned states of beings and infinite mental defilements, I have gained the title "Infinite Conqueror" (*Anantajina*). Even while I remain seated on this Invincible Throne without moving from this cross-legged posture, I have burnt up and got rid of all the mental defilements, I have indeed truly become a Buddha amidst devas, humans and Brahmās. And I will save all these beings from the stream of *saṁsāra* and carry them over to the high ground of Nibbāna. You are not in any way capable of restraining me. It is no concern of yours.

9) Samantā dhajinin disvā
yuddhaṁ māraṁ savāhanaṁ
yuddhāya paccugacchāmi
Mā maṁ ṭhānā acāvayi

10) Yaṁ te taṁ nappasahati
senam loko sadevako
taṁ te paññaya bhecchāmi
āmam pakkam va asmanā.

Hey, Mara, seeing your great armies advancing from all sides with flags flying and you on Girimekkhala elephant, I have advanced facing you with wisdom to do battle with you valiantly. (What is meant here is, not advancing physically, but only exercising of his power of wisdom). You cannot make me rise or move from this Invincible Throne. I will see that you will not be able to do so.

Hey, Mara, in the same way a strong man breaks and destroys, with a large stone, all the baked or unbaked pots and cups made by a potter, I will repulse and smash single handedly, and without rising from this place and by the power of wisdom, your ten great armies of sensual passions (*kāma-rāga*), (already described above) to which the whole world concedes defeat with repugnance; or your great armies which advance measuring twelve *yojanas* each, in front, on the right and left, nine *yojanas* in height and reaching as far as the walls of the world-systems, I will drive away your armies so that not a single soldier of yours is left behind. Even in a moment from now, I will make you, as well as your hordes, flee like a flock of crows is made to fly away by throwing a stone.

(Verses 9 and 10 are those delivered by the Buddha in the **Padhāna Sutta**. Verses 1 to 8 and those following hereafter were composed by Buddharakkhita Thera, the author of **Jinālaṅkāra**, taking extracts from **Suttanta** Pāli Texts which are in accordance with the Teaching of the Buddha.)

11) Icchantosāsape gabbhe,
cankamami iti cito
icchanto lokadhātumhi,
attabhāvena chādayi

Hey Mara, indeed, if I wish (if I want to be small), I can walk to and fro inside a mustard seed. If I wish (if I want to be big), I can keep even the whole of the world-system covered with my body frame (*atta-bhava*).

12) Ete sabbe gahetvāna,
cuṇṇetum iccharāyapi,
Atthi ṭhāmabalaṁ mayhaṁ,
pānagāto na ruccati.

Hey Mara, I have the power to seize and pulverise you together with all your hordes just by snapping my fingers; but I do not take the slightest delight in taking other's life, which is a wrong doing.

13) Imasssa gaṇḍupādassa,
avudhena balena kim
Meyhaṁ hi tena pāpena,
sallāpopi na ruccati.

What benefit will accrue if I make use of a weapon or physical strength against this Mara who is just the size of an earthworm? True, I dislike even to engage this much in conversation with this wicked Mara.

(Before the Bodhisatta uttered these bold words, Mara had questioned: "O Prince Siddhattha, why are you occupying this Invincible Throne which belongs to me?" The Bodhisatta replied: "Who is the witness to prove that the Invincible Throne belongs to you?" Mara Deva stretched out his hands, saying: "What is the use of producing others as my witness, all the Mara troops, who are now in your presence, are my witnesses." At that moment crores of his hordes appeared simultaneously making an uproar as if there was a landslide, shouting: "I am the witness, I am the witness." So the Bodhisatta, restraining the hordes of Mara, recited the following verse with the intention of producing his witness.)

14) Pallankaṁ mama bhāvāya
kimatthaññena sakkhinā,
kampitā maddiyā dāna
sakkhi hoti ayam mahī.

Hey Mara, because of my wish for this Invincible Throne, there was no charity (*dāna*) which I have not given; no morality (*sīla*) which I have not observed; no austerity (*dukkara*) which I have not practised throughout many existences in many worlds. Hey Mara, let alone the Perfections of Charity, etc., performed by me in my many existences in many worlds, even in just one existence as Vessantara, when I performed great charities seven times, reaching the height of my generosity with the giving away of Queen Maddī, this great earth trembled a total of seven times. Now that I am sitting on this Invincible Throne, in order to conquer the whole world, and your great Mara armies came to make war upon me, why is this great earth remaining quiet without trembling? Hey Mara, you have made your hordes to give false evidence but this great earth, having no volition, is just and fair to you as well as to Me, this great earth is impartial to you and Me, and having no volition at all, will now be my witness." So saying, the Bodhisatta brought his glorious right hand from inside the robe and pointed towards the great earth like a streak of lightning flashes from a cloud-opening.

At that very moment, the great earth revolved swiftly like a potter's wheel and rolled violently. The sound from the earth caused the whole stretch of the sky to resound loudly, like the rumbling of thunder. The seven mountain ranges, encircling Mount Meru as well as the Himalaya mountain, made deep continuous sound. The whole of the ten thousand world-systems rolled with frightening and fierce sounds, crackling and exploding like a bamboo grove on fire. The entire cloudless sky was rumbling frighteningly as if parched rice-grains were crackling with loud reports in a red hot pan; burning sparks rained down profusely like a cascade of red hot embers; and thunderbolts crashed intermittently. Mara, finding himself caught between the earth and the sky with continuous din and clamour,

greatly frightened with no refuge or help, laid down his battle-banner and, discarding his one thousand weapons at that very place, fled in confusion at full speed without being able to glance back at his elephant, Girmekhala. Even as Mara fled, his great armies broke down in disorder and fled, being scattered in disarray in all directions, like ashes blown away by storm; they eventually returned to Vasavatti Deva Realm.

In this manner, with the victory over Vasavatti Mara before sun set on the full-moon day of Vesākha, in the year 103 Mahā Era, the Bodhisatta became the Conqueror of the whole world of sentient beings and reached the harmless, dangerless, fearless state. At that moment, on seeing the great armies of Mara Deva breaking up in disorder, the devas and Brahmās who had fled out of fear on the arrival of Mara and who had been watching to find out: "Who will emerge the victor? Who will be the looser?" proclaimed simultaneously in profound praise: "*jayo hi Buddhassa sirimato ayaṁ*", etc. The good news: "Mara has been vanquished. Prince Siddhattha has emerged the victor. We will celebrate and honour his victory." was transmitted by one *nāga* to another *nāga*, one garuḷa to another garuḷa, one deva to another deva, one Brahmā to another Brahmā. Carrying perfumes and fragrant flowers, etc., in their hands, they congregated at the Mahābodhi Throne where the Bodhisatta was residing.

(1) Jayo hi Buddhassa sirimato ayaṁ
mārassa ca pāpimato parājayo
ugghosayuṁ Bodhimaṇde pamoditā
jayam tadā Nagaganā mahesino.

This unique victory, acclaimed by this inanimate earth and sky that rumbled as if animate, belongs only to the Buddha, who by means of Omniscience, possesses, without leaving the tiniest detail, the knowledge of all the truth worthy of knowing; who is the depository of the incomparable glory of glories in the whole of ten thousand world-systems. This victory is celebrated by the devas, humans and Brahmās resounding throughout the sky. And it is the vile and wicked Mara who suffers the utter defeat, complete rout and total retreat, fearing the power of the Buddha and who is blinded by ignorance and marched with his great armies as if it would cause upheavals in the eight quarters of the earth's surface, and started the offensive with intimidation to capture the Bodhi-crested Throne (*Bodhimakuta pallanka*.)

Thus, on this day of the great victory, the full moon day of Vesākha, in the year 103 Mahā Era, at the site of the Invincible Throne where Omniscience was attained by the Buddha, all the hosts of divine *nāgas*, happy and delighted with the victory of the Buddha, who has cultivated such extraordinary attributes as aggregates of moral conduct (*sīla-kkhanda*), proclaim the victory resoundingly, and so loud as to reach the whole of the ten thousand world-systems.

(2) Jayo Buddhassa sirimato ayaṁ
Mārassa ca pāpimato parājayo.
Ugghosayum Bodhimande pamoditā
jayam tadā supaññāsanghāpi mahesino.

This unique victory, acclaimed by this inanimate earth and sky that rumbled as if animate, belongs only to the Buddha, who by means of Omniscience, possesses, without leaving the tiniest detail, the knowledge of all the truth worthy of knowing; who is the depository of the incomparable glory of glories in the whole of ten thousand world-systems. This victory is celebrated by the devas, humans and Brahmās resounding throughout the sky. And it is the vile and wicked Mara who suffers the utter defeat, complete rout and total retreat, fearing the power of the Buddha and who is blinded by ignorance and marched with a great army as if it would cause upheavals in

the eight quarters of the earth's surface, and started the offensive with intimidation to capture the Bodhi-crested Throne (*Bodhimakuta pallanka*.)

Thus, on this day of the great victory, the full moon day of Vesākha, in the year 103 Mahā Era, at the site of the Invincible Throne where Omniscience was attained by the Buddha, all the hosts of the Garuda, happy and delighted with the victory of the Buddha, who has cultivated such extraordinary attributes as aggregates of moral conduct (*sīla-kkhanda*), proclaim the victory resoundingly, and so loud as to reach the whole of the ten thousand world-systems.

(3) Jayohi Buddhassa sirimato ayaṁ,
Mārassa ca pāpimato parājayo
Ugghosayuṁ Bodhimande pamoditā
jayam tadā devaganā mahesino.

This unique victory, acclaimed by this inanimate earth and sky that rumbled as if animate, belongs only to the Buddha, who by means of Omniscience, possesses, without leaving the tiniest detail, the knowledge of all the truth worthy of knowing; who is the depository of the incomparable glory of glories in the whole of ten thousand world-systems. This victory is celebrated by the devas, humans and Brahmās resounding throughout the sky. And it is the vile and wicked Mara who suffers the utter defeat, complete rout and total retreat, fearing the power of the Buddha and who is blinded by ignorance and marched with a great army as if it would cause upheavals in the eight quarters of the earth's surface, and started the offensive with intimidation to capture the Bodhi-crested Throne (*Bodhimakuta pallanka*.)

Thus, on this day of the great victory, the full moon day of Vesākha, in the year 103 Mahā Era, at the site of the Invincible Throne where Omniscience was attained by the Buddha, all the hosts of devas, happy and delighted with the victory of the Buddha, who has cultivated such extraordinary attributes as aggregates of moral conduct (*sīla-kkhanda*) proclaim the victory resoundingly, and so loud as to reach the whole of the ten thousand world-systems.

(4) Jayo hi Buddhassa sirimato ayaṁ
Mārassa ca pāpimato parājayo
ugghosayuṁ Bodhimande pamoditā
jayam tadā Brahmaganāpi mahesino.

This unique victory, acclaimed by this inanimate earth and sky that rumbled as if animate, belongs only to the Buddha, who, by means of Omniscience, possesses, without leaving the tiniest detail, the knowledge of all the truth worthy of knowing; who is the depository of the incomparable glory of glories in the whole of ten thousand world-systems. This victory is celebrated by the devas, humans and Brahmās resounding throughout the sky. And it is the vile and wicked Mara who suffers the utter defeat, complete rout and total retreat, fearing the power of the Buddha and who is blinded by ignorance and marched with a great army as if it would cause upheavals in the eight quarters of the earth's surface, and started the offensive with intimidation to capture the Bodhi-crested Throne (*Bodhimakuta pallanka*.)

Thus, on this day of the great victory, the full moon day of Vesākha, in the year 103 Mahā Era, at the site of the Invincible Throne where Omniscience was attained by the Buddha, all the hosts of Brahmās, happy and delighted with the victory of the Buddha, who has cultivated such extraordinary attributes as aggregates of moral conduct (*sīla-kkhanda*), proclaim the victory

resoundingly in the sky and so loud as to reach the whole of the ten thousand world-systems.

All the devas and Brahmās, who had their abodes in the other ten thousand world-systems beside this one, also congregated in the presence of the Bodhisatta, prostrating before him, paying homage with flowers, perfumes and scented paste, singing auspicious words of praise and eulogies in many and various ways.

(This is the episode of the victory over Vasavatti Mara)

N.B. (In describing the route taken by the Bodhisatta on his journey and his activities on the full moon day of Vesākha, in the year 103 Mahā Era, the **Buddhavaṁsa Aṭṭhakathā, Jātaka Athakatha Nidāna** and **Jinālaṅkāra Tika** generally agree in the purport of their accounts. They differ slightly only in their presentation, some briefly and others elaborately. However, in depicting the mid-day rest taken by the Bodhisatta in the Sāla forest, the **Buddhavaṁsa Aṭṭhakathā** and **Jātaka Aṭhakathā Nidāna** make no mention of the attainment of *jhāna* (*samāpatti*) and of psychic powers (*abhiññās*). The **Jinālaṅkāra Tika**, on the other hand, states that the Bodhisatta attained the eight mundane *jhāna* and the five mundane psychic powers while spending the day in the Sāla forest. It also states that at the time of his arrival at the Mahābodhi tree, the noble Bodhisatta was already endowed with the physical strength equal to that of ten thousand crores of average men (*majjhima-purisas*) and the strength of psychic powers (*abhiññās*). The said statement by the author of the **Jinālaṅkāra Tika** is in accord with his other statements, namely, "When Mara advanced on him to do battle, the noble Bodhisatta said: 'If I wish, I can keep the whole of the world-system covered with my body frame' and also with 'Pointing out as witness the great charities performed in his existence as Vessantara', which could be known only through the knowledge of former existences (*pubbenivās'ānussati-abhiññā*). It is therefore faultless.

According to the author of this **Jinālaṅkāra**, the Bodhisatta had already acquired the eight mundane *jhāna*s and the five mundane psychic powers at the time he met the sectarian leaders, Āḷāra and Udaka. Not having made use of them during the whole of six years practice of *dukkarcariya*, they became as if defiled (just like gold cups kept unused become tarnished); the Bodhisatta re-purified them while in the Sāla forest (just like polishing the stained cups). What is meant apparently is that, only after vanquishing Mara, the Bodhisatta made full use of the already acquired knowledge of past existences (*pubbenivāsa-abhiññā*), and the divine power of sight (*dibbacakkhu-abhiññā*), in order to reach the stage of penetrating the truths. These observations are made here because the view of the author of the **Jinālaṅkāra** appears to be unusual and worthy of note.)

Realization of The Three Knowledges: Pu, Di, Ā

Having won his victory over Vasavatti Mara also known as Devaputta Māra, before sun-set on the full moon of Vesākha, in the year 103 Mahā Era, the Bodhisatta realised the three knowledges (*vijjās*), in succession, as follows: knowledge of past existences (***pu**bbenivās'ānussati-ñāṇa*) in the first watch of that night; divine power of sight (***di**bbacakkhu-ñāṇa*) in the middle watch of the night and knowledge of extinction of moral intoxicants (***ā**svakkhaya-ñaṇa*) in the last watch of the night, and attained Buddhahood in the very last watch of the night of the Vesākha full moon. To describe the said events in detail:

How Pubbenivās'ānussati Abhiññā (Pu) was realized

The physical and mental processes which had taken place in the past: Nibbāna which becomes known from these physical and mental processes, one's personal names, clan names etc., which are merely conventional terms — all this (belonging to the past) is called '*Pubbenivāsa'* in Pāli. The psychic power (*abhiññā*) accompanying the remembrance of

pubbenivāsa is called *Pubbenivās'ānussati-abhiññā,* Knowledge of former existences. The Buddha taught it as the first *Vijjā ñāṇa*. This first *Vijjā ñāṇa* has been abbreviated as **Pu** by ancient scholars taking the initial syllabus of the word *Pubbenivās'ānussati-abhiññā.* The following is an account in detail as to how the first *Vijjā ñāṇa* was realized by the Bodhisatta:

When the noble Bodhisatta was remaining on the Invincible Throne, delighted and happy after being thus victorious over Vasavatti Mara, many devas and Brahmās dwelling in the ten thousand world-systems including the earth-bound spirits, Bhumma devas, went to the Bodhisatta simultaneously and assembled, shouting and exclaiming: "Come, Friends, devas and Brahmās, the victory of the noble Bodhisatta and the defeat of Mara have been made clear. Let us hold together an auspicious celebration in honour of the victory of the noble Bodhisatta and the coming attainment of his Buddhahood."

At that time, the sun-disc, fifty *yojanas* in size, magnificent with a thousand rays, was about to disappear like a gold wheel of a cart being held by the rim and dipped into the whirlpool of the great ocean. The moon chariot, forty *yojanas* in size, giving out cool, shining beams of light, brightening up the entire Universe, was just rising up slowly from the milky ocean in the east, as if the silvery wheel of a cart being thrown into the sky (by someone) holding it by the rim. (Try to visualise the universe as a large golden palace.) In the middle of this golden palace, the Bodhisatta looked very graceful, the golden colour of his body made the high ground around the Mahābodhi tree and all the animate and inanimate objects in the surrounding area appeared as if being immersed in the stream of liquid gold. The Bodhisatta, so graceful in this manner, sitting cross-legged on the Invincible Throne at the foot of the Mahābodhi tree which may be likened to an umbrella of Indanila precious stones, was reflecting on the Dhamma. (The detail regarding the reflection on the Dhamma by the Bodhisatta will be given afterward.)

The Great Homage paid by The Devas and Brahmās

At that time, standing in the Tāvatiṁsa deva-world, Sakka sounded the Vijayuttara conch which was 120 *yojanas* long, to summon the devas and Brahmās. The sound of his conch could be heard from all over the deva-world, ten thousand *yojanas* in width. Even while blowing the conch continuously, Sakka was running fast to reach the Bodhi tree. (It was not only Sakka of this universe, but all Sakkas of the other ten thousand world-systems also went blowing conches to the presence of the Bodhisatta.)

Mahā Brahmā arrived and paid homage by holding the white umbrella, which had been left behind on top of the Cakkavāḷa mountain, and sheltered the Bodhisatta with it from above. (All Mahā Brahmās from the other ten thousand world-systems arrived and stood holding their white umbrellas, touching one another so as to leave no gap between them.)

Suyama, King of Yama abode of devas, also arrived and stood near the Bodhisatta, paying homage by fanning him with the yak-tail fan which was three *gāvutas* in size. (All the Suyama devas from the other ten thousand world-systems also arrived and paid homage, each holding a yak-tail fan, crowding the whole of this world-system.)

Santusita, King of Tusitā abode of devas, also arrived and paid homage by fanning the Bodhisatta with a circular ruby fan, three *gāvutas* in size. (All Santusita devas from the other ten thousand world-systems also arrived and paid homage, each holding a circular ruby fan, crowding the whole of this world-system.)

Pañcasikha Deva arrived, carrying the celestial harp, Beluva, accompanied by a group of celestial dancers, and paid homage by dancing, singing and making music. (All the celestial dancers dwelling in the other ten thousand world-systems also arrived and paid homage by dancing, singing and making music.)

Furthermore, all male and female deities dwelling in the ten thousand world-systems gathered together in this world-system and paid homage, taking their positions in the vicinity. Some of them standing and holding a jewelled archway, others stood around in various groups of their own, some carrying offering made of seven kinds of jewels, some holding golden plantain plants, some holding mansions of splendour, some holding yak-

tails fans, some holding goads (for driving elephants), some holding pairs of carp, some holding primrose flowers, golden circular platforms, bowls filled with water, jars filled with water, conches, fire-stirrers, oil lamp-stands with rubies, golden mirrors, stone-studded mirrors, mirrors with seven jewels, oil lamps finished with rubies, bunting and streamers, and wish-fulfilling trees. All the devas dwelling in the ten thousand world-systems arrived, assuming the appearance of celestial dancers, and paid homage, dancing celestial dances, singing celestial songs, offering celestial flowers, perfumes and scented powder. At that time, the whole sky was full of cascades of celestial flowers and celestial perfumes as if the whole environment was filled with rain drops and rain water of a heavy downpour.

This tremendous ovation and ceremonious homage was made with such grandeur by all the devas and Brahmās because they were exulted with the belief: "When this noble Bodhisatta attains Buddhahood, we will certainly get the opportunity to hear the Dhamma from him and thereby receive the immortal Supramundane Dhamma of Path and Fruition and Nibbāna; and we will have delightful satisfaction (*pīti*), by applying our mind to the said nine Supramundane Dhammas (four Paths, four Fruitions and Nibbāna). We will also witness all kinds of miracle which will be objects of delight for the eye. The Buddha, by teaching us the Dhamma of Deathlessness, will bring about our emancipation and safety from the difficult journey of birth (*jāti*), the difficult journey of ageing (*jarā*), the difficult journey of sickness (*vyādhi*), the difficult journey of death (*maraṇa*), and the difficult journey of grief (*soka*), lamentation (*parideva*), suffering (*dukkha*), distress (*domanassa*) and despair (*upāyāsa*)."

Although the devas and Brahmās paid him homage with great joy and respect, crowding the whole ten thousand world-systems for the aforesaid reason and although he saw clearly, with his own eyes, these extraordinary acts of reverence performed in numerous ways, the Bodhisatta had no feeling of attachment and enjoyment at all; and he paid no attention to them. He dwelt reflecting only on the Dhamma which he relied upon as his support.

The Cakkavāḷa mountain, which protected the Bodhisatta who was thus positioned, was like a curtain and the open sky above him with its stars and constellations was like a canopy studded with gold and silver stars. The ten thousand world-systems, with its seven planes of happy existences (*sugati bhūmi*), was like a great seven-tiered palace. The high ground of the Bodhi tree was like a great Audience Hall, the Invincible Throne was like a great Audience Throne and the Mahābodhi tree was like a great umbrella finished with precious emeralds — all inside this seven-tiered palace of the ten thousand world-systems.

While he remained sitting on the Invincible Throne, which resembled a great Audience Throne, on the high ground of the Mahābodhi tree, which resembled a great Audience Hall, covered from above by the Mahābodhi tree, one hundred cubits high from bottom to top and one hundred cubits in circumference, which resembled a great umbrella decorated with precious emeralds, the Bodhisatta was oblivious of the devas and Brahmās around him, crowding the whole of the ten thousand world-systems and paying homage to him. Since he had been reflecting only on the Dhamma, his diligence (*vīriya*) was undiminished and very keen; his mindfulness (*sati*) was steadfast and clear, and he was physically and mentally very calm and peaceful. He, therefore, achieved and remained absorbed again in the first *jhāna* of *rūpavacara*.

The mind continuum of the Bodhisatta, who was thus absorbed in the first *jhāna*, was entirely free from the hindrances (*nīvaraṇas*) and being detached from sensual objects (*vatthu-kāma*) and sensual desires (*kilesa-kāma*), delightful satisfaction (*pīti*) and happiness (*sukha*) arose in him profusely.

And again, when the Bodhisatta achieved and remained absorbed in the second *jhāna* of *rūpavacara*, his mind continuum was free of agitation and mental disturbance from thoughts (*vitakka* and *vicāra*); there was internal purity and clarity and his concentration was uniquely firm. On account of that concentration, his *pīti* and *sukha* increased.

And again, when the Bodhisatta achieved and remained absorbed in the third *jhāna* of *rūpavacara*, even *pīti*, which had manifested itself in his mind continuum, disappeared and

he dwelt only with the feeling of happiness (*sukha-vedanā*). Fully detached even from that feeling of happiness at its height, he became imbued with the mental state of equanimity (*tatramajjhattatā*) or (*jhānupekkha*). His mindfulness became pellucid and his insight-wisdom greatly sharpened.

And again, when the Bodhisatta achieved and remained absorbed in the fourth *jhāna* of *rūpavacara*, since he had already dispelled both physical and mental pain and pleasure from his mind continuum, he dwelt in the state of viewing sensual objects calmly and with equanimity (*upekkhā-vedanā*). By virtue of this *upekkhā-vedanā* and the mental state of *tatramajjhattatā*, his mental concomitants, such as mindfulness, etc., which were part and parcel of the fourth *jhāna,* were pellucid like the light of the moon.

The Eight Qualities of The Bodhisatta's Mind Continuum

If a review is now made of the mind continuum of the Bodhisatta out of devotion, it will be found that, at the time when he was practising *dukkaracariya* for six years, his mind continuum was exceedingly pure, undefiled by the three wrong thoughts (*micchā-vitakka*), namely, sensual thought (*kāma-vitakka*), malevolent thought (*vyāpāda-vitakka*), cruel thought, (*vihiṁsā-vitakka*), so that Mara could not find any opportunity (of censuring him). Again, while he was spending the day in the Sāla forest on the full moon day of Vesākha, the day he was to attain Buddhahood, his mind continuum was worthy of veneration, for it was highly purified with the attainment of eight mundane *jhānas*. Moreover, when all the devas and Brahmās from the ten thousand world-systems assembled, crowding this universe, and paid him homage while he was sitting on the Invincible Throne after his victory over Devaputta Mara, he remained oblivious of them, concentrating his attention on the practice of the Dhamma only. And so the mind continuum of the Bodhisatta, who had once again achieved and remained absorbed in the fourth *jhāna* of *rūpavacara*, (a feat for those of sharp intelligence) had his power of concentration greatly enhanced by the concentration of the fourth *jhāna* of *rūpavacara* as follows:

(1) By virtue of the very pure mental state of the fourth *jhāna* (*rūpa jhāna cittuppāda*), the mind continuum was completely pure throughout its entire process.

(2) On account of such purity, it appeared glittering like polished newly refined gold.

(3) Having discarded happiness and joy (*sukha somanassa*), which is the cause of greed (*lobha*), and also having discarded sorrow and distress (*dukkha domanassa*), which is the cause of hatred (*dosa*), it was free from mental defilements of *lobha* and *dosa*.

(4) Freedom from the defilements and taints of the mind leads to freedom from impurities which soil and oppress the mind (*upakkilesa*).

(5) Being controlled by the fivefold mastery over his mind (*vasībhāva*), and being tamed and trained in fourteen ways, the mind continuum of the Bodhisatta became pliable, gentle so as to be amenable to his wishes, like a well-tanned piece of leather or like the well-treated block of lac.

(6) Being soft and tender, like the newly refined, polished pure gold, which was ductile and malleable for easy making into desired ornaments, it became amenable to the wishes of the Bodhisatta, enabling him to accomplish effectively and easily all kinds of feats, such as recollecting, discerning the events of previous existences, or seeing as if with the divine eye, distant objects, hidden objects and very fine, microscopic objects.

(7) Having been well developed and trained so as not to become deprived of the aforesaid qualities, the mind continuum remained firmly established in the qualities; or being pliable and malleable for effective accomplishment of anything desired, the mind continuum remained amenable to the wish of the Bodhisatta.

(8) Being thus firmly and securely established, his mind was completely unshaken; or, being established thus, the mind continuum was very strong in respect of faith (*saddhā*), energy (*vīriya*), mindfulness (*sati*), concentration (*samādhi*), and the light of wisdom (*paññā*). There was, therefore, no shaking of the mind at all which occurs owing to faithlessness, laziness, heedlessness, restlessness, ignorance and gloom arising from mental defilements. In other words, faithlessness, etc., could not make

even the slightest inroad into the mind continuum of the Bodhisatta.

ALTERNATIVELY:

(1) The mind continuum of the Bodhisatta was well-established in the concentration of the fourth *jhāna*. (2) It was entirely pure, being free from the hindrances (*nīvaraṇas*). (3) Having gone beyond the grosser factors of *jhāna* (*jhānanga*), such as *vitakka,* etc., which agitate and disturb the mind, the mind continuum was shinning pure, as if about to glitter. (4) It was free from such defilements as pride (*māna*), deception (*māyā*), treachery (*sāṭheyya*), etc., apt to be generated through attainment of *jhāna*. (5) It was also free from covetousness (*abhijjhā*), etc., which form the cause of mental defilement (*upakkilesa*). (6) It was malleable, having gained the fivefold mastery (*vasībhāva*). (7) Having become the basis of all kinds of supernatural powers (*iddhi*), it was in a position to accomplish whatever is desired by the Bodhisatta. (8) Having been perfected by mental development (*bhāvanā*), his mind continuum remained unshaken and firmly established.

The mind of the Bodhisatta, which was thus endowed with these eight attributes, finds it easy, needing only an inclination, for realization of the Dhamma which should be realized by means of *abhiññā.* When the mind was bent towards the object of *abhiññā*, thought moments on it (*abhiññā-javana*), arise quite easily.

(1) Attainment of Supernormal Knowledge of Former Existences, Pubbenivās'ānussati Abhiññā (The First Vijjā-ñāṇa)

The mind continuum, endowed with the aforesaid eight attributes and very pure and pellucid, being in such a perfect state in which *abhiññā-javana* arose easily when the mind was inclined to the object of *abhiññā*, the Bodhisatta inclined it towards supernormal knowledge of former existences (*pubbenivās'ānussati-abhiññā*), which could recollect past activities, events and experiences. Thereupon, *pubbenivās'ānussati-abhiññā* arose in him easily. Through that supernormal knowledge, he recollected and saw all his past activities, events, and experiences of the past existences, going back from his previous life right up to the existence when he was Sumedha the Hermit. He recollected, also in backward order, many existences and world-cycles prior to them, and recollected, in forward order, his existences up to that of Setaketu Deva, just before the present one.

(This *abhiññā* was achieved in the first watch of the night. Here, there can be doubt as to how it was possible to know all the happenings and experiences in so many existences with one single thought-moment (*abhiññā-javana*), which arises only once in one thought-process (*vīthi*). **The answer is**: Although there arose only one single thought moment in one thought process, ignorance (*moha*), which kept the happenings and experiences in those existences hidden, was done away through that thought-moment. All kinds of happenings and experiences of those existences were recollected only thereafter, through successive processes of reflection (*paccavekkana-vīthi*), which followed the *abhiññā-vīthi*.

The noble Bodhisatta, who recollected successive existences of the past through *Pubbenivās'ānussati Vijjā-ñāṇa*, also acquired supernormal knowledges which could assure him the attainment of supramundane Path and Fruition (*lokuttara magga-phala*) with penetrative insight thus:

> "There were only the phenomena of mind and matter (*nāma-rūpa*) throughout the countless rounds of existence; the beginning of which is not known. On all the three occasions of birth, living and death, there were only these two phenomena of *nāma* and *rūpa*. Indeed in all abodes and at all times, the phenomena of *nāma* and *rūpa* are in a continuous state of flux, like the flame of an oil lamp or like the current of a river, and through a succession of cause and effects, it is only the continuum of *nāma* and *rūpa* which fulfils the various functions concerned, such as seeing the sight, hearing the sound, etc., at the six doors of eye, ear, nose, tongue, body and mind, thus giving rise to various modes of intimating one's intention (*viññatti*) by bodily movement and verbal expression, etc. (In reality) there is no sentient individual at all to be called 'I', 'he', 'she', 'man', etc. Indeed, there is not

a single deva, *māra* or Brahmā who can create such a sentient being.)"

This being the case, the Bodhisatta had, through *pubbenivās'ānussati-ñāṇa*, temporarily put away to a distance (*vikkhambhana-pahāna*) the twenty wrong views of *attā* (personality-belief); they are the four wrong views of *attā* relating to the aggregate of corporeality, namely, *rūpa* is *attā*, *attā* has *rūpa*; *rūpa* exists in *attā*, *attā* exists in *rūpa* and similarly, each set of these four wrong views relating to the remaining aggregates of feeling, perception, mental formations and consciousness. In a similar manner, he had also discarded delusion (*moha*), which had taken place in the distant past.

(2) Attainment of Supernormal Knowledge of Divine Power of Sight, Dibbacakkhu Abhiññā (The Second Vijjā-ñāṇa)

After the noble Bodhisatta had realised the *pubbenivās'ānussati abhiññā* in the first watch of that night, he recollected many past events and existences through that *abhiññā*; and, having temporarily put away, to a distance, the twenty wrong views (*sakkāya-diṭṭhi*) together with *moha* which had taken place in the distant past, he directed his mind continuum, which was endowed with the aforesaid eight attributes, towards acquiring *cutūpapāta-ñāṇa*, the knowledge of seeing the deaths and births of sentient beings, and towards acquiring *yathākammūpaga-ñāṇa*, knowledge of analysing and seeing the meritorious and demeritorious deeds which form the origins of sentient beings.

(*Cutūpapāta-ñāṇa* is the same as *dibbacakkhu-ñāṇa*, because *dibbacakkhu-ñāṇa*, is also known as *Cutūpapāta-ñaṇa*. When *dibbacakkhu-ñāṇa* is developed, *yathākammūpaga-ñāṇa* and *anāgataṁsa-ñāṇa* (knowledge of foreseeing the future) also become developed.)

When the mind was thus inclined to acquire *dibbacakkhu-ñāṇa*, also called *Cutūpapāta-ñaṇa, dibbacakkhu-abhiññā* (the second *vijjā-ñāṇa*) arose quite easily. Through that *abhiññā*, he could see sentient beings on the verge of death or just after taking conception; those who were low-born or high-born by lineage, caste, etc., those who were beautiful or not beautiful, and attain a happy existence or a miserable existence. In other words, he saw those who were rich and prosperous because of their past deeds of merit based on absence of greed (*alobha*), and those who were indigent and poverty-stricken because of their past deeds of demerit based on greed (*lobha*).

After seeing, through *dibbacakkhu-abhiññā*, the denizens of the woeful states (*apāya*) suffering misfortune, he reflected: "What kind of deeds have these beings of the *apāya* done to suffer such awful miseries?" Thereupon, *yathākammūpaga-abhiññā,* which enabled him to see the deeds of demerit done by these beings, arose in him.

Likewise, after seeing, through *dibbacakkhu-abhiññā*, immense happiness enjoyed by sentient beings of the realms of devas, humans and Brahmās in a progressively higher and better manner, he reflected: "What kind of deeds have these devas, humans and Brahmās done to enjoy such progressively magnificent bliss in their respective realms?" Thereupon, *yathākammūpaga-abhiññā,* which enabled him to see the deeds of merit done by those beings, arose in him.

By means of the *yathākammūpaga-abhiññā*, he reviewed in detail the past deeds of merit and demerit done by beings and came to know them as they really were: "These denizens of the *apāya* world had, in their past existences, committed evil by deed, word and thought; they had maligned, abused and reviled the noble individuals (*ariyas*). They held wrong views and with these wrong views they, themselves, committed and also caused others to commit various demeritorious deeds. After death and dissolution of their bodies, they reappeared in miserable existences (*apāya*), namely, the realm of continuous suffering (*niraya*), the realm of animals (*tiracchāna*), the realm of ghosts (*peta*) and the realm of *asuras* (*asūrahya*)", and "These beings in good existences had performed good deeds bodily, verbally and mentally; they did not malign, abuse or revile the *ariyas*; they held right views and with the right views, they performed various kinds of meritorious deeds and they caused others to do so. After death and dissolution of their bodies, they were reborn in the good world of devas, humans and the twenty realms of the Brahmās."

This *dibbacakkhu-abhiññā* (the second *vijjā-abhiññā*) was achieved by the noble Bodhisatta at midnight of that day. By virtue of this second *vijjā ñāṇa*, the mind continuum of the Bodhisatta became devoid of the element of ignorance and delusion (*avijjā-moha-dhātu*) which was apt to keep hidden the passing away and arising of sentient beings. Then with *yathākammūpaga-abhiññā*, which has *dibbacakkhu-abhiññā* as its basis, he was able to review and became enlightened as to the true facts of the past deeds by sentient beings; and having done away with sixteen kinds of doubt[2] (*kankhā*), the Bodhisatta attained the stage of purity by the removal of doubt, *Kankhā vitaraṇa visuddhi*.

(3) Attainment of Knowledge of Extinction of Moral Intoxicants, Āsavakkhaya Ñāṇa (The Third Vijjā-ñāṇa) and becoming A Buddha

(It is intended to treat both in brief as well as in fuller details the *Asavakkhaya Ñāṇa* complete with note worthy particulars and important remarks.)

IN BRIEF

The noble Bodhisatta attained the *arahatta-magga-ñāṇa*, also called *Asavakkhaya-ñāṇa*, in the last watch of the night realising thereby *sabbaññuta-ñāṇa* (Omniscience). Then to become a Buddha among devas, humans and Brahmās, he inclined his mind continuum, which was endowed, as it was, with the aforesaid eight attributes, to attain *arahatta-magga-ñāṇa*; then letting it dwells on the Doctrine of Dependent Origination (*Paṭicca-samuppāda*) which is made up of twelve factors, namely, *avijjā, sankhāra, viññāṇa*, *nāma-rūpa, saḷāyatana, phassa, vedanā, taṇhā, upādāna, bhava, jāti, jarā,* and *marana*. Going over this Doctrine of Dependent Origination in forward and reverse order repeatedly, he attained the Noble Path (*Ariya-magga*), which is also known as *Yathā-bhūta ñāna-dassana*. (This is the brief treatment.)

IN DETAIL

This knowledge of the Four Paths (*Magga-ñāṇa*), also called *Yathā-bhūta ñāṇa-dassana*, did not appear in the mind continuum of such individuals as Sakka and Brahmā who were very mighty in the world and the noble hermits, Kaladevila and Nārada, who were highly accomplished in *jhāna* attainments and *abhiññā.* So, it may be asked: "Why did this knowledge of the four Paths which was so subtle and profound, which was not even dreamed of throughout the beginningless *saṁsāra* and never realised before, appear in the mind continuum of the Bodhisatta who had no teacher and who had entered the ascetic life by his own volition?" The answer is:

Greatness of The Pāramīs

The noble Bodhisatta had, during the period spanning four *asaṅkhyeyyas* and one hundred thousand world-aeons, been passing through existences, so numerous that they could not be counted in hundreds, thousands and hundred thousands, accumulated meritorious deeds of *dāna-pāramīs*, which were performed on the basis of the four modes of development (as explained in the Chapter on Miscellany), even to the extent of risking his own life. And in every existence, he had conducted himself to completely eradicate or lessen the defilement of greed that arose whenever he gave attention to this or that object. This led him to reach the stage at which others started remarking: "Is there no defilement of greed in the mind continuum of this noble person?"

Similarly, by virtue of *sīla-pāramī*, *khantī-pāramī* and *mettā-pāramī*, which were

2. Sixteen kinds of doubts: from Buddhist Dictionary by Nyanatiloka: Have I been in the past? or have I not been in the past?; What have I been in the past? How have I been in the past?; From what state into what state did I change in the past?; Shall I be in the future? or shall I not be in the future?; What shall I be in the future? How shall I be in the future? From what state to what state shall I change in the future? Am 1? or am I not? What am 1? How am I? Whence has this being come? Whither will it go?

developed through the whole period of four *asaṅkhyeyyas* and ten thousand aeons, he prevented the arising of anger (*kodha*), and fault (*dosa*), and by pouring the cool water of *mettā* over a long period of time, he had extinguished the fire of *kodha* and also done away with its company of jealousy (*issā*), stinginess (*macchariya*) and remorse (*kukkucca*).

By means of *paññā-pāramī,* which was well developed and accumulated throughout his many existences and world-cycles, he had dispelled the element of darkness which is delusion (*moha*). He had also discarded wrong views; he was therefore a great man of very pure wisdom. He had also approached all the Buddhas, Paccekabuddhas, and noble Disciples, as well as other learned individuals whom he happened to encounter and asked them such questions: "Which Dhamma is faulty and which Dhamma is faultless? Which Dhamma is black and dirty and which Dhamma is white and pure?" Because of such enquiries, he had eliminated doubts in matters of Dhamma and had progressed in wisdom, existence after existence.

In the house of his relatives, he showed respect to those older than himself, such as mother and father, maternal uncles, etc., by bowing, by adoring, by honouring, by offering seats, by rising from the place in advance and by extending welcome to them. He also showed respect to learned persons of virtuous conduct. He had thereby removed conceit (*māna*) and distraction (*uddhacca*) and became free from arrogance, like a snake with broken fangs, or a bull with broken horns, or a rope coil used as a foot-scraper. He was in the habit of praising the virtues of forbearance, the virtue of wishing for the welfare of others, and the virtue of the virtues of being helpful to others with compassion.

By renouncing the world, the Bodhisatta had abandoned the luxuries of his domain and kingship, and became a recluse. After achieving *jhāna* attainments in the forest, he discarded the five hindrances and did away with sensuality (*kāma-rāga*), and delight in womenfolk (*itthirati*) whenever they appeared in each and every existence. With the Perfection of Truthfulness, he also abstained from false speech (*micchā-vaca*) which tends to mislead the world; with the Perfection of Energy, he also removed displeasure (*arati*) and indolence (*kosajja*) in Concentration and Insight Meditations which are practices of extraordinary merit, by keeping his mind continuously active and diligent in performing meritorious deeds. In the aforesaid manner, he had endeavoured to make his mind continuum purer and purer one existence after another.

The noble Bodhisatta, who had thus removed the moral defilements (*kilesa*) by means of the accumulated merit which was accrued from meritorious deeds of Perfection, such as *dāna*, etc., had to go through, even in a single existence, the process of repeated purification because the defilements which he had removed would reappear soon. He would then remove them, only to find them making their appearance again [since they had not yet been completely eradicated (*samuccheda-pahāna*) by means of the Path Knowledge (*magga-ñāṇa)*]. The Bodhisatta, however, would not concede defeat and would not give up but put them away temporarily to a distance (*tadaṅga-pahāna* and *vikkhambhana-pahāna*) by means of great deeds of merit (*mahā-kusala*) and supernormal deeds of merit (*mahāggata-kusala*)[3].

3. The following notes based on the Vipassanā Dipanī of Ledi Sayadaw is provided here for further elucidation of this paragraph: Moral defilements arise in common worldlings in three stages: *Vitikkamabhūmi* at which the defilements are very active and violent producing evil deeds and words. The defilements of this stage can be got rid of or put away by meritorious deeds of the perfection (*sīla*) but only temporarily. Therefore, the putting away by *sīla*, etc., is called *Tadaṅga-pahāna* which means temporary puffing away. The defilements at the next stage, *Pariyuṭṭhānabhūmi* comes into existences as mental properties at the mind door when any object which has power to wake them up produces perturbances at one of the six doors. The defilements which appear thus can be subdued only by the cultivation of *jhāna* through practice of Concentration. The putting away of defilements by *Samādhi* is called *Vikkhambhana-pahana*, which means putting away to a distance. Here again, *jhāna* can dispose of the defilements only for a considerable time so that they do not rise again. But there still remain the defilements of the third stage, *Anusayabhūmi*, which do not come into existence as mental properties but lie latent

In this manner, throughout the period of four *asaṅkhyeyyas* and ten thousand world-cycles, he had eradicated the aggregates of impurities which defiled his mind, and also eliminated ignorance and delusion (*avijjā-moha*) which act as general of the army leading the hordes of defilements (*kilesa*), accompanying him. At the same time, he made the five Faculties, namely, Faith, Energy, Mindfulness, Concentration and Wisdom, grew stronger, existence after existence. Thus, he had travelled through the difficult journey of *saṁsāra*, continuously engaged in developing and fulfiling the *pāramīs* with fiery zeal till the time when, as King Vessantara, he gave away his Queen Maddī in charity, as the final act of merit which would enable him to attain Buddhahood. Thereafter, he spent his life in the Tusitā deva-world, enjoying the celestial pleasures and awaiting the time when he would become a Buddha.

Since he was one who had thus reached the pinnacle of wisdom, having done away with the factors of defilements, such as greed, hatred, etc., by means of accumulated merits of *pāramī* such as *dāna*, etc., the Fourfold Knowledge of the Path (*magga-ñāṇa*), which are very deep and subtle, arose (unaided) only in the mind continuum of the Bodhisatta.

Furthermore, beginning from the time when he prostrated himself at the feet of Buddha Dīpaṅkarā, he had endeavoured to develop and accumulate merit through fulfilment of *pāramīs*, such as *dāna*, etc., which are difficult to accomplish by ordinary men without making any wish for the pleasures of any realm of existence whatsoever as the fruits of his meritorious deeds. For all the deeds of merit, such as *dāna*, etc., performed by him, the Bodhisatta made only this wish: "Let the accumulated merits of these deeds become sufficing conditions (*upanissaya-paccaya*) for the arising in me of Omniscience (*sabbaññuta-ñāṇa*)."

As for others, they pray for the pleasures of devas and humans after performing deeds of merit. And, in accordance with their wishes, they gain the pleasures of the devas and human worlds as the fruits of their good deeds. It is like spending and squandering whatsoever wealth of merit they have accumulated from their good deeds. Unlike these people, the Bodhisatta, after the manner of one who fills his granary with paddy and always keeps guard over it without making use of it, properly store up the merit acquired from every performance of his good deeds, wishing: "Let this deed be the sufficing condition only for the realisation of *magga-ñāṇa*, with *sabbaññutā-ñāṇa*" as its pinnacle.

Such being the case, the accumulation of merits from the Perfections and good deeds, over the long period of four *asaṅkhyeyyas* and a hundred thousand world-aeons, found an occasion to bear fruits, of which the attainment of Buddhahood was the greatest in this last existence as Siddhattha. But, as there were countless merit to come to fruition, all in one existence, that very existence appeared congested with fruit-bearing merits.

By virtue of the aspiration, solely for the achievement of Buddhahood, the merits of his good deeds that would come to fruition in a great rush in this last existence were very powerful. Consequently, it was only in the mind continuum of the noble Bodhisatta that the knowledge of the Four Paths which is so subtle and deep, arose unaided.

(In this chapter on the attainment of Buddhahood, numerous excerpts that would give devotional inspiration are taken from the **Jinālaṅkāra**).

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surrounding the life-continuum. They cannot be removed by *Sīla* and *Samādhi* and are left undispelled by them. Only the knowledge of the Path, (*magga-ñaṇa*) attained by development of Insight Meditation which produces Insight knowledge (*paññā*), can get rid of these defilements leaving nothing behind. This putting away of defilements by means of *paññā* so that they will never rise again is called *Samuccheda-pahāna*.

Here, fulfilment of *pāramīs* and practice of *sīla* which put away the defilements temporarily (*tadaṅga-pahāna*) come under the great deeds of merit (*mahā-kusala*); practice of Concentration Meditation to develop *Samatha*, which puts away defilements to a distance is regarded as supernormal deeds of merit (*mahāggata-kusala*). Practice of Insight Meditation to produce *paññā*, the Path Knowledge (*magga-ñaṇa*), which completely eradicates the defilements (*samuccheda-pahāna*), is supramundane deed of merit (*lokuttara-kusala*).

The Development of 3,600,000 crores of Mahāvajira Vipassanā Ñāṇa by The Bodhisatta

Having done away with factors of defilements, such as *lobha*, *dosa*, etc., by means of the merits accumulated through fulfilment of *pāramīs*, such as *dāna*, etc., the Bodhisatta, who had also eliminated *moha*, the general of the defilements, together with its concomitants, which is apt to hinder and conceal the way to Nibbāna, practised and developed *Mahāvajira Vipassanā* meditation at dawn (in the last watch of the night), on the full moon of Vesākha. The method of practice and development in brief is as follows:

There are a hundred thousand crores of world-systems known as *Āṇākhetta*, the field of Authority[4] of a Buddha. When the Bodhisatta contemplated the true nature of those beings living in each universe and belonging to the three passages of time (past, present and future), he came to know full well that, no matter how numerous devas, humans and Brahmās were in a single universe, they could be reduced to twelve factors of *Paṭicca-samuppāda*, the Doctrine of Dependent Origination, as the ultimate reality: *avijjā* and *sankhāra* (past factors as cause); *viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā* (present factors as effect); *taṇhā, upādāna and kammabhava* (present factors as cause) and *jāti* (otherwise known as *upapatti-bhava*), *jarā* and *maraṇa* (future factors as effect).

When he contemplated the true nature of devas, humans and Brahmās living in the remaining world-systems and belonging to the three passages of time, he came to know full well that, as in the case of the beings of this universe, the same twelve factors of *Paṭicca-samuppāda* form objects of Vipassanā meditation, ranging from *avijjā* to *jāti, jarā* and *maraṇa*.

Summing up the number of the objects of Vipassanā meditation, as there are a hundred thousand crores of world-systems, there are also a hundred thousand crores of each of the twelve factors. The total number of these objects will then become one million and two hundred thousand crores.

Like a man, who cut and cleared a thick jungle with tangling bushes and undergrowths, sharpened his sword again and again on the whetstone, the Bodhisatta also, in order to clear away the thick jungle and bushes of defilements (*kilesa*) numbering one thousand five hundred, repeatedly sharpened the sword blade of Mahāvajira Insight Knowledge (*Mahāvajira Vipassanā-ñāṇa*), his personal weapon, on the whetstone of *ānāpāna* fourth *jhāna* attainment (i.e., repeatedly getting absorbed in the *ānāpāna* fourth *jhāna*). After which, he contemplated each of the Factors of Dependent Origination, numbering one million two hundred thousand crores by reflecting on their characteristics of impermanence (*anicca-lakkhaṇa*), unsatisfactoriness (*dukkha-lakkhaṇa*) and insubstantiality (*anatta-lakkhaṇa*).

As each of the factors of *Paṭicca-samuppāda*, numbering one million two hundred thousand crores, promotes three Insight *ñāṇas*, namely, Insight Knowledge of Impermanence (*Anicca Vipassanā-ñāṇa*); Insight Knowledge of Unsatisfactoriness (*Dukkha Vipassanā-ñāṇa*) and Insight Knowledge of Insubstantiality (*Anatta Vipassanā-ñāṇa*), there arose altogether three million six hundred thousand crores of *Mahāvajīra Insight Wisdom*.

> (A brief account of the *Mahāvajira Insight Wisdom* is contained in the exposition of **Anupāda Sutta, Uparipaṇṇāsa Ṭikā** and in the exposition of **Sāriputta Moggallāna Pabbajjakathi, Mahākhandhaka Vinaya Sāratthadīpanī Ṭikā**).

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4. The field of Authority of a Buddha: There are three fields (*khettas*) concerning a Buddha according to **Jinalankara Tika** and **Parajika Commentary**: 1. *Jati khetta*, the field of birth limited by the ten thousand world-systems that quaked on the Perfect One's taking re-birth linking. 2. The field of Authority (*Āṇākhetta*), limited by the hundred thousand crores of world-systems where the following safeguards (*parittas*), are efficacious: *Ratana Sutta*, the *Khandha Paritta*, the *Dhajagga Paritta*, the *Ātanātiya Paritta* and the *Mora Paritta*. 3. The field of scope (*Visaya-khetta*), is boundless and immeasurable in which the Buddha Ñāna can exercise his *sabbñña-ñāṇa*, knowing anything anywhere that the wishes.

It is the usual practice of every Bodhisatta on the eve of his attainment of Buddhahood to reflect on the Doctrine of Dependent Origination in forward and backward orders. Our Bodhisatta, like the previous Bodhisattas, also reflected on the Doctrine of Dependent Origination in both orders. Thereupon, all the ten thousand world-systems that form the Field of Birth (*jāti-khetta*), quaked, the effect of which reaching to the limit of the bordering oceans.

After the Bodhisatta had cultivated *sammasana-ñāṇa* of three million six hundred thousand crores of *Mahāvajīra Insight Wisdom* by reflecting on the twelve Factors of the Doctrine of Dependent Origination as was usual for all the Bodhisattas, he again entered upon the *ānāpāna* fourth *jhāna*. (He did so in order to sharpen the sword blade of the higher Insight knowledge (*Vipassanā-ñāṇa*) such as the knowledge of arising and passing (*Udayabbaya ñāṇa*[5]), on the whetstone of the *ānāpāna* fourth *jhāna*). Having thus entered upon the *ānāpāna* fourth *jhāna* (having sharpened the sword blade of the Higher Insight Knowledge), he rose from it and realised, with ease, the higher Vipassanā knowledge such as *udayabbaya-ñāṇa*.

> (It should be noted and accepted here that the Bodhisatta realized higher *Vipassanā-ñāṇa* with ease because, as he had entered the Order of Bhikkhu in the presence of past Buddhas and learnt the three Piṭakas and practised Vipassanā meditation, he cultivated and developed even to the extent of attaining *Udayabbaya-ñāṇa, Bhaṅga-ñāṇa, Bhaya-ñāṇa, Ādīnava-ñāṇa, Nibbidā-ñāṇa, Muccitukamyatā-ñāṇa, Paṭisankhā-ñāṇa,* and *Sankhār'upekkhā-ñāṇa.* And also because his Insight Knowledge had developed and grown immensely by virtue of the aforesaid three million six hundred thousand crores of *Mahāvajīra Vipassanā Sammasana Ñāṇa*.)
>
> **— Jinālaṅkāra Ṭikā and Sutta Mahāvagga Ṭikā —**

Just as a man, on reaching the eaves of his house after taking a long journey, did not halt at all at the threshold but went straight into the house on finding the door wide open, so the noble Bodhisatta having realized higher and higher *vipassanā-ñāṇa* with ease by successively passing through the series of eight stages of *ñāṇa*, such as *udayabbaya-ñāṇa*, etc., finally reached the last stage which was the knowledge of conformity (*Anuloma-ñāṇa*), did not stop there. Instead of stopping at *saccānuloma-ñāṇa,* which is like the gate way (to the city of Nibbāna), he immediately proceeded to clear away the clouds and darkness of ignorance and delusion, (*avijjā-moha*), which conceal the four Truths, namely, the Truth of Suffering (*Dukkha Sacca*), the Truth of Origin of Suffering (*Samudaya Sacca*), the Truth of Cessation of Suffering (*Nirodha Sacca*), and the Truth of the Path leading to the Cessation of suffering (*Magga Sacca*) by means of three kinds of conformity to the function of Truth (*Saccānuloma-ñāṇa*), namely, preliminary impulsion (*parikamma*), access impulsion (*upacāra*), and conformity (*anuloma*) which are included in the mind-process (*magga-vīthi*.[6])

Having thus dispelled the thick murk that hides the truth, he clearly saw, as one saw the moon clearly in the cloudless sky, and realized the Great Light of Nibbāna through the Knowledge of the First Path, *sotāpatti-magga-ñāṇa*, which immediately follows *gotrabhū-ñāṇa*, the Knowledge of overcoming of worldly ties and changing over to noble lineage. (The thought moment of *sotāpatti-magga-ñāṇa* appeared once and ceased. This is

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5. *Udayabbaya-ñāṇa*: knowledge of arising and passing away of conditioned things;
   Bhaṅga-ñāṇa: knowledge of dissolution of conditioned things;
   Bhaya-ñāṇa: knowledge of fear of conditioned things;
   Ādinavā-ñāṇa: knowledge of disgust and dread of conditioned of things;
   Nibbidā-ñāüia: knowledge of weariness of conditioned of things;
   Muccitukamyatā-ñāṇa: knowledge of longing to escape;
   Paṭisaṅkhā-ñāṇa: knowledge of special effort;
   Saṅkhārupekkha-ñāṇa: knowledge of detachment from conditioned existence.
6. For better comprehension of the entire paragraph, vide Chapter XXI § 129 ff and Chapter XXII § 3,4 of The Path of Purification. Nānamoli. 3rd Edn. B.P.S, Kandy.

immediately followed by the appearance and cessation three times of *Javana*, impulsion of *sotāpatti-phala* which is the effect of the said *sotāpatti-magga*, in accordance with the attribute of the Dhamma known as *Akālika* (Immediate Fruition). Then follows the flow of *bhavaṅga-citta*).

Because the *sotāpatti-magga* had been attained thus, the mind continuum of the Bodhisatta was completely rid of the three defilements, namely, *sakkāya-diṭṭhi*[7], *vicikicchā*[8] and *sīlabbataparāmasa*[9]. These defilements would never rise again in the Bodhisatta's mind continuum.

The Attainment of Buddhahood by realizing The Higher Paths and Fruitions

After realizing *sotāpatti-magga* and *phalas*, the Bodhisatta, reviewed (1) the *sotāpatti-magga*, (2) the *sotāpatti-phala* which was the result of the *sotāpatti-magga*, (3) Nibbāna which was their object, (4) the defilements destroyed by means of the *sotāpatti-magga* and (5) the defilement not destroyed yet by means of the said *magga*. (This five-fold reflective knowledge is known as five-fold *Paccavekkhana-ñāṇa*.)

Having thus reviewed on the *sotāpatti-magga*, and *sotāpatti-phala*, their objects Nibbāna, the defilements which had been eradicated by the Path and the defilements which yet remained to be eradicated through the fivefold reflective knowledge, the Bodhisatta again cultivated and developed the series of Insight Knowledge (*Vipassanā-ñāṇa*), such as *udayabbaya-ñāṇa*, etc. Soon he realized the second stage of *sakadāgāmi-magga* and *sakadāgāmi-phala*. By *sakadāgāmi-magga* he uprooted the grosser defilements, namely, sense-desires (*kāma-rāga*) and ill-will (*vyāpāda* or *dosa*). Henceforth, the mind continuum of the Bodhisatta had become completely rid of the latent elements of the grosser defilements of *kāma-rāga* and *vyāpāda* (*dosa*) (the way seeds were burnt up in fire.)

Having realized the *sakadāgāmi-magga* and *phala*, the Bodhisatta, with the occurrence in him of impulsive thought moments (*javanavara*) of the fivefold reflective knowledge (*paccavekkhana-ñāṇa*), contemplated the *anāgāmi-magga*, and *anāgāmi-phala*, their objects Nibbāna, defilements so far already destroyed and the remaining defilements. Again he developed the series of *vipassanā-ñāṇa*, such as *udayabbaya-ñāṇa*, etc. Soon he realized the third stage of *anāgāmi-magga* and *anāgāmi-phala*.

By the *anāgāmi-magga* he completely discarded the subtle defilements of *kāma-rāga kilesa* and *vyāpāda* (*dosa*). Henceforth, the mind-continuum of the Bodhisatta had become completely divested of the tendencies of the past lingering in the mind (*vāsanā*) as well as the latent elements of the subtle defilements, *kāma-rāga* and *vyāpāda* (*dosa*).

Having realized the *anāgāmi-magga* and *phala*, the Bodhisatta, with the occurrence in him of (*javanavāra*) of the Five Reflective Knowledges (*Paccavekkhana-ñāṇa*), contemplated the *anāgāmi-magga* and *anāgāmi-phala*, their object Nibbāna, defilements destroyed, and on the remaining defilements. Again he developed the series of *vipassanā-ñāṇa*, such as the *udayabbaya-ñāṇa*, etc. Soon he realized the fourth stage of *arahatta-magga* and *arahatta-phala*. By the *arahatta-magga*, the Bodhisatta completely uprooted all the remaining defilements, namely, craving for existence in the material realm (*rūpa-raga*), craving for existence in the immaterial realm (*arūpa-raga*), pride (*māna*), restlessness (*uddhacca*), ignorance (*avijjā*), without leaving the slightest trace of the tendencies of the past. Henceforward, the mind continuum of the Bodhisatta had become entirely rid of the one thousand and five hundred categories of *kilesa* together with tendencies of the past (*vāsanā*) and seven kinds of latent elements.

(Having realized the *arahatta-magga* and *arahatta-phala*, there occurred impulsive

7. *Sakkāya-diṭṭhi*: belief in the illusion that there is Self, Soul.
8. *Vicikicchā:* doubt or wavering of mind about: 1. the Buddha; 2. the Dhamma; 3. the Sangha; 4. the disciplinary rules (*sikkha*); 5. the past; 6. the future; 7. both past and future; 8. Dependent Origination (*Paticcasamuppāda*.)
9. *Sīlabbataparamāsa:* Adherence to wrongful rites and ceremonies; the misleading belief that there are paths other than the *Ariya* Path of Eight Constituents that can liberate one from *dukkha*.

thought moments (*javanavāra*) of reflective knowledges (*paccavekkhana*) which reflected on the *arahatta-magga* and *arahatta-phala*, their object Nibbāna, and the defilements which had been eradicated. There are altogether nineteen Reflective knowledges, namely, five each arising after the attainments of *sotāpatti-magga-phala, sakadāgāmi-magga-phala, anāgāmi-magga-phala* and four arising after the attainment of *arahatta-magga-phala*. These nineteen knowledges of reflection are also known as *Vimutti Ñāṇa Dassana* attributes. After attainment of *arahatta-magga*, there was no defilements remaining and hence there was no reflection of it; therefore there are only four *paccavekkhana-ñāṇa* after the attainment of *arahatta-magga-phala*.)

Attainment of Buddhahood amongst The Three Worlds of Sentient Beings

When the Bodhisatta realised *arahatta-phala* immediately after the realisation of *arahatta-magga*, his mind continuum was very clear and he attained the state of a Perfectly Self-Enlightened One, (*Sammāsambuddha*), the Supreme Head of the three worlds, by gaining Omniscience (*Sabbaññutā-ñāṇa*) along with the Four Noble Truths, the Four Analytical Knowledges (*Paṭisambhidā-ñāṇa*), the sixfold Unique Wisdom (*Asādhāraṇa-ñāṇa*), making up the Fourteenfold Wisdom of a Buddha, and the eighteen special qualities (*Āveṇika Dhamma*) and the Fourfold Valorous Wisdom (*Vesārajja-ñāṇa*). Simultaneously with the attainment of *sabbaññutā-ñāṇa*, came the dawn. (Realisation of *sabbaññutā-ñāṇa* means the attainment of Buddhahood).

The Seven Purifications of A Buddha

In this connection, we propose to insert in this chronicle an account of the seven purifications of a Buddha (*visuddhi*) for brief information.

(1) Purity of Morality (Sīla Visuddhi)

At the time the Bodhisatta stopped at the banks of the River Anomā and put on the robes of a recluse, he began to observe the moral restraint from evil conduct (*Saṁvara-sīla*)[10]. The *Saṁvara-sīla* is the eight precepts with right livelihood as the eighth (*Ājīvaṭṭhamaka-sīla*). They are abstinence from taking life; abstinence from stealing, or taking things not given in deed or in word by owner; abstinence from sexual misconduct (abstinence from improper sexual acts whether major or minor), abstinence from telling lies, abstinence from slanderous talks; abstinence from using harsh and abusive language; abstinence from frivolous, unbeneficial talks; abstinence from wrong livelihood. With the observance of this *sīla*, the Bodhisatta also accomplished the observance of the purity of livelihood (*ājīva-pārisuddhi-sīla*).

Indriya-saṁvara-sīla is the practice of securely guarding the six doors of the senses. Unlike ordinary worldlings, the Buddha required no special effort to develop a new *Indriya-saṁvara-sīla* since restraint of the senses (*indriya*) was, for Him, already an innate and accomplished fact.

It was also not necessary for Him to especially exert for observance of moral conduct in respect of requisites (*Paccaya-sannissita-sīla*) to keep away the defilements which may arise because of the Four Requisites.

Even at the time when he was about to renounce the world, he had already discarded temporarily a number of unwholesome defilements headed by greed and craving. The

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10. *saṁvara-sīla*: The Practice of *Sīla* varies in accordance with the mode of life adopted by the disciple, whether a bhikkhu or a lay person. Suttas in the Nikāyas give extensive explanations of the practice of *sīla*, the type of moral training which necessarily precedes meditation. The *Visuddhi-magga* explains the moral training in general under four heads: (1) *Pāṭimokkha-saṁvara*, the *Pāṭimokkha* restraint, (2) *Indriya-saṁvara*, restraint of the senses, (3) *Ājivapārisuddhi*, Purity of Livelihood, (4) *Paccayasannissita*, Purity in regard to the requisites. *Pāṭimokkha-saṁvara* is meant for observance by the bhikkhu disciples of the Buddha; hence it is not mentioned in this account of the purity of the Bodhisatta's morality.

latent defilements are eradicated only by the *arahatta-magga*. This was the the Bodhisatta's purity of morality (*sīla-visuddhi*).

(2) Purity of Mind (Citta Visuddhi)

The eight attainments of *jhāna* and the five mundane psychic-powers (*abhiññā*), acquired during his stay with the Sect Leaders Āḷāra and Udaka, had turned unclean and dim, as if stained with impurities (like unused large gold vessels) through neglect of practice and development throughout his six years of asceticism of *dukkaracariya*. On the day he was to attain Buddhahood, he partook the Ghana milk-rice offered by Lady Sujātā and spent the daytime in the *sāla* forest. While he was so staying there, he purified the eight attainments and the five *abhiññā* by developing them once again (like washing and cleaning the stained gold vessel). These eight attainments and five *abhiññā* constituted the Bodhisatta's purity of mind, (*citta-visuddhi*).

(3) Purity of Views (Diṭṭhi Visuddhi)

Thereafter, the noble Bodhisatta proceeded to the high ground of the Mahābodhi tree in the evening and remained seated on the Invincible Throne. He vanquished Devaputta Mara before sunset. In the first watch of the night, he developed the knowledge of past existences. He perceived well the phenomena of *nāma* and *rūpa* and destroyed the twenty wrong beliefs in personality (*sakkāya-diṭṭhi*). This was the Bodhisatta's purity of views (*diṭṭhi-visuddhi*).

(4) Purity of Overcoming Doubts (Kankhā-vitaraṇa Visuddhi)

Then in the middle watch of the night, he discerned sentient beings reaching different destinations according to their deeds, by means of *yathā-kamm-ūpaga-ñāṇa* which had *dibbacakkhu-ñāṇa* as its basis. On seeing them, he realised distinctly the law of *Kamma* (deeds and their results) and because of this realisation, he became free of doubts. This was the Bodhisatta's purity of overcoming doubts (*kankhā-vitaraṇa-visuddhi*).

(5) Purity of Knowledge and Insight into The Right and Wrong Paths (Maggāmaggañāṇadassana Visuddhi)[11]

In the last watch of the night, the Bodhisatta dwelt on the twelve factors of the Doctrine of Dependent Origination; and beginning with the contemplation of mind and body (*Kalāpa-sammāsana*) on the basis of seven contemplations such as contemplation of impermanence (*anicca-nupassanā*), of suffering (*dukkha-nupassanā*), of non-self (*anatta-nupassanā*), he realised *udayabbaya-ñāṇa* which discerned the rising and falling of all mental and material phenomena (*nāma* and *rūpa*). At that time, there arose in the Bodhisatta defilements of Vipassanā (*Vipassānupakkilesa*[12]) such as illumination, etc.

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11. *Maggāmaggañānadassana Visuddhi*: Knowledge as to whether it is the right path leading to Nibbāna or not is called *Maggāmaggañāṇadassana Visuddhi*.
12. *Vipassān'upakkilesa*: defilements of *vipassanā.*
    A yogi practising Vipassanā meditation, at a certain stage of advancement, contemplates again and again the rising and falling of all mental and physical phenomena and attains the initial stage of the knowledge of arising and falling (*udayyabbaya-ñāṇa*). "At this stage, he generally beholds a supernormal light (*obhāsa*), feels a thrill of zest (*pīti*), calmness (*passaddhi*), determination (*adhimokkha*), great energy (*paggaha*), happiness (*sukha*), deep insight (*ñāṇa*), intensity of mindfulness (*upatthāna*), equanimity (*upekkhā*), and a mild desire for this state (*nikanti*)". (From Essential Themes of Buddhist Lectures given by Ashin Thittila. Department of Religious Affairs. Yangon, Myanma, 1992.)
    These states arising in a yogi at the stage of *udayabbaya-ñāṇa* in ten phases are termed *Vipassānupakkilesa*, defilements of *kilesa*. Ñāṇamoli, in The Path of Purification translates it as imperfections of Insight and enumerates them, ten in number, as follows: (1) Illumination, (2) knowledge, (3) rapturous happiness, (4) tranquillity, (5) bliss (pleasure), (6) resolution, (7) exertion, (8) assurance, (9) equanimity and (10) attachment. "The yogi, arriving at this stage, is liable to these defilements and his mind may be seized by 'spiritual excitement' or 'agitation

The illumination of the Buddha, unlike that of others, was not confined to one spot, one area, or one portion of a region. In fact, when the Bodhisatta, by means of the very sharp, penetrating aforesaid *Mahāvajjra Vipassanā-ñāṇa*, contemplated the aggregates of phenomena (*dhammā*) in the mind continuum of himself, as well as that of the inestimable number of sentient beings throughout the three passages of time. In a summary manner, he reduced them into twelve factors of *Paṭiccasamuppāda*; and again dividing these twelve factors into two groups of *nāma* and *rūpa* when he contemplated them by means of *udayabbaya-ñāṇa.* His energy was very strong, his mindfulness very steadfast, his mind very composed and so his insight wisdom was very sharp. His faith very strong, his physical and mental happiness and tranquillity were developing incessantly. The mental factors of equanimity (*tatramajjhatattā-cetasika*) also called *vipassanupekkha*, which views with even-mindedness all conditioned states, was also very strong. The mind continuum of the Bodhisatta, thus supported and assisted by happiness (*sukha*) and tranquillity (*passaddhi*) was suffused with five kinds of zest, namely, (1) joy that makes hairs stand on end (*khuddaka-pīti*), (2) joy that occurs off and on like a flash of lightning (*khaṇika-pīti*), (3) joy flooding the body and then receding like waves breaking the sea shore (*okkantika-pīti*), (4) joy so strong as to transport one up into the air (*ubbega-pīti*), (5) joy that pervades the whole body, as soft cotton wool soaked in oil. His blood, heart and sense faculties, such as eye, ear, nose etc., were also very lucid.

Therefore, illumination from the Bodhisatta flooded the earth, the mass of air and the mass of water of the nether region and made them golden yellow. It then plunged into the boundless space below and as well as in the upward direction to the highest abode of beings, *Bhavagga*, turning everything into golden yellow. The illumination then continued to penetrate further into the upper boundless space. It also brightened across the whole of the ten thousand world-systems, and rapidly extended throughout the infinite world-systems.

(When such defilements of Vipassanā appear, unclever meditators mistook them for the Path and the Fruition. They abandoned the original subject of meditation and dwelt taking delight in defiling elements). When, however, these defilements of Vipassanā appeared in the mind continuum of the Bodhisatta, he reflected: “These are not the Path which will lead to *arahatta-magga-ñāṇa* and *sabbaññutā-ñāṇa*, they merely defile Vipassanā. Only *udayabbaya-ñāṇa* etc., of my original meditation form the true path to *arahatta-magga-ñāṇa* and *sabbaññutā-ñāṇa*.” He did not allow his mind to hover over these defilements of Vipassanā and to become attached to them. Instead, he let it remain inclined to the object of Vipassanā meditation.

When thus the defiling elements of Vipassanā appeared in the Bodhisatta's mind continuum, as in the case of others, he did not allow subtle craving and greed, known as *nikanti*, that longed for those defiling elements, to rise. He had the lucid, extraordinary knowledge, *Ñāṇa*, which discerned clearly that this group of defiling elements was not the proper Path to Enlightenment but just led to the defilement of Vipassanā. Only *udayabbaya-ñāṇa,* etc., form the right path leading to Enlightenment. This was the Bodhisatta's purity of the knowledge and insight into the right and wrong path, (*Maggāmaggañāṇadassana Visuddhi*).

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about higher states' (*dhamma-uddhacca*). For example, he may, on having an illumination, feel that this constitutes Path-experience and so inhibits his further progress through deceiving himself. When an illumination appears, the meditator thinks: 'Never indeed has such illumination as this arisen in me before. Surely, I have reached the Path; I have reached the Fruition. Thus he takes which is not the Path for the Path, and that which is not the Fruition for the Fruition. Through this mistake, the progress of Vipassanā is checked; leaving the original subject of meditation, he lingers, delighting in the illumination." (Buddhist Meditation in theory and practice. by Vijirañāna Mahā Thera. -- **Buddhist Missionary Society, Malaysia**. 1975.)

(6) Purity of Knowledge and Insight of The Path (Paṭipadā-ñāṇa-dassana visuddhi)

(7) Purity of Knowledge and Insight (Ñāṇa-dassana visuddhi)

The set of nine Knowledges of Insight[13] (*Vipassanā-ñāṇa*), beginning with *udayabbaya-ñāṇa* and ending with *anuloma-ñāṇa* which arise in the mind continuum of the Bodhisatta, is known as Purity of Knowledge and Insight of the Path. The Four Noble Paths, (*Ariya-magga*), are known as the Purity of Knowledge and Insight, *Ñāṇa-dassana-visuddhi*.

> (In this connection, it should especially be noted that: *Sotāpatti-magga* attained by the Buddha was the first *jhāna-magga* with the five factors of Initial application (*vitakka*), sustained application (*vicāra*), joy (*pīti*), happiness (*sukha*), and one-pointedness (*ekaggatā*). *Sakadāgāmi-magga* was the second *jhāna-magga* with the three factors of *pīti, sukha*, and *ekaggatā. Anāgāmi-magga* was the third *jhāna-magga* with the two factors of *sukha* and *ekaggatā. Arahatta-magga* was the fourth *jhāna-magga* with the two factors of *upekkhā* and *ekaggatā*.)

— Upakkilesa Sutta, Uparipaṇṇāsa Aṭṭhakathā —

In this manner, the series of the seven Purities, described above, constitute the right and proper way to Nibbāna. Buddhas, Paccekabuddhas and noble Disciples of the past, present and future, realise Nibbāna only through the series of these seven Purities; and, to say the least, so do the noble individuals who attain the noble Path by developing at least *taca-pañcaka* meditation[14] or by hearing a Dhamma Discourse in verse delivered by a Buddha through His projection of His image while He remained at the monastery. They attain the Noble Path (*ariya-magga*), only going through these seven Purities successively.

A question may be raised thus: If all the Buddhas, Paccekabuddhas and Disciples of the three passages of time realise Nibbāna only through the series of the seven Purities, should not all these noble persons be alike in every respect? Why should there be such differences as: He was a Buddha, he was a Paccekabuddha, he was a Chief Disciple, (*agga-sāvaka*), he was a Great Disciple, (*mahā-sāvaka*), he was an ordinary Disciple, (*pakati-sāvaka*)?

The answer is: Although Nibbāna is realised by all the Buddhas, Paccekabuddhas and Noble Disciples only through the series of the Seven Purities, they are originally different in wisdom (*paññā*), in practice (*paṭipadā*), in faith (*saddhā*) and in inherent disposition (*ajjhāsaya-dhātu*).

Therefore, the noble individual, who realise *arahatta-phala* through knowledge acquired by hearing the Dhamma from others (*sutamaya-ñāṇa*), after having developed the *pāramīs* according to the strength of his *saddhā* and *paññā* throughout a period of around one hundred thousand world-cycles, are designated *Pakati-sāvakas* and *Mahā-sāvaka*s.

The noble individuals, who realise *arahatta-phala* through *sutamaya-ñāṇa* after having developed the *pāramīs* throughout a period of one *asaṅkhyeyya* and one hundred thousand world-cycles, or slightly less, are designated *Agga-sāvakas*.

The noble individuals, who realise *arahatta-phala* through knowledge independently acquired, without being taught by others, but by (*sayambhu-ñāṇa*) after having developed

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13. Nine Knowledges of Insight: According to *Visuddhi-magga*, they are "(1) Knowledge of contemplation of Rise and Fall, (*Udayavayanupassanā-ñāṇa*), which is free from imperfection and steady on its course, (2) Knowledge of contemplation of Dissolution, (*Bhanganupassanā-ñāṇa*); (3) Knowledge of appearance as terror, (*Bhayanupassanā-ñāṇa*); (4) Knowledge of contemplation of danger, (*Adinavanupassanā-ñāṇa*); (5) Knowledge of contemplation of dispassion, (*Nibbidanupassanā-ñāṇa*); (6) Knowledge of desire for deliverance, (*Muñcitukamyatā-ñāṇa*); (7) Knowledge of contemplation of reflection, (*Paṭisaṅkhānupassanā-ñāṇa)*; (8) Knowledge of uluanimity about formations, (*Sankhārupekkhā-ñāṇa*) and (9) Knowledge in Conformity with Truth, (*Anuloma-ñāṇa*) For further elucidation, see Chapter XXI of The Path of Purification by Bhikkhu Ñāṇamoli.)

14. *Tacapañcaka* meditation: meditation on the first five features of the body with skin (*taca*) as the fifth, the other four being hair on the head (*kesa*), hair on the body (*loma*), nail (*nakha*) and teeth (*dantā*). It is part of the mindfulness meditation of the body (*kayagatāsati bhāvanā*).

the *pāramīs* throughout a period of two *asaṅkhyeyyas* and one hundred thousand world-cycles but are incapable of teaching others the Dhamma which will enable them to attain *magga* and *phala* and Nibbāna, are designated *Paccekabuddhas*.

The noble peerless individuals, who after valiantly fulfilling their *pāramīs* for (the minimum period of) four *asaṅkhyeyyas* and one hundred thousand world-cycles and performing the five Great Sacrifices, which are not the concern of Pacceka Bodhisattas and Sāvaka Bodhisattas, attain *arahatta-phala* pinnacled by *sabbaññutā-ñāṇa* by means of *sayambhū-ñāṇa*. Superbly skilled in the use of words, they give Dhamma discourse with Four Profundities, namely, profundity of deep and subtle text (*Pāli*), profundity of meaning, profundity of the teaching, and profundity of the penetrating wisdom. They do so in many ways to suit the inherent dispositions of sentient beings. They are able to convey all worthy beings (*veneyyas*) to the Path, Fruition and Nibbāna and thus become their refuge. They are designated Perfectly Self-Enlightened Ones, Omniscient Buddhas, Lords of the three worlds. Since our noble Bodhisatta also is of such nature, he too is a Perfectly Self-Enlightened One, Lord of the three worlds and an Incomparable Buddha. (This is the answer.)

The Appearance of Many Miracles on Attainment of Buddhahood

When the Bodhisatta attained Omniscience and became a genuine Buddha in the three worlds of beings at day break, thereby causing all the ten thousand world-systems to vibrate and resound, and reached the height of beauty with decorations as follows:

The colours of cylindrical streamers, set up on the edge of the universe in the east, reached the edge of the universe in the west and the colours of cylindrical streamers, set up on the edge of universe in the west, also reached the edge of the universe in the east. Similarly, the colours of the cylindrical streamers, set up on the edge of the universe in the south, reached the edge of the universe in the north and the colours of the cylindrical streamers, set up on the edge of the universe in the north, reached the edge of the universe in the south. The colours of the cylindrical streamers, set up on the surface of the earth, reached the Brahmā-world; and the colours of streamers, set up in the Brahmā-world, reached the surface of the earth.

All kinds of flowering trees, in the ten thousand world-systems, blossomed simultaneously, irrespective of the season. All kinds of fruit-bearing trees also bore fruit in bunches and clusters simultaneously, irrespective of the season. Flowers also blossomed strangely on the trunks, branches and creepers. Bunches of flowers dangled from invisible plants in the sky. Lotus flowers on leafless stems blooming strangely, each in seven layers, came out breaking through big slabs of rock which formed the lower stratum of the earth. This being the case, the ten thousand world-systems of *jāti-khetta* (the realm of birth of a Bodhisatta), quaked gently at that moment and looked like huge spheres of flowers flown up or like well-arranged flower-beds.

Besides these miracles, the thirty-two Great Omens, described in the Chapter on the birth of the Bodhisatta, also made themselves manifest.

Making the Joyful, Solemn Utterance (Udāna)

The Bodhisatta, who had thus attained Omniscience and became endowed with all the attributes and glories of Buddhahood, reflected thus:

> "I have been emancipated indeed from the enormous suffering of *saṁsāra.* I have achieved indeed the most exalted state of perfectly Self-Enlightened One, teacher of the three worlds. I have achieved indeed a great victory. I am one who can liberate all the sentient beings from the fetters of the three worlds by preaching the Dhamma."

When He thus reflected, there arose repeatedly in the mind continuum of the Buddha very exceedingly exulting joy (*pīti*). With the tempo of the joy thus appearing repeatedly, the Buddha uttered forth, as was the established practice with all the Omniscient Buddha after achieving Buddhahood, the following two verses of intense joy:

(1) Anekajātisaṁsarāṁ, sandhāvissaṁ anibbisaṁ
gahakāram gavesanto, dukkhā jāti punappunaṁ.

Unable to cut off the root of repeated existences in *saṁsāra*, taking conception in four ways[15] is a great misery, for a body from rebirth is followed and oppressed inexorably by ageing, sickness and death, it is no happiness at all but toilsome and distressing. Therefore, as a Bodhisatta, searching the diligent builder of this house of '*Khandha*', and not finding him because I had then not yet acquired the great *sabbaññutā-ñāṇa* which discerns clearly the real culprit, namely, Craving, the carpenter, as the cause of *dukkha*, I had to wander restlessly, revolving with the wheel of *saṁsāra* although I had no liking for and was in constant fear of the generator (mill) of *dukkha*, comprising the five aggregates.

(2) Gahatāraka diṭṭhosi, puna gehaṁ na kāhasi
sabbā te phāsuka bhagga, gahakutaṁ visankhataṁ
visaṅkharamgataṁcitta, tanhanaṁ khayamajjhaga.

You! Craving, the carpenter, the wicked cause of suffering, diligently building up the house of five aggregates which are enmeshed in *dukkha*! Now, having become a Buddha and being endowed with *sabbaññutā-ñāṇa*, I clearly discern you, Craving the house builder! You shall not build again the house of five aggregates intertwined with *dukkha*, because, your legs, your hands and your life have been cut off four times with the axe of the *magga-ñāṇa* and you are like an uprooted stump. All the rafters of defilements firmly fixed in your decorated house of aggregates have now been broken to pieces without leaving even a slight trace of past tendencies and inherent inclinations. Ignorance (*avijjā*), the king post of the house, which keeps the Four Truths and Nibbāna hidden from view and which keeps them far, far away has been pulverised. My mind, which is free from dirt-like defilements, has reached Nibbāna, the palace of peace, out of the scope of *sankhāra* and all suffering of *saṁsāra*. I, the Supreme Buddha of the three worlds, have realised the fourth (*arahatta*) *magga-phala*, extinction of one hundred and eight forms of craving[16] to the delight and encomium of the devas and Brahmās of the ten thousand world-systems.

N.B. There are two kinds of *udānas,* namely*, manasa-udāna*, which is uttered only mentally and *vacasa-udāna*, which is uttered verbally. The *udānas-gāthā* beginning with '*Anekajātisaṁsāraṁ* etc.,' was recited by the Buddha only mentally and thus should be deemed as *manasa-udāna*. The *udānas* in the *Udāna* Pāli Text beginning with '*Yadā have pātu bhavanti dhammā*,' etc., were uttered verbally by the Buddha. So these *udānas* in the *Udāna* Pāli Text should be regarded as *vacasa-udānas*.

(The categories of Dhamma mentioned in this Chapter on the attainment of Buddhahood, namely, the *Paṭiccasamuppāda*, the four *Paṭisambhidā-ñāṇas*, the six *Āsādhārana-ñāṇas*,

15. Conception in four ways: Four *yonis*, four ways of being born, namely, *andaja* (oviparous); *jalābuja* (viviparous); *sansedaja* (moisture-sprung); *opapatika* (spontaneous). (P.E.D)

16. One hundred and eight forms of craving: craving (*taṇhā*), is the chief root of suffering and is the cause of ever continuing cycle of rebirths. It is synonymous with greed (*lobha* or *rāga*). Basically, it is of three aspects; sensual craving, (*kāma-tanhā*); craving for rebirth, especially in higher realms, (*bhava-taṇhā*); craving for annihilation (of self), (*vibhava-tanhā*). Corresponding to the six sense objects, each of these aspects of *taṇhā* multiplies into six forms of craving, viz. craving for visible objects, for sounds, odours, tastes, bodily impressions, mental impressions (*rūpa-tanhā, sadda-taṇhā, gandha-taṇhā, rasa-taṇhā, phoṭṭhabbha-taṇhā, dhamma-tanha*), thus totalling eighteen forms of craving. Again, taking into consideration three periods of time, as present, past and future, which apply to each of these eighteen forms of *taṇhā*, one can distinguish fifty four different forms of craving. Finally, these fifty-four forms of craving can arise in the mind continuum of one's own or of others; thus one hundred and eight forms of craving are enumerable in all.

the *Dasa-bala-ñāṇa*s, the *Cuddasa-buddha-ñāṇa*, the eighteen *Āveṇika-gunas*, and the four *Vesārajja-ñāṇas*, will be described neither too briefly nor too elaborately in the Chapter on the Dhamma Jewel, *Dhamma-ratana*.)

Chapter 8

THE BUDDHA'S STAY AT THE SEVEN PLACES

(1) The Week on The Throne (Pallanka Sattāha).

After attaining Buddhahood in this way, as the first waning day of the month of Vesākha newly broke, the Buddha breathed forth a solemn utterance of joy (*udāna*), and while sitting cross-legged on the *Aparājita* Throne, He conceived an idea thus:

> "In order to win this *Aparājita* Throne, I have moved from one birth to another over the period of four *asaṅkhyeyyas* and a hundred thousand aeons, fulfilling the Ten Perfections several times in a unique manner. For four *asaṅkhyeyyas* and a hundred thousand aeons, in order to possess this Aparājita Throne, many a time have I cut off and given away my ornamented head; many a time have I taken out and given away my two eyes and my heart; many a time have I given away my son such as Jāli, my daughter such as Kanhajina and wife such as Maddī to those who asked for them as slaves. This is the Throne on which I have completely overcome the fivefold Mara. It is also a highly auspicious and glorious seat. While remaining on this seat, all my wishes, including the one to become a Buddha, have been fulfilled. I will not get up yet from this Throne which I owe so much."

Thus the Buddha spent seven days on the Throne engaging in the fourth *jhāna* that led up to the Fruition of Arahantship, the attainments of which numbering more than a hundred thousand crores.

Engaging thus in the *jhāna* for the whole first waning day of the month of Vesākha, the Buddha enjoyed the bliss of emancipation, *vimutti* (Bliss of arahantship). During the first watch of the night of the first waning Vesākha moon, He contemplated the Doctrine of *Paṭiccasamuppāda* (Dependent Origination) thus: "*Avijjā paccaya sankhāra* – Because of ignorance (*avijjā*), three kinds of mental formations (*sankhāras*), namely, wholesome mental formations (*puññābhi-sankhāra*), unwholesome mental formations (*apuññābhi-sankhāra*) and static mental formations (*anañjabhi-sankhāra*) arise." Beginning in this way, the Buddha went on contemplating in forward order the process in which the round of suffering arose. Again He contemplated: "*avijjāya tv'eva asesavirāganirodho sankhāra nirodho* – Because of the complete cessation of ignorance by not arising through the Path of arahantship, the three kinds of mental formations, namely, wholesome, unwholesome and static formations cease (by not arising)." Beginning thus, the Buddha went on contemplating in backward order the process in which the round of suffering ceased.

> (Here it should be particularly noted that, though the Buddha had clearly understood all the Doctrines, He contemplated only the Doctrine of *Paṭiccasamuppāda* both in forward and backward orders because, when He took up Insight Meditation, He did so by initially reflecting on this Doctrine and also because this Doctrine is very subtle, deep and hard to discern.)

When the Buddha repeatedly reflected on this Doctrine in both forward and backward orders, He understood more and more, clearer and clearer, the process of the arising of suffering in *saṁsāra* in forward order that, on account of the causes, such as ignorance, etc., there arose incessantly the effects, such as mental formation, etc. In like manner, the Buddha also understood the process of the cessation of *saṁsāric* suffering in backward order that, on account of the causes, such as the cessation of ignorance, etc., (by not arising), there ceased the effects which were the cessation of mental formation, etc., (by not arising). This led to the continuous appearance in the Buddha of a series of such mental impulsions as *Mahā-kriyā somanassasahagata nānasampayutta asankharika javana* preceded by joyful satisfaction, *pīti,* in the heart.

When a vessel is filled with butter or oil up to its brim, the surplus will overflow; similarly, when the vessel of the Buddha's heart was filled with the oil of rapture preceded

by the increasingly distinct knowledge of the Doctrine, the Buddha uttered an *udāna* verse as thought it overflowed His heart:

Yadā have pātubhavanti dhamma
ātāpino jhāyato brāhmanassa
Athassa kankhā vapayanti sabba
Yato pājanāti sahetudhammaṁ.

When the thirty-two Constituents of Enlightenment (*Bodhi-pakkhiya-dhammās*) appeared vividly in the mental continuum of an *arahat*, who has rid himself of all that is evil, who is endowed with right exertion to heat up one thousand five hundred defilements, whose meditation is steadfast and keen to the extent of reaching the Path of *Appanā-jhāna*, by reflecting on the characteristics of impermanence, unsatisfactoriness and non-substantiality of various *samatha* objects such as breathing-out and breathing-in and of both material and mental aggregates; then on account of the vivid appearance of the thirty-two Constituents of Enlightenment, He thoroughly knows the aggregate of suffering comprising ignorance, etc., as the causes, and mental formations, etc., as the effects. On discerning clearly this Doctrine of *Paṭiccasamuppāda*, all the doubts regarding the Doctrines or all the sixteen doubts regarding mind and matter, that would occur in the three phases of time (past, present and future) owing to the ignorance of the Doctrine of *Paṭiccasamuppāda*, disappear in the mental continuum of that *arahat* just as dewdrops vanish with the onset of sun heat.

In the middle watch of night, the Buddha contemplated the Doctrine of *Paṭiccasamuppāda* repeatedly in forward and backward orders throughout the watch. When He was contemplating, His knowledge of Nibbāna, the cessation of the cause, became clearer and clearer. This led to the continuous appearance in the Buddha of a series of such mental impulsion as *Mahā-kriyā somanassa-sahagata ñāṇa-sampayutta asaṅkhārika javana* preceded by wisdom and rapture. Since He was unable to control that rapture, again He uttered another *udāna* on account of that rapture preceded by wisdom as though the rapture spilled:

Yadā have pātubhavanti dhamma
ātāpino jhayato brāhmanassa.
Athassa kankhā vapayanti sabha
yato khayaṁ paccayānam avedi.

When the thirty-two Constituents of Enlightenment appeared vividly in the mental continuum of an *arahat*, who has rid himself of all that is evil, who is endowed with right exertion to heat up one thousand five hundred defilements, whose meditation is steadfast and keen to the extent of reaching the Path of *Appanā-jhāna*, by reflecting on the characteristics of impermanence, unsatisfactoriness and non-substantiality of various *samatha* objects such as breathing-out and breathing-in and of both material and mental aggregates; then, on account of this vivid appearance of the thirty-two Constituents of Enlightenment, He penetrated the unconditioned Nibbāna, the cessation of all the causes such as ignorance, etc. On discerning clearly the unconditioned ultimate Nibbāna called the cessation of causes (*paccayakkhaya*), all the doubts, that would occur owing to ignorance of Nibbāna, disappear in the mental continuum of that *arahat*, just as dewdrops vanish with the onset of sun heat.

In the last watch of the night, the Buddha contemplated the Doctrine of *Paṭiccasamuppāda* repeatedly in forward and backward orders throughout the watch. When He was thus contemplating, His knowledge of the noble Path that sees thoroughly the incessant going round and cessation of the cycle of suffering became clearer and clearer.

This led to the continuous appearance in the Buddha of a series of such mental impulsions as *Mahā-kriyā somanassa-sahagata ñāṇa-sampayutta asaṅkhārika javana* preceded by wisdom and rapture. Since He was unable to contain that rapture, still again He uttered a third *udāna* on account of that rapture preceded by wisdom, as though the rapture spilled:

Yadā have pātubhavanti dhammā
atāpino jhāyato brāhmanassa
vidhūpayaṁ tiṭṭhati mārasenāṁ
sūriyo va obhāsayaṁ antalikkhaṁ.

When the thirty-two Constituents of Enlightenment appeared vividly in the mental continuum of an *arahat*, who has rid himself of all that is evil, who is endowed with right exertion to heat up one thousand five hundred defilements, whose meditation is steadfast and keen to the extent of reaching the Path of *Appanā-jhāna*, by reflecting on the characteristics of impermanence, unsatisfactoriness and non-substantiality of various *samatha* objects such as breathing-out and breathing-in and of both material and mental aggregates; then, just as the sun that rises and stands on the top of Mount Yugandhara, illuminating the whole vault of heaven with its own light, even so (that *arahat* by means of the thirty-two Constituents of Enlightenment) crushes the ten Māra armies, such as sensuality, etc., and remains in the brilliance of the torch of His wisdom resembling the sun.

(In the *Udāna* Pāli, it is stated that during the first watch of the night, the Doctrine of *Paṭiccasamuppāda* was reflected in forward order; during the middle watch, it was reflected in backward order and during the last watch, it was reflected in both forward and backward orders. This statement refers to the Buddha's reflection on the seventh night that completed His week-long stay on the Throne.)

After reflecting on the Doctrine of *Paṭiccasamuppāda* in forward and backward orders throughout the three watches of the night of the first waxing moon of Vesākha, the Buddha uttered the aforesaid three verses of *Udāna*; on the second, third, fourth, fifth, sixth and seventh days too, He remained on that Aparājita Throne, enjoying the bliss of arahantship.

(2) The Week of The Gaze (Animisa Sattāha)

(The seven days during which the Buddha was gazing steadfastly at the Mahābodhi tree and the *Aparājita* Throne without closing His eyes are known as *Animisa sattāha*.)

After attainment of Buddhahood and enjoyment of the bliss of arahantship (without changing His cross-legged position throughout the whole sitting), the Buddha remained on the Aparājita Throne for seven days. In the mental continuum of some ordinary devas and Brahmās (other than those *ariya* devas and Brahmās who knew the attributes of the Buddha, partially because they had the experience of attaining the Path and Fruition in the time of former Buddhas) there arose doubts as they wondered: "The Buddha has not yet got up from the Throne even up till now. Apart from the attributes He has already had, are there still other attributes that would enable Him to attain Buddhahood?"

Then on the eighth day (the eighth waning moon), the Buddha got up from His enjoyment of the arahantship. Knowing about the doubts of the devas and Brahmās, He rose up to the sky and performed the Twin Miracle of water and fire in order to eradicate their doubts. (The Twin Miracles displayed here at the Mahābodhi tree, at the congregation of His relatives in the city of Kapilavatthu and at the gathering formed because of the heretic Pathikaputta in the city of Vesālī, were the same as that performed near the mango tree of Kandamba. The detailed description of the last will be described later.)

Having removed the doubts entertained by the devas and Brahmās by performing the Twin Miracle of water and fire, the Buddha descended from the sky and stood erect like a golden-post on the spot to the easterly north (north-east) of the Aparājita Throne, pondering: "I have indeed attained Omniscience on this Throne of Aparājita." He spent

seven days without closing His eyes but gazing at the Throne and the Mahābodhi tree where He had attained '*arahatta-magga-ñāṇa* and *sabbaññutā-ñāṇa*' as a result of the Perfections fulfilled by Him throughout the period of four *asaṅkhyeyyas* and a hundred thousand aeons. That spot is known as *Animisa Cetīya*.

(3) The Week on The Walk (Cankama Sattāha)

On the third week, the Buddha spent seven days walking up and down on the jewel walk, created by devas and Brahmās and stretching from east to west between the *Aparājita* Throne and the Cetīya of the Gaze, while at the same time He was reflecting on the Dhamma and getting absorbed in *phala-samāpatti*, meditating on the Fruition Attainment. That place is called *Ratana-cankama Cetīya.*

(4) The Week at The Golden House (Ratanāghara Sattāha)

On the fourth week, the Buddha reflected on the supreme doctrine of the **Abhidhamma** while staying cross-legged in the Golden House (*Ratanāghara*), created by devas and Brahmās, at the corner to the north-west of the Mahābodhi tree.

According to the **Jinālaṅkāra Tīkā**, when the Buddha sat cross-legged in the Golden House and reflected on the Dhamma, as well as surveying the beings worthy of teaching, He discerned perfectly the course of practice composed of *sīla*, *samādhi* and *paññā.* These beings of devas, humans and Brahmās-world would attain the noble state of the Path, Fruition and Nibbāna by establishing themselves in morality through *sīla*, by concentrating their minds through *samādhi* and by putting efforts in their attempt at Insight through *paññā.* Therefore the Buddha reflected first on **Vinaya Piṭaka** which teaches *sīla*, then on the **Sutta Piṭaka** which teaches *samādhi* and lastly on the **Abhidhamma Piṭaka** which teaches *paññā.*

When He reflected on the **Abhidhamma Piṭaka**, He tackled first the lower (six) treaties of *Dhammasāngani Vibhaṅga, Dhātukathā, Puggala Paññatti, Kathā Vatthu* and *Yamaka*, there occurred no radiance of His six rays then because His Omniscience was comparatively vast and the doctrinal methods (in those treatises) were comparatively limited. The rays simply could not get activated yet. But, when He contemplated the seventh treatise of all-embracing **Paṭṭhāna** with an unlimited number of methods (*anantanaya samanta*), His Omniscience found the opportunity to display its extensive brilliance (just as the giant fish, Timiṅgala, which was one thousand *yojana* in size, had a chance to play about in the great ocean).

As the Buddha applied His mind to the most subtle and profound points in the all-embracing **Paṭṭhāna** with an unlimited number of methods, there arose in His mental continuum great rapture. Because of this rapture, His blood became clearer; because of the clearer blood, His skin became cleaner; because of the cleaner skin, the rays of the size of a house or a mountain came out from the front part of His body and spread, shooting through the countless world-system in the east, just like Chaddanta, the king of elephants, flew across the sky.

In the same way, the rays appeared from the rear part of the Buddha and rushed to the countless world-systems in the west; the rays appeared from the Buddha's right side and rushed to the countless world-systems in the south; the rays appeared from the left side and rushed to the countless world-systems in the north; and from the soles of the feet came out the coral-coloured rays, plunging into the space below after penetrating the mass of earth, the mass of water, and the mass of air, just as a sapphire studded chain was made to turn round and round; balls of blue rays arose one after another from His head, reaching the space above, after passing through the six deva-abodes and twenty Brahmā abodes of *Kāmāvacara* planes. At that time, the countless beings in the countless world-systems shone with golden colour.

> N.B. The rays emanating from the body of the Buddha, on the day He contemplated the Doctrine of **Paṭṭhāna**, are still moving towards the countless world-systems even today as continuous chain of temperature-conditioned

matter (*utujarūpa*).

Verses eulogizing The Six Rays (Chabbaṇa-raṁsi Buddha Vandana)

In this connection, the verses eulogizing the six rays of the Buddha and their translations done by Mahāvisuddhārāma Sayadaw will be reproduced here for the benefit of those seeking knowledge (*sutakāmī*).

(1) Sāttasattāhamajjhambi,
nātho yo sattā sammasi,
patvā samantapaṭṭhānaṁ
okāsaṁ labhate tadā

The noble Buddha, Lord of the three types of beings, reflected on the seven books of **Abhidhamma**, namely, *Dhammasaṅgani*, *Vibhaṅga, Dhātukathā, Puggala Paññatti, Kathā-vatthu, Yamaka*, and *Paṭṭhāna* while staying in the Ratanāghara in the middle of the seven weeks or during the middle seven days of the forty-nine days of *Pallanka-sattāha, Animisa-sattāha, Cankama-sattāha, Ratanāghara-sattāha, Ajapāla-sattāha, Mucalinda-sattāha* and *Rājāyatana-sattāha*. He reflected by means of His Omniscience that is incomparably deep, subtle and powerful owing to the variety of glorious Perfections which were fulfilled aeons after aeons. Then by applying His wisdom, He reached the all-embracing **Paṭṭhāna** which, with its various new methods, is even larger and deeper than the ocean which is eighty-four thousand *yojanas* in size and surrounded by the range of rocky mountains. Having reached the **Paṭṭhāna** thus, His Omniscience, that is incomparably deep, subtle and powerful owing to the variety of glorious Perfections, which were fulfilled aeons after aeons, has an opportunity to display its brilliance.

(2) Yojanānaṁ satāyāmo
pañca timirapiṅgalo
kil'okāsam samudd'eva
gambhire labhate yathā.

To give an illustration for the purpose of comparison; the gigantic fish named Timirapiṅgala, five hundred *yojanas* long, gets the chance to swim and play, flapping his tail, only in the ocean, eighty thousand *yojanas* in depth and fringed by mountains. Similarly, the Buddha's Omniscience, uniquely profound, subtle and powerful owing to the variety of glorious Perfections, which were fulfilled through successive aeons, had the occasion to display its brilliance.

(3) Sammasantassa taṁ
tadā satthu sarirato
Taṁ taṁ dhāvanti chabbaṇṇā
lohitādi-pasīdanā.

When He had thus the occasion to display, the rays of six colours of blue, gold, white, red, pink and a massive brightness (of all these assorted colours) spread overwhelmingly to all places: left and right, front and rear, above and below, from the Buddha's body of eighteen cubits height, because of the clear and shining state of His blood, etc., while reflecting on the Doctrine of **Paṭṭhāna** which was (subtle) like atomic particles. He is the Teacher who poured out His words of advice from His cheerful, golden heart to those of the three worlds of devas, humans and Brahmas.

(4) Nīlāyo nīlaṭṭhānehi
pitodātā ca lohitā

tamhā tamhā tu maājeṭṭhā
nikkhamiṁsu pabhassarā.

From the blue parts (of the Buddha's physical body), such as the hair and the pupil of the eye, emanated blue rays about the size of a house or a mountain. Shinning brightly, the rays, that were somewhat greyish, somewhat bluish and somewhat greenish like butterfly-peas, blue lotus and blue collyrium, making the whole sky and the earth blue, or like blue fans of rubies and cloths that were swinging gently and smoothly, have been spreading since the day the Buddha reflected on the **Paṭṭhāna** up till now, this evening.

From the yellow and golden parts of the Buddha's person such as the skin, emanated the yellow and golden rays about the size of a house or a mountain. Shinning brightly, the rays, that covered the ten directions, making them all yellow like cloths of a gold sprinkled with the liquid of gold and spread out and placed in the the vicinity or like powders of saffron and realgar and (golden) *kanikara* flowers filling up the sky, have been spreading since the day the Buddha reflected on the **Paṭṭhāna** up till now, this evening.

From the white parts of His body, such as the bones, the teeth and the white portions of the eyes, emanated the white rays about the size of a house or a mountain. Shinning brightly, the rays, that are like the stream of milk poured around from a silver jar, or like a silver canopy completely coveting the sky, or like silver fans swinging gently and smoothly from the high clouds in the sky, or like silvery jasmine, *maghya*, white lotus, *sumana* and *muggara* mixed together, have been spreading since the day the Buddha reflected on the **Paṭṭhāna** up till now, this evening.

From the red parts of His body, such as the eyes, the flesh and the blood, emanated the red rays about the size of a house or a mountain. Shinning brightly, the red rays, that are like the powder of red-lead, molten lac, shoe-flower (China rose), the flower of Pentapetes phoenicea (*Bandhujīvaka puppha*), the flower of the Indian coral tree (*parijata*), making the surface of land and water and the whole sky red, have been spreading since the day the Buddha reflected on the **Paṭṭhāna** up till now, this evening.

Besides, from the various unascertainable spots of the Buddha's body emanated the rays of light and dark colours (*mañjeṭṭha*) resulting from a mixture of black, red and blue and the rays of sparkling, flaming and glittering hues (*pabhassara*) about the size of a house or a mountain. Shinning brightly, the rays, like the lighting in the sky during the month of Vesākha or like the skin of playful insects, or sparks of a blazing fire, have been spreading since the day the Buddha reflected on the *Paṭṭhāna* up till now, this evening.

(5) *Evaṁ chabbaṇṇaraṁsiyo*
etā yāvajjavāsarā
sabhā disā vidhāvanti
pabhā nassanti tatthikā.

Thus the six rays of blue, gold, white, red, darkish and glittering colours shined in the directions of all ten quarters at a time when the Buddha's Teaching still shines forth. The rays of the body and the glory of those devas and Brahmas, that happened to be at *kappa-rukkhas* or wish-fulfilling trees, gardens and mansions which were along the course of the Buddha's six rays and which could illuminate the entire ten thousand world-systems, only by means of their ten fingers, disappeared as they were not capable of outshining the rays from the Buddha.

(6) Iti chabbaṇṇaraṁsittā
aṅgiraso ti nāmaso
loke patthaṭagunaṁ taṁ
vande Buddhaṁ namassiyaṁ.

To the Buddha, Lord of the world, who has earned the name *Angirasa* because He has possessed the rays of six colours in the aforesaid manner, who is endowed with the good reputation spreading throughout the three worlds, who is worthy of honour done to Him by the whole world, who knows the four Noble Truths thoroughly as though they were put on the palm of His hands, like a lively ruby, the so-called 'I', whose body is found, on contemplation, to be composed of thirty-two portions of dirty, disgusting nature, pay homage repeatedly in full faith with my head bowing, recalling the time when the Lord was still alive.

The Paṭṭhāna teaching is full of an unlimited number of methods, like the sky; it is extensive, like the mass of the earth; it is deep, like the mass of water in the ocean. And yet its survey by the Buddha was completed within seven days because Omniscience is vast but quick in its application. The place where the Buddha contemplated the Dhamma-Jewel for seven days came to be known as *Ratana-ghara-cetiya*.

(5) The Week at Ajapāla Banyan Tree

After spending the four weeks (twenty-eight days) near the Mahābodhi tree and on the fifth week, the Buddha proceeded to the foot of Ajapāla banyan tree, situated to the east of the Mahābodhi tree and stayed for seven full days at the foot of this tree reflecting on the Dhamma and absorbed in *phala-samāpatti*. (The banyan tree was called *Ajapāla* because it was there that goatherds gathered together. *Ajapāla nigrodha*, the banyan tree under the shade of which goatherds took shelter.)

At that time, a brahmin of unknown clan and name, one seemingly violent and haughty by nature, approached the Buddha and had a pleasant and joyful conversation with Him. Having finished the pleasant and joyful conversation, worthy of life-long remembrance, the (haughty) brahmin stood at a suitable place and asked the Buddha:

"Venerable Gotama, what virtues make a true Brāhmaṇa in this world? What does it take to become a Noble One?"

Here, the haughty brahmin would not penetrate the four Truths even if the Buddha made him a listener and taught him. True, those who heard the Buddha's utterance of Dhamma verses prior to His teaching of the **Dhammacakka** sermon would get benefit only as impression on the mind, like the taking of refuges by the merchant brothers, Tapussa and Bhallika, who would never realize the Path and Fruition through the penetration of the four Truths. Such is a *dhammatā,* natural thing (**Sārattha Dīpanī Ṭikā**). Since the haughty brahmin could not absorb the Dhamma (not being a person capable of discerning the four Truths), the Buddha did not make him listener of His Dhamma. But being aware of the meaning of the brahmin's question, the Buddha breathed forth this *udāna* verse:

Yo brahmaṇo bāhitapāpadhammo
nihuṅhutṅko nikkasāvo yatatto
vedantagū vusitabrahmacariyo
dhammena so brahmavādaṁ vadeyya
yass'ussadā n'athi kuhiṅci loke.

An *arahat*, called a Brahmin, is he who has rid himself of all that is evil. He is free from violence and haughtiness; he is free from the stains of defilements; he is intent on developing meditation, or he has the heart restrained with morality; or he has reached Nibbāna, the true cessation of mental formations by realising it through the fourfold *Magga-ñāṇa*; or he has reached the stage of *arahatta-phala*, the climax of the fourfold *Magga-ñāṇa*.

He has accomplished the noble practice of the Path which leads to Nibbāna. In this world, where things rise and fall, there is absolutely nothing of the five evil things of prominence (*ussada*) in any of his sense object, namely, prominence of passion (*rag'ussada*), prominence of hate (*dos'ussada*), prominence of delusion (*moh'ussada*), prominence of conceit (*mān'ussada*) and prominence of (wrong) view (*diṭṭh'ussada*). That *arahat,* who is called a *brāhmaṇa*, should fearlessly declare, properly and correctly: "I am indeed a true *brāhmana*?"

(What is meant here is this: A *brāhmana* is one who is endowed with seven virtues, namely, (1) riddance of evils; (2) therefore freedom from violence and haughtiness; (3) freedom from stains of defilements; (4) restraint of heart through morality; (5) realization of Nibbāna; (6) completion of the noble practice of the Path thereby; and (7) non-occurrence of the five evils of prominence (*ussada*).

Māra's Concession of Defeat

Māra had been following the Buddha for seven years to get a chance of finding fault with Him, but had not come across the slightest opportunity to do so. He therefore approached the Buddha who was thus remaining at the foot of Ajapāla banyan tree and said in verse:

"O Ascetic Gotama, are you brooding over here in this forest because you are overwhelmed by grief? Have you incurred loss of property worth hundreds and thousands? Or, are you brooding over here because you want to have property worth hundreds and thousands? Or, are you brooding over here, in this forest, because you have committed a serious wrong deed in a village or a town and do not dare to face others? Why do you not make friends with the people? You have absolutely no friendship with anybody!"

Buddha:

"O Mara, I have uprooted and destroyed all the cause of grief. I have not even an iota of evil. Being completely free from worry, I remain absorbed in two *jhāna*s. I have cut off desire for existence (*bhava-taṇhā*). I have no attachment whatever. I remain blissfully in the two forms of *jhāna*. (Contrary to what you think, I am not brooding over here because of grief over loss of property, or on account of my greed for it.)"

Mara:

"O Ascetic Gotama, in this world, some men and some recluses are attached to their utility objects, such as gold and silver, etc., and their requisites, such as robes, etc., saying: 'This is mine.' If your mind is attached, like these men, these recluses, to that gold and silver, etc., and to that robe, etc., you will never escape from my domain of three existences."

Buddha:

"O Mara, I have no attachment at all to the utility objects, such as gold, silver, etc., nor to the requisites, such as robes, etc., saying: 'This is mine.' Unlike others, I am not the one who says: 'This is mine.' O Mara, take Me as such a one! Since I have abandoned the three existences, you will never see my path in your domains, such as the three existences (*bhavas*), the four ways of rebirth (*yonis*), the five courses (*gatis*), the seven consciousness states (*viññāṇa-ṭhitis*), and the nine abodes of sentient beings."

Mara:

"O Ascetic Gotama, if you know the good secure path leading to Nibbāna, go alone. Why do you want to teach others and convert them?"

Buddha:

> "O Māra, (however much you try to hinder Me) I shall keep on teaching them the correct noble Path leading to Nibbāna, if I am asked about the good Path and Nibbāna, which is free from death, by devas, humans and Brahmās, who are desirous of reaching Nibbāna, the other shore of existence."

When thus said, Māra, being at his wit's end, like a crab whose thumb had been broken by village children, uttered the two following verses (to concede his defeat):

Medāvaṇṇaṅ ca pāsāṇaṁ, vāyaso anuparrigā
apettha muduṁ vindema, api assādanā siyā.

Aladdha tattha assādaṁ. vāyasetto apakkame
kāko'va selamasajja nibbijjāpema Gotama.

> "Buddha, Gotama by name, a descendent of the great elected Monarch (*Mahāsammata*)! (A simile goes that) a starving foolish crow jumped about in the eight directions, encircling a stone that has the semblance of a lump of fat and tearing it apart by piercing with its beak, for he thought that be would get a soft piece of fat together with some flesh out of it and that its taste would be really delicious and pervading his whole body.
>
> "Failing to get the delicious taste from that stone, the foolish crow left it. Like that foolish crow, having failed to relish the slightest taste, though it had tried to tear apart the stone resembling a lump of fat, departed from it, we give up, feeling sad and despondent almost to the point of heart break, being unable to accomplish anything desired after annoying, offending and deterring you, Lord."

The Daughters of Māra came to entice The Buddha

Thereafter Māra mused thus: "Though I have all along followed the Buddha to find fault with Him, yet I could not find even a slightest amount of wrongdoing which is worthy of blame. Now, this Prince Siddhattha has escaped from my domain of three worlds." Thus he brooded and was so dejected that he sat, squatting alone on the main road not far from the Buddha and scratched sixteen lines on the ground pondering over sixteen events. The sixteen lines meant:

(1) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Generosity in my former existences. On this account, I cannot be the equal of the Prince." With this thought Māra drew the first line.

(2) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Morality in my former existences. On this account, I cannot be the equal of the Prince." With this thought Māra drew the second line.

(3) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Renunciation in my former existences. On this account, I cannot be the equal of the Prince." With this thought Māra drew the third line.

(4) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Wisdom in my former existences. On this account, I cannot be the equal of the Prince." With this thought Māra drew the fourth line.

(5) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Energy in my former existences. On this account, I cannot be the equal of the Prince." With this thought Māra drew the fifth line.

(6) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Forbearance in my former existences. On this account, I cannot be the equal of the Prince." With this thought Mara drew the sixth line.

(7) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Truthfulness in my former existences. On this account, I cannot be the equal of the Prince." With this thought Mara drew the seventh line.

(8) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Resolution in my former existences. On this account, I cannot be the equal of the Prince." With this thought Mara drew the eighth line.

(9) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Loving-kindness in my former existences. On this account, I cannot be the equal of the Prince." With this thought Mara drew the ninth line.

(10) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Equanimity in my former existences. On this account, I cannot be the equal of the Prince." With this thought Mara drew the tenth line.

(11) "Unlike this Prince Siddhattha, I have not fulfilled the Ten Perfections in my former existences to acquire the knowledge of thoughts and intentions of others (*indriya-paropariyatti-ñāṇa*) which is not common to many. On this account, I cannot be the equal of the Prince." With this thought Māra drew the eleventh line.

(12) "Unlike this Prince Siddhattha, I have not fulfilled the Ten Perfections in my former existences to acquire the knowledge of inclinations and disposition of others (*āsayānusaya-ñaṇa*) which is not common to many. On this account, I cannot be the equal of the Prince." With this thought Māra drew the twelfth line.

(13) "Unlike this Prince Siddhattha, I have not fulfilled the Ten Perfections in my former existences to acquire the knowledge of the attainment of great compassion (*mahā-karuṇā-samāpatti-ñāṇa*) which is not common to many. On this account, I cannot be the equal of the Prince." With this thought Mira drew the thirteenth line.

(14) "Unlike this Prince Siddhattha, I have not fulfilled the Ten Perfections in my former existences to acquire the knowledge of the performance of the Twin Miracle (*yamaka-pāṭihāriya-ñāṇa*) which is not common to many. On this account, I cannot be the equal of the Prince." With this thought Māra drew the fourteenth line.

(15) "Unlike this Prince Siddhattha, I have not fulfilled the Ten Perfections in my former existences to acquire the knowledge of unobstruction (*anāvaraṇa-ñāṇa*) which is not common to many. On this account, I cannot be the equal of the Prince." With this thought Māra drew the fifteenth line.

(16) "Unlike this Prince Siddhattha, I have not fulfilled the Ten Perfections in my former existences to acquire Omniscience (*sabbaññutā-ñāṇa*) which is not common to many. On this account, I cannot be the equal of the Prince." With this thought Māra drew the sixteenth line.

At that time, Māra's three daughters, Taṇhā, Arati and Ragā, looked around, thinking: "We have not seen our father (Māra). Where is he now?" and they saw him brooding, squatting and scratching lines on the ground. So they approached him quickly and asked: "Father, why do you look so sad and dejected?" "Dear daughters," replied Māra, "this Ascetic Gotama has escaped my domain of three worlds. Though I have been shadowing Him for this period of seven years to find faults with Him, yet I could not find the least chance to blame Him for His wrong. Therefore, I am so sad and dejected." "Father, please do not get worried at all. We shall entice this Ascetic Gotama and bring Him to your presence," promised the three daughters.

Then Māra said: "Dear daughters, nobody in the world is able to entice this Ascetic Gotama. He is well established in His unshaken faith." "Father, we are womenfolk. We shall get him bound in the snares etc., of passion and bring him to you quickly. Please do not get disappointed and worried." Saying thus, the three female deities approached the Buddha and said to Him enticingly: "Venerable Recluse, permit us to attend on you, sitting respectfully at your feet and satisfying all your needs." The Buddha, however, ignored them, and remained enjoying the bliss of Nibbāna, absorbed in *phala-samāpatti* without opening His eyes.

The three daughters of Mara discussed among themselves: "Menfolk have different tastes. Some love young and tender females, others like women in the first phase of life. Still others prefer those of the middle phase. So let us assume various ages and allure this Recluse." Accordingly, each of them created one hundred ladies (1) under the guise of young women, (2) under the guise of prenatal ladies, (3) under the guise of those having given birth but once, (4) under the guise of those having given birth twice, (5) under the guise of middle-aged women, and (6) under the guise of well grown-up ladies; each and every one of them was made beautiful. Then they approached the Buddha six times and said alluringly as before: "Venerable Recluse, permit us to attend on you, sitting respectfully at your feet and satisfying all your needs." As on the previous occasion, the Buddha ignored them and remained enjoying the bliss of Nibbāna, absorbed in *phala-samāpatti* without opening His eyes.

Thereafter the Buddha said: "Go away, deities. What benefit did you try to tempt Me like this? Such a thing should be done to those who are not free yet from passion (*rāga*), hate (*dosa*) and delusion (*moha*). As for Me, I have absolutely done away with passion; I have absolutely done away with hate; I have absolutely done away with delusion." Then the Buddha uttered the following two verses as mentioned in the Dhammapada:

Yassa jitam nāvajīyati
Jitamassa no yāti kosi loke
tam Buddhaṁ ananta gocaraṁ
apadam kena padena nessatha.

Yassa jālinī visattikā
taṇhā natthi kuhin ci netave
tam Buddhaṁ ananta gocaraṁ
apadam kena padena nessatha.

> The Buddha, having overcome the defilements, has nothing to conquer again. No defilement that has been conquered follows the Buddha. That Buddha, who has infinite range of sense perception through all-embracing wisdom, who is devoid of such factor as passion (*rāga*), by which way will you take Him away.
>
> The Buddha is devoid of such factors as carving (*taṇhā*), which like a net would ensnare Him back to any existence, which has the nature of a violent poison; or which is particularly able to cling or adhere to things. The Buddha, who has an infinite range of sense perception through all-embracing wisdom, who is devoid of such factors as passion, by which way will you take Him away.

After saying in praise of the Buddha among themselves: "Our father has told us the truth. This Recluse Gotama, being endowed with such attributes as *Arahaṁ* and *Sugata*, cannot be easily enticed by means of passion," they returned to their father, Māra.

The Buddha's Intention to live honouring The Dhamma

While the Buddha was staying during the week at Ajapāla, He pondered: "It is miserable indeed to live without showing respects to others (with nobody to respect). Whom should be approached and held by Me in high esteem. One who has rid himself of all defilements, who has removed evils?" Then He continued to ponder thus: "I should live near someone who is superior to Me in morality, concentration, wisdom and emancipation so that My morality, concentration, wisdom and emancipation which are still incomplete and inadequate will become complete and adequate." Then He made a survey with His omniscience to find someone superior to Him in morality, concentration, wisdom and emancipation. Seeing no such person in the three worlds, He thought: "It will be good if I live paying respects only to the Dhamma that I have penetrated."

At that moment, knowing the Buddha's intention, Sahampati Brahmā arrived instantly in

the presence of the Buddha and having put his shawl on his left shoulder and touched the ground with his right knee, he raised his folded hands in adoration and said: "Glorious Buddha, what you have thought of is correct. Blessed One, those Buddhas, who appeared in the past, lived honouring only the Dhamma. Those Buddhas, who will appear in the future, will also live honouring only the Dhamma. Glorious Buddha, You, appearing as a present Buddha, should live honouring only the Dhamma." He also added the following three verses:

Ye ca atītā Sambuddhā, ye ca Buddhā anāgatā,
yo ce tarahi Sambuddho, bahīnaṁ sokanāsano.
Sabbe saddhammagaruno vihaṁsu vihāranti ca,
atho pi viharissanti esā Buddhāna dhammatā.
tasmā hi attakāmena mahāttaṁ abhikahkhitā,
saddhammo garukātabbo saraṁ Buddhāna sāsanaṁ.

Lord, glorious, there exist those Buddhas who appeared in the past, those who will appear in the future, and He, who is appearing now, who removes or destroys the thorn of worry of many devas, humans and Brahmās.

All these Buddhas, of the three phases of time, lived paying respects to the Dhamma, are living and will live in the same manner. Such a living with respects paid to the Dhamma is a custom of Omniscient Buddhas.

Therefore, he, who wishes to gain benefits and who is desirous of being a highly honoured person, should pay respects, day and night, to the Dhamma-jewel which is the property of the virtuous, bearing in mind the three aspects of the Teaching.

After uttering these three verses, Sahampati Brahmā saluted the Buddha respectfully, circumambulated Him and disappeared from that very place and appeared at his Brahmā abode. Then knowing thoroughly that the request made by Sahampati Brahmā was quite appropriate for Him, the Buddha lived paying respect only to the Dhamma that He had realized. (Later on the Sangha became complete with the four greatness in number (*mahatta*), namely, (1) greatness in number of elders (*rattaññu-mahatta*), (2) greatness in number of members of Sangha (*vepulla-mahatta*), (3) greatness in number of teachings (*brahmacariya-mahatta*) and (4) greatness in number of material gains (*lābhagga-mahatta*). At that time, the Buddha showed respects to the Sangha also. For that reason, when His aunt Mahā Pajāpati Gotamī offered Him a pair of cloth meant to be robes, the Buddha said: "Dear aunt, give it to the Sangha. Giving the Sangha would mean giving Me as well as the Sangha." Thus the Buddha clearly displayed His respects and adoration to the Sangha.)

(6) The Week at Mucalinda Lake (Mucalinda Sattāha)

After spending seven days reflecting on the Dhamma under Ajapāla banyan tree, the Buddha left it for the Mucalinda (Barringtonia acutangula) tree, near east of the Mahābodhi tree. There, at the foot of the Mucalinda tree, the Buddha spent seven days sitting cross-legged and enjoying the bliss of arahantship.

At that time, the great untimely rain (the great rain before the rainy season) fell for seven days. (Such rain falls only on two occasions: one, when a Universal Monarch appears and the other, when a Buddha appears.) When the great rain fell, a very powerful *nāga* king, Mucalinda, who ruled the *nāga* abode underneath the lake thought thus: "This great unseasonal rain fell as soon as the Buddha took shelter in my abode. It will be good if the dwelling place for the Buddha can be found." The *nāga* king was powerful enough to create by himself a big mansion with seven kinds of jewels but he considered that "It will not be of great benefit if I were to create a big mansion of jewels and offered it to the Buddha. I shall render my service to Him by means of my body." So he assumed a huge physical frame and coiled around the Buddha with his body seven times and covered the Buddha's head with his expanded hood so that He could not be harmed by the cold, heat, gnats, mosquitoes, flies, etc.

(The inside of the coils was as vast as the lower storey of the Lohapasada. It was the intention of the *nāga* king to let the Buddha stay in the four attitudes of lying, sitting, standing and walking as He pleased. That was why the *nāga* king created such a vast place with his coils. The Buddha, however, spent seven days in sitting position. Inside of the coils, at the centre, was placed a bejewelled throne. Above the throne was a canopy from which fragrant festoons of flowers, exquisite with golden stars, were hanging. In the four corners were scented oil lamps which lighted brightly. Caskets containing sandalwood were left open in the four directions. On the bejewelled throne, at the centre of the coils, sat the Buddha enjoying the bliss of the attainment of Fruition (*Majjhima Aṭṭhakathā*).

In this manner, the Buddha stayed inside the seven coils of Mucalinda, the *nāga* king, and spent seven days enjoying the bliss of arahantship as though He was passing the time in a scented chamber of not too narrow a size. When the *nāga* king looked up very high into the sky and saw it was free of clouds and as it was no longer necessary to cover the Buddha with his body and hood, he discarded the form of a *nāga* and assumed the guise of a handsome young man standing with his hands clasped in front of the Buddha.

Then reflecting and realizing the fact that "To him who enjoys the bliss of Nibbāna occurs happiness wherever he sojourns." the Buddha breathed forth the following two solemn verses of ecstasy as He was not able to contain His joy:

Sukho viveko tuṭṭhassa,
sutadhammassa passato.
Abyāpajjaṁ sukhaṁ loke,
pāṇabhutesu saṁyamo.

Sukhā virāgatā loke,
kāmānaṁ samatikkamo.
Asmimānassa yo vinayo
etaṁ ve paramani sukhaṁ.

Nibbāna, which is a seclusion from the four substrata of rebirth (*upadhis*), is bliss. Display of no anger but loving-kindness towards devas, humans and Brahmās by him, who is contented with his accomplishment through four knowledges of the Path, who has realized the Dhamma by means of his eyes of wisdom, or who has penetrated the Dhamma, and who has seen through his eyes of wisdom, Nibbāna, which is devoid of the four *upadhis* and the Dhammas that are worth-knowing, is bliss in this world. Development of compassion, a practice of Brahmās, free of violence and cruelty, is bliss.

The noble *Anāgāmi* Path, which gives rise to the knowledge of detachment from passion, which resists and escapes by eradicating sensual pleasures, is bliss in this world. There exists the Fruition of Arahantship that completely eliminated the egoistic idea, "I am". That Fruition of Arahantship is indeed the best happiness of all conditioned things.

(7) The Week at Rājāyatana Tree (Rājāyatana Sattāha)

After spending seven days enjoying the bliss of arahantship at the foot of Mucalinda tree and on the seventh week, the Buddha moved from that place to Rājāyatana tree (Buchanania latifolia) to the south of the Mahābodhi tree and sat at the foot of that tree enjoying the bliss of arahantship for seven days.

(In this way, *Sattasattāha* or 7x7 days = 49 days had been completed. During these forty-nine days, the Buddha did not do any of the followings: rinsing the mouth, washing the face, cleansing the body (discharging the body); bathing, taking meal, drinking water, or lying down. He spent the time by entirely enjoying the bliss of *jhāna* and Fruition.)

When the forty-nine days had completed, on Wednesday, the fifth waxing moon of

Āsāḷhā, while staying at Rājātana, Sakka appeared and offered the medicinal fruit of myrobalan (Terminalia citrina) as he knew the Buddha's desire to wash the face and clean himself. The Buddha ate the fruit. As soon as He had eaten the fruit, He answered the call of nature. Thereafter, Sakka gave the tooth-cleaner from the *nāga* abode, and the water from Anotatta lake (for washing the face). The Buddha used the tooth-cleaner, rinsed His mouth and washed His face with the Anotatta water, and remained sitting under the Rājāyatana tree.

Tapussa and Bhallika took Double Refuge

The two merchant brothers, Tapussa and Bhallika, were travelling with five hundred carts from their home in Ukkalājanapada to Majjhimadesa for trading. As they were travelling along the main road and approaching near the Rājāyatana tree, their carts stopped suddenly, as if they were stuck in the mud, but the ground was even and free from water. Just while they were asking: "What is the cause?" and were discussing between themselves, a male deity, who happened to have been closely related to them in the past existence, revealed himself, clearly in his physical form, from up the fork of a tree and said: "Young men, not long after attaining Buddhahood, the Buddha, absorbed in the bliss of arahantship, is still staying at the foot of the Rājāyatana tree at present, without having taken any food for the whole duration of forty-nine days. Young men, adore and honour the Buddha with offering of alms food. This will bring you welfare and happiness for a long time."

On hearing this, they became much delighted and considering that "It will take time to cook rice", they went to the Buddha taking with them rice-cakes and balls of honey-food which they had brought with them all along. Having approached the Buddha, they respectfully paid obeisance to Him, and stayed at a suitable place. "Blessed One, may the Blessed One accept our rice-cakes and balls of honey-food. Your acceptance will cause welfare and happiness to us for long."

Thereupon the Buddha wondered: "My brother-like predecessors had never received alms food with their hands. So, with what shall I now receive these rice-cakes and balls of honey-food being offered by these merchant brothers?" (Because the earthen bowl, given by Ghaṭīkāra Brahmā on His renunciation, had disappeared since the day He received Sujātā's milk-rice). Knowing the thought of the Buddha, the Four Deva Kings of the four directions, namely, Dhataraṭṭa, Viruḷhaka, Virūpakkha and Kuvera, respectfully handed four bowls of blue stone. The Buddha, however, refused to take them. Again, the Four Deva Kings gave the Buddha four bowls of (natural) stones, having the colour of green gram (Phaseolus mungo). These four bowls the Buddha accepted. And out of compassion and goodwill towards the Deva Kings, He placed one bowl upon another and resolved thus: "Let there be only one bowl." No sooner had the Buddha resolved thus, the four bowls reduced themselves to just one bowl with four rims.

The Buddha then received the rice-cakes and balls of honey-food with that alms-bowl and partook them and then delivered a sermon of appreciation which was suitable to the merchant brothers. Then the two brothers took refuge in the Buddha and the Dhamma (as the treasure of the *Sangha* had not come into existence yet at that time) and thereby became devotees who had to pronounce only two-word refuge (*Devācika-saraṇa*) with reference to the Buddha and the Dhamma, saying: "We take refuge, sir, in the Blessed One and the Dhamma – *Ete mayaṁ bhante, Bhagavantaṁ saraṇaṁ gacchāma dhammañ ca*." (These two were the first devotees in whom the two-word refuge was established.)

Thereafter, the two merchant brothers made a request saying: "Blessed Buddha, give us something, out of compassion to us, for our worship forever." The Buddha then rubbed His head with the right hand and gave them His hair, conceding to their request. Obtaining the hair, the brothers were very much delighted, as if ambrosial waters were poured on them. After finishing their trading, they returned and arrived back at their native town of Pukkharavatī in the district of Ukkalā where they built a *cetiya,* enshrining in it the hair-relics kept in a gold casket.

Chapter 9

THE BUDDHA REFLECTING DEEPLY ON THE PROFUNDITY OF THE DHAMMA

Thereafter, on Thursday the sixth waxing moon of Āsāḷhā, which was 50 days after the attainment of Buddhahood on Wednesday the full moon day of Vesākha, having passed the *sattasattāha* (49 days), the Buddha rose from His seat under the Rājāyatana tree, again He proceeded to the foot of Ajapāla (Goatherds') banyan tree and remained there, sitting cross-legged. Thereupon, the Buddha, in solitary quietude, reflected thus:

> "This Dhamma aggregate, the Four Noble Truths, discerned by Me distinctly with *sayambhū-ñāṇa* (self-born wisdom) is indeed profound (like the mass of water sustaining the solid earth from below). It is indeed difficult to see (like a mustard seed covered by the great Meru Mountain), it is indeed difficult to know (as difficult as hitting directly the tip of an animal's tail-hair split into one hundred threads with the tip of another such hair-thread). It is indeed peaceful, it is indeed noble. (These two attributes refer to *Lokuttara Dhamma*, Supramundane things.) It is not the Dhamma which is not for the logicians to delve into through *vitakka* (reasoning). (It is the Dhamma to be resorted to and accepted by means of *Ñāṇa-paññā*, Knowledge and Wisdom.) It is indeed subtle; it is the Dhamma which is discerned only by the wise of correct practice. All these sentient beings, however, find delight in two forms of attachment, namely, attachment to the five objects of sensual pleasure (*kāmālaya*) and attachment to the enjoyment of the five sensual objects (*taṇhālya*). Those sentient beings, who take delight in these two forms of attachment, are in fact unable to discern this Doctrine of Paṭiccasamuppāda, the relationship of Cause and Effect. It will be even difficult for them to discern the Dhamma of Nibbāna, which is the extinction of all conditioned things (*sankhāra*), the total rejection of all the substrata (*upadhi*), of sensuality (*kāma-upadhi*), of aggregates (*khandha-upadhi*); defilement (*kilesa-upadhi*), and of formation (*abhisankhāra-upadhi*), which is the drying up of one hundred and eight kinds of craving (*taṇhā*); which is the exhaustion of one thousand and five hundred forms of defilement and passion (*kilesa-rāga*) and which is the cessation of all suffering. Also, if I were to teach the Dhamma of such profundity, those devas and humans, who are of immature faculties (*indriya*), who are not fully developed yet for emancipation, will not see or understand the said Dhamma. To teach the Dhamma to such devas and humans will only mean weariness and exhaustion for Me."

Moreover, two exceedingly marvellous verses, which had never been heard of before, appeared distinctly in the mind continuum of the Buddha. They were:

1. *Kicchena me adhigataṁ*
   halaṁ dāni pakāsituṁ;
   rāgadosaparetehi
   ñayṁ Dhamma Susambuddho.

2. *Paṭisotagāmiṁ nipuṇaṁ*
   gambhīraṁ duddasaṁ aṇuṁ
   rāgarattā na dakkhanti
   tamokhandhena āvutā.

(1) It is not opportune yet to teach devas and humans the Dhamma of the Four Noble Truths, which has been achieved by Me, through much effort, while developing the Perfections (*pāramīs*). At this very moment, when there is only my feeling of compassion, which is the internal cause (*ajjhattika-*

nidāna) but there is not yet the request by the Brahmā, who respected by the world (*loka-garu*), which is the external cause (*bāhira-nidāna*). This Dhamma of the Four Noble Truths is not easy to know and comprehend clearly by those who are overcome by evil influence of greed and hate.

(2) All devas and humans, who being covered by the darkness of ignorance (*avijjā*), so much so that they have no eye of wisdom, crave for sensual pleasure (*kāma-rāga*), continued existence (*bhava-rāga*), and false doctrine (*diṭṭhi-rāga*), will not be able to see the good Dhamma of the Four Noble Truths, which is subtle, profound (like the mass of water sustaining the solid earth from below), difficult to see (like a mustard seed covered by the great Meru Mountain), fine as an atom; and which leads to Nibbāna by going against the stream of *saṁsāra*. (This thought is in fact a usual thing, *dhammatā*, which happens to all the Buddhas.)

The Buddha, who had thus reflected, was inclined not to make an effort to teach the Dhamma forthwith, in view of the following three reasons: (1) the minds of sentient beings were full of defilements; (2) the Dhamma was very profound and (3) the Buddha held the Dhamma in high esteem.

The Buddha's thought process may be likened to that of a physician who, having given treatment to a patient afflicted with various kinds of illness, would reflect: "In what way and with what medicine should this patient be treated for recovery from his illness?" so too the Buddha, being aware of all sentient beings afflicted with various ailments of *kilesa* on the one hand and of the Dhamma being immensely profound and not easily discernible on the other, reflected: "What Dhamma should be taught to these beings and what modus operandi should be employed in teaching them." (It was not that the Buddha had entirely given up His intention thus: "I will not at all teach the Dhamma to sentient beings." For details, see the Milindapañha.)

Another version: There are two causes (*nidāna*) for the Buddhas to teach the Dhamma: (1) the feeling of compassion for sentient beings generated in the mind continuum of the Buddhas, i.e. the Great Compassion (*Mahā-karuṇā*), which is the internal (*ajjhattika*) cause and (2) the act of asking by the world-respected Brahmā for the Buddha's teaching of the Dhamma, i.e. the request by the Brahmā, (*Brahmā-yācana*) which is the external (*bāhira*) cause. At the time when the Buddha thus reflected on the profundity of the Dhamma and on the abundance of *kilesa* in sentient beings, the *mahā-karuṇā* of Buddha, the *ajjhattika-nidāna*, had already arise, but the *bāhira-nidāna* was still lacking as the Brahmā had not made the request yet. The Buddha was inclined to teach the Dhamma only when the Brahmā had made the request, thereby fulfilling the *bāhira-nidāna*.

The teaching of the Dhamma, only when requested by the Brahmā, was a natural course of event, *dhammatā*, for every Buddha. The reason for the teaching the Dhamma, only when thus requested by the Brahmā, was this: Outside the Buddha's Dispensation (before the appearance of the Buddha), those who were considered virtuous, whether laymen, wandering ascetics, *samaṇas* or *brāhmaṇas*, worshipped and revered only the Brahmā. This being the case, if the world-respected great Brahmā showed reverence to the Buddha by bowing before Him, the whole world would do likewise, having faith in the Buddha. For this reason, it was usual for the Buddhas to teach the Dhamma only when requested by the Brahmā. Thus only when the *bāhira-nidāna*, the request of the Brahmā, had been made, the Buddha would teach the Dhamma.

The Great Sahampati Brahmā's Request for The Teaching of The Dhamma

(The great Sahampati Brahmā was a noble Thera by the name of Sahaka, at the time of Buddha Kassapa's Dispensation. In that capacity, he attained *rūpavacara* first *jhāna* and when he died without having fallen from the *jhāna*, he was reborn on the first *jhāna* plane of existence and became the Mahā Brahmā with a life span of sixty-four *antara-kappas* which is equal to one *asaṅkhyeyya-kappa*. He was called Sahampati Brahmā by the

Brahmās of the said plane of existence.)

— **Saṁyutta Aṭṭhakathā and Sārattha Ṭikā** —

When, thus the mind continuum of the Buddha was such that He was still inclined not to exert himself for teaching the Dhamma, this thought occurred to Sahampati Mahā Brahmā: "*Nassati vata bho loko! Vimassati vata bho loko!* – O friends, the world is going to perish! O friends, the world is going to perish! The Buddha, who is worthy of special veneration by devas and humans because of His fully and truly penetrating knowledge of all the Dhammas in the world, is inclined not to exert himself for teaching the Dhamma!" Then, as instantly as a man of great physical and mental strength might stretch out his bent arm or bend his outstretched arm, Sahampati Mahā Brahmā vanished from the Brahmā-world along with ten thousand fellow Mahā Brahmās and appeared in front of the Buddha. At that time, Sahampati Mahā Brahmā had a scarf (a Brahmā scarf) placed over his left shoulder and kneeling with his right knee on the ground (sitting in the way of a Brahmā), he made obeisance to the Buddha by raising his clasped hands and addressed Him:

> "Exalted Buddha, may the Buddha kindly teach the Dhamma to all sentient beings, devas, humans and Brahmās. Exalted Buddha of good speech, may the Buddha kindly teach the Dhamma to all sentient beings, devas, humans and Brahmās. There are many beings who have just a little dust of defilement in their eyes of knowledge and wisdom. If these beings do not get the chance to listen to the Dhamma of the Buddha, they will suffer a great loss by not acquiring the extraordinary Dhamma of *magga-phala* which they deserve. Venerable Buddha, there will evidently appear those who can comprehend the Dhamma to be taught by you."

Then again, having addressed the Buddha in plain prose, Sahampati Mahā Brahmā made the request also in verse:

> "Glorious Buddha, in the past, before your appearance, there had existed in Magadha country the impure, false doctrine sponsored by six heretical teachers, such as Purāṇa Kassapa, who were stained by the dirt of defilements And so, kindly open the great doorway of *magga* for entry into the Deathless Nibbāna (which has remained closed since the disappearance of the Buddha Kassapa's *sāsana*). Let all sentient beings listen to the Dhamma of the Four Noble Truths discerned by you, who is free from the dust of *kilesa*.
>
> "Noble and wise Buddha, the possessor of the eye of wisdom that is capable of seeing all around! As a man of keen eye-sight stands on the top of a rocky hill and surveys all the people in the surroundings, so you, Venerable Buddha, being already free from sorrows, go up to bejewelled tower of *paññā* and look at all sentient beings, devas, humans and Brahmās, who have fallen into the abyss of sorrows (being oppressed by birth, old age, sickness, death, etc.).
>
> "Venerable Buddha of great, noble and courageous diligence, who knows only victory, but no defeat, in all battles! Arise! Venerable Buddha, free from the debt of sensual desire, who is wont to set free all sentient beings, who are eager to listen and follow the Buddha's teaching, from such difficult journeys as birth, old age, etc. and, like unto a caravan leader, convey them to the safety of Nibbāna! Kindly wander in the world to proclaim the Dhamma. Glorious Buddha, kindly teach the Four Noble Truths to all sentient beings of devas, humans and Brahmās. Venerable Buddha, there will appear those who can discern and understand the Dhamma to be taught by you."

(The fact that the Brahmā came and made the request to teach the Dhamma at the time when the Buddha reflected on the profundity of the Dhamma and on the abundance of *kilesa* in sentient beings and was still mentally inclined not to exert himself to teach the Dhamma is a *dhammatā* for every Buddha. Exposition on the thirty *Dhammatās* in the **Buddhavaṁsa Aṭṭhakathā**.)

The Buddha surveying The World of Sentient Beings

When Sahampati Brahmā thus made the request for teaching the Dhamma; the two conditions for doing so, namely, *bāhira-nidāna* and *ajjihattika-nidāna* were fulfilled; and so He surveyed the world of sentient beings with the pair of Buddha's eyes (*Buddha-cakkhus*). Knowledge of the latent desire or inclination of beings (*āsayānusaya-ñāṇa*) and Knowledge of the maturity or otherwise of the sense faculties (*indriya-paropariyatta-ñāṇa*).

On thus surveying, He saw distinctly different types of beings (comparable to four kinds of lotuses): There are, in the pond, blue, red or white lotuses. Of these four kinds of lotuses, there are: (1) the kind of lotuses which come into being in the water, grow and develop in the water but remain submerged; (2) the kind of lotuses which come into being in the water, grow up in the water and stand level with the surface of the water; (3) the kind of lotuses which come into being in the water, grow up in the water and stand aloft, above the water and without the water wetting and adhering to them. (Of the said three kinds of lotuses, the no. 3 lotuses which stand aloft above the water would bloom forth that very day; the no. 2 lotuses which stood level with the surface of the water would bloom forth the next day; and the no. 1 lotuses which developed but remained submerged would bloom forth on the third day.) Apart from the said three kinds of lotuses, there is the fourth kind of lotuses which will neither appear at all above the water nor bloom forth; the lotuses of this kind are diseased and will eventually become food for fish and tortoises. Like these four kinds of lotuses, there are beings who have little or no dust of *kilesa* in their eyes of knowledge; beings who have much dust of *kilesa* in their eyes of knowledge; beings in whom the five faculties of faith, diligence, mindfulness, concentration and wisdom are sharp and mature; beings in whom the said five faculties are dull and immature; beings whose disposition, such as faith, etc., are good or are not good; beings who would easily understand the Dhamma taught and beings who would not, beings who view all mundane matters, such as aggregates, all forms of defilements, wrong deeds, volitional activities and actions that would cause further existences as the dreadful group of dangers just like an enemy wielding a two-edged sword to prepare for an assault; and beings who have no such view.

(When the Buddha surveyed the world of beings with His *Buddha-cakkhus*, He saw four groups of individuals thus: (1) the individuals who understood the Dhamma of the Four Noble Truths, even if taught in a brief outline (*mātikā uddesa*), and became converted, just as the lotuses standing aloft above the water would bloom forth that very day with the rising of the sun (*ugghāṭitaññū puggala*); (2) the individuals who could not yet be converted by just hearing the Dhamma in a brief outline but would understand and become converted only when the Four Noble Truths were taught and explained in detail (*vitthāra niddesa padabhājanī*), just as the lotuses standing level with the surface of the water would bloom forth the next day (*vipañcitaññū-puggala*); (3) the individuals who could not yet be converted by listening to the Dhamma both briefly and in detail at one sitting but would understand the Four Noble Truths and become converted after a day or a month or a year with the help of their friends and by persistently applying themselves to the realisation of the Dhamma, just as the lotuses remaining submerged would bloom forth on the third day (*neyya-puggala*); (4) the individuals who would not realise *magga-phala* however much they listened to and practised the Dhamma in the present life (*padaparama-puggala*) but had the benefit of acquiring a bent (*vāsanā*) for the Dhamma in future existences. They would end their lives by becoming the food for fishes and tortoises of *kilesa*, just as the lotuses, which were diseased, neither rose from the water nor bloomed forth, would eventually become the food for fishes and tortoises.

(On thus seeing the four kinds of individuals and reflecting on the Dhamma which would be of respective benefit to them, the Buddha developed an ardent desire to teach the Dhamma. Then He proceeded to separate all beings into two categories: individuals fit for higher truths and liberation (*bhabba-puggalas*) and individuals not fit for higher truths and liberation (*abhabba-puggalas*). Of these two

categories, *abhabba-puggalas* were set aside and not taken into consideration, He took only *bhabba-puggalas* into the fold of His *sabbaññutā-ñāṇa* and divided them into six groups, saying: "The beings full of *rāga,* are this many. The beings full of *dosa,* are this many. The beings full of *moha,* are this many. The beings full of *vitakka,* are this many. The beings replete with *saddhā,* are this many. The beings replete with *paññā,* are this many." And then He expressed His intention by saying: "I shall indeed teach the Dhamma!")

After thus reflecting and discerning, the Buddha gave His assent to Sahampati Mahā Brahmā in verse:

Apārutā tessam amatassa dvārā;
ye sotavanto pamuncantu saddham.
Vihimsasaññī pagunam na bhāsim;
Dhammam panītam manujesu Brahme.

"O Sahampati Mahā Brahmā, I do not keep the eight portals of *magga,* for entering into the Deathless Nibbāna, closed to devas and humans who are fit for emancipation (They are kept permanently open). Let devas and humans with good hearing (*sota-pasāda* show faith in Me.)"

(What is meant here is, only those with *sota-pasāda* will be able to listen to the Dhamma taught by the Buddha. Also only if they have faith in Him will they exert themselves to practice the Dhamma with faith, and the door of Nibbāna will be opened. If they have no faith in the Buddha, even though they have *sota-pasāda*, they will not have faith also in the Dhamma and will not exert themselves and practise it and in that case, the door of Nibbāna will not be opened. So, beings having *sota-pasāda* should show faith in the Buddha and listen to the Dhamma.

Alternatively: Since the time of the disappearance of the *sāsana* of Buddha Kassapa up to the present time, a genuine Buddha and His genuine Dhamma could not be found and so there had not been genuine faith in the mind continuum of beings, the Gem of Faith which should be packed and clutched in their fists. Devotion to heretical teachers in the meantime was not genuine faith. It was only an arising of unwholesome consciousness (*akusala-citt'uppāda*) which mistook what was wrong as right (*micchādhimokkha*). Now that a genuine Buddha had appeared, let devas and humans who had *sotapasāda* open their fists and unpack the Gem packets which had been kept close-fisted, as it were, since the time of the disappearance of the *sāsana* of Buddha Kassapa.)

"O Sahampati Mahā Brahmā, to devas, humans and Brahmās I have not in days past taught the noble Dhamma which I have acquired. It was because at that time the two *nidānas* for teaching the Dhamma had not yet been fulfilled and as such I knew well that, even though the Dhamma was taught, it would be of no benefit to them but merely an exhaustion for Me."

Thereupon, Sahampati Mahā Brahmā felt jubilant and exclaimed: "The Buddha has given me the word of assent for teaching the Dhamma!" Then, after making obeisance to the Buddha and circumambulating Him, he vanished from that very place (and reappeared at the Brahmā World).

The Buddha proceeding to Migadaya to deliver The Sermon of Dhammacakka (The Wheel of The Dhamma)

After Sahampati Mahā Brahmā had left, the Buddha reflected: "To whom should I first teach the Dhamma? Who will quickly understand the Dhamma to be taught by Me?" Then it occurred to him: "The Sect-Leader, Āḷāra of Kālāma clan, is one endowed with the three *paññās*, namely, knowledge of birth (*jāti-paññā*), knowledge of meditation (*bhāvanā-paññā*), and knowledge of perservation (*pārihārika-paññā*). He is also an individual whose eye of wisdom has been free from the dust of *kilesa* (*apparajakkha-punggala*) for a very long time. It would be good if I were to teach him the Dhamma first. He will quickly

discern the Dhamma to be taught by Me."

Thereupon, one deva, without making himself visible, addressed the Buddha: "Glorious Buddha, it has now been seven days since the Sect-Leader Āḷāra of Kālāma clan died." The Buddha, however, without readily accepting the mere words of the deva, looked through His *sabbaññutā-ñāṇa* and confirmed that Āḷāra had indeed died seven days ago as informed by the deva and that he had been reborn since in *ākiñcaññāyatana*, the third of the four planes of the *Arūpa* Brahmā World.

After musing, "It was indeed a great loss for the Sect-Leader Āḷāra of Kālāma clan to miss the opportunity of realising *magga-phala* which he deserved: if he could have listened to the Dhamma to be taught by Me, he would have quickly discerned the Four Noble Truths." The Buddha again reflected further: "To whom should I then teach the Dhamma? Who will quickly understand the Dhamma to be taught by Me?" Then it occurred again to him: "The Sect-Leader Udaka, son of Rāma, is one endowed, like Āḷāra, with the three *paññā*s. He is also an *apparajakkha-puggata*, his eye of wisdom having been free from the dust of *kilesa* for a very long time. It would be good if I were to teach the Dhamma first to him, he will quickly discern the Dhamma to be taught by Me."

Thereupon, another deva, without making himself visible, addressed the Buddha: "Glorious Buddha, the Sect-Leader Udaka, son of Rāma, had already died at about midnight yesterday." The Buddha, however, without readily accepting the mere words of the deva, looked by means of His *sabbaññutā-ñāṇa* and confirmed that the Sect-Leader Udaka had died in the middle of the previous night, as informed by the deva, and that he had been reborn since in *Nevasaññā-nāsaññāyatana* which is the fourth (called *Bhavagga*) of the four planes of the *Arūpa* Brahmā World.

Thereupon, (musing): "It was indeed a great loss for the Sect-Leader Udaka, son of Rāma, to miss the opportunity of realising *magga-phala* which he deserved. If the Sect-Leader Udaka could have listened to the Dhamma taught by Me, he would have quickly discerned the Four Noble Truths." He again reflected further: "To whom should I teach the Dhamma first? Who will quickly understand the Dhamma to be taught by Me?"

Then the Buddha thought: "The Group of Five Ascetics (*Pañcavaggī*), had been very helpful to Me. They stayed with Me and attended to My needs when I was practising *dukkaracariya* for six long years in Uruvelā Forest. So, it would be good if I were to teach the Dhamma first to the Group of Five." On reflecting, "Where are the five Ascetics living at present?" and with His *dibbacakkhu-abhiññā*, He saw them dwelling in Migadāya, a huge Deer Park also called lsipatana, near Bārāṇasī City.

> (In this connection, the Buddha took into consideration and reflected on the services rendered by the Group of Five Ascetics because He was especially mindful of the gratitude He owed to them. It was not that He did not want to teach the Dhamma to those who had not rendered service to Him.)

After intending: "I will proceed to the Deer Park and deliver the Sermon of *Dhammacakka*," He went round for alms near Bodhimaṇḍala mound and stayed there till the fourteenth waxing moon of the month of Āsāḷha. And then on the full moon day of the month, quite early in the morning, arranging and carrying His robes and alms-bowl and thinking: "I will proceed to Bārāṇasī City", He began the journey of eighteen *yojanas* on foot.

> (The distance between Mahābodhi and Gayā (*Buddhagaya*) was three *gāvutas*. The distance between Mahābodhi and Bārāṇasī City was eighteen *yojanas*. The Buddhas of the past travelled to Migadaya, by their *jhāna* power, to deliver the Sermon of *Dhammacakka.* As for our Buddha, He went eighteen *yojanas* on foot, as He foresaw that an ascetic, Upaka, was soon to become an *anāgāmin* by virtue of his past deeds of merit. He knew thus: "Upaka is now travelling the same route. That Upaka will meet Me, converse with Me and go his way. Later on, being weary of the world, he will come back to my presence to listen to the Dhamma and become an *anāgāmī-ariya* in the present life and also become an *arahatta* in his second existence after reaching *Avihā bhūmī*, the twelfth. Brahmā plane.")

The Buddha meeting Ascetic Upaka

When the Buddha thus went from Mahābodhi to Bārāṇasī on foot, the ascetic Upaka, who was travelling between Mahābodhi and Buddhagayā, approached the Buddha on seeing Him and asked: "My friend, your organs of eye, ear, nose, tongue, body and mind are so clear; your complexion is also clean and radiant. My friend, under which teacher have you gone forth? Who is your teacher? Whose teaching do you like?" The Buddha thereupon gave the reply to the ascetic Upaka in verse:

Sabbābhibhū sabbāvidū'ham asmi;
sabbesu dhantmesu anupalitto.
Sabbañ'jaho taṇhā'khaye vimutto;
sayaṁ abhiññāya kam uddiseyyaṁ.

Upaka, I, the Buddha, have mastered all the Dhammas in the three worlds and possessed perfect and complete knowledge of them all; I am one also free from the stain of *kilesa*, such as greed, wrongdoing, delusion, etc., with regard to the three forms of existence (*tebhūmaka-dhammas*). I have abandoned all the *tebhūmaka-dhammas*. I am also one established securely in Nibbāna where *taṇhā* is extinct. Being one who has penetrated all the Dhammas by myself, without being taught by others, whom should I point out saying, 'This is my teacher?' In fact, there is none.

Na me ācariyo atthi;
sadiso me na vijjati.
Sadevakasmiṁ lokasmiṁ;
n'atthi me paṭipuggalo.

Upaka, for Me, there is no teacher. (Not to speak of a teacher superior to Me), there is even no one who is My peer. There is no one in the world of sentient beings, including devas, who can represent Me in respect of such qualities as *Sīla*, etc.

Ahaṁ hi Arahā loke;
ahaṁ satthā anutttaro.
Eko'mhi Sammāsambuddho;
sītibhūto'smi nibbuto.

Upaka, I am indeed the *arahat* in the world, one deserving of special veneration: I am also the incomparable and most excellent Teacher of the devas and humans in the world. Since I can discern with *sayambhu-ñāṇa* all the Dhammas without perversion, I am the Supremely Self-Enlightened One. I am also one who has extinguished the fire of *kilesa*.

Dhammacakkaṁ pavattetuṁ;
gacchāmi kāsiṇaṁ puraṁ.
Andhībhūtasmim lokasmiṁ;
āhancham amatadundubiṁ.

Upaka, I will go to Isipatana Deer Park, near Bārāṇasī, in Kāsi Country, to set in motion the Wheel of Dhamma. I will beat the large Deathless Drum for all devas and humans who, without the eye of wisdom, are groping like the blind.

Thereupon, the ascetic Upaka said: "My friend, if what you claim is true, you must be one who possesses infinite wisdom (*ananta-ñāṇa*) and who has conquered the five Evils (*māras*)."

The Buddha replied thus:

Mādisā ve jinā honti;
ye pattā āsavakkhayaṁ.
Jitā me pāpakā dhammā;
tasmā 'ham Upaka Jino.

Upaka, the Buddhas who are of the same nature like myself are named Conqueror (*jina*) since they have attained the *arahatta-magga-ñāṇa*, the extinction of the four *āsava*s, and got rid of unwholesome factors (*akusala-dhamma*s). I am also known by the name of *jina*, for, like these Buddhas, I have attained the Knowledge of the extinction of *āsava*s, *āsavakkhaya* (*arahatta-magga*) *ñāṇa*, and abandoned the *akusala-dhamma*s.

Thereupon, the ascetic Upaka saying, "My friend, what you have said may be true!" nodded his head and took another route to go to Vaṅkahāra county. The opportunity of having such a dialogue and discussion with the Buddha proved to be a helpful factor in his renouncing the world later on. True! Upaka was in fact one who possessed extraordinary merit (*adhikāra*). For this very reason, the Buddha had taken the journey on foot to meet him on the way.

(Those who listened to the Buddha's words of the Dhamma before He delivered the Sermon of *Dhammacakka* did not attain *magga-phala*. They just acquired a tendency (*vāsanā*) for applying themselves to the realisation of the Dhamma. It is a *dammatā*; and so Upaka did not attain *magga-phala* although he had listened to such profound words of the Dhamma relating to the qualities of the Buddha. He just enjoyed the benefit of having an inclination to become a *bhikkhu* afterwards.)

The Story of Upaka in brief.

The ascetic Upaka lived in a small hermitage in a hamlet of hunters in Vaṅkahāra county and was held in high esteem and looked after by the leading hunter of the hamlet. (As there were plenty of wild gnats in the said county, Upaka was made to spend his time inside a large pitcher.)

As the hunter wanted to go to a distant deer-forest, he left word with his daughter Cāpā: "Daughter, look after and serve well our reverend teacher who is an *arahat*. Don't fail to do so!" (Cf. *Chāvā,* **Sutta nipāta Commentary: Majjhima Nikāya Commentary**). And then he left for the forest in company of his sons and younger brothers.

Cāpā, the daughter of the chief hunter, had pleasant, beautiful looks. She possessed perfect bodily form with features becoming to a women. The day after the father-hunter had left, the ascetic Upaka went to the chief hunter's house. On seeing the hunter's daughter Cāpā as she approached close to him to offer alms food which she had prepared, he became overwhelmed by lust. So, without even being able to take the food, he went back to his place carrying the alms-food in a dish. Keeping the dish of alms-food in a suitable place, and thinking, "I will remain alive only if I can have Cāpā! I will die if I cannot get her!" he lay down without taking food.

On the seventh day, when the chief hunter returned home, he enquired from Cāpā about teacher Upaka. On being told by Cāpā: "Father, your teacher Upaka came to the house only one day and had not come again," he went straight to teacher Upaka (without even changing his clothes) in the very guise that he had on from the forest, and asked him: "What ails you, Venerable Sir?" feeling and massaging his legs at the same time. The ascetic Upaka, without yet giving an answer, remained lying, rolling to the left and to the right and groaning. When the hunter pressed him for an answer, saying: "Just tell me sir. I will do everything I can possibly do for you." The ascetic Upaka replied: "I can be alive only if l can have Cāpā. If not, it is better for me to die even here."

When the hunter asked: "Venerable Sir, do you possess any skill?" the ascetic Upaka replied: "I possess none." Again, when the hunter said: "Venerable Sir, one who is not skilled in anything will not be able to manage domestic affairs," the ascetic Upaka replied: "I am not skilled in anything. Nevertheless, I will carry the carcass obtained by you. I will

also sell its meat."

Saying: "We also like the idea of you carrying and selling meat," the hunter gave him an outer garment and let him change into a layman's clothings and, bringing him home, he gave his daughter Cāpā in marriage to Upaka.

The son born of the union of Upaka and Cāpā as husband and wife was given the name of Subhadda. When the child cried, Cāpā used to nag, taunt and ridicule Upaka by singing this lullaby[1] to hurt and disparage him indirectly:

Son of a meat vendor,
ascetic and ex-monk!
Son of a foolish ex-monk,
a hunter's hanger-on,
who fell in love with me.
Mother is coaxing you to sleep,
Stop crying! I wish you would sleep.

In a cradle finished with emerald and diamond,
Sleep! my son of pure gold.
Mother will sing and rock (the cradle)
to lull you to sleep.
Stop crying! gold nugget! I wish
you to sleep.
Your father, last in the file of men!
This (his) way avoid; in future for
liberation strive.
Mother is advising you
My pretty son, my garland of gold!

Thereupon, Upaka said: "Wife, do you think of me as one who has nobody to turn to for help and refuge? I have a very good friend by the name of Ananta Jina. I will go to that good friend Ananta Jina." Realising "This Upaka is unbearably hurt if I taunt and insult him in this way," Cāpā would sing the lullaby again and again. One day, Upaka departed for the Middle Country (*Majjhima Desa*) without informing Cāpā, without letting her know.

At that time, the Buddha happened to be dwelling in Jetavana Monastery in Sāvatthi; and He had earlier given words in advance to the monks: "Ascetics, if someone comes and enquires after Ananta Jina, point him out to Me." Upaka enquired from every one he met all along the way: "Where is Ananta Jina staying?" and in due course he reached Savatthi; and, standing in the centre of Jetavana Monastery, asked the ascetics: "Venerable Sirs! Where is Ananta Jina staying?" The ascetics took him to the presence of the Buddha. On seeing the Buddha, Upaka immediately addressed Him: "Glorious Buddha! Do you still remember and know me, your disciple?" When the Buddha said: "Yes, Upaka, I do. Where are you living at present?" Upaka replied: "Glorious Buddha! I am living in Vaṅkahāra county." Thereupon, the Buddha asked him: "Upaka, you have become advanced in age. Can you enter the order of ascetics?" Upaka replied: "Yes, Glorious Buddha, I will." Thereupon, the Buddha permitted him to enter the order of ascetics and taught a suitable form of meditation. Upaka practised the meditation with great exertion and attained *anāgāmī-phala*. When he died, he was reborn in Avihā which is the lowest (first) in the five planes of Suddhāvāsa Brahmā World; and, before long, he attained *arahatta-phala*.

The Story of Cāpā in brief.

After she was abandoned by the ex-monk Upaka, Cāpā became weary of the world of humans; so, after entrusting her young son Subhadda to his grandfather, she took the same

1. *lullaby*: This was written by Manli Sayadaw who is famous for his works in verse.

journey taken by Upaka. On reaching Sāvatthi, she became a *bhikkhunī* in the presence of other *bhikkhunīs*. There, she practised and developed Vipassanā meditation strenuously and having attained *arahatta-phala* after going through the four *magga*s in succession, she became a female *arahatta* by the name of Cāpā Therī with the *āsava*s extinguished. (Therigāthā Aṭhakathā.)

The Buddha arriving at Migadaya Forest.

The Buddha proceeded on His journey by successive stages until He came upon the group of Five Ascetics in Isipatana, Migadāya Forest of Bārāṇasī in the cool evening of the full-moon day of Āsāḷha, in the year 103 Great Era. Seeing the Buddha approaching from a distance, the Five Ascetics made an agreement among themselves:-

> "Friends, the monk Gotama is approaching. The monk Gotama is one who has given up meditation practices. He has become one who strives for the acquisition of the Four Requisites. He is one who has reverted to the acquisition of the Four Requisites. Let us not make obeisance to the monk Gotama. Let us not greet Him. Let us not take the alms-bowl from His hands. However, we will prepare a seat for Him to sit on if He wants to."

Being aware of the mood of the Five Ascetics, the Buddha developed loving-kindness specially directed towards them, (*Odhissaka Mettā*). As the Buddha came nearer and nearer and touched with the splendour and might of the Buddha (*Buddhatejo Ānubhāva*) as well as the splendour and might of His loving-kindness (*Mettātejo Ānubhāva*), they found themselves unable to keep the agreement they had made and all the five went to welcome the Buddha; one took the alms-bowl from His hands, another prepared a seat for Him, another set out water, another placed a plank and another kept a broken piece of pot for washing His feet.

The Buddha took His seat and washed His feet as arranged by the ascetics. (Although they showed due respect with physical actions regardless of their agreement,) they spoke to Him as their equal by addressing Him by the name Gotama and by calling Him, *Āvuso* (friend). They entered into a friendly talk with the Buddha, addressing Him by the name 'Gotama' and as friend as their equal: "Friend Gotama, at the time when you were engaged in meditation practices in Uruveḷā Forest, we carried your alms-bowl and robe and went round (for alms). We offered you water and tooth cleaner. We swept the precincts of the monastery. Who looked after you by attending to such duties, big and small, after we five had left? Were you not in a state of confusion when we left you?"

Thereupon, the Buddha said: "O Pañcavaggīs! do not address Me by My name Gotama and by the term 'friend' as your equal. O Pañcavaggīs! I have become a truly Enlightened One who, being possessed of complete true, penetrating and clear knowledge of all cognizable Truths (*Saccañeyya Dhamma*), is deserving of special veneration. Ascetics, listen attentively, I have realised the Deathless Nibbāna (*Amata Nibbāna*). I will instruct you. I will teach you the Dhamma. If you follow and practise in accordance with the instruction given by Me, you, yourself, will realise soon, even in this present life and, through direct knowledge, the happiness of *arahatta-phala* which is aspired to by these two kinds of noble men, namely, men noble by birth (*jāti-kulaputta*) and men noble by virtue of good conduct though of lowly birth (*ācārā-kulaputta*) who renounce the world, abandoning family life, and become recluses in the service of the *sāsana*." But the group of Five Ascetics (being sceptical) replied (in good faith): "Friend Gotama! Even though you practised and attained *apānaka-jhāna*, etc.. which is difficult to achieve by ordinary individuals at the time you practised *dukkarācariya* for six long years, you could not realise *arahatta-magga-ñāṇa* and *sabbaññutā-ñāṇa* which could make you an *ariya*. At that time, you were striving for the acquisition of the Four Requisites, and you had given up the meditation practices, now that you have reverted to the acquisition of the Four Requisites, how could you have attained and realised *arahatta-magga-ñāṇa* and *sabbaññutā-ñāṇa* which can make one an *ariya*, and which is superior to the ten modes of virtuous action (*kusalā-kammapathas*) of ordinary individuals?"

On being thus told, the Buddha addressed the Pañcavaggīs: "Ascetics, I am not one who

strives for the acquisition of the Four Requisites. I am also not one who has given up the practice of meditation. I am also not one who has reverted to the acquisition of the Four Requisites. Ascetics, I have become a truly Enlightened One who, being possessed of complete, genuine, penetrating and clear knowledge of all the cognizable Truths, (*Saccañeyya Dhamma*) and deserving of special veneration, ascetics! Listen attentively. I have realised the Deathless Nibbāna. I will instruct you. I will teach you the Dhamma. If you follow and practise in accordance with the instruction given by Me, you, yourself, will realise soon, even in this present life and, through direct knowledge, the happiness of *arahatta-phala*, which is aspired by these two kinds of noble men, namely, *Jātī-kulaputta* and *Ācārā-kulaputta*, who renounce the world, abandoning family life, and become recluses in the service of the *sāsana*." But the Five Ascetics (still remaining sceptical) replied as before for the second time.

Although the Buddha told them for the second time as before, "I am not one who strives for the acquisition of the 'Four Requisites', etc.", the Five Ascetics (still remaining persistently sceptical) replied as before for the third time.

Thereupon, the Buddha (changing His tactics) addressed them thus: "Ascetics, do you recollect whether, when I was previously engaged in meditation practices in Uruvelā Forest, I ever came and spoke to you, by way of giving encouragement and to keep you from being bored and also in order to make you form a high opinion of myself, thus: 'My friends, do not get yourselves confused and think of leaving for another place. I have begun to see lights and signs in meditation (*Kammaṭṭhāna nimitta*).'" The Five Ascetics then reflected: "At the time when this monk Gotama was practising meditation, we would have readily believed Him if He had said, 'I have become an *arahat*!' But, this Monk Gotama did not brag nor deceive us thus at that time. At present, however, He is only speaking of the quality (*guṇa*) truly possessed by Him." With this one single utterance of the Buddha, they were reassured and they regain faith and held Him in high esteem. And, fully convinced that "this Monk Gotama has really become an Enlightened One," they replied in acknowledgement: "*No hetaṁ Bhante* – Venerable Buddha, we cannot recollect that you have spoken such words (you have not spoken such words)."

The Buddha was able to make the Five Ascetics know perfectly that He had become an Enlightened One. Thereupon, the Five Ascetics listened to the words of the Buddha with respect. They gave rapt attention to Him. They directed their minds towards achievement of *arahatta-phala*. Having made the Pañcavaggīs know perfectly well that He had no doubt become genuinely Enlightened, the Buddha, for the first time, delivered the Discourse of *Dhammacakka-pavattana*, beginning with the words "*Dve'me bhikkhave ante*", etc., on the cool evening of Saturday, the full-moon day of Āsāḷha in the year 103 Great Era. At that time, the sun was just setting in the west after dispelling darkness with its light and the moon, in conjunction with the constellation of Uttarasatha, was just rising in the east and vanquishing darkness with its rays.

> (No sooner had the Buddha uttered this sentence of "*Dve'me bhikkhave ante*", than the sound that had appeared spread all over the ten thousand world-systems, reaching Bhavagga, the highest of the *arūpa* worlds above and Avīci, the lowest of the hells below. Even at that time, eighteen crores of Brahmās who were of mature meritorious roots and who had performed deeds of extraordinary merit (*adhikāra-kusala*) to comprehend the Four Truths had already assembled in unison.)

When the Buddha thus delivered the Discourse of *Dhammacakka-pavattana*, the Venerable Koṇḍañña followed the teaching, concentrating his mind on the sermon through its course and developed his *ñāṇa*, so that he became established in *sotāpatti-phala* along with the eighteen crores of Brahmās by the time the delivery of the discourse came to an end.

Thirty-two awesome and extraordinary great omens appeared when the Buddha delivered the sermon, as on the occasions of His conception, birth and attainment of Buddhahood.

When the Venerable Koṇḍañña was thus established in *sotāpatti-phala*, the Buddha exclaimed with joy: "*Aññāsi vata bho Koṇḍañño! Aññāsi vata bho Koṇḍañño!* – Ah!

Koṇḍanna has penetratingly discerned the Four Noble Truths indeed! Ah! Koṇḍañña has penetratingly discerned the Four Noble Truths indeed!" so that devas and humans of the ten thousand world-systems might hear. Because the Buddha had thus made His joyous utterance beginning with "*Aññāsi vata*", etc., the Venerable Koṇḍañña Thera became renowned by the name of "Aññasi Koṇḍañña Thera".

On thus becoming a *sotāpanna*, the Venerable Aññāsi Koṇḍañña Thera asked the Buddha for the state of being a *bhikkhu*: "Glorious Buddha, may I, in your presence, have the state of being a novice (*sāmaṇera*) and then the state of being a *bhikkhu*." Thereupon, the Buddha stretched out His golden right hand from beneath the robe and addressed him in a voice like that of a Brahmā: "(1) *Ehi Bhikkhu*; (2) *Svākkhāto Dhammo*; (3) *Cara brahmacariyaṁ sammā dukkhassa antakiriyāya* — (1) Come, *Bhikkhu*, receive the status of *bhikkhu* you had prayed for; (2) the Dhamma has been well-taught by Me. (3) Strive for the accomplishment of the noble Practice constituting the three upper *magga*s in order to put an end to the round of suffering." The ordination of the Venerable Aññāsi Koṇḍañña as *bhikkhu* came to a successful completion just as the first of the three sentences uttered by the Buddha ended.

(Even as the Buddha pronounced the Venerable Koṇḍañña "*Ehi Bhikkhu*", immediately his original appearance vanished and he was transformed into a *bhikkhu*, with the head already shaved and the body already donned in the robes. He became already equipped with the eight requisites each in its proper place, one robe at the waist, another robe of single layer (*ekacci*) covering the body, another robe (the bigger one), resting on the shoulder and the alms-bowl hung over the tip of the left shoulder. The deportment (*iriyapatha*) he carried was worthy of devotion and was like that of a senior Thera with 60 years of monkhood (being 80 years of age); and his posture was that of making obeisance to the Buddha, who was his preceptor (*upajjhāya*).

(The requisites received by these e*hi-bhikkhu* monks are known as requisites created by supernatural powers (*iddhimaya parikkhāras*). If a certain person gave away in charity the eight requisites, such as robe, etc., (or an alms-bowl or robe, if he could not afford all) to a noble individual (*ariya-puggala*), such as a *sotāpanna*, etc., or to an ordinary but virtuous (*puthujjana-sīlavanta*) *bhikkhu* and aspired earnestly saying: "Let this gift of requisites be the supporting cause (*paccaya*) for becoming an *ehi-bhikkhu* in the future," the said gift, provided it is of *Adhikāra* merit, could be of help to that person to acquire *iddhimaya-parikkhāra* (to become an *ehi-bhikkhu*) in the presence of the Buddhas .... *Sāratha Ṭī*.)

The Buddha took up residence in that Migadāya Forest for the rainy season; and, on the following day (the 1st waning moon of the month of Āsāḷha) He remained in the monastery (without going round for alms) and spent the time giving instruction to Vappa Thera. The remaining four *bhikkhus* went on alms-round. Vappa Thera became a *sotāpanna* in the morning of that very day. Similarly, the Buddha remained only in the monastery without going round for alms and spent the time giving instruction to Bhaddiya Thera on the following day (the 2nd waning moon of the month of Āsāḷha), to Mahānāmā Thera on the next following day (the 3rd waning moon of the month of Āsāḷha) and to Assaji Thera on the day following after (the 4th waning moon of the month of Āsāḷha). These *theras* also attained *sotāpatti-phala* each, on the day concerned and all became *ehi-bhikkhus* in the presence of the Buddha.

On Thursday, the 5th waning moon of the month of Āsāḷha, the Buddha delivered the sermon of Anatta-lakkhaṇa Sutta in order that the Five *Bhikkhus* might become *arahat* with the *āsavas* extinguished. When the Anatta-lakkhaṇa Sutta came to an end, the group of Five *Bhikkhus* became *arahat* with the *āsavas* extinguished.

(Note worthy facts relating to the Dhammacakka-pavattana Sutta and Anatta-lakkhaṇa Sutta will be given later in the Chapter on Dhamma Ratana.)

Chapter 10

THE STORY OF SĀTĀGIRI DEVA AND HEMAVATA DEVA (HEMAVATA SUTTA)

The Buddha delivered the sermon of *Dhammacakka* just before sunset on the full-moon day of the month of Āsāḷha, in the year 103 Mahā Era. At midnight, He taught the Hemavata Sutta (or Sātāgiri Sutta). The reason, in detail, for teaching the said Sutta was as follows:

In this *Bhadda-kappa* with the human life span running into 20,000 years, Buddha Kassapa appeared, and He entered Parinibbāna after living for 16,000 years (which was four-fifths of an *Āyu-kappa*). The cremation of His remains was carried out with great reverence. The corporeal relics of the Buddha did not break up into pieces but remained as a big solid mass of gold. This was the usual happening with all long-lived Buddhas.

As for short-lived Buddhas, they attained Parinibbāna even before many people had the opportunity of seeing Him severally. And so, being considerate and merciful and being desirous that "the many people living in such and such towns and villages should gain merit by worshipping the relics, even after I attain Parinibbāna" made a resolution thus: "Let my relics break up to pieces and be scattered." This being the case, the relics of the short-lived Buddhas, like those of our Buddha, broken into pieces and were scattered like gold dusts.

The people built a large stupa, one *yojana* in height and also one *yojana* in circumference, and enshrined the one and only relic of Buddha Kassapa in it. Each side of it, in one direction measured one *gāvuta* in length and each side had a large entry gate so that the intervening distance between one gate and the next was one *gāvuta*.

King Kilī of Bārāṇasī donated one gate; his son, Prince Pathavindhara, donated another; the officials, led by the army general, donated the third; and the public, led by a rich man, donated the last. The bricks used for building the large stupa were only of gold and precious stones; and each brick was worth a hundred thousand. In building the stupa, realgar was used for cement and fragrant butter oil was used for water.

After the large stupa had thus been built, two friends of good families renounced the world and entered monkhood in the presence of senior disciples who had followed the Buddha in His lifetime. (It is to be noted especially that, in the Dispensation of long-lived Buddhas, only such senior Disciples were qualified to perform novitiation of *sāmaṇeras* and ordination of *bhikkhus* and to give guidance to them. Those who became disciples only after Parinibbāna of the Buddha were not qualified to undertake such tasks.)

Then the said two monk-friends of good family asked the senior disciples: "Sir, what are, in fact, the tasks of monks to be undertaken in the Dispensation of the Buddha?" Thereupon the senior *sāvaka*s addressed them in reply: "Monks, there are in fact two duties for monks to fulfill in the Dispensation of the Buddha, namely, (1) *Vāsā-dhura*, the practice of *Vipassanā-kammaṭṭhāna* (Insight Meditation); and (2) *Pariyattī-dhura*, the learning or teaching of the scriptures. Of these two: (1) the monk of good family stays with his preceptors for five years, attending to their needs, learning and mastering the Code of Conduct (*Pāṭimokkha*) and two or three sections (*bhāṇavaras*) of Suttas and taking proper training in Vipassanā Meditation and also cutting off attachment to his company of fellow monks, as well as to his male and female supporters. And, after entering a big forest, away from people, he practises meditation for the realization of arahatship. This is the monastic duty, the practice of Vipassanā Meditation, called *Vāsā-dhura*. (2) He should, according to his ability, learn and become skilled in one *Nikāya* of the Piṭaka, or two *Nikāyas* of the Piṭaka, or three *Nikāyas* of the Piṭaka, or four *Nikāyas* of the Piṭaka, or five *Nikāyas* of the Piṭaka and should strive for the development of correct and pure *Pariyatti-sāsana* to the letter and the spirit. This duty of the monk, to learn or teach, is called *Pariyatti-dhura*."

Thereupon saying, "Of the two duties that monks should fulfil, *vāsā-dhura* is superior and more praiseworthy," the two monk friends nevertheless agreed: "We are still young. We should fulfil *vāsā-dhura* only when we grow older. Before we become old, we shall practise for the fulfilment and completion of the duty of learning or teaching of the scriptures called *Pariyatti-dhura*." Intelligent by nature, they became well-versed in all three Piṭakas within a short period of time and were also very skilled in making decisions on questions of the Vinaya. By virtue of their knowledge of the scriptures, the two monk-friends became renowned in the *sāsana* and they came to have always a large retinue and plenty of gifts and offerings. Each of them had as many as five hundred monk followers.

The two Theras remained giving genuine exhortation (*ovāda*) to the four classes of people who came to their presence. This being the case, the three *Sāsanas* prospered and shone as if the Buddha had reappeared.

The Dispute between A Dhammavādī Monk and An Adhammavādī Monk

At that time, there lived two monks, a *dhammavādī* (Dhamma Speaker) and *adhammavādī* (Non-Dhamma Speaker), in a monastery near a village. Of the two, the *adhammavādī* monk was cruel and harsh by speech. One day, when the *dhammavādī* monk came to know clearly about the other monk's offence against some Disciplinary rule (*Vinaya Sikkhāpada*), he rebuked the latter thus: "My friend, your conduct is unbecoming of the *sāsana*!" Thereupon the *adhammavādī* monk, in order to disrupt the original trend of speech, retorted by saying: "My friend, what do you see of me? What do you hear of me? Don't make any rash accusation!" The *dhammavādī* monk replied: "My friend, the noble *Vinayadhara theras*, upholders of the Discipline, will know better."

The *adhammavādī* monk, thinking: "If the *Vinayadhara theras* are to decide this matter according to the Vinaya, I will certainly have no support to resort to in the *sāsana*," and he went instantly to the two *Vinayadhara theras.* He approached them with certain requisites as presents in order to beguile and persuade them to favour him. He respectfully made obeisance and offered what he had brought to them and tried to receive their guidance. He pretended to be one who had due respects for them and desirous of staying near them at their service.

One day the *adhammavādī* monk went to the meeting place of the *Vinayadhara theras* and after making obeisance to them remained standing obstinately even though the Theras permitted him to leave. The Theras asked him: "Friend, do you have anything special to tell us?"; and he replied: "Yes, Sirs, there is. I have had a dispute with another monk over a breach of precept. If he, the said complainant (*codaka*) monk, comes to you and reports this matter, please do not decide according to what is deemed suitable." When the Theras replied: "In the matter that has been brought before the Sangha, it is not fit and proper not to give a decision according to what is deemed right," he begged them, saying: "Venerable Sirs, if such a decision is made, there will be no support for me to resort to in the *sāsana*. Let this misdeed be my own. (I shall bear its consequences in *saṁsāra*.) Just do not come to a decision in that matter, please!"

Being persistently (and unavoidably) pressed by the *adhammavādī* monk, the *Vinayadhara theras* finally gave in and said: "All right, monk!" After obtaining the consent of the *Vinayadhara theras*, the *adhammavādī* monk went back to the village monastery; and, thinking: "I have done everything I wanted to do with the *Vinayadhara theras*," he became more domineering, repressive, contemptuous, harsh and adamant in dealing with the *dhammavādī* monk.

The *dhammavādī* monk, thinking: "This *adhammavādī* monk has in fact no fear indeed!" instantly departed from the monastery and went to the thousand monks who were the followers of the *Vinayadhara theras* and addressed them: "Brethren, should not the matter coming up to the Sangha be decided in accordance with the Vinaya rules? Or without allowing the matter to come up to the Sangha, should not the complainant (*codaka*) monk and the accused (*cuditaka*) monk be made to admit their own faults and have their dispute amicably settled? But now, these *Vinayadhara theras* neither decide the matter by themselves nor allow it to be amicably settled by us through their compromise. What does

this mean?" On hearing the words of the *dhammavādī* monk and thinking: "There must have been some irregular thing already known to the *Vinayadhara theras*," the thousand monk-disciples of the *Vinayadhara theras* did not give any reply but remained silent.

Taking advantage of this, the *adhammavādī* monk said in repressive terms: "My friend, you have said previously that the *Vinayadhara theras* would know. Well, you had better report that matter now to them." He then departed after saying harshly: "From now on, you are totally ruined! Don't you come back to the village monastery where we dwell."

Thereafter the *dhammavādī* monk went to the *Vinayadhara theras* and bewailed loudly: "Venerable Sirs, thinking, 'This *adhammavādī* attends to our needs and pleases us,' you have no consideration for the *sāsana* of the Buddha but have consideration only for an individual; (you have no regard for the *sāsana* but have regard only for an individual;) you give no protection to the *sāsana* but give protection only to a shameless immoral individual (*alajjī dussīla puggala*). Sirs, from today onwards you ought not decide any matter coming under the Vinaya. Only on this day does Buddha Kassapa attain Parinibbāna indeed!" He then departed from the *Vinayadharas*, and wept grumbling: "The *sāsana* of Buddha Kassapa has in fact been irreparably ruined!"

Thereupon the two *Vinayadhara theras* were deeply agitated and became remorseful (*kukkucca*), saying: "Showing regard and giving protection only to the shameless immoral individual, we happened to have thrown away the solid jewel of the *sāsana* into the deep waters of a chasm." Injured and oppressed in mind and heart by remorse (*kukkucca*), they were not reborn in any higher deva-world upon their death. Of the two *theras*, one was reborn as a *devayakkha* by the name of Hemavata on Mount Hemavata of the Himavanta and the other was reborn also as a *devayakkha* by the name of Sātāgiri on Mount Sata in *Majjhima-Desa* (the Middle Country). The thousand monk followers of these two *theras* were not reborn in any higher celestial abode either. Since they had followed the same practice as that of the two *theras*, they were reborn as followers, 500 to each of the two *devayakkhas*. The donors of the four requisites of the *Vinayadhara theras* were, however, took rebirth on some higher planes of deva existence.

Both Hemavata and Sātāgiri were devas of great power and glory and included in the list of twenty-eight deva generals. It was the custom of the devas to hold meetings to make decisions in judicial proceedings eight times each month at the pavilion called Nāgavatī (or Bhagalavatī, according to Ceylonese version), on the flat realgar rock-surface in the Himavanta Forests. These two *devayakkhas* usually participated in the meetings.

Sātāgiri Deva and Hemavata Deva, seeing each other in the said big meetings of devas and remembering their past lives in the human world, asked each other regarding the place of their (present) existence thus: "Friend, in which place have you been reborn? As for you, friend, what is your place of rebirth?" And they were afflicted with great anguish when recounting their fate: "Friend, we have in fact been irreparably ruined! Even though we had practised the Dhamma of monasticism for the whole period of twenty thousand years during the *sāsana* of Buddha Kassapa in the past, we were reborn as *devayakkhas* because of a shameless immoral and wicked friend. Our donors of the four requisites have, however, been reborn in the higher deva-world of sensual pleasures."

The Mutual Promises

Thereafter, Sātāgiri Deva told Hemavata Deva: "My friend Hemavata, the Himavanta where you are living is said to be a marvellous and extraordinary place. So, in case you see and hear anything strange and irregular, kindly come and let me know." Hemavata Deva also told Sātāgiri Deva: "My friend Sātāgiri, Majjhima Desa, where you are living, the region where noble personages appear or live, is said to be a marvellous and extraordinary country. In case you see and hear anything strange and irregular, please come and inform me." In this manner the two friends, Sātāgiri Deva and Hemavata Deva, had made a mutual promise and lived without being able to discard their lives as *devayakkhas*; even one *asaṅkhyeyya* of *Buddhantara-kappa* (a vast period of world-system between the appearance of one Buddha and that of another) had passed in the meantime. During this period the

great earth had also risen as much as one *yojana* and three *gāvutas*.

At that time, our Bodhisatta had been practising and developing the Ten *Pārāmis* during the whole period of four *asaṅkhyeyyas* and a hundred thousand aeons, from the time he received from Buddha Dīpaṅkarā the Definite Prophecy about his attainment of Buddhahood to the time of his life as King Vessantara. He was then reborn in Tusitā deva-world and lived through the full life span of a deva. At the request made by the devas who had come from the ten thousand world-systems, he gave his assent to them to become a Buddha, after making the Five Great Investigations. He next took conception in the lotus-like womb of Mahāmāyā Devī in this human world, causing the ten thousand world-systems to tremble while the thirty-two great omens were appearing.

These two friends, Sātāgiri Deva and Hemavata Deva, were aware of the appearance of the thirty-two great omens at the time when the Bodhisatta took conception; but it so happened that they did not take notice of them. They failed to reflect and know: "These great omens appear on account of the Bodhisatta being conceived." The thirty-two great omens distinctly appeared also on the occasion of the Bodhisatta's birth, on the occasion of his renunciation of the world and on the occasion of his attainment of Buddhahood. Although they were aware of the appearance of these great omens, they did not ponder and realize: "These great omens appear on account of these events."

When the Buddha summoned the Pañcavaggī monks and taught the Sermon of Dhammacakka, which is of three phases and twelve aspects, there was the distinct occurrence of a severe earthquake as well as that of the marvellous and extraordinary thirty-two great omens. This was first taken notice of only by Sātāgiri of the two devas, and, knowing that the Buddha was then teaching the Sermon of Dhammacakka, the primary cause of the omens, he went to the presence of the Buddha together with his retinue of five hundred *devayakkhas* and listened to the teaching of Dhammacakka. But he was unable to attain any significant Path and Fruition.

The reason was: Sātāgiri Deva, while listening to the Sermon of Dhammacakka, remembered his friend, Hemavata Deva, and surveyed the audience, wondering: "Has my friend Hemavata Deva come to this Dhamma assembly? Or, has he not come?" Not finding Hemavata, his mind became distracted: "How could my friend Hemavata be so late! He might not be able to listen to the Buddha's teaching of Dhammacakka, which is so much wonderful and splendid in letter and in spirit!" For this very reason, he was unable to realise any important Path and Fruition.

The Buddha had not yet concluded the teaching of the Sermon of Dhammacakka even by sunset. Thereupon, intending, "I will go and bring my friend Hemavata to listen to the Dhamma-Sermon," he created vehicles of elephants, horses, garudas, etc. and travelled through the air (in the sky) in the direction where Himavata and his retinue of five hundred *devayakkhas* were.

The Meeting of The Two Devas in The Sky

Even though the thirty-two great omens appeared on the occasions of the Bodhisatta's conception, birth, renunciation, attainment of Buddhahood and Parinibbāna, they did not last long but disappeared in a moment. At the time when the Buddha taught the Sermon of Dhammacakka, however, not only the thirty-two great omens were of awesome, marvellous and extraordinary nature but they did not disappear in a moment. In fact, they remained for quite a long time before disappearing. Seeing the marvellous and extraordinary appearance of the thirty-two great omens while inside the Himavanta Forests, Hemavata Deva also intended thus: "Ever since my birth in this forest, this great mountain has never been so marvellously and extraordinarily delightful and perfect. It has so happened now. Therefore, (in accordance with our promise) I will go and bring my friend, Sātāgiri, right away, to luxuriate in these marvellous flowers of the Himavanta Forests." And, as in the case of Sātāgiri, he also created vehicles of elephants, horses, garudas, etc. and made an aerial journey in the direction of Majjhima Desa, accompanied by his retinue of five hundred *devayakkhas*.

The two devas met each other in the sky above Rājagaha City. When asked by the other

as to the reason for his visit, Hemavata said: "My friend, Sātāgiri, ever since I became a deva in the Himavanta Forests, this great Hemavata mountain has never had such delightful appearance with trees blossoming unseasonally. So, I have come to call on you, with the intention of enjoying these marvellous flowers of the Himavanta Forests together with you."

When Sātāgiri Deva asked Hemavata Deva again: "My friend, Hemavata, do you know why these flowers blossom unseasonally and so marvellously?" the latter replied: "I do not know, my friend, Sātāgiri." Sātāgiri then told Hemavata: "My friend, Hemavata Deva, this marvellous and extraordinary feature has happened not only in this Himavanta. In fact, the same has happened even (everywhere) in the ten thousand world-systems. My friend, Hemavata, a Buddha has appeared in the three worlds (of devas, humans and Brahmās). The Buddha is at present teaching the Sermon of Dhammacakka in the Dear Park called Isipatana, near Bārāṇasī City. Because of the teaching of the Dhammacakka Sermon by the Buddha, the thirty-two marvellous, unprecedented and extraordinary great omens have distinctly appeared all over the world."

In this manner Sātāgiri Deva told his friend, Hemavata Deva, that the Buddha had definitely appeared and, being desirous of taking him to the Buddha, he addressed him thus:

Ajja paññāraso uposatho;
dibbā ratti upaṭṭitā.
Anoma-nāmaṁ Satthāraṁ;
handa passāma Gotamaṁ.

> "My friend, Hemavata, today is in fact the full-moon *uposatha* of the fifteenth lunar day! Tonight is in fact a very pleasant night in which the whole Jambudīpa appears as if it were most beautifully decorated by the bodily light of the devas and Brahmās (who have come from the ten thousand world-systems to listen to the Sermon, for it is the day the Buddha teaches the Dhammacakka), by the shining colours of their attire and celestial mansions, by the light of the moon, the stars and the lunar mansions and also by the bodily light of Visuddhi Deva and the Buddha himself. My friend Hemavata, do not be confused with doubt whether he is the Buddha or not. Come! Let us even now go and worship the Buddha of Gotama family, who is endowed with undiminishing qualities, who possesses such special epithets as Buddha, Bhagavā, etc. and who is the Teacher of devas, humans and Brahmās."

On hearing the words of Sātagiri Deva, Hemavata Deva pondered and intended thus: "This Sātāgiri boldly asserts that the personage, whom he has met and seen, is a genuine Omniscient Buddha, saying: 'Let us even now go and worship the Buddha of Gotama family, who is endowed with undiminishing qualities, who possesses such special epithets as Buddha, Bhagavā, etc.' (*Anoma nāmaṁ Satthāraṁ*, etc.). Omniscient Buddhas are in fact rare and hardly accessible in the world. Only those persons, such as Pūraṇa Kassapa and others, claimed themselves to be Omniscient Buddhas and ruined many people by imparting wrong knowledge to them. If the monk Gotama, whom Sātāgiri has seen, is a genuine Omniscient Buddha, he ought to be one genuinely endowed with *tādiguṇa*, the quality of being undisturbed or unshaken by the favourable and unfavourable conditions of the world. Therefore, I will first find out whether he is or is not one endowed with *tādiguṇa* which is possessed only by Buddhas." And, desiring to question about *tādilakkhaṇa* (Signs of *Tādi*), he recited this verse:

Kicci mano supaṇihito;
sabbabhūtesu Tādino.
Kacci iṭṭhe aniṭṭhe ca;
saṅkappassa vasīkatā.

"My friend Sātāgiri, what is He like? Is the mind of the Buddha, whom you have seen, naturally and entirely free from love and hate for all beings and steady as befitting one endowed with *tādiguṇa*? What is He like? Is Buddha Gotama, whom you have seen, capable of freeing Himself from or overcoming *kāma-vitakka* (sensual thought), *vyāpāda-vitakka* (malevolent thought), and *vihiṁsā-vitakka* (violent thought) which are apt to generate love and hate for desirable objects and undesirable objects respectively?"

Thereupon Sātāgiri Deva, having been absolutely convinced that the Buddha was certainly a *Sabbaññū* Buddha and being desirous of replying to the questions put by Hemavata Deva regarding the entire set of attributes of the *Sabbaññū* Buddha, answered by reciting this verse:

Mano c'assa supaṇihito;
sabbabhūtesu Tādino.
Atho iṭṭhe aniṭṭhe ca;
saṅkappassa vasīkatā.

"My friend Hemavata, the mind of the Buddha, whom I have seen, is naturally and entirely free from love and hate for all beings, as befitting one endowed with *tādiguṇa*. (Even at the time when the *pāramīs* were being practised and developed for attainment of Buddhahood, the Bodhisatta was endowed with *tādiguṇa*, not to speak of His *tādiguṇa* at present when Buddhahood has been attained! In His life as Chaddanta Elephant King, he entertained no animosity towards the hunter Sonuttara who deliberately killed him, but, instead, he cut off his tusks himself and gave them to him in charity. In His life as the Monkey King also, he had no hatred even for the hostile brahmin who struck his head with a stone in order to kill him, but, instead, he showed the brahmin the wayout (from the forest) without anger. In His life as Vidhura the Wise also, he had no hatred for the ogre Puṇṇaka who dragged him by the two legs and very cruelly threw him upside down or headlong into the ravine at the foot of Kāḷa Mountain which measured sixty *yojanas*; he even preached the Dhamma to him." [That was why Sātāgiri Deva boldly gave the answer: "The mind of the Buddha whom I have seen is naturally and entirely free from love and hate for all beings, as befitting one endowed with *tādiguṇa*." ("*Mano c'assa supaṇihito*, etc.")] My friend Hemavata, the Buddha whom I have seen is capable of freeing Himself from or overcoming *kāma-vitakka*, *vyāpāda-vitakka* and *vihiṁsā-vitakka* which are apt to generate love and hate for desirable objects and undesirable objects respectively."

Thus, when Hemavata put the question, first with regard to *manodvāra* ('mind-door' or thought), whether or not the Buddha was fully endowed with *tādiguṇa*, he got the affirmative reply from Sātāgiri. Being desirous of questioning again, in order to be more certain whether or not there was, in the Buddha, purity of the three *dvāras* ('doors' or actions) at present, or in other words, after hearing the affirmative reply given by Sātāgiri Deva to the question, first put briefly, whether or not the Buddha was endowed with *tādiguṇa* with regard to the three *dvāras*, and being desirous of questioning again in detail in order to make the answer firmer, Hemavata Deva asked again by reciting this verse:

Kacci adinnaṁ n'ādiyati;
kacci pāṇesu saññato.
Kacci ārā pamādamhā;
kacci jhānaṁ na riñcati.

My friend Sātāgiri, what is He like? The Buddha, whom you have seen, is He one who is free from taking another's property without being given by the owner physically or verbally? What is He like? Is He one who completely abstains from the evil act of killing beings? What is He like? Is He free from

attachment to the five objects of sensual pleasures and far from unmindfulness (which consists of sexual conduct, and unchastity)? What is He like? Is He one who has discarded the five hindrances but who has not allowed attainment of *jhānas* to become extinct.

(The Buddha abstains from *adinnādāna* and other forms of wrongdoing not only in this life of His Buddhahood but also during the whole long period in the past he abstain from these evils. By virtue of His meritorious act of abstinence from such evils is he endowed with such marks of a Great Man (*Mahāpurisa Lakkhaṇas*). The whole world also spoke in praise of the Buddha thus: "Monk Gotama abstains from the crime of theft, etc.") Hence Sātāgiri Deva, being desirous of replying in clear and bold terms, recited this verse:

Na so adinnaṁ ādiyati;
atho pāṇesu saññato.
Atho ārā pamādamhā;
Buddho jhānaṁ na riñcati.

My friend Hemavata, the Buddha, whom I have seen, is one who is free from taking of another's property without being given by the owner physically or verbally. He is one who completely abstains from the evil act of killing beings. He is free from attachment to the five objects of sensual pleasures and far from unmindfulness (i.e. acts of sexual misconduct and unchastity). He is also one who has discarded the five hindrances and who has not allowed attainment of *jhānas* to become extinct.

After thus hearing the affirmative reply as regards the purity of deeds (*kāya-dvāra*) and being desirous of questioning whether or nor there was purity of speech (*vacī-dvāra*), Hemavata Deva asked by reciting this verse:

Kacci musā na bhaṇati;
kacci na khīṇabyappatho.
Kacci vebhūtiyaṁ nāha;
kacci samphaṁ na bhāsati.

My friend Sātāgiri, what is He like? Is the Buddha you have seen, one who does not speak lies? What is He like? Is He one who does not speak harsh words that tend to make beings upset and depressed? What is He like? Is He one who does not speak words that mischievously destroy friendship between two persons? Is He one who does not indulge in frivolous talks which are unsubstantial and worthless like undeveloped paddy?

(The Buddha abstained from verbal misconduct not only in this life of Buddhahood but also during the whole long period in the past he abstain from telling lies and from other verbal misdeeds. By virtue of His meritorious act of abstinence from misbehaviour in words, he is endowed with such signs of a Great Man as a single hair grown in each pore, the hair between the two eyebrows (*uṇṇaloma*) and others. The whole world also spoke in praise of the Buddha: "Monk Gotama abstains from misconduct such as telling lies," and so on.) Hence, Sātāgiri Deva, being desirous of replying in clear and bold terms recited this verse:

Musā ca so no bhaṇati;
atho na khīṇabyappatho.
Atho vebhūtiyaṁ nāha;
mantā atthaṁ subhāsati.

My friend Hemavata, it is true that the Buddha, whom I have seen, is one who does not tell lies. It is also true that He is one who does not speak harsh and nasty words. It is also true that He does not speak mischievous words. He speaks only words which are discreet and beneficial.

Hemavata Deva, after hearing the positive reply as regards the purity of speech and being desirous of questioning whether or not the Buddha had, at present, the purity of consciousness; whether or not He had overcome ignorance and whether or not He was endowed with the five eyes, asked by reciting this verse:

Kacci na rajjati kāmesu;
kacci cittarn anāvilam.
Kacci mohaṁ alikkanto;
Kacci Dhammesu Cakkhunmā.

My friend Sāgāri, what is He like? Is the Buddha, whom you have seen, truly one free from *abhijjhā*, covetousness for five material objects of sensual pleasures? What is He like? Is the mind of the Buddha, whom you have seen, free from *vyāpāda*, unhealthy mental condition agitated by hate? What is He like? Is the Buddha, whom you have seen, truly one who has overcome the fourfold *moha* (ignorance), which is the basic cause of *micchā-diṭṭhi* (wrong view)? What is He like? Is He truly one who is endowed with the Eye of Wisdom penetrating all the Dhammas without any hindrance?

(Bearing in mind that, "One is not yet a Buddha merely on account of the purity of the three sense-doors but one becomes a genuine Buddha only if He is endowed with *sabbaññutā-ñāṇa*, Omniscience or the Five Eyes," he asked: Is He truly one who is endowed with the Eye of Wisdom, penetrating all the Dhammas without any hindrance? ("*Kacci Dhammesu Cakkhumā*?")

(Even before realising *arahatta-phala* and while still at the moment of His attainment of *anāgāmī-magga*, the Buddha became free from defilement of craving for sensual objects and also free from defilement of ill-will, an unhealthy mental state since He had already discarded *kāma-rāga-kilesa* and *vyāpāda-kilesa*. Even at the moment of His attainment of *sotāpatti-magga*, He was already one who had overcome ignorance since He had already discarded *sacca-paṭicchādaka moha*, ignorance-covering which conceals the four truths, which is the cause of *micchā-diṭṭhi* (wrong view). He had already earned the title 'Buddha' and realised Insight-Knowledge as well, since He had even discerned the Four Truths unaided and with Self-born Knowledge (*sayambhū-ñāṇa*). Hence, Sātāgiri Deva, being desirous of boldly proclaiming the fact that the Buddha possessed purity in respect of His consciousness and having attained Omniscience, was a genuine Buddha, replied by reciting this verse:

Na so rajjati kāmesu;
atho cittaṁ anāvilam.
Sabbamohaṁ atikkanto;
Buddho Dhammesu Cakkhumā.

My friend Hemavata, the Buddha, whom I have seen, is truly one free from *abhijjhā*, covetousness for material objects of sensual pleasures. The mind of the Buddha, whom I have seen, is also free from *vyāpāda*. The Buddha, whom I have seen, is truly one who has overcome the entire fourfold *moha* (ignorance), which is the basic cause of *micchā-diṭṭhi* (wrong view). Since He has penetratingly discerned all the Dhammas with *sayambhū-ñāṇa* (Self-born Knowledge), He has earned the title 'Buddha' and has also been endowed with the Five Eyes.

In this manner Hemavata Deva was greatly delighted and rejoiced in hearing and knowing that the Buddha possessed purity in respect of the three sense-doors and was a genuine *Sabbaññū-Buddha*. Being himself one endowed with auspiciousness of great learning (*bāhusacca-maṅgala*) in his past life during Buddha Kassapa's Dispensation and being therefore a fluent, learned and effective speaker with very pure knowledge and wisdom, and desiring again to hear further marvellous and extraordinary qualities of the Buddha, he asked by reciting this verse:

Kacci vijjāya sampanno;
kacci saṁsuddhacāraṇo.
Kaccissa āsava khīṇā;
kacci n'alibi punabbhavo.

My friend Sātāgiri, is the Buddha, whom you have seen, truly one endowed with the eye of knowledge (*vijjā*) which all the Buddhas should be endowed with? What is He like? Is He truly one who possessed the fifteenfold pure conduct, resembling good legs used for walking up to Nibbāna? What is He like? Is the Buddha, whom you have seen, already devoid of the four *āsava*s? What is He like? Is the Buddha, whom you have seen, free from the possibility of appearing in a new existence (being reborn)?

Thereupon, Sātāgiri Deva, since he had profound and decided faith in the Buddha's genuine Omniscient Buddhahood and a desire to affirm that the Buddha was fully endowed with all the qualities questioned by Hemavata Deva, answered by reciting this verse:

Vikkāya c'eva sampanno;
atho saṁsuddhacāraṇo.
Sabbassa āsara khīna;
N'atthi tassa punabbhavo.

My friend Hemavata, the Buddha, whom I have seen, is truly one endowed with the eye of *vijjā* which all the Buddhas should be endowed with. He is also truly one who possessed the fifteenfold pure conduct, resembling good legs used for walking to Nibbāna. The Buddha, whom I have seen, is already devoid of the four *āsavas*. The Buddha, whom I have seen, is free from the possibility of appearing in a new existence.

Hemavata Deva then became free from doubt about the Buddha, thinking thus: "The Buddha, whom Sātāgiri has now seen, is a genuine Buddha, Perfectly Self-Enlightened (*Sammāsambuddha*) and supreme in the three worlds." Even while still remaining in the sky, therefore, he recited this verse in order to praise the Buddha and delight Sātāgiri Deva:

Sampaññāṁ munino cittaṁ;
kammunā vyappathena ca.
Vijjācaraṇa-sampaññāṁ;
dhammato nam pasaṁsasi.

My friend Sātāgiri, the mind of the Buddha, whom you have seen, is endowed with *tādiguṇa.* He is endowed with purity of deed, purity of word and purity of thought. My friend Sātāgiri, you have rightfully spoken in praise of the Buddha who is endowed with the three *vijjās*, the eight *vijjās* and the fifteen *caraṇas*.

Thereupon, Sātāgiri Deva, also with the intention of gladdening Hemavata Deva once again, recited this verse meaning: "My friend Hemavata, what you have said is perfectly true. Now you, my friend, know the qualities of the Buddha fully well and are greatly delighted:"

Sampaññāṁ munino cittaṁ;
kammunā vyappathena ca.
Vijjācaranā-sampaññāṁ;
dhammato anumodasi.

My friend Hemavata, the mind of the Buddha whom I have seen is endowed with *tādiguṇa*. He is endowed with purity of deed, purity of word and purity of thought. My friend Hemavata, you have rightfully rejoiced in the Buddha who is endowed with the three *vijjās*, the eight *vijjās* and the fifteen *caraṇas*.

And so saying and intending to urge Hemavata Deva to go along with him to the Buddha,

Sātāgiri Deva asked by this verse:

Sampaññāṁ munino cittaṁ;
kammunā vyappathena ca.
Vijjācaraṇa-sampaññāṁ;
handa passāma Gotamaṁ.

My friend Hemavata, the mind of the Buddha, whom I have seen, is endowed with *Tādiguṇa*. He is endowed with purity of deed, purity of word and purity of thought. Let us even now go and respectfully behold the Buddha, who is endowed with the three *vijjās*, the eight *vijjās* and the fifteen *caraṇas*.

Thereupon, Hemavata Deva, as one who had acquired the power of great learning since his previous existence, wished to speak in praise of the qualities of the Buddha which appealed to him and to invite Sātāgiri to go along with him and behold the Buddha. Thus, he recited the following verses:

Enījaṅghaṁ kisaṁ vīraṁ;
appāhāraṁ alolupaṁ.
Muniṁ vanasmiṁ jhāyantaṁ;
ehi passcāma Gotamaṁ.

Sīhaṁ v'ekacaraṁ nāgaṁ:
kāmesu anapekkhinaṁ.
*Upasaṅ*kamma *pucchāma;*
maccupāsa-ppamocanaṁ.

Come, Sātāgiri, let us go. Let us behold the Buddha of Gotama lineage whose calves are round and graceful like those of an antelope (eṇī) living in the upper reaches of the forest; whose limbs and other parts of the body, big and small, are appropriately long in five features, short in four, small in four, tall in six, and round where they should be round; who is diligent and capable of resisting and fighting the dangers from within and without the body; who takes only one meal (a day) just to sustain His body; who has done away with excessive craving (*loluppa-taṇhā*) with regard to food; who is in full possession of the four *magga-ñāṇas*, knowledge of the four Paths; and who usually remains absorbed in *jhāna* in a secluded forest.

My friend Sātāgiri, let us go to the presence of the Buddha, who, like Kesara Lion King, cannot be easily approached by ordinary persons; who can forbear the vicissitudes of the world; who is fearless; who is the one and only (Buddha) appearing in a universe; who, like Chaddanta Elephant King, is endowed with great physical and intellectual power; and who is free from any desire and passion for all the material objects of sensual pleasures. Let us ask Him about the Dhamma of Nibbāna, which will surely deliver us from the round of suffering in the three planes of existence, the snare of the King of Death.

In this way Hemavata urged Sātāgiri Deva King and the retinue of one thousand *devayakkhas* to go along with him and worship the Buddha and listen to the Sermons.

Lady Kāḷī became A Sotāpanna

It was the day in which the grand festival of the month of Āsaḷha was being celebrated. At that time, like a divine damsel enjoying divine luxury in the divine city of Tāvatiṁsa, which was adorned with ornaments everywhere, a lady, by the name of Kāḷī, residing in the town of Kuraraghara near Rājagaha City, having gone up to the upper terrace of her parents' mansion and having opened the lion-propped window, was just standing and letting herself to be aired, to ease the pains of her impending labour from pregnancy.

(Lady Kāḷī hailed from Rājagaha City. On coming of age, she was married in

Kuraraghara Town. When she was carrying the would-be Soṇakuṭikaṇṇa Thera in her womb, she went back to her parents' home for confinement. She went up to the terrace of the mansion and while having an airing to alleviate her suffering from the coming childbirth, she overheard the attributes of the Buddha being spoken of by the two *devayakkhas*.)

Overhearing the whole conversation between the two *devayakkhas* generals, relating to the attributes of the Buddha, Lady Kāḷī became attentive to them and thought: "The Buddhas are indeed thus endowed with marvellous and extraordinary qualities!" and so thinking she was overwhelmed with joy and delight. Even while standing at that very place in the state of joy, and removing the hindrances by means of that joy, she practised Vipassanā Meditation and thereby realised the Fruition of *Sotāpatti*. Lady Kāḷī, being the first *sotāpanna* and Noble Female Disciple (*ariya-sāvika*) established amongst women was, as it were, the eldest sister of womankind. On that very night, she gave birth to a son (who later on became Soṇakuṭikaṇṇa Thera). After staying in her parents' house for as long as she liked, she returned to her Kuraraghara home.

Thus, without even encountering and beholding the Buddha in the past and just by overhearing, she came to have absolute faith in the attributes of the Buddha and be established in *sotāpatti-phala*, like one who effortlessly takes the meal already prepared and laid out for an individual. On this very account, when the Buddha was later sitting in the midst of the Sangha, holding a convocation to confer titles of pre-eminence to the female devotees (*upāsikās*), He declared: "Dear monks, Lady Kāḷī of Kuraraghara Town is the the most noble and excellent of all my *upāsikās* who have absolute faith in the Triple Gem just by overhearing!" and designated her foremost among those having faith by overhearing (*Anussava-pasāda*).

The Two Deva Generals went to The Buddha

Sātāgiri Deva and Hemavata Deva, accompanied by their one thousand *devayakkhas* followers, reached the Deer Park at Isipatana in Bārāṇasī City at that very midnight. And, approaching and making obeisance to the Buddha, who had not changed His posture but who was still sitting cross-legged as He did at the time when He taught the Sermon of *Dhammacakka*, they recited this verse to extol the Buddha and to request permission to question Him:

Akkhātāraṁ pavattāraṁ;
sabbadhammāna pāraguṁ.
Buddhaṁ verabhayātītaṁ;
mayaṁ pucchāma Gotamaṁ.

To the Buddha of Gotama lineage, who preaches the Dhamma of the Four Noble Truths, both briefly and in detail; who is fully endowed with the knowledge of all the Dhammas in six ways, namely, Higher Intellect (*abhiññā*), Analysis (*pariññā*), Abandonment (*pahāna*), Meditation (*bhāvanā*), Realisation of Nibbāna (*sacchikiriya*), and Attainment of *jhānas* (*samāpatti*); who has awakened from the slumber of ignorance (*moha*); and who has freed Himself from the five enmities, such as taking life (*pāṇātipātā*), etc., may we have Your permission to question You on what we do not know?

After asking for permission, Hemavata Deva, who has greater power and wisdom between the two, questioned on what were unknown to him, by reciting the following verse:

Kismiṁ loko samuppanno;
kismiṁ kubbati santhavaṁ.
Kissa loko upādāya:
kismiṁ loko vihaññati.

Glorious Buddha, when what clearly come into existence, do the two worlds,

namely, *satta-loka* (the world of sentient beings) and *saṅkhāra-loka* (the world of conditioned things), come into existence? In what do all beings, such as devas, humans and Brahmās, intimately associate themselves with *taṇhā-diṭṭhi* (craving and wrong view), thinking 'I' and 'mine'. After what are *satta-loka* and *saṅkhāra-loka* so called? When what clearly appears do all beings, such as devas, humans and Brahmās, become miserable?

Thereupon the Buddha, intending to answer the question put by Hemavata Deva on the strength of the six *ajjhattikāyatanas* (internal organs of sense, namely, eye, ear, nose, tongue, body and mind) and of the six *bāhirāyatanas* (external objects of sense, namely, form, sound, smell, taste, contact and idea formed in the mind), replied (by reciting this verse):

Chasu loko samuppanno;
chasu kubbati santhavaṁ.
Channam eva upādāya;
chasu loko vihaññati.

Hemavata Deva, when the six *ajjhattikāyatanas* (internal organs) and the six *bāhirāyatanas* (external objects) evidently come into existence, the two worlds, *satta-loka* and *saṅkhāra-loka*, come into existence. (In terms of Absolute Reality (*Paramattha Dhamma*), *Satta-loka* meaning the aggregate of beings, i.e., devas, humans and Brahmās, is just a compound of these twelve *āyatanas* (bases), namely, the six internal: eye, ear, nose, tongue, body and mind, and the six external: form, sound, smell, taste, contact and idea, formed in the mind. Without these twelve *āyatanas,* there can be no such thing as a being, whether human, deva and Brahmā. In terms of *Paramattha Dhamma*, *saṅkhāra-loka* meaning such things as farm, land, gold, silver, paddy, etc., only consists of six external *āyatanas*. Without these six, there can be no *saṅkhāra-loka* of things inanimate. Hence the Buddha's answer: "*Chasu loko samuppanno* — When the six internal and six external *āyatanas* come into existence, the two worlds, the world of sentient beings and the world of conditioned things inanimate, come into existence.")

Hemavata Deva, in the six internal and the six external *āyatanas* do all beings, i.e., devas, humans and Brahmās, intimately associate themselves with craving and wrong view through the notion of 'I' and 'mine.' (All beings, i.e., devas, humans and Brahmās, who, in close friendship with craving and wrong view, take 'I', 'another', 'man', 'woman', 'farm', 'land', etc. to be 'I' and 'mine', are a composition of the same six internal and six external *āyatanas* in terms of *Paramattha Dhamma*. This is true. Taking the eye to be 'I' and 'mine', beings make friends with craving and wrong view; taking the ear to be 'I' and 'mine', they make friends with craving and wrong view; likewise they do with regard to the nose, the tongue, the body, the mind and also with regard to the form, the sound, the smell, the taste, the touch such as hardness or softness, heat or cold, etc., and the idea conceived in the mind. Hence the Buddha's answer, "*Chasu kubbati santhavam* – in the six internal and the six external *āyatanas* do all beings, i.e., devas, humans and Brahmās, intimately associate themselves with craving and wrong view through the notion of 'I' and 'mine.')

Hemavata Deva, after the six internal and the six external *āyatanas* are *sattta-loka* and *saṅkhāra-loka* so called. (With reference to the aforesaid twelve *āyatanas*, the names, such as 'devas', 'humans', 'Brahmās', 'beings' (= *satta-loka*) and the names, such as 'farm', 'land', 'rice', 'paddy', etc., (= *saṅkhāra-loka*) came into existence clearly. It is to be so understood.)

Hemavata Deva, when the six internal and the six external *āyatanas* clearly appear (or, on account of these *āyatanas*) all beings, i.e., devas, humans and

Brahmās, become miserable. (According to the Ādittapariyaya Sutta, the Sermon on the Ways of Burning, the twelve bases are ablaze with the eleven fires of *rāga*, *dosa*, *moha*, etc. From the point of view of the *Paramattha Dhamma*, the *satta-loka*, consisting of beings, i.e., devas, humans and Brahmās, is also just these twelve *āyatanas*, six internal and six external. The *āyatanas* are also perpetually and severally ablaze with the eleven fires. Because there are *āyatanas*, there is burning; because there is burning, there is misery. If there were no *āyatanas*, there would have been no burning; if there were no burning, there would have been no misery. That is why the Buddha answered thus: "*Chasu loko vihaññati* – When the six internal and the six external *āyatanas* clearly appear (or, on account of these *āyatanas*) all beings, i.e., devas, humans and Brahmās, become miserable.")

End of Question and Answer on vatta (round of suffering)

Thereafter Hemavata Deva, being unable to remember clearly the answer given in brief by the Buddha (such as *Chasu loko samuppanno*, etc.), which centres around the twelve *āyatanas*, to the question put by him on the round of suffering, and being desirous of knowing the enumeration of the *āyatanas* as well as their opposites, as contained in the Buddha's answer, recited the following verse in order to question on *vaṭṭa* and *vivaṭṭa* (round of suffering and cessation of the round of suffering, respectively):

Katamaṁ taṁ upādānṁ;
yattha loko vihaññati.
Niyyānaṁ pucchito brūhi:
kathaṁ dukkhtā pamuccati.

Glorious Buddha, (if, according to the answer, '*Chasu loko vihaññati'*) beings i.e., devas, humans and Brahmās, become miserable from the existence of the six *āyatanas* (or, on account of the six *āyatanas*), what are these six, the cause of misery for beings? (By this is *Dukkha-sacca* (the Truth of Suffering) is directly asked; by asking *Dukkha-sacca*, *Samudaya-sacca* (the Truth of the Cause of Suffering) is also asked.

What is the factor that brings about release from *saṁsāra vaṭṭa* (the round of suffering)? In what manner (or, what extraordinary Dhamma,) can release from *saṁsāra vaṭṭa* be realised? May Venerable Buddha, who has thus been asked about release from *saṁsāra vaṭṭa*, favour us with the answer. (By the latter half of this verse is *Magga-sacca* (the Truth of the Path leading to the Cessation of Suffering) is directly asked; and by asking *Magga-sacca*, *Nirodha-sacca* (the Truth of the Cessation of Suffering i.e. Nibbāna), is also asked as "one draws the whole bower by snatching one single creeper.")

When Hemavata Deva asked the Four Noble Truths, mentioning *Dukkha-sacca* and *Magga-sacca* explicitly, and *Samudaya-sacca* and *Nirodha-sacca* implicitly, the Buddha delivered the following verse in order to answer in the way He was asked by Hemavata Deva:

Pañca kāmaguṇa loke;
manochattha paveditā.
Ettha chandaṁ virājetvā;
evaṁ dukkhā pamuccati.

Devotee Hemavata Deva, I, the Buddha, have clearly shown the five *kāmaguṇas* (sensual pleasures) of form, sound, smell, taste and contact with mind as the sixth in the world. (By the word 'mind' in the first half of this verse is *manāyatana* (the mind-organ) directly taught; and by teaching *manāyatana*, *dhammāyatana* (the mind-object) is also taught. By the five *kāmaguṇas* of form, sound, smell, taste and contact are the five *āyatanas*

(objects) directly taught, namely, form-object, sound-object, smell-object, taste-object and contact-object; and by teaching these five sense objects, their five recipients are also taught, namely, eye, ear, nose, tongue and body. Therefore, by the first half of this verse, the six internals (*ajjhittikāyatanas*) and the six externals (*bāhirāyatanas*), totalling twelve in all, are taught; these *āyatanas* may be referred to as *upādānas* (graspings), which form the suffering of the *satta-loka*.

Devotee Hemavata Deva, craving and desire (*taṇhā-chanda*) for the aggregate of these twelve *āyatanas*, the round of suffering and the Truth of suffering, must be completely eliminated and destroyed. (For their elimination and destruction, they should first be distinguished either as aggregates, or as bases, or as elements, or briefly, as mind and matter. They should be meditated on for Insight (*Vipassanā*), by putting them to the test of the three characteristics. Their elimination and destruction eventually comes by means of Insight which culminates in the Path of arahatship). By eliminating and destroying them, one becomes free from the round of suffering. (By the second half of the verse, the question on *vivaṭṭa* is answered, and the *Magga-sacca* is also shown. *Samudaya-sacca* and *Nirodha-sacca* are deemed as answered as they have been briefly stated as in the previous question in verse. In other words, by the first half of the verse is shown *Dukkha-sacca*: by the term *chanda-rāga* in the second half of the verse is shown *Samudaya-sacca*. From the word *virājetvā* is derived *virāga* which is Nibbāna, cessation of craving as well as the *Nirodha-sacca*. By the word 'thus' (*evaṁ*) is shown *Magga-sacca*, for it means the course of practice in the Eightfold Path leading to freedom from the suffering of *saṁsāra*. In this way, the Four Truths are proclaimed by the Buddha in this verse.)

The Buddha thus showed the excellent Wayout (*Niyyāna*), which is the Eightfold Path as a means of escape from *saṁsāra vatta*. And again, as He desired to conclude His answer on the *Niyyāna Dhamma* in the 'Natural language', He recited the following verse:

Etaṁ lokassa niyyānaṁ;
akkhātaṁ vo yathātathaṁ.
Etaṁ vo aham akkhāmi;
evaṁ dukkhā pamuccati.

Devotee Hemavata Deva, I have truthfully taught you this means of the Eightfold Path, which can bring about escape from the (conditioned) world of three elements (*tedhātuka* (*saṅkhāra*) *loka*), such as *kāma-dhātu* (the element of sensual pleasures), *rūpa-dhātu* (the element of materiality), and *arūpa-dhātu* (the element of immateriality). Since there can be escape from '*saṁsāra-vaṭṭa-dukkha*', only by way of this Eightfold Path and since there is no other way of escape (even though you might ask a thousand times), I will only say to you that this Eightfold Path is the only excellent Dhamma for escape from *saṁsāra-vaṭṭa*. (That is to say: I will never teach you otherwise). (Or,) Since there can be emancipation from *saṁsāra-vaṭṭa-dukkha* only through the Eightfold Path and since there is no other way of emancipation, I will only speak of the Eightfold Path as the only excellent Dhamma for emancipation from *saṁsāra-vaṭṭa* to enable you, who have already realised the lower Path and Fruition, to realise the higher ones. (That is to say: never will I teach you otherwise).

The Devayakkhas became established as Sotāpannas

In this manner, the Buddha concluded the Dhamma Sermon perfectly well that was building up with *arahatta-phala* as its pinnacle. At the end of this Sermon, the two devas, Sātāgiri and Hemavata, became established in the *sotāpatti-phala* along with their retinue of

a thousand *devayakkhas*. (That is to say, they all became *sotāpanna-ariyas*, 'Noble Stream-enterers'.)

End of the Question and Answer on vaṭṭa (round of suffering) and vivaṭṭa (cessation of round of suffering)

Thereafter Hemavata Deva, being one who had, by nature, due respect and devotion for the Dhamma and being now established as a noble *sotāpanna*, was not content with the Buddha's wonderful Dhamma which was perfect in letter and in spirit. Therefore, desirous of knowing the two causes, namely, *Sekkha-bhūmi dhamma* (the cause of becoming lower *ariyas*) and *Asekkha-bhūmi dhamma* (the cause of becoming *arahats*), he addressed the Buddha by reciting the following verse:

Ko su'dha taratī oghaṁ:
ko'dha tarati aṇṇavam.
Appattiṭṭhe anālambe;
ko gambhīre na sīdati.

Glorious Buddha, who, being endowed with virtue of conduct in this world, is able to cross over the rough expanse of waters of the four floods? Who, being endowed with virtue of conduct in this world, is able to cross over the wide and deep ocean of *saṁsāra*? Who can remain safe and sound without being drowned in the fathomless ocean of *saṁsāra* with nothing below to stand on and nothing above to hang on to? (*Sekkha-bhūmi* was questioned by the first half of this verse and *asekkha-bhūmi* by the latter half).

Thereupon the Buddha recited the following verse as He desired to answer on *sekkha-bhūmi* put in the first half of the questioning verse:

Sabbadā sīlasampanno;
paññavā susamāhito.
Ajjhattacintī satimā;
oghaṁ tarati duttaraṁ.

Devotee Hemavata Deva, a monk, who is endowed with morality at all times (without breach of precepts but with care to observe them even at the risk of his life); who is also endowed with mundane and supramundane knowledge; who is also steadfast with *upacāra-samādhi* (Neighbourhood Concentration) and *appanā-samādhi* (Attainment Concentration); who by means of *vipassanā-ñāṇa* (Insight Wisdom) repeatedly meditates on the mental and physical aggregates known as *niyakajjhatta*, by applying the three characteristics; who also possesses mindfulness (*sati*) which enables him to take up incessantly the threefold training (*sikkhā*) (i.e. *sīla*, *samādhi* and *paññā*); he, who is thus endowed with these threefold *sikkhā* of *sīla*, *samādhi* and *paññā*, is able to cross over the rough expanse of waters of the four floods, which is hard for ordinary persons to do so.

After the Buddha had thus given the answer on of *sekkha-bhūmi*, He now recited the following verse in order to give an answer on *asekkha-bhūmi*:

Virato kāmasaññāya;
sabba-saṁyojanātigo.
Nandībhava-parikkhīṇo;
so gambhīre na sīdati.

Devotee Hemavata Deva, a monk, who has accomplished complete abstinence from all the perceptions accompanied by craving for material objects of sensual pleasures; who has also broken and discarded the long thong of the ten attachments by means of the four Paths; in whom the three

types of craving and the three states of existence, all collectively called *nandī*, have completely dried up; who is the *arahat*, fully endowed with these qualities, is one not drowned in the vast and fathomless ocean of *saṁsāra* with nothing below to stand on and nothing above to hang on to. (He has now reached, with utmost ease, the highland of *Sa-upadisesa Nibbāna* as his craving is exhausted and on the highland of *Anupadisesa Nibbāna* on account of the cessation of existence. Thus his landing is of utmost ease and comfort, and he is one who is not drowned.)

End of Question and Answer on Sekkhabhūmi and Asekkhabhūmi

The Two Devayakkhas singing Eulogies.

Thereafter Hemavata Deva eyed his friend Sātāgiri Deva as well as the retinue of the thousand *devayakkhas* with delight and satisfaction, and sang the following five verses eulogizing the Buddha. Along with his friend Sātāgiri Deva and the retinue of the thousand *devayakkhas*, he make obeisance to the Buddha with due respect and devotion and returned home.

The five verses of eulogy and veneration were:

1. *Gambhīrapaññaṁ nipuṇatthadassiṁ;*
   akiñcanaṁ kāmabhave asattaṁ.
   Taṁ passatha sabbadhi vipparnuttam;
   dibbe pathe kāmamānaṁ mahesiṁ.

O honourable fellow devas, behold with your own clear eyes the Buddha of Gotama family, who is endowed with analytical wisdom with regard to such deep things as *khandha*, etc.; who thoroughly sees the significance of the questions presented by those of subtle intelligence; who is devoid of the most minute particle of the sevenfold evil of greed, hate, delusion, conceit, wrong view, bad conduct and defilement; who has no attachment for the twofold sensuality and threefold existence; who has full deliverance from the bonds of desire and passion for all sense objects such as *khandha*, *āyatana*, etc.; who is able to walk up and down on the divine road of the eight attainments; and who has sought noble qualities such as observance of the Code of Moral Precepts.

2. *Anoma-nāmaṁ nipuṇatthadassiṁ;*
   paññādadaṁ kāmālaye asattaṁ.
   Taṁ passatha sabbaviduṁ sumedhaṁ;
   ariye pathe kamamānaṁ mahesim.

O honourable fellow devas, behold with your own clear eyes the Buddha of Gotama family, who has extraordinary epithets through undiminished attributes, such as *Sammāsambuddha* (the Perfectly Self-Enlightened One), etc.; who thoroughly sees the significance of the questions presented by those of subtle intelligence; who disseminate extraordinary knowledge by giving instruction in a sweet and pleasant voice so that others may be moral and knowledgeable; who has no clinging with passion and wrong view such as 'I' and 'mine', to the various sensual objects craved for through passion and wrong view; who analytically knows all; who is endowed with the knowledge of the Perfections that forms the foundation of Omniscience; who is able to walk up and down on the divine road of the eight attainments; and who has sought noble qualities such as observance of the Code of Moral Precepts (*Sīlakkhandha*).

3. *Sudiṭṭham vata no ajja;*

suppabhataṁ suhuṭṭhitaṁ.
Yaṁ addasāma Sambuddhaṁ;
oghatiṇṇam anāsavaṁ.

O honourable fellow devas, as we have had the good fortune of beholding the Buddha with our eyes that culminated in the attainment of the Path and Fruition; the Buddha who has crossed over the rough waters of the fourfold flood and who has the fourfold influx (*āsava*) gone off. Our sight of the Buddha, our opportune beholding of His person, has happened today indeed! Such arrival of the dawn, such a daybreak leaving behind all gloom and blemishes has taken place indeed! Getting up from deep slumber, being wide awake from a sleep without greed, hate and bewilderment, has now been occasioned indeed!

4. *Ime dasasatā yakkhā;*
iddhimanto yasassino.
Sabbe taṁ saraṇaṁ yanti;
tvaṁ no satthā anuttaro.

Venerable Buddha of sun-bright glory, all these divine ogres, who are endowed with supernatural powers, derived from their past meritorious deeds; who possess plenty of excellent gains and retinue; whose number is one thousand, with their bodies infused with the spirit of the great supramundane refuge, approach together with us to seek protection, believing you to be a shelter. You are our supreme teacher beyond compare, who helps and advises us, giving instruction so that we are able to build the first exquisitely decorated palace of the Noble Ones.

5. *Te mayaṁ vicarissāma;*
gāmā gamaṁ nagā nagaṁ.
Namassamānā Sambuddhaṁ
Dhammassa ca sudhammataṁ.

Venerable Buddha of sun-bright glory, (from today onwards) those of us will move from one divine village to another, from one divine mountain to another, to proclaim like town-criers, exhorting people to walk the Path to Nibbāna and singing in praise of their respective glories of the three Gems; we shall proclaim making obeisance to the state of the Buddha with our clasped hands placed on our heads and our joyous devotion meant for the genuine Buddha, chief of the three worlds and full of immeasurable attributes and also to the state of the Dhamma, the good wayout from the round of suffering, of the Teaching which is tenfold, its constituents being the [four] Paths, the [four] Fruitions, Nibbāna and the mass of Dhamma units.

Chapter 11

TEACHING THE PRACTICE OF MORAL PERFECTION (FROM NĀLAKA SUTTA)

(Every time a Buddha appears, there usually emerges a monk who cultivates the practice of moral perfection (*Moneyya*). At the time when our Infinite and Supreme Buddha of the three worlds appeared, the monk who asked the Buddha about the practice of *moneyya* and who cultivated it was Monk Nālaka (nephew of Hermit Kāladevila) as already mentioned in Chapter 10 sub-title: Lady Kāḷi became a sotāpanna. The account of the young man, Nālaka, having became an ascetic monk even before the appearance of Buddha has been given there.)

The Buddha (as aforesaid) taught the sermon of Dhammacakka on the full-moon day of Āsāḷha and made the eighteen crores of Brahmās along with the Venerable Koṇḍañña Thera enter the path of emancipation. On the fifth waxing moon of the said month, He taught the five *Pañcavaggī* the *Anattalakkhaṇa Sutta* (the Discourse on the Doctrine of Non-self) and made them realise the Fruition of Arahatship. And on the seventh waxing moon of the month of Āsāḷha, the devas, who had been in the audience listening to the sermon on Dhammacakka and who wished for the welfare of the Venerable Nālaka, reported to him that the Buddha had already appeared and delivered the sermon on Dhammacakka, by saying: "Venerable Nālaka, the Buddha has already delivered the first sermon of Dhammacakka at Isipatana, Migadāya! The Buddha has, in fact, visibly appeared among devas, humans and Brahmās!"

Ever since he became a recluse thirty-five years ago, the Venerable Nālaka had been awaiting for the appearance of the Buddha. He had even abandoned the hereditary practice of immersion in water, bearing in mind: "If there is too much of immersion in water, the ears will get damaged. If the ears are damaged, the words of the Dhamma cannot be heard, thereby depriving me of the Dhamma." On hearing the news given by the devas, he was delighted and said to himself: "The time has indeed arrived of what my uncle Kāladevila Hermit had advised me." Then on the seventh waxing moon of the month of Āsāḷha, he left Himavanta and proceeded to Isipatana, Migadaya. On arrival there, he saw the Buddha sitting cross-legged on the eminent Buddha-seat, awaiting and expecting him: "Nālaka Hermit will arrive today. I will teach him the practice of Moneyya." Nālaka was very much overwhelmed with faith and devotion, so he respectfully made obeisance to the Buddha and questioned him, reciting two verses:-

Aññatametaṁ vacanam;
Asitassa yathatātham.
Taṁ taṁ Gotama pucchāmi;
Sabbadhammāna pāragum.

Anagāriyupetassa;
bhikkhācariyam jigīsato.
Muni pabrūhi me puttho;
moneyyaṁ uttarnaṁ padam,

Exalted Buddha of Gotama lineage! I have personally found that the words spoken to me thirty-five years ago by (my uncle) Kāladevila Hermit are perfectly true (now that I can see the Buddha in person, with my own eyes). And so, (in order to learn and practise) please allow me to question you, as Buddha, who has crossed to the other side and is accomplished in all the

Dhammas in six ways[1].

Venerable Buddha, Great Sage (*Mahāmuni*), being many times superior in attributes to the five Sages[2] (*Munis*)! please be kind enough to teach the noble Path leading to the realisation of the four *magga-ñāṇas* by the recluse who has renounced worldly life and maintains himself on alms-food.

Thereupon, the Buddha taught the Venerable Nālaka the practice of *Moneyya* in detail, by means of twenty-three verses beginning with '*Moneyyam te upannissam!*'

(Here, *Moneyya* means the four *magga-ñāṇas*. Especially, *arahatta-magga-ñāṇa* is called *Moneyya*. So, it should be noted carefully that the noble and genuine practice leading to the realisation of the four *magga-ñāṇas* is called *Moneyya Paṭipadā*)

The twenty three verses of *Moneyya Paṭipadā* thus taught are given below in Pali verses and Myanman paraphrase.

1) Moneyyaṁ te upaññissaṁ;
dukkaraṁ durabhisambhavaṁ.
Handa te nam pavakkhāmi;
santhambhassu daḷho bhava.

My dear son Nālaka, I, the Buddha, will teach and make you understand clearly the *moneyya paṭipadā* which is not only difficult to put into practice even with great effort but also difficult of plunging into it. (What is meant is this: Nālaka, my dear son! the *moneyya paṭipadā*, questioned by you, is the kind of practice which is difficult of practising and of being accomplished, since it has to be practised without any arising of *kilesa* in one's mind and with steadfast zeal, starting from the time when one is still an ordinary worldling (*puthujjana*).)

My dear son Nālaka (get ready!), I, the Buddha, will teach you the *moneyya paṭipadā* in detail. (You, my son, have merit (*kusala*) already accumulated.) So you, my son, exert and practise with steadfastness and unrelenting zeal, keeping yourself firm by means of diligence (*vīriya*) to do what is difficult of doing.

2) Samanābhāgaṁ kubbetha;
gāme akkutthavanditaṁ.
Manopadosaṁ rakkheyya;
santo anuṭṭato care.

My dear son Nālaka, you should endeavour to treat (all people) in towns,

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1. Six ways: 1. *Abhiññā*: knowing with penetrative insight
2. *Pariññā*: knowing with full comprehension
3. *Pahāna*: Abandonment
4. *Bhāvanā*: Development
5. *Sacchikiriyā*: Realization
6. *Samāpatti*: Attainment

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2. Six kinds of Sages. (*Muni*)
1. *Agāramuni* - Lay people having faith in the teaching of the Buddha.
2. *Anāgāramuni* - Monks.
3. *Sekhamuni* - Seven kinds of noble disciples who have realised one of the stages of the four Supermundane Paths (*Magga*) and the three lower Fruitions (*Phala*).
4. *Asekhamuni* - Arahats.
5. *Paccekatnuni* - Private Buddhas.
6. *Munimuni* - Buddhas.

Read also **Anudīpanī**.

villages and rural areas equanimously, with no disliking (hatred) and with no love, whether they hurt you by abusing in anger or whether they make obeisance to you with due respect and devotion. One, who is virtuous, should guard against bearing ill-will (because of being hurt and abused). You should endeavour not to become conceited, in the least, because of being treated with due respect and devotion. (What is meant is this: You should check your anger, when the people of towns, villages and rural areas offend and abuse you. You should not become elated with pride, even when a king bows before you respectfully. In this manner, you should treat them all evenly without disliking and without love, whether they abuse you or treat you with respect.)

(With this verse, the Buddha taught abandonment of *kilesa* which arise in relation to towns and villages.)

3) Uccāvacā niccharanti;
dāye aggisikhūpama.
Nāriyo muniṁ paloghenti;
tā su tam ma palobhayuṁ.

My dear son Nālaka, in the forest also, various objects of sense burning like flames are apt to appear. (Or, when a forest fire spreads out flames of varied forms, such as flames with and without smoke, flames of blue, yellow and red colours, big or small, etc. Likewise, there are, in a forest, sense objects: some fearful, some pleasant, some detestable and some perplexing, such as humans, ogres, lions, leopards, tigers, various kinds of birds, various sounds or noises produced by them, fruits, flowers and buds. (Of these various kinds of sense objects which appear) women, who have come for merry-making in the parks and forests, women collecting firewood, plucking flowers, plucking vegetables and gathering fruits, are likely to allure the solitary monk with smiles, taunts, tears and garments in disorder. Do not let such women tempt you, my son. (What is meant is this: endeavour to conduct yourself so that such women cannot entice you.)

(With this verse, the Buddha taught for abandonment of *kilesa* which arise in relation to forest:)

4) Virato methunā dhammā;
hitvā kāme paropare.
Aviruddho asāratto:
pānesu tasathāvare.

5) Yathā ahaṁ tathā ete;
yathā ete tathā adam.
Attānaṁ upamaṁ katvā;
na haneyya na ghātaye.

My dear son Nālaka, besides discarding all kinds of sensual objects (*kāma ārāmammanas*), good or bad, you, dear son, should also be one who avoids and stays away from sexual intercourse. You should not, in the least, entertain ill-will towards those (belonging to another faction) and you should not, in the least, have liking and attachment to those (belonging to your own faction); and, placing yourself as an example (having fellow-feeling) thus: "Like myself, these beings desire to live long, not to die; they desire happiness, not suffering. Like them, I also desire to live long, not to die; desire happiness, not suffering." You should not, by yourself, kill or hurt *puthujjanas, sotāpannas, sakadāgāmins* and *anāgāmins* who are not yet free

from *taṇhā* (*tasa sattas*)[3] and *arahattas* who are already flee from *taṇhā-lobha* (*thāvara-sattas*)[4]. Neither should you employ others to kill or hurt.

(In these verses, the Buddha taught (moral practice of restraint (*Indriyasamvarasīla*) by means of the phrase: "*hitvā kāme paropare* – discarding all kinds of sensual objects, good or bad." The Buddha taught the practice of fundamental precepts, (*pātimokkhāsaṁvarasīla*) laid down for monks, by means of the remaining words beginning with abstinence from sexual intercourse and abstinence from taking life.)

6) Hitvā icchañca lobhañca;
yattha satto puthujjano.
Cajjgynā patipajjeyya;
tareyya narakaṁ imam.

My dear son Nālaka, the worldly remain attached to the four requisites of robe, alms-food, lodging and medicine which are objects of sensual pleasure for the ascetics. You, dear son, should abandon the desire (*icchā*) for the four requisites of robe, alms-food, lodging and medicine which are objects of sensual pleasure for ascetics before they are obtained. If they are already acquired, you should do away with greed (*lobha*) which hinders the wish to give them away in charity. Being one possessing the eye of wisdom, you should endeavour to cultivate the noble *moneyya paṭipadā,* which has already been taught, is being taught and is to be taught. If you thus endeavour to practise, you can overcome the craving for the four requisites which leads to wrong livelihood (*micchajiva*) called *naraka* abyss because of difficulty in filling it.

(With this verse, the Buddha taught the moral practice of living a life of purity (*Ājīvapārisuddhisīlā*) with special reference to the removal of attachment and craving for the four requisites.)

7) Unūdaro mitāhāro;
appicchassa alolupo.
Sadā icchāya nicchāto;
aniccho hoti nibbuto.

My dear son Nālaka, an ascetic desirous of cultivating the *moneyya paṭipadā* should have a lean stomach (by eating four or five morsels less of the alms-food legitimately received (*dhammniyaladdha*). (It is not enough by merely eating four or five morsels less), but you should also be one who eats the food only after due reflection on the advantages and disadvantages of the food eaten (*paccavekkhanā*). (Still it is not enough yet) you should also be one who is endowed with the four kinds of contentment, which is desiring little or nothing (*appiccha*), namely, (1) having little or no greed concerning the four requisites (*paccaya-appiccha*); (2) having little or no desire to let others know that you are practising the noble *paṭipadā* (*dhutaṅga-appiccha*); (3) having little or no desire to let others know that you possess wide knowledge and learning of the Teaching (*pariyatti-appiccha*); (4) having little or no desire to let others know that you have realised the extra-ordinary Dhamma of *magga-phala* (*adhigama-appiccha*). (Still it is not enough.) By means of *arahatta-magga* you should strive for the total removal of self-indulgence (*taṇhā*). When you have become one who is thus free from greed and craving (*loluppa-taṇhā*) you will become one with no desire and

3. Tasā sattas - Frightened beings.
4. Thāvarā sattas - Unfrightened beings (*Arahats*).
Read Chapter VI (Prefections).

excessive craving (*icchā-lobha-taṇhā*) for the four requisites, unlike one who is perpetually afflicted with extreme hunger and you are then devoid of hunger (*kilesa*). With no such affliction, you emerge as an individual in whom all the heat of *kilesa* has been extinguished.

[With this verse the Buddha taught the precept regarding dependence on requisites, *Paccayasannissita Sīla* (OR, (precept regarding possession of requisites, *Paccaya-paribhoga Sīla*) beginning with knowledge of moderation regarding food (*bhojane mattannuta*).]

8) Sa piṇḍacāraṁ caritvā:
vanantamabhihāraye.
Upatthito rukkhamūlasmim:
āsanūpagato Muni.

9) Sa Jhānapasuto diro;
vanante ramhito siya.
Jhāyetha rukhamūlasmim;
attānamabhitosayam.

My dear son Nālaka, the ascetic, who practises the *moneyya paṭipadā,* should go only to his place in the forest after going round for alms and after eating his meal (without staying long to talk to the people, etc.). The monk, who practises *moneyya paṭipadā*, should remain sitting at the foot of a tree or in his own place (on reaching the forest).

(Here, by means of the words: "after going round for alms-food", *Piṇḍapātā-dhutaṅga* is indicated. The monk who practises *ukkaṭṭha-piṇḍapātā-dhutaṅga* has also to practise *sapadānacārika-dhutaṅga*, *ekasanika-dhutaṅga*, *pattapindika-dhutaṅga*, *khalupacchābhattika-dhutaṅga*, *ticīvarika-dhutaṅga* and *paṁsukūlika-dhutaṅga* and so the six *dhutaṅgas* are also being indicated thereby.)

(By means of the words: "should go only to his place in the forest", *Arannikaṅga-dhutaṅga* is indicated. By means of the words: "should remain sitting at the foot of a tree or in his own place", *Rukhamūlika-dhutaṅga* and *Nesajjika-dhutaṅga* are indicated. Since these ten *dhutaṅga*s are taught in regular order, the three *dhutaṅga*s, namely *Abbhokasika-dhutaṅga*, *Yathasanthātika-dhutaṅga* and *Susāna-dhutaṅga*, are also being appropriately indicated. This being so, the Buddha taught Nālaka Thera the thirteen *dhutaṅgas*[5] by means of this verse).

My dear son Nālaka, the ascetic, who is engaged in the thirteen *dhutaṅga*s and practises the noble *moneyya paṭipadā*, strives hard to realise the mundane *jhāna* which is not yet realised and to exercise control, with five-fold masteries (*vasibhāvas*), over mundane *jhāna*s that he has already acquired. Attaining thereby Absorption Concentration (*appanā-samādhi*), he should take delight in the quietude of the forest, away from human noise. (It will not yet do by merely cultivating the mundane *jhāna* only.) He should dwell at the foot of a tree in the forest also, delighting himself with absorption in the supramundane *jhāna* associated with *sotāpatti-magga*, etc.

(By means of this verse, the Buddha taught the joy of living in the forest-dwelling by strenuously cultivating mundane and supramundane *jhānas* as well as *arahatta-phala*.)

The Venerable Nālaka, on hearing these discourses became exceedingly enthusiastic to enter the forest and practise the *paṭipadā*, even without taking food. It is not, however, possible to devote oneself to the practice of the Dhamma without taking food. True, he who practises the Dhamma without taking food cannot live long. In fact, one should search for food without causing *kilesa* to develop. Thus, searching for food without developing

5. For thirteen *dhutaṅgas,* read Chapter VII: (a) the components of faith.

kilesa is a proper act in the *sāsana*. So, being desirous of preaching Venerable Nālaka the practice of going round for alms-food and with a view to assure him: "In the days to follow, you can enter towns and villages and go round for alms; but you should not let *kilesa* develop"; the Buddha recited the following six verses, which could finally enable him to realise *arahatta-phala*.

10) Tato ratyāvivasāne;
gāmantamabhihāraye.
Avhānam nābhinaandeyya;
abhihārañca gāmato.

My dear son Nālaka, when the practice of *moneyya paṭipadā* (by going only to his place in the forest after collecting food) is over, in the days that follow too, the ascetic should proceed to the village for collecting alms-food. After night time has passed and day time sets in, prior to going on alms-round, he should attend to duties such as those to be performed in his dwelling place or concerning the stupa precincts (*cetiyangawa vatta*), etc., and observing physical (*kāya*) and mental (*citta*) aloofness (*viveka*)[6], he should cultivate meditation on the way to and back from the village of his alms-round.

On arrival in the village, you should not delight in and accept the meal offered by invitation: "Venerable sir! Kindly come and have alms-food in our house." (i.e. the alms-food received while thinking and doubting: "Will this house offer or not offer alms-food to me? Will good food or bad food be offered?") If, in case, the donors offer alms-food by snatching the alms-bowl and filling it to the full, you may take such alms-food to sustain your practice of the Dhamma. It will not affect the practice of *dhutaṅga*. But you should not enter the village with the expectation of receiving such alms-food.

[The alms-food with a variety of dishes brought by donors and offered to the *moneyya* ascetic without inviting him to their houses after he enters the village and even before he goes round for alms from house to house is called *Abhihara* food. Not a single particle of such alms-food should be accepted (even though it is offered with many hundreds of dishes). (What is meant is that the alms-food should be obtained only by going round from house to house.)]

11) Na Munī gamamagāmma;
kulesu sahasā care.
Ghāsesanaṁ chinnakatho;
na vācaṁ payutaṁ bhaṇe.

My dear son Nālaka, when the ascetic, practising the *Moneyya Paṭipadā*, has entered the village, he should not mix with the male and female donors who are not compatible with the *sāsana* in weal or woe. He should behave like a dumb person and should not give hints, speaking indirectly with signs and tricks in order to have alms-food.

12) Alattham yadidaṁ sādhu;
nālatthaṁ kusalaṁ iti.
Ubhayeṅeva so tādi;
rukkhaṁ vupanivattati.

My dear son Nālaka, when the ascetic, practising the *moneyya paṭipadā*, enters the village and goes round for alms, he should consider that "It is good" if he receives even a small quantity of food and that "it is not bad" if no food is received: he should not be affected by receiving or not receiving

6. Three kinds of *viveka*, read Chapter VII.

alms. Being possessed of *tādi guṇa* (quality of being like the earth, namely, endurance or forbearance and quality of being like a mountain, namely, steadiness or fortitude), he should depart from the donor's house (with equanimity and entertaining neither hatred nor love for not receiving or for receiving alms, in the same way as a man, looking for fruit, approaches a tree and departs from it without liking or disliking for getting or not getting fruit).

13) So pattapāni vicaranto;
amūgo mūgasammato.
Appaṁ dānaṁ na hīḷeyya;
dātāraṁ nāajāniyā.

My dear son Nālaka, the said *Moneyya* ascetic, going round for alms, hugging the alms-bowl, should behave in such a way that the people will think he is dumb although he is not (What is meant is that he should not make random talk.) When only a little is given in charity, it should not be despised and the donor should not be (condemned) for giving merely a little.

14) Uccā vacā hi paṭipadā;
Samaneṇa pakāsitā.
Na pāraṁ diguṇaṁ yanti;
nāyidam ekaguṇaṁ mutaṁ.

My dear son Nālaka, when the *moneyya* ascetic becomes fully accomplished in the mode of conduct in receiving alms, he should not be content with this much but he should endeavour and become accomplished in the practice of the *paṭipadā* which is exceedingly noble. (True! The *sāsana* has, as its essence, the practice of *paṭipadā.* What is meant is: The practice of *paṭipadā* is the essence of the *sāsana*. Only when *paṭipadā* is practised, the essence of the *sāsana* will be attained.) The Buddha has taught the said noble practice leading to *magga* in two ways, superior and inferior.

(To elucidate: The period, from the moment the ascetic Dhamma is first developed and practised, up to the moment the five hindrances (*nīvaraṇas*) are removed, is called *Paṭipadā Khetta*, the domain of *paṭipadā.* If, in this period, the five *nivaranas* are removed with ease and without trouble, it is called *Sukha-paṭipadā.* If the *nīvaranas* have to be removed after practising strenuously and with difficulty, it is called *Dukkha-paṭipadā.* The period, from the moment the five *nivaranas* have been removed to the moment *magga-ñāṇa* is realised, is called *Abhiññākhetta*, the domain of *abhiññā* (*vipassanā-ñāṇa-paññā*). The *vipassanā-ñāṇa*, which realise *magga-ñāṇa* quickly after the five *nivaranas* have been removed, are called *Khippābhiññā.* If *magga-ñāṇa* is realised rather tardily, the said *vipassanā-ñāṇas* are called *Dandhābhiññā.*

(1) When some individuals practise the ascetic Dhamma, they realise *magga-ñāṇa* quickly, after having removed the five *nīvaraṇas* without trouble and with ease. The *paṭipadā* of such individuals is called *Sukhapaṭipadākhippābhiññā.* (The Buddha taught that this kind of *paṭipadā* is the superior type.) (2) Some, however, realise *magga-ñāṇa* tardily, after having removed the five *nīvaraṇas* with ease. The *Paṭipadā* of such individuals is called *Sukhapaṭipadādandhābhiññā.* (3) Some realise *magga-ñāṇa* quickly, after having been able to remove the five *nīvaraṇas* by practising strenuously and with difficulty. Their *paṭipadā* is called *Dukkhapaṭipadākhippābhiññā.* (4) Some realize *magga-ñāṇa* tardily, after removing the *nīvaranas* by practising strenuously and with difficulty. Their *paṭipadā* is called *Dukkhāpaṭipadādāndhābhiññā.* (The Buddha preached that these three kinds of *paṭipadā*, numbered 2,3,4, are the inferior types.)

My dear son Nālaka, in reaching the other Shore, which is Nibbāna, by

means of these two superior and inferior types of *paṭipadā*, it is not that Nibbāna is achieved twice through single *magga-ñāṇa*. (Just by realising *magga-ñāṇa* once, the *kilesa* which it should eradicate is completely removed; and therefore that *kilesa* will not again occur in the continuum of the Aggregates, *Khanda santāna*, hence the Buddha's teaching: "It is not that Nibbāna is achieved twice through single *magga-ñāṇa*). Nor Nibbāna is the kind of Dhamma which can be completely realised only once (by means of single *magga-ñāṇa*). (All the *kilesas* cannot be totally removed by means of single *magga-ñāṇa*; they can be done so separately and respectively only by means of the four *magga-ñāṇa,* each annihilating its share of *kilesa,* leaving nothing unannihilated. Hence the Buddha means to say: "Nibbāna, together with the realization of *arahatta-phala*, cannot be attained once and for all, by means of one single stroke of *magga-ñāṇa*). This can be accomplished only by means of four-fold *magga-ñāṇa*.

15) Yassa ca visatā natthi;
chinnasotassa bhikkhuno.
Kiccākiccappahīṇassa;
pariḷāho na vijjati.

My dear son Nālaka, a certain *moneyya* ascetic, who has practised the *paṭipadā*, which is appropriate for him out of the two types already stated, till the attainment of arahatship, is free from one hundred and eight kinds of expansive, wide ranging *taṇhā* (having completely removed them by means of the *arahatta-magga*). In the mind continuum of the *moneyya* ascetic, who has thus completely cut off the current of *kilesa* (through *arahatta-magga*) and who has also done away with all acts of merit and demerit, there is not the slightest heat generated by *rāga* and by *dosa*.

(By this verse, the benefit of the Patipadā is indicated.)

On hearing these verses, the Venerable Nālaka thought thus: "If the *moneyya paṭipadā* is only this much, it is quite easy and not difficult. I might perhaps be able to fulfill it without difficulty, without discomfort but with ease." Therefore, the Buddha, who desirous of letting the Venerable Nālaka know that it is otherwise, said: "My dear son Nālaka, the *moneyya* practice is not as easy as you have thought. It is a practice which is really difficult," recited this verse:

16) Moneyyaṁ te upannissaṁ;
Khuradhārūpamo tave.
Jivhāya tālū māhacca;
udare saññato siyā.

My dear son Nālaka, I will let you know more about the *moneyya paṭipadā*. The ascetic, practising the *moneyya paṭipadā*, should be one comparable to the blade of a razor. (The meaning is: As a person, licking the honey smeared on the blade of a razor, has to be careful and guard himself against the risk of his tongue being cut, the *moneyya paṭipadā* ascetic, who makes use of the four requisites righteously acquired by him, should guard his mind against the danger of it being defiled by *kilesa*. True! It is difficult to acquire the four requisites by pure means. Having acquired them, it is also difficult to make use of them in a blameless manner. So, the Buddha taught only *Paccaya-sannissita sīla* repeatedly.)

My dear son Nālaka, the ascetic, practising the *moneyya paṭipadā*, should restrain his stomach by pressing his tongue against the palate (i.e. by making a clicking sound with his tongue), doing away with the desire for taste (*rasa-taṇhā*) and not using the four requisites obtained by wrongful mode of

livelihood (*micchā-jīva*). (It means to say that if alms-food to be acquired righteously (*dhammiyaladda*) is not available for the stomach, he should forbear by avoiding *rasa-taṇhā* by grinding his teeth making clicking sound with the tongue. By no means should he make use of requisites obtained wrongfully.)

17) Ālinacitto ca siyā;
Na cāpi bahu cintaye.
Nirāmagandho asito;
Brahmacariyaparāyato.

My dear son Nālaka, the ascetic, practising the *moneyya paṭipadā*, should be one who is diligent, engaging himself incessantly in deeds of merit. He should not trouble his mind with diverse problems relating to friends and relatives and towns and villages. Without the foul odour of *kilesa* and without being attached to various existences through craving and wrong view, he should be one who leans and rely on the noble *paṭipadā* which is the three *sikkhas*[7] (training in morality, mentality and wisdom) taught by the Buddha.

18) Ekāsanassa sikkheya;
Samaṇūpasanassa ca.
Ekattaṁ monamakkhātaṁ;
Eko ce ahhiramissasi.
Atha bhāhisi dasa disa.

My dear son Nālaka, the ascetic, practising the *moneyya paṭipadā*, should endeavour and practise to stay quietly in solitude, without any companion, and to contemplate (repeatedly and strenuously) the thirty-eight objects for meditation (*kammaṭhānā ārammaṇa*)[8] of the ascetics. [Here, the Buddha taught the physical seclusion by staying alone, (*kāya-viveka*), and the detachment of the mind by contemplating the meditation objects (*citta-viveka*)]. Thus I, the Buddha, teach that staying alone by maintaining *kāya-viveka* and *citta-viveka* is the *moneyya paṭipadā*. My dear son Nālaka, if you can take delight in staying alone, without any companion, maintaining *kāya-viveka* and *citta-viveka*, you will become renowned in all the ten directions.

19) Sutvā dhīrāna nighosam;
Jhāyiñam kamcāginam.
Tato hirīnca saddhañca;
bhiyyo tubbatha māmako.

My dear son Nālaka, if and when you hear the cheers and praises of the wise and noble people, who have done away with material objects of sensual pleasure (*vatthu-kāmas*) and defilements of sensual pleasure (*kilesa-kāma*) by repeated contemplation of objects (*arammanupanijjhāna*) and close observation of their characteristics (*lakkha-ṇupanijjhāna*), you, dear son, should not be distracted by these cheers and praises but should, more strenuously than before, develop moral sense of shame (*hirī*) and should also have absolute faith (*saddhā*) in this *moneyya paṭipadā* as the noble practice for complete freedom from *saṁsāra* and develop the practice of final emancipation (*niyyānika*). If you do so, you will become a genuine son of mine, the Buddha's.

7. Three *sikkhas*: read Chapter VII.
8. The subjects of meditation are given as 40 in the *Piṭaka* namely: *Kasiṇa* 10, *Asubha* 10, *Anussadi* 10, *Brahmavihāra* 4, *Arūpayatona* 4, *Aharepatikūlasaññā* 1, and *Catudhātuvavatthāna* 1.

20) Taṁ nadīhi vijānātha;
sobbhesu padaresu ca.
Saṇatā yanti kusobbhā,
Tuṇhi yantimahodadhi.

My dear son Nālaka, you should know that the subject matter of the exhortation (namely, "You should not be distracted by the cheers of the wise but you should develop more and more *hirī* and *saddhā* in greater momentum"), as already taught by Me, must be understood by the examples of large rivers and by small creeks and streams. The water in small creeks and stream flow noisily. The water in such large rivers as Gaṅga, however, flow silently without making any noise. (What is meant is that: One who is not a genuine son of mine, the Buddha's, like small creeks and streams is agitated and excited: "I am one who practises the *moneyya paṭipadā*." One who is a genuine son of mine, the Buddha's, however, cultivate these two Dhammas of *hirī* and *saddhā* and like large rivers, remains silent, humble in mind.)

21) Yandūnakaṁ taṁ saṇati;
yaṁ pūram santameva taṁ.
Addhakumbhūpamo balo;
Rahado pūrova paṇḍito.

My dear son Nālaka, (What I, the Buddha, should like to give one more example and point out in another way is:) a jar, which is not full with water and deficient, makes noise with the water splashing from side to side. That which is full with water is quiet without making noise. A foolish person is like the jar making noise with half-filled water. A wise man is like a large jar full of water.

Here, there is the likelihood of the question being raised thus: "If a foolish person is not quiet and makes noise like a jar not full with water and if a wise man does not make noise and is quiet like a large jar full of water, why is it that the Buddha talks much in His endeavour to teach the Dhamma?"; and so, the Buddha delivers these last two verses:-

22) Yaṁ samaṇo bahuṁ bhāsāti;
upetaṁ atthasañhitam.
Janaṁ so dhammaṁ deseti;
janaṁ so bahuṁ bhāsati.

23) Yo ca jānaṁ saṇyatatto;
jānaṁ na bahu bhāsati.
Sa munī monam arahati;
sa munī monamajjhagā.

My dear son Nālaka, I, the Buddha, a noble ascetic as I am, speak mostly words which are full of sense and meaning and beneficial. It is not that these words are spoken with a fickle mind which is distracted (*uddhacca*). In fact, I, the Buddha, as a noble ascetic, discerning through knowledge and wisdom what is profitable and what is not and teach only the (profitable) Dhamma. (Even though the Dhamma is sometime taught all day long, it is not purposely done so just to pass the time.) In teaching the Dhamma, it is done only by knowing distinctly: "This Dhamma is for the benefit and welfare of this person. That Dhamma is for the benefit and welfare of that person." (What is meant is: It is not that the Buddha utters unsubstantial words just because He is by nature talkative.)

> My dear son Nalaka, the ascetic, practising the *moneyya paṭipadā*, is deserving of the practice only if, understanding the Dhamma analytically, discerned and taught by Me (by means of knowledge and wisdom capable of breaking up the *kilesa* (*Nibbedhābhagiya ñāṇa paññā*) and taking care to keep it well guarded, he does not talk too much (speaking words which he knows cannot be of benefit to beings). (It is not merely that he deserves). In fact, the *moneyya* ascetic can surely realise *arahatta-magga-ñāṇa*.

In this manner, the Buddha concluded the delivery of the noble Dhamma concerning the *moneyya paṭipadā* which has *arahatta-phala* as its ultimate achievement.

The Three Instances which Venerable Nālaka having Little Desire

Upon hearing the Buddha's discourses on *moneyya paṭipadā* which has *arahatta-phala* as the ultimate achievement, the Venerable Nalaka Thera became one who had little desire to engage in three matters: (1) Seeing the Buddha; (2) Hearing the Dhamma; and (3) Asking questions concerning the *moneyya paṭipadā.* **To elaborate**:

(1) At the end of his hearing of the Dhamma concerning the *moneyya paṭipadā*, the Venerable Nālaka Thera was very much pleased and delighted and, after making obeisance to the Buddha to his heart's content, he entered the forest. After entering the forest, such a wish as: "It will be good if I can once again see the Buddha!" did not occur in his mind continuum even once. This is the instance of him having little desire to see the Buddha.

(2) In the same way, such a wish as: "It will be good if I can once again listen to the Dhamma!" did not occur in the mind continuum of the Venerable Nālaka Thera even once. This is the instance of him having little desire to hear the Dhamma.

(3) Likewise, such a wish as: "It will be good if I can once again address and question the Buddha on the *moneyya paṭipadā*!" did not occur in the mind continuum of the Venerable Nālaka Thera even once more. This is the instance of him having little desire to question on the *moneyya paṭipadā.* Being the one and only individual and disciple of distinction (*Puggala-visesa* and *Sāvaka-visesa*) who emerges with the appearance of each Buddha, he was contented and his wish was fulfilled even with seeing the Buddha just once, with hearing the Dhamma also only once and with asking about the *moneyya paṭipadā* also only once; and so he had no more wish to see the Buddha, to listen to the Dhamma and to ask questions again. It is not for want of faith that he had no more wish to see the Buddha, to listen to the Dhamma and to ask questions.

The Venerable Nālaka becoming An Arahatta

In this manner, the Venerable Nālaka Thera, being endowed with the three instances of having little desire, entered the forest at the foot of the mountain and stayed in one grove only for one day, not remaining there for two days; stayed at the foot of a tree also only for one day, not for two days, and went round for alms in a village only for one day, not repeating the round the next day. In this way. he wandered about from one forest to another forest, from the foot of one tree to the foot of another tree and from one village to another village and practised the *moneyya paṭipadā,* suitable and appropriate for him; and before long he attained the *arahatta-phala*.

The Three Kinds of Individuals practising Moneyya Paṭipadā and The Venerable Nālaka Thera's Parinibbāna

There are three kinds of individuals practising the *moneyya paṭipadā*, namely; (1) *Ukkaṭṭha-puggala* practising the *paṭipadā* with the greatest effort; (2) *Majjhima-puggala* practising it with medium effort and (3) *Mudum-puggala* practising it with only little effort.

Of the said three kinds, (1) *Ukkaṭṭha-puggala* practising the *paṭipadā* with the greatest effort lives only for seven months; (2) *Majjhima-puggala* practising it with medium effort lives only for seven years; and (3) *Mudum-puggala* practising with only little effort lives only for sixteen years.

Of the said three kinds of *moneyya-puggalas*, Venerable Nalaka was an *ukkaṭṭhā-pūggala* who practised the *paṭipadā* with the greatest effort. Reflecting and knowing that he would live only for seven months and that his *āyusaṅkhāra* [continuum of life vitality (*jivitindriya*)] would soon come to an end, so he took a bath to keep his body clean. And then wearing the lower robe correctly and neatly and girdling it with the waist-belt and then putting on the upper robe together with the big robe, he faced the direction of Rājagaha where the Buddha was dwelling and made obeisance to the Him in the five-fold posture of worship, i.e., the two hands. the two knees and the forehead touching the ground. And then raising the joined hands in adoration, standing erect and leaning against the mountain by the name of Hingulaka, he attained Parinibbāna which was the cessation and the end of existence.

Construction of a Shrine (Cetīya) over The Relics

Thereupon, the Buddha, knowing the Venerable Nālaka Thera's attainment of Parinibbāna, proceeded to the said place in a company of *bhikkhus* and had the remains cremated under His personal supervision. And then, after supervising the collection of the relics and the construction of a shrine over them, the Buddha returned to Rājagaha city.

Chapter 12

YASA, SON OF A RICH MERCHANT, BECOMING A BHIKKHU

While the Buddha was taking up His residence at Isipatana Deer Park near Bārāṇasī for His *vassa*-observance after His teaching of the *Dhammacakka-pavattana* and *Anatta-lakkhaṇa Suttas* to the Pañcavaggī monks and the *Nalaka Sutta* to the Venerable Nalaka Thera and had thereby brought about their emancipation, there lived one Yasa of high birth, son of Sujātā of Sena Nigama (the giver of the Ghana milk-food to the Buddha), and the wife of a rich merchant of Bārāṇasī. Besides being gentle and tender in deed, speech and thought, Yasa possessed a large amount of wealth and a great number of followers.

The rich merchant's son, Yasa, owned three mansions: one for residence in winter, another for summer and the third for the rainy season. As it was then the rainy season (when the Buddha was staying in the Deer Park), Yasa was residing in the mansion suitable for the period. During the whole of the four rainy months, he was surrounded by dancers skilled in music, dancing and singing. There was not a single male person in the whole mansion! All the inmates, the door-keepers and entertainers included, being women, he remained indulging in the exceedingly grand luxury of sensual pleasures inside the mansion, without even going downstairs. (His wealthy father intending "My son who is enjoying the luxury of this much grandeur should not at all become abhorrent and frightened by the sight of any male person", appointed and assigned only women to attend to many and diverse duties inside that huge mansion.)

One day, while thus indulging with relish in the grand luxury of sensual pleasures, only with womenfolk who were playing the five kinds of musical instruments, singing and dancing, Yasa fell asleep early. Since there was no need for them to entertain and comfort him while he was asleep, the dancers themselves also went to sleep, some embracing or hugging their respective instruments and others using them as pillows. The inside of the main theatrical hall was illuminated brilliantly with the light from the oil-lamps which were kept ablaze throughout the night.

When Yasa woke up from his sleep before others, he saw his retinue of dancers fast asleep most abominably, as if in a graveyard, some hugging the harps, some with the *muyo* drums slung over their shoulders, some embracing the *pharsi* drums, some with their hair dishevelled, some with saliva trickling out from their mouths and the rest mumbling deliriously. On seeing them, the disadvantageous nature (*ādīnava*) of sensual pleasures (*kāmaguṇa*) became apparent to him. Thus, he gradually felt increasingly bored by such pleasures.

Thereupon, being very much overcome with *saṁvega*, he breathed forth all by himself the *udāna* thus: "*Upadddutaṁ vata bho! upassatthaṁ vata bho!* – Oh! All kinds of *kilesa* are hurting and oppressing the wretched body, this large source of *dukkha* of all, including myself, Oh! All kinds of *kilesa* are tormenting and oppressing the wretched body, this large source of *dukkha* of all, including myself!"

Yasa (being tired of his own experience with sensual objects), rose from his sleeping couch (without letting anyone know), put on his golden footwear and left his residence. On reaching the door of the house, he quite easily took his departure from the house as devas had kept the door open in advance, intending: "Let no one obstruct Yasa's way to monkhood." In the same manner, the guardian devas of the town had kept the town-gate open, so that Yasa could quite easily left the town without any trouble or hindrance and proceeded on his journey and eventually arrived early at the Deer Park near Bārāṇasī. Yasa, approaching from a distance, left the walk and sat in the place suitably prepared for the Buddha. Thereupon, on getting close to the Buddha, Yasa again breathed forth the very words of the *saṁvega-udāna* he had uttered before.

Thereupon, the Buddha addressed him with words of welcome and of encouragement

thus: "My dear son Yasa, this Dhamma of Nibbāna, which, I, the Buddha, already know is the Dhamma which is not tormented and oppressed by any kind of *kilesa*. My dear son Yasa, come! and sit here. I, the Buddha, will teach you, the good Dhamma leading to Nibbāna." Thereupon, Yasa was pleased and delighted that "This Dhamma of Nibbāna, realised by the Buddha, is the Dhamma free of torment and oppression from a variety of *kilesa*." So, taking off his golden footwear from his feet, he approached the Buddha respectfully made obeisance and took his seat at an appropriate place.

Thereupon, the Buddha taught Yasa, the course of moral practices leading to the Path and Fruition (*magga-phala*): (1) the Dhamma relating to charity (*dāna-kathā*), (2) the Dhamma relating to morality (*sīla-kathā*), (3) the Dhamma relating to happy destination such as celestial abode (*sagga-kathā*) and (4) the Dhamma relating to the good path and line of conduct for the realization of *magga-phala* and Nibbāna (*magga-kathā*).

(1) Dāna-kathā

Dāna-kathā, the Dhamma concerning charity: a good deed of *dāna* is the cause of happiness in the present existence, in the next existence and of the bliss of Nibbāna. It is the primary cause of all kinds of pleasures of devas and humans. It is also the source of material sense objects (*ārammaṇa-vatthus*) and the wellbeing resulting from the use of these objects. For beings endangered by misfortune, it is also a good guardian, a place of safety, a resort and refuge. In the present existence, as well as in the next, there is nothing like *dāna* to lean on, to stand on, to cling to as a good guardian, a place of safety, a resort, and refuge.

Truly, this deed of *dāna* is like the gem-studded Lion Throne, for it is to lean on; like the great earth, for it is to stand on; like the rope for the blind to hold on as a support, for it is to cling to. **To continue**: This meritorious act of *dāna* is like the ship for crossing over the misery of suffering (*apāyabhūmi-duggati*). It is also like an army commander of valour in the battle-field since it can ward off or give relief from the danger of the enemies such as *lobha* and *macchariya*, etc. It is also like a well-guarded city since it can give protection from the danger of poverty. It is also like a lotus-flower (*paduma*) since it is not smeared with the dirt of unwholesomeness (*akusala*) such as jealousy (*issā*) and stinginess (*macchariya*). It is also like fire since it can burn the rubbish of *akusala* such as *issā* and *macchariya*. It is also like a poisonous snake since it is of difficult access to the unwholesome enemies. It is also like a lion king since it can free one from fear. (The donor has no need to be afraid of any enemy in the present existence, much less so in the next.) Being of enormous strength, it is like a large elephant. (The donor is blessed with good friends and associates in the present existence. He is also one who will have great physical and mental strength in the next existence.) It is like a bull (*usabha*) of pure white colour since it is considered by learned persons as a sign of auspiciousness auguring extreme and particular prosperity both here and hereafter, it is also like a king of aerial horses (*valāhaka sindhava*) since it can transport one from the evil ground of four misfortunes (*vipattis*) to the danger-free good ground of four fortunes (*saṁpattis*).

"This deed of *dāna* is also the good and true Path which, I, the Buddha, have walked on. It is also the one, with which, I, the Buddha, have been related to. I have performed great acts of charity, such as those of Velama, those of Mahāgovinda, those of Mahāsudassana, and those of Vessantara, when I was practising and fulfilling the Perfections (Pāramīs). In my existence as the virtuous hare, a Bodhisatta, I had completely won the hearts of the donees by giving away in charity my own body in the blazing heap of fire." (Here, Sakka, the deva king, in the guise of a begging brahmin, had his mind fixed continually on the courage shown by the wise hare, the Bodhisatta, in his performance of generous act without any distraction. Hence the Buddha's words, "I had completely won the hearts of the donees" is a rhetorical way of indirect saying (*vaṅkavutti*) that politely implies Sakka's contemplation of the Bodhisatta's boldness in *dāna*. Here, by means of the words: "By giving away in charity my own body," the Buddha gave the advice thus: "The Bodhisattas, knowing too well about the merit of *dāna*, even gave away their lives in charity. In view of this, should the wise have attachment to an external object, *bāhira-vatthu*? Certainly they

should not.")

"Furthermore, the merit of *dāna* is capable of bringing the luxury of a Sakka, the luxury of a Māra, the luxury of a Brahmā and the luxury of a Universal Monarch (*cakkavatti*) in the mundane world. It is also capable of bringing the Enlightened Knowledge (*Bodhi-ñāṇa*) of a *sāvaka*, of a Paccekabuddha and of the Supreme Buddha in a Supramundane world."

In this manner, the Buddha taught the rich merchant's son, Yasa, the Dhamma concerning *dāna*.

(2) Sīla-kathā

(Since only *dāna* performers can observe *sīla*, the Buddha taught *sīla-kathā* immediately after *dāna-kathā*. To elucidate: *Dāna* is giving away in charity of one's own property for the welfare of the donees or in order to honour them. This being so, he who practises *dāna* is a noble individual who really desires the welfare of beings and there can be no reason at all for him to kill another or to steal another's property. And so, since only he, who practises *dāna*, can, in fact, observe *Sīla*, the Buddha's *sīla-kathā* immediately follows *dāna-kathā*.)

Sīla-kathā, Dhamma words concerning Morality: "The good deed of *sīla* is for beings to lean on, to stand on, to cling to, to be well guarded by, to be shielded by, to approach, and to take refuge in. This good deed of *sīla* is the one, with which, I, the Buddha, have been related to. I have observed and guarded it without any breach and interruption in the endless and infinite number of existences, such as the existence as Saṅkhapāla Nāga King, Bhuridatta Nāga King, Campeyya Nāga King, King Sīlava, Mātuposaka Elephant King and Chaddanta Elephant King and others."

Truly, for the welfare of this present existence and of the next, there is nothing like *sīla* for leaning on, standing on, clinging to, for being guarded by, for being shielded by, and for taking refuge in. There is no ornament like the ornament of *sīla*, no flower like the flower of *sīla*, and no perfume like the perfume of *sīla*. Furthermore, all humans, together with devas, are never tired of seeing one bedecked with the flowers of *sīla*, scented with the perfume or *sīla* and adorned with the ornaments of *sīla*.

In this manner, the Buddha taught the rich merchant's son, Yasa, the Dhamma concerning *sīla*.

(3) Sagga-kathā

(In order to show that happiness in the abode of devas is the result of good deeds of *sīla*, the Buddha taught the Dhamma concerning the abode of devas (*sagga-kathā*) immediately after *sīla-kathā*.)

Sagga-kathā, Dhamma words concerning the abode of devas: The Abode of devas is desired and adored by everybody. It heartens and exhilarates all. In the abode of devas, one can have constant joy and bliss. Cātumahārājika devas enjoy the divine bliss for nine million years, calculated in human terms. Tāvatiṁsa devas enjoy it for three crores and six million years (36 million years).

In this manner, the Buddha taught the rich merchant's son, Yasa, the Dhamma concerning the bliss of the abode of devas. In fact, divine bliss is so enormous that Buddhas could not make full justice to it in describing it.

(4) Magga-kathā

After teaching the bliss of the divine abode, the Buddha was to teach immediately *magga-kathā*, the Dhamma concerning the noble path, *ariya-magga*, in order to show that even divine bliss is perpetually oppressed by *kilesa* such as *rāga*, and to show that, since the *ariya-magga* is entirely free from *kilesas*, it cannot be oppressed by it. So, for teaching the *magga-kathā,* the Buddha taught initially the Dhamma, describing the defects of sensual pleasures (*Kāmānaṁ ādīnava-kathā*) together with the Dhamma describing the advantages of Renunciation (*Nekkhamme ānisaṁsa-kathā*), beginning with monkhood that leads to freedom from *kāmaguṇas* and ending with Nibbāna, as both *Kāmānaṁ ādīnava-kathā* and

Nekkhamme ānisaṁsa-kathā form the means of realisation of the *magga*.

Kāmānaṁ Ādīnava and Nekkhamme Ānisaṁsa-kathā

The Buddha, after having enchanted the rich merchant's son, Yasa, with the Dhamma relating to the divine bliss, taught him (as a man who decorates a large elephant to make it most beautiful and then cuts off its trunk abruptly) as follows: "This so-called bliss of the abode of devas also has the nature of impermanence (*anicca*). It has the nature of instability (*addhuva*). One should not have desire and attachment for such bliss. The material objects of sensual pleasure are, in fact, more of misery than of pleasure. These material objects of sensual pleasure are made up of pleasure, which is the size of a *guñjā* seed, but they are full of defects which is the size of Mount Meru."

(As already reflected upon and realized by Him at the time of His renunciation of the world,) the Buddha elaborated thus on the defects of sensual pleasure, on the vulgar state of things adhered to by ignoble persons but avoided by noble ones, and on the way beings were oppressed and made miserable by sensual pleasure.

And then, inasmuch as there was abundance of defects in sensual pleasure, the Buddha also elaborated on the merit of the absence of defects and the paucity of suffering in renunciation (*nekkhamma*) beginning with monkhood and ending in Nibbāna.

Yasa becoming A Sotāpanna

Having taught the Dhamma on *dāna* and other virtues, the Buddha knew that Yasa's mind had become firm, adaptable, soft, free from hindrances, elated, gladdened, and pellucid, so He taught the Dhamma originally discovered by Him (*Samukkaṁsika dhamma*) of the Four Truths, namely, the Truth of Suffering (*Dukkha-sacca*), the Truth of the Origin of Suffering (*Samudaya-sacca*), the Truth of the Cessation of Suffering (*Nirodha-sacca*) and the Truth of the Path leading to the Cessation of Suffering (*Magga-sacca*).

(**To elucidate**: it means to say that after the Buddha had taught Yasa the Teachings in series beginning with *Dāna-kathā*, the mind continuum of Yasa became free from the mental blemishes such as lack of faith, indolence, unawareness, restlessness and doubt, and that he was therefore in the frame of mind receptive to the profound Dhamma of the Four Truths. Being free from the defilements of *diṭṭhi*, *māna,* etc., his mind became soft and pliable like *Jambu-nada* pure gold. It was devoid of the five hindrances. It was accompanied by great joy and happiness (*pīti-pāmojja*) in the excellent Path to Nibbāna. Being endowed with faith (*saddhā*), his mind was very clear. Only then did the Buddha taught him the profound Dhamma of the Four *Saccas* of *Dukkha*, *Samudaya, Nirodha* and *Magga* by the method of approach employed only by Buddhas in accordance with the desires and dispositions of beings, enabling them to realize the *magga-phala*.)

On being thus taught, to cite a worldly example, as the cloth washed and thoroughly cleansed of dirt would well absorb the laundryman's dye in yellow, red, etc., and turn bright, so the Insight Knowledge of the Dhamma (*Dhamma-cakkhu-vijjā*), which is the Insight Knowledge of *sotāpatti-magga*, arose instantly and clearly in the mind continuum of Yasa, for he had paid attention presently to *Nirodha-sacca*, Nibbāna, and eradicated the dust of the defilement, such as *rāga,* etc.; for he had completely eliminated the defilement of *diṭṭhi*, *vicikicchā* and *kilesa* that lead to woeful states; for he had understood with strong conviction (which could not be checked by others) that "All conditioned things are subject to destruction and disappearance"; and because he was endowed with quick Insight Knowledge (*Vipassanā-ñāṇa*), sharp intelligence, easy practice and ability to have rapid realization (*Sukha-paṭipadā-khippabhiññā*). All this means that Yasa was established as a *sotāpanna*.

(Herein, if the laundryman dyed the soiled and dirty cloth in yellow, red, etc., there would be no effect because the dye would not remain fast on such cloth. In the same way, though the minds of beings stained with the dirt of hindrances, such as sensual desire, malice, etc., were dyed with the dye of the Four Noble Truths, there could be no desired effect, no lasting result. If the laundryman, only after cleaning the dirty cloth, by placing it

on the surface of a stone slab, dousing it with water, and applying soap, cow-dung and ash to the stains and rubbing and washing, gives it any colour he wants, the result will be the bright colour of the cloth newly dyed. In the same way, the Buddha (the laundry-master of the Four Saccas, so to say,) also made the mind continuum of Yasa which had been like the cloth soiled with the dirt of *kilesa*, clean and free from the *nīvaraṇa-kilesa* by placing it on the surface of the stone slab of successive Dhamma discourses (*anupubbi-kathā*) and by dousing it with the pure water of His *saddhā* and rubbing and washing it with His *sati*, *samādhi* and *paññā*. Thereafter, when the cloth of his mind continuum was given the colour of the Dhamma of the Four Noble Truths, that is, when the Dhamma of the Four Noble Truths was taught, *sotāpatti-magga-ñāṇa* arose in Yasa's mind. That is to say, the dye of the Dhamma of the Four Noble Truths became so fast on Yasa's mind that nobody else could undo it.

Yasa's Father becoming A Sotāpanna

Sujātā, Yasa's mother and the wife of the rich merchant, rose from her bed early in the morning and went to Yasa's mansion, and looked around. Not seeing her son, she became worried and reported to Yasa's father: "Sir, l do not see your son Yasa!" Thereupon, the father hurriedly sent out skilful horse-men in the four directions, as for himself, he set out in the direction of Isipatana Deer Park and, finding, on the way, the prints of the golden footwear worn by his son, he followed the trail of these prints.

The Buddha saw Yasa's father from a distance, and thinking: "It would be good to have Yasa hidden by my supernatural power so that the father cannot see him," thus He kept Yasa out of his father's sight.

The rich merchant came to the presence of the Buddha and addressed Him: "Glorious Buddha, have you seen Yasa the clansman?" Thereupon, the Buddha replied: "Rich merchant, if you want to see your son, you just sit at this place. Even while sitting here, you will be able to see your son just seated close by." Thereupon, the rich merchant was delighted with the thought: "I am going to see my son Yasa just seated close by, even while I am sitting here!". After making obeisance to the Buddha with due respect and devotion, he remained sitting at an appropriate place. When he was thus sitting, the Buddha taught him progressively in the way as aforesaid: (1) the Dhamma relating to charity (*dāna-kathā*), (2) the Dhamma relating to morality (*sīla-kathā*), (3) the Dhamma relating to happy destination (*sagga-kathā*) and (4) the Dhamma relating to the good Path and line of conduct for realization of *magga-phala* and Nibbāna (*magga-kathā*). When the Buddha knew that the merchant's mind had become adaptable, soft, hindrance-free, elated, gladdened, and pellucid, He taught the Dhamma of the Four Truths originally discovered by Him, and the rich merchant was established in *sotāpanna* (Yasa's father, the wealthy man, was the first among laity to become a *sotāpanna*, the noble disciple, in the dispensation of the Buddha.)

Then Yasa's father addressed the Buddha thus: "So delightful is it, Glorious Buddha! So delightful is it, Glorious Buddha! As what is placed downward has been turned over, so goes a worldly simile, as what is covered has been disclosed, as a man losing his way has been guided in the right direction; as a lamp has been lighted in the dark with the thought, 'those who have eyes may see various shapes of things'; so the Buddha has clearly taught me the Dhamma in manifold ways. Glorious Buddha, I recognize and approach the Buddha, the Dhamma, and the Sangha for refuge and shelter. May you, Glorious Buddha, take me as a devotee with the threefold refuge from today onwards till the end of my life!" Thereafter, he took supramundane refuge. (Yasa's father, the rich merchant, was the first *sotāpanna* among lay noble devotees with the full set of the three-worded refuge, *Te-vācika saraṇa-gamana*, in the world.)

Yasa becoming An Arahat

Even while the Buddha was teaching the Dhamma to his father, Yasa realised the three higher *magga*s and became an *arahat* by reflecting on the Four Noble Truths in accordance with the course of practice that had already been known to him since his attainment of *sotāpatti-magga*. Thus Yasa became entirely free from attachment for any thing through

craving and wrong view (*taṇhā-diṭṭhi*) as 'I', 'Mine' and became completely emancipated from the *āsavas* which ceased by way of non-arising.

Yasa's Father inviting The Buddha and Yasa to A Meal at His House

Thereupon, the Buddha put an end to what He had created by His supernatural power of not letting the son and the father to see each other, thinking: "With *āsava*s extinct, the clansman Yasa has indeed become an *arahat*. He will not slip to the world of householders and in any way indulge in sensual pleasure as formerly. This being so, it would be good if I withdraw the miracle that has prevented the son and the father to see each other!" He made the resolve that they should now see each other.

Suddenly, seeing his son sitting near him, the father was very much delighted and told him thus: "My dear son Yasa! Your mother has fallen into a state of anxiety and grief and is crying for not seeing you. Save your mother's life!"

Thereupon, Yasa (without replying to his father) looked up to the Buddha and He asked the rich merchant thus: "Rich Donor, how will you consider the question I, the Buddha, am going to ask you now? He, who has embraced the Four Truths with his intelligence of a learner (*sekkha-ñāṇa*), as you have done yourself, attains *sotāpatti-magga*; and after reflecting upon and realizing the Four Truths through the course of practice that has been known to him since his attainment of *sotāpatti-magga*, he reaches the three higher Paths successively and should become an *arahat* with his *āsavas* gone. Will he, having become an *arahat*, ever slip to the household-life and indulge in sensual pleasure as he had done before?" The rich merchant replied: "He will not, Venerable Buddha."

Again, the Buddha (in order to make His words more explicit) addressed the rich merchant: "Rich Donor, your son Yasa, who has understood the the Four Truths with his intelligence of a learner (s*ekkha-ñāṇa*), as you have done yourself, attains *sotāpatti-magga*; (even before you came here); and after reflecting upon and realizing the Four Truths through the course of practice that has been known to him since his attainment of *sotāpatti-magga*, he reaches the three higher Paths successively and becomes an *arahat* with his *āsavas* gone. Rich Donor, the clansman Yasa will never slip to the household-life and indulge in sensual pleasure as he had done before." Thereupon, the rich merchant said: "Glorious Buddha! since the mind of Yasa has been entirely freed from attachment for any thing through craving and wrong view as 'I', 'Mine' and emancipated from the *āsavas*, he has well availed himself of happiness and gain; and he has also had full benefit of his existence as a human. Glorious Buddha! In order that I may gain merit and have delight, may you kindly accept my offering of a meal with the clansman Yasa as a companion following behind you." On thus being invited, the Buddha remained silent, signifying His acceptance of the rich merchant's invitation to the morning meal.

Thereupon, knowing quite well that the Buddha had accepted his invitation, the rich merchant rose from his seat and returned to his house after making obeisance to the Buddha with due respect and circumambulation.

Yasa became A Monk

Then, soon after the rich merchant had left, Yasa made obeisance to the Buddha respectfully and requested ordination: "Glorious Buddha! May I receive going forth or admission (*pabbajjā*), and ordination (*upasaṁpadā*) in your presence." And, the Buddha stretched out His golden hand and called out: "*Ehi Bhikkhu! svākhāto Dhammo; cara Brahmacariya sammā dukkhassa, antarikiyāya*. — Come, monk! receive the admission and ordination you have asked for. The Dhamma has been well-taught by Me. Strive to take up the noble practices which form the moral training in My dispensation, till you reach your last thought moment and dying consciousness in total extinction (*parinibbāna-cuti-citta*)." No sooner had the Buddha uttered thus, Yasa was transformed into a full-fledged monk, like a *thera* of sixty years' standing, readily dressed and equipped with the eight requisites created by supernatural power (*iddhi-maya-parikkhāras*), each in its proper place; he was then in a posture of respectfully paying homage to the Buddha. [The utterance by the

Buddha: "*Ehi Bhikkhu*", served as ordination for the Venerable Yasa. There was no need to undergo the now normal ordination procedure involving a Sima. (At the time when the Venerable Yasa became a monk, there were seven venerable *arahats* among men in the world, namely: The Buddha, the Five Pañcavaggī Theras and the Venerable Yasa.)]

Yasa's Mother and His Ex-wife becoming Sotāpannas

After He had ordained the rich merchant's son, Yasa, as an *ehi-bhikkhu*, the Buddha proceeded in the (following) morning to the house of the rich merchant father, after adjusting His robe and carrying His alms-bowl, and with the Venerable Yasa as a follower-monk and upon arrival, He sat cross-legged in the noble place readily prepared. Thereupon, the rich merchant's wife Sujātā, who was the mother of the Venerable Yasa, and the ex-wife of Yasa approached the Buddha and, after making obeisance to Him with due respect and devotion, took their seats in their respective appropriate places.

When they remained seated, the Buddha taught the mother and the ex-wife the course of moral practice leading to the Path and Fruition (*magga-phala*): (1) the Dhamma relating to charity (*dāna-kathā*), (2) the Dhamma relating to morality (*sīla-kathā*), (3) the Dhamma relating to happy destination, *sugati*, (*sagga-kathā*) and (4) the Dhamma relating to the good path and the line of conduct for the realization of *magga-phala* and Nibbāna (*magga-kathā*) and showing the demerits of sensual pleasures and the merits of renouncing the household life. Thereafter, when the Buddha knew that the mind of both of them had become adaptable, soft and free from hindrances, eager, gladdened, purified and pellucid, He taught the Dhamma originally discovered by Him (*Sāmukkaṁsika Dhamma Desanā*) of the Four Truths. Then Yasa's mother and his ex-wife became established in *sotāpatti-phala*.

Thereupon, Yasa's mother, Sujātā, and his ex-wife received the Supramundane Refuges, *Lokuttara saraṇa-gamana*, by addressing the Buddha thus: "So delightful is it, Glorious Buddha! So delightful is it, Glorious Buddha! As what is placed downward has been turned over, so goes a worldly simile, as what is covered has been disclosed, as a man losing his way has been guided in the right direction, as a lamp has been lighted in the dark with the thought, 'those who have eyes may see various shapes of things'; so the Buddha has clearly taught us the Dhamma in manifold ways. Glorious Buddha, the two of us recognize and approach the Buddha, the Dhamma, and the Sangha for refuge and shelter. May you, Glorious Buddha, take us as female lay-disciples from now on till the end of our lives." (In the world, the rich merchant's wife, Sujātā, and the ex-wife of Yasa were the Noble Disciples (*ariya-sāvakas*) who were the first the female lay-devotees to be established in the three-worded refuge, *Te-vācika saraṇa-gamana*, in this world.

Then the mother, the father and the ex-wife of the Venerable Yasa Thera served the Buddha and the Venerable Yasa with hard and soft food of excellent quality with their own hands (*sāhatthika*) and, on knowing that the Buddha had finished the meal, they took their appropriate seats, which were free from the six faults. Thereupon, the Buddha rose from His seat after teaching the Dhamma to the mother, the father and Yasa's ex-wife and left for Isipatana, Migadaya.

> (Here, it should be noted that the Buddha first taught the Dhamma to the mother and the ex-wife of the Venerable Yasa before taking the alms-food because otherwise they would not have been able to perform the charity joyfully, with the spite of sorrow piercing the bodies as caused by Yasa's joining monkhood: and also because this would have caused their displeasure with the Buddha to the point of being unable to gain the Path and Fruition. The Buddha accordingly took the alms-food after first teaching them the Dhamma in order to allay their sorrow).
>
> **— Vajīrabuddhi Tika —**

YASA'S FIFTY-FOUR OLD FRIENDS ENTERING MONKHOOD

In Bārāṇasī, there were four rich merchants' sons, by the names of Vimala, Subahu, Punnaji and Gavampati, who were descendants of rich ancestors and were old friends of

the Venerable Yasa while he was a layman. On hearing that their friend Yasa had become a monk after relinquishing his enormous wealth and property, these four rich merchants' sons reflected and considered thus: "Our friend Yasa has given up family life and the world and entered monkhood by shaving his head and beard and putting on the robe. Therefore, the Doctrine and Discipline (*Dhamma-vinaya*) of the Buddha cannot be inferior. (It will certainly be superior.) Nor can the state of monkhood be inferior. (It will certainly be superior.)" And so, they went and approached the Venerable Yasa Thera and, after making obeisance to him with due respect and devotion, they remained standing at an appropriate place.

Thereupon, the Venerable Yasa Thera took them, who were his old friends while he was a layman, to the Buddha and after making obeisance to Him with due respect and devotion and taking his seat at an appropriate place, he requested the Buddha: "Glorious Buddha! These four rich merchants' sons, by the names of Vimala, Subahu, Punnaji, and Gavampati, are of high birth and descendants of rich ancestors in Bārāṇasī. They are also my old friends while I was a layman. Glorious Buddha! May you kindly instruct and exhort these four old friends of mine."

Then the Buddha taught them in the way as aforesaid, the course of moral practice leading to the Path and Fruition (*magga-phala*): (1) Dhamma relating to charity (*dāna-kathā*), (2) Dhamma relating to morality (*sīla-kathā*), (3) Dhamma relating to happy destination, *sugati*, (*sagga-kathā*) and (4) Dhamma relating to the good path and the line of conduct for the realization *magga-phala* and Nibbāna (*magga-kathā*). Thereafter, when the Buddha knew that the minds of four of them had become adaptable, soft and free from hindrances, eager, gladdened, purified and pellucid, He delivered the Dhamma originally discovered by Him (*Sāmukkaṁsika Dhamma Desanā*) of the Four Truths; and the four rich merchants' sons, who were the old companions of the Venerable Yasa, became established in *sotāpatti-phala*.

After the four rich merchants' sons had been established in *sotāpatti-phalas*, they requested the Buddha that they may be ordained as monks thus: "Glorious Buddha! May we receive going forth or admission (*pabbajjā*), and ordination (*upasaṁpadā*) in your presence." And, the Buddha stretched out His golden hand and called out thus: "*Etha Bhikkhave*, etc., – Come, monks! Receive the admission and ordination you have asked for, my dear sons! The Dhamma has been well taught by Me. You, My dear sons! strive to practise the three higher *magga*s in order to bring about the end of the Round of Suffering." No sooner had the Buddha uttered thus, the four rich merchant's sons turned into full-fledged monks, like senior Theras of sixty years standing, readily dressed up and equipped with the eight *iddhi-maya-parikkhāras*, each in its proper place, paying homage to the Buddha with due respect. The forms of laymen disappeared miraculously and they were transformed into the forms of monks. (Just uttering by the Buddha of words "*Etha Bhikkhave*" served as ordination for the four of them. There was no more need to be ordained in an ordination hall.)

After they had been ordained as *ehi-bhikkhus*, the Buddha instructed and exhorted them with words of Dhamma. On being thus instructed and exhorted with words of Dhamma, the four monks, before long, became *arahats* with their *āsava*s being extinct. At the time when the four rich merchants' sons had became *arahats*, there were altogether eleven venerable *arahats* among men in the human world, namely, the Buddha, the five Pañcavaggī Theras, the Venerable Yasa, the Venerable Vimala, the Venerable Subahu, the Venerable Punnaji and the Venerable Gavampati.

Yasa's Fifty Friends becoming Monks

The fifty old companions of the Venerable Yasa, while he was a layman, who were descendants of noble ancestors and who were living in rural areas, on hearing that their friend Yasa had become a monk after relinquishing his enormous wealth and property, reflected and considered thus: "Our companion Yasa has given up family life and the world and entered monkhood by shaving his head and beard and putting on the robe). It cannot

therefore be that the *Dhamma-vinaya Sāsana* of the Buddha will be inferior and ignoble (It will certainly be superior and noble). It cannot be that the state of monkhood will also be inferior and ignoble (It will certainly be superior and noble).” And so, the fifty old companions approached the Venerable Yasa Thera and, after making obeisance to him with due respect and devotion, they remained standing at an appropriate place.

Thereupon, the Venerable Yasa Thera took the fifty men of the countryside and of high birth, who were his old companions while he was a layman, to the Buddha and, after making obeisance to Him with due respect and devotion and taking his seat at an appropriate place, he addressed the Buddha thus: “Glorious Buddha! These fifty residents of the countryside are descendants of rich ancestors. They were also my old companions while I was a layman. Glorious Buddha! May you kindly instruct and discipline these fifty sons of high birth who are my old companions.”

The Buddha taught them in the way as aforesaid, the course of moral practice leading to the Path and Fruition (*magga-phala*): (1) Dhamma relating to charity (*dāna-kathā*), (2) Dhamma relating to morality (*sīla-kathā*), (3) Dhamma relating to happy destination, *sugati* (*sagga-kathā*) and (4) Dhamma relating to the good path and line of conduct for realization of *magga-phala* and Nibbāna (*magga-kathā*) as well as *kāmānaṁ-ādīnava-kathā* together with *nekkhamma-ānisaṁsa-kathā* in a progressive manner. Thereafter, when the Buddha knew that the minds of the fifty sons of high birth had become adaptable, soft and free from hindrances, eager, gladdened, purified and pellucid, He delivered the Dhamma originally discovered by Him (*Sāmukkaṁsika Dhamma Desanā*) of the Four Truths; and the fifty sons of noble birth, who were the old companions of the Venerable Yasa, became established in *sotāpatti-phala*.

After they had been established in *sotāpatti-phala*, they requested the Buddha that they may be ordained as monks thus: “Glorious Buddha! May we receive going forth or admission (*pabbajjā*), and ordination (*upasaṁpadā*) in your presence.” And, the Buddha stretched out His golden hand and called out (in the same way as before): “*Etha Bhikkhave*, etc.,” - Come, monks! Receive admission and ordination you have asked for; my dear sons! The Dhamma has been well taught by Me. You, my dear sons, strive to practise the three higher *Magga*s in order to bring about the end of the Round of Suffering.” No sooner had the Buddha uttered thus, the fifty men of noble birth instantly turned into full-fledged monks, like senior *theras* of sixty years standing, readily dressed up and equipped with the eight *iddhi-maya-parikkhāras*, each in its proper place, paying homage to the Buddha with due respect. The forms of laymen disappeared miraculously and they were transformed into the forms of monks. (Just uttering by the Buddha of words ‘*Etha Bhikkhave*’ served as ordination for the fifty clansmen. There was no more need to be ordained in an ordination hall.)

After they had been ordained as *ehi-bhikkhus*, the Buddha instructed and exhorted them with words of Dhamma. On being thus instructed and exhorted with words of Dhamma, the fifty monks of noble birth, before long, became *arahats* with their *āsavas* being extinct At the time, when the fifty sons of high birth became *arahats*, there were altogether sixty-one venerable *arahats*, including the previous eleven among men in the human world.

Acts of Merit of Venerable Yasa and Others In The Past

Once upon a time, fifty-five companions formed an association of volunteers for performing acts of merit. They carried out the work of cremating, at free of charge, the dead bodies of those who died in destitute. One day, finding the dead body of a pregnant woman who had died in destitute, they took it to the cemetery for cremation.

Out of the fifty-five volunteering companions, fifty of them went back to the village after asking the other five companions to take up the duty: “Only you do the cremation.”

Thereupon, as the young man (the future wealthy son Yasa), who was the leader of the remaining five, carried out the cremation by piercing and rending the corpse with a pointed bamboo pole and causing it to turn over. In so doing, he gained the perception of the impure and loathsome nature of the body (*asubha-saññā*). The young man, the future Yasa, advised the remaining four companions thus: “Friends, look at this unclean, and disgusting

corpse." The four companions also gained *asubha-saññā* from the corpse (*utuja*) by following Yasa's advice.

When the five companions returned to the village after having finished the work of cremation and related what they had found and known of the *asubha* to the fifty associates who had returned to the village, the latter also gained *asubha-saññā.*

Besides relating the matter to the companions, the young and leading man, the future Yasa, recounted the facts regarding *asubha* also to his parents and his wife on reaching home; and so his benefactor-parents and his wife also gained *asubha-saññā.*

These fifty-eight persons, headed by the future wealthy son Yasa, continued to practise and develop meditation on the impurity and loathsomeness of the body (*asubha-bhāvanā*) based on the *asubha-saññā* they had gained. These, in fact, were the past deeds of merit of these fifty-eight persons.

By virtue of the past deeds of merit, in the present existence as the son of the rich merchant of Bareness, there appeared to the Venerable Yasa the *asubha-saññā*, the impression of a cemetery on seeing the conditions of the dancers. The realisation of *magga-phala* by the fifty-eight persons was due to their possession of the supporting (*upanissaya*) merit resulting from *asubha-bhāvanā* practised and developed in the past existence.

Chapter 13

THE BUDDHA SENDING OUT SIXTY ARAHATS ON MISSIONARY WORK

The Buddha observed the first *vassa*-residence after the attainment of Buddhahood at Isipatana, Migadāya. While staying there till the full moon of the month of Assayuja, the Buddha, one day, sent for the sixty venerable and asked them to go on missionary work as thus:-

> "*Bhikkhus*, I, the Buddha, have achieved complete freedom from all the snares of such impurities as craving (*taṇhā*) and greed (*lobha*), namely, the snare of craving and greed for sensual pleasure of devas and the snare of craving and greed for the sensual pleasure of humans, *bhikkhus*, you also have achieved complete freedom from all the snares of such impurities as craving and greed, namely, the snare of craving and greed for the sensual pleasure of devas and the snare of craving and greed for the sensual pleasure of humans.
>
> "*Bhikkhus*, go out in all the eight directions for the mundane and supramundane welfare, prosperity and happiness of many beings, such as devas, humans and Brahmās, (covering a distance of one *yojana* a day at the most). Let not two of you travel together for each journey, for if two take the same route, while one is preaching, the other will remain idle, just sitting in silence.
>
> "*Bhikkhus*, teach the Dhamma that is full of virtuous qualities in all its three phases, namely, the beginning, the middle and the end; and endowed with the spirit and the letter. Give the devas and humans, the threefold training of *sīla*, *samādhi* and *paññā* which is perfect in all aspects and free from the dirt of wrong conduct (*duccarita*).
>
> "*Bhikkhus*, there are many beings, such as devas, humans and Brahmās, who have little dust of impurity in their eyes of wisdom. Through not hearing the Dhamma, they will suffer a great loss of the extraordinary Dhamma which is the Path and the Fruition. There will appear clearly some devas and humans who will realize the nature and meaning of the Dhamma perfectly and thoroughly.
>
> "*Bhikkhus*, I, the Buddha, too (will not remain in this Migadāya, which have excellent dwellings built for Me, and receiving the treatment and comfort with the four requisites given by My attending donors, but) will proceed to Uruvelā forest of Senā Nigama to teach the Dhamma and to convert the hermit brothers of one thousand ascetics."

[Note: Of the above mentioned five paragraphs of the Buddha's speech, the words "the Dhamma that is full of virtuous qualities in all its three phases, namely, the beginning, the middle and the end" occurring in the third paragraph refer to the two good qualities (*kalyāṇa*): the good quality of the Dispensation (*sāsana*), and the good quality of the Teaching (*desanā*).]

(Of the said two categories of good qualities, *sīla* forms the quality at the beginning of the *sāsana*; *samatha, vipassanā* and fourfold *magga* form the quality at the middle of the *sāsana*; fourfold *phala* and Nibbāna form the quality at the end of the *sāsana.* Alternately, *sīla* and *samādhi* as the beginning, *vipassanā-ñāṇa* and *magga-ñāṇa* as the middle and *phala* and Nibbāna as the end are the good qualities. Another alternative, *sīla*, *samādhi* and *vipassanā-ñāṇa* as the beginning, the fourfold *magga* as the middle and the fourfold *phala* and Nibbāna as the end, are the good qualities.

As regards the good qualities of the *desanā*, in a four-footed verse, the first foot as the beginning, the second and the third feet as the middle and the fourth foot as the end are the good qualities. If a verse has five or six feet, the first foot as the beginning, the last (the fifth and the sixth) feet as the end and the remaining (third foot and fourth foot) as the middle, are good qualities.

In a Sutta with only one contextual connective (*anusandhi*), the introduction (*nidāna*) of the Sutta as the beginning, the group of words, *Idam avoca* and so on, as the end and the remaining group of words as the middle, are the good qualities. In a Sutta with many *anusandhis*, the *nidāna* as the beginning, the group of words, *Idam avoca* and so on, as the end and the group of words with many *anusandhis* as the middle, are the good qualities. By Sutta is meant is that which shows one or two or three good qualities of the Teaching.

Māra's Visit and Deterrence

When the Buddha was thus addressing and sending out the sixty *arahats* as missionaries, Māra thought to himself: "As if planning to wage a big war, this monk Gotama is sending out sixty *arahats*, the military commanders of the *sāsana*, by saying: 'Do not travel in twos for each journey. Disseminate the Dhamma.' I feel uneasy even if anyone of these sixty messengers preaches the Dhamma. How will I be if all the sixty *arahats* preach the Dhamma as planned by the Monk Gotama? I shall even now deter the Monk Gotama from doing so!" So he approached the Buddha and discouraged Him by saying thus:

Baddhosi sabbapāsehi;
ye dibbā ye ca mānusā.
Mahābandhana-baddhosi;
na me samaṇa mokkhasi.

"O Monk Gotama! You are bound and caught in all the snares of impurities such as craving (*taṇhā*) and greed (*lobha*), namely, the snare of craving and greed for sensual pleasure of devas and the snare of craving and greed for the sensual pleasure of humans. You are tied down in the bondage of *kilesa* in the prison of the three existences. O Monk Gotama! you will not (for that reason) be able to escape, in anyway, from my domain of the three existences."

So Māra said thus with the hope, "On my speaking thus, the great Monk will not endeavour to emancipate other beings from *saṁsāra*."

Thereupon, the Buddha, (in order to show that what Māra had spoken and the actual event of the Buddha were quite far apart, as the sky and the earth and that they were directly opposed to each other as fire and water), addressed Māra in these bold words:-

Muttā ham sabbapasehi;
ye dibbā ye ca mānusā.
Mahābandhanā-mutto'mhi;
nihato tvamasi antaka.

"You Evil Māra, heretic and murderer! I, the Buddha, am, in fact, one who have been completely freed from all the snares of such impurities as craving (*taṇhā*) and greed (*lobha*), namely, the snare of craving and greed for sensual pleasure of devas and the snare of craving and greed for the sensual pleasure of humans. I am also truly one who have escaped, once and for all, from the bondage of *kilesa* in the prison of the three existences. I have totally vanquished you in this battle of *kilesa*. (You have in fact suffered total defeat.)"

Thereupon, Māra again repeated prohibitory words thus:-

Antalikkhacaro pāso;
yvāyam caratī mānaso.
Tena tam bādhayissāmi;
na me samana mokkhasi.

"O Monk Gotama! such a snare as passion (*rāga*) is generated in the minds of beings and is capable of inescapably binding down even the individuals

who possess *abhiññā* and can fly through the air. I shall bind you and kill you by means of that snare of passion. O Monk Gotama! In no way will you escape from my domain of the three existences."

Thereupon, the Buddha addressed Māra in these bold words:-

Rūpā saddcā rasā gandhā;
phoṭhabbā ca manoramā.
Ettha me vigato chando;
nihato tvam'asi antaka.

"You, Evil Māra, heretic and murderer! (In this world,) there are evidently clearly the five objects of sensual pleasure, namely, various sights, various sounds, various tastes, various odours and various contacts, which can delight and give pleasure to the devas and humans. (Your snare of passion will be able to bind down only those who are not free from craving and greed for attachment and enjoyment of the said five objects of sensual pleasure.) I, the Buddha, have been entirely free from craving, greed, desire and passion for attachment and enjoyment of these five objects of sensual pleasure. (In this battle of *kilesa* therefore), I have totally vanquished you.(You have, in fact, suffered total defeat.)"

Māra was at first dissuading the Buddha and hoping "May be He will give up thinking that a powerful deva has come and dissuaded" but since the Buddha had addressed him saying: "You, Māra! I have totally vanquished you." he became sad and dejected and saying: "The Glorious Buddha has known me for what I am! The Buddha of Good Speech has known me for what I am," and he disappeared from that very place.

The Buddha's Permission to ordain through The Three Refuges.

(At the time of the first rain season (*vassa*) when the Buddha sent the monks on missionary work, He had not yet enjoined the monks to observe the rains-retreat.) And so the monks brought to His presence of persons who were eager to be admitted as *sāmaṇeras* and ordained as *bhikkhus* from various places and various districts with the thought that "These prospective persons will be admitted as *sāmaṇeras* and ordained as *bhikkhus* by the Buddha himself"; when they were thus brought, the monks as well as these prospective candidates suffered much trouble and fatigue.

(When the missionary *bhikkhus* taught the Dhamma, not only those who were endowed with past meritorious *kamma* to become *ehi-bhikkhus* but also those, who were not so endowed with such *kamma*, would aspire after admission and ordination. The Buddhas usually did not confer monkhood on those of the latter kind. But, when there were mixed crowds of aspirants, both deserving or not deserving '*Ehi Bhikkhu*' proclamation, the Buddha being desirous of laying down the procedure for ordination also of those persons not deserving of *ehi-bhikkhu* ordination, considered thus: "At the present moment, the monks are bringing to my presence prospective persons wishing for admission, wishing for ordination, from various places and various districts as they are under the impression that 'These candidates will be admitted and ordained by the Buddha himself and thereby the monks, as well as the prospective persons, suffer much trouble and fatigue.' It would be good if I, the Buddha, give permission to the *bhikkhus* thus: 'Monks! you yourselves may now admit, may now ordain prospective persons at any place and in any district.' "

Thereafter, the Buddha emerged from seclusion and gave the monks a Dhamma talk, introductory to His consideration. He related fully what had occurred to Him while He was remaining alone in the day time: "*Bhikkhus*! You yourselves may now admit, may now ordain prospective persons willing to become *sāmaṇeras* and *bhikkhus* at any place and in any district. I, the Buddha, do allow admission and ordination by yourselves, my dear sons, at any place and in any district."

"*Bhikkhus*! You should admit, and ordain a candidate in this manner: first his hair and beard should be shaved. Then he should don the monk's robe. And then, let him cover one

shoulder with the robe and make obeisance at the monk's feet; let him squat down and raise his hands joined together, and ask him to repeat (after you) the Three Refuges:

Buddhaṁ saraṇaṁ gacchāmi;
Dhammaṁ saraṇaṁ gacchāmi;
Saṅghaṁ saraṇaṁ gacchāmi.

Dutiyampi Buddhaṁ saraṇaṁ gacchāmi;
Dutiyampi Dhammaṁ saraṇaṁ gacchāmi;
Dutiyampi Saṅghaṁ saraṇaṁ gacchcāmi.

Tatiyampi Buddhaṁ saraṇaṁ gacchāmi;
Tatiyampi Dhammaṁ saraṇaṁ gacchāmi;
Tatiyampi Saṅghaṁ saraṇaṁ gacchāmi.

"*Bhikkhus*! I, the Buddha, allow you to confer admission and ordination by the said Three Refuges ."

(Here, conferment of admission and ordination consists in these three: (1) the shaving of the candidate's hair and beard, *kesacchedana*; (2) the donning of monk's robe on him, *kāsāyacchādana*; and (3) the granting of the Three Refuges.)

Mara's Second Visit and Deterrence

After the Buddha had taken residence for four months of the rainy season until the full moon of the month of Kattikā, in Isipatana, Migadāya, He assembled the monks and addressed them thus:

"*Bhikkhus*, my dear sons! I, the Buddha, have attained the incomparable and supreme *arahatta-phala* through right and proper mindfulness, as well as through right and proper effort. (I have been absorbed in *arahatta-phala-samāpatti* without interruption.) *Bhikkhus*, my dear sons! You also endeavour to gain and achieve the incomparable and supreme *arahatta-phala* through right and proper mindfulness, as well as through right and proper effort. Realise the incomparable and supreme *arahatta-phala*. (Be absorbed in *arahatta-phala-samāpatti* without interruption.)"

(The Buddha gave this advice with these objects in view: Not to let them falter on account of the faulty tendency (*vāsanā*) which had taken root ever since the time of their existence as worldlings (*puthujjana-bhāva*) thinking: "We are now *arahats* with the *āsava*s dried up. What benefit will accrue to us by the practice of the meditation? There will be none"; and to make them spend their time developing *phala-samāpatti* in forest-dwellings on the outskirts of towns and villages; and thus to make other *bhikkhus* see and follow their example (*diṭṭhanugati*) of being absorbed in *phala-samāpatti*.)

Thereupon, Māra came to where the Buddha was and spoke in deterrent terms:

Baddho'si mārapāsehi;
ye dibbā ye ca mānusā.
Mahābandhanābaddho'si:
na me samaṇa mokkhasi.

"Monk Gotama! You are bound and caught in all the snares of impurities such as craving (*taṇhā*) and greed (*lobha*), namely, the snare of craving and greed for sensual pleasure of devas and the snare of craving and greed for the sensual pleasure of humans. You are tied down in the bondage of *kilesa* in the prison of the three existences. Monk Gotama! You will not (for that reason) be able to escape in any way from my domain of the three existences."

Thereupon, the Buddha, (in order to show that what he had spoken and the actual event of

the Buddha were quite far apart, as the sky and the earth and that they were directly opposed to each other, as fire and water), addressed Māra in these defiant words:-

Muttāham mārapāsehi;
ye dibbā ye ca mānusā.
Mahābandhanāmutto'mhi;
nihato tvamasi antaka.

"You, Evil Māra! I, the Buddha, am, in fact, one who have been completely freed from all the snares of such impurities as craving (*taṇhā*) and greed (*lobha*), namely, the snare of craving and greed for sensual pleasure of devas and the snare of craving and greed for the sensual pleasure of humans. I am also truly one who have escaped once and for all from the bondage of *kilesa* in the prison of the three existences. I have totally vanquished you in this battle of *kilesa* (You have in fact suffered total defeat.)"

Whereupon, Māra Deva became sad and dejected, saying: "The Glorious Buddha has known me for what I am. The Buddha of Good Speech has know me for what I am," and he disappeared from that very place.

Here ends the episode of Māra's second visit and deterrence.

The Thirty Bhaddavaggī Princely Brothers entering upon Monkhood

(Buddhas dwelling in any one place never felt uneasy and unhappy because of it being devoid of shady spots and water, of its miserable living conditions and of the people there having little or no such virtues as faith. When they stayed in a place for a long time, it was not because there were enough shelters and water and the inhabitants had faith, so that they found joy and comfort there, thinking: "We can live in this place happily!" In fact, Buddhas stayed at a certain place because they would like to have beings established in the welfare and prosperity of the Three Refuges, morality, monkhood and the Path and Fruition, provided they were prepared to take the Refuges, to observe the Eight and Ten Precepts, to enter monkhood and provided they had their past acts of special merit to serve as supporting condition (*upanissaya-paccaya*) for their realization of the *magga-phala*. It was the usual way of Buddhas to emancipate beings worthy of emancipation and, if there were no more to emancipate, They make the departure for another place.)

The Buddha remained at Isipatana, Migadāya near Bārāṇasī until His desire to emancipate the five Pañcavaggī *bhikkhus* and others had been fulfilled, He then set out all alone, carrying His alms-bowl, to Uruvelā Forest. On the way He entered a woodland by the name of Kappāsika and remained seated at the foot of a certain tree.

At that time, the thirty princely brothers by the name of Bhaddavaggī (so called because they possessed grace and beauty, and good temperament, and they habitually went on tours in group) happened to be indulging in an orgy in the Kappāsika woodland, accompanied by their respective spouses. One of the princes, however, brought a harlot as he had no wife. While the princes were carelessly enjoying themselves with drinks, etc., the harlot stole their belongings and ran away.

Then the princes, in order to help their companion, wandered about the woodland in search for the harlot and came upon the Buddha sitting under a tree. They went up to Him and (without being yet able to make obeisance to the Buddha), addressed Him thus: "Glorious Buddha! Has the Blessed Buddha seen a woman?" When the Buddha asked them: "Princes! What business have you with the woman?" they replied: "Glorious Buddha! We, the thirty princely companions, happen to be amusing ourselves inside this Kappāsika woodland in company with our respective spouses. One of our companions has no wife and so he has brought a harlot. But, while we were carelessly enjoying ourselves, the harlot stole our belongings and ran away. In order to help him out, we are going about in this Kappāsika woodland to look for this woman."

Thereupon, the Buddha asked: "Princes! What, in your opinion, is better for you, seeking a missing woman or seeking your own self?" They replied: "Glorious Buddha! It is better for us that we seek ourselves." The Buddha then said: "Princes! Then sit down. I, the Buddha will teach you the Dhamma." and the princes replied: "Yes, Glorious Buddha!" And then, after making obeisance to the Buddha with due respect and devotion, the thirty Bhaddavaggī princely companions remained seated at an appropriate place which were free from the six faults.

The Buddha taught them in the way, as aforesaid, the course of moral practice leading to the Path and Fruition, (*magga-phala*): (1) *Dāna-kathā*, (2) *Sīla-kathā*, (3) *Sagga-kathā* and (4) *Magga-kathā* as well as *Kāmānaṁ ādīnava-kathā*, *Nekkhamme ānisaṁsa-kathā* in instructional succession. Thereafter, knowing that the thirty princes' minds had become adaptable, soft and free from hindrances, eager, gladdened, purified and pellucid, the Buddha taught the Dhamma which was originally discovered by Him (*Sāmukkaṁsika dhamma-desanā*) of the four Truths, and, as a result, the thirty Bhaddavaggi princely companions became established, some in *sotāpatti-phala*, some in *sakadāgāmi-phala* and others *anāgāmi-phala*. (Not a single one of them remained *puthujjanas*.)

After the thirty Bhaddavaggī princely companions had been established severally in *sotāpatti-phala, sakadāgāmi-phala* and *anāgāmi-phala*, they requested the Buddha that they be ordained as *bhikkhus*: "Glorious Buddha! May we receive admission (*pabbajjā*) and ordination (*upasaṁpadā*) in your presence?" And the Buddha stretched out His golden hand and called out (in the same way as before) thus: "*Etha Bhikkhave*" and so on, meaning "Come, *monks*! Receive the admission and ordination you have asked for, my dear sons. The Dhamma has been well taught by Me. You, my dear sons, strive to engage in the practice of the higher *maggas* in order to bring about the end of the round of suffering." Instantly the thirty Bhaddavaggī princes turned into full-fledged *bhikkhus* like senior *theras* of sixty years' standing, readily dressed up and equipped with the eight supernaturally created requisites each in its proper place, paying homage to the Buddha with due respect. Their state of laymen disappeared miraculously, as they were transformed into *bhikkhus*. (The very utterance by the Buddha, '*Etha Bhikkhave*' meant a process for the thirty princes to become accomplished *ehi-bhikkhus*. There was more need to be ordained in an ordination hall.)

(Here, the thirty princes had been the thirty drunkards in the Tuṇḍila Jātaka of the **Chakka Nipāta**. At that time, they properly observed the five precepts after hearing the words of admonition given by Mahātundila the Boar King, the Bodhisatta. Their deeds of merit, through their observance of the five precepts, was the cause originated in the past of their simultaneous discernment of the Four Noble Truths in the present existence. Besides, having observed the Five Precepts together in unison, they had obviously done many meritorious deeds with a view to be free from the round of rebirths (*vivaṭṭanissita*) by listening to the good Dhamma, taking the three refuges, performing acts of charity, observing the Precepts and practising Concentration meditation and Insight meditation severally during the Dispensations of the former Buddhas. For these reasons, they had such fortunes as the realization of the lower *magga* and the lower *phalas* and of becoming *ehi-bhikkhus*, etc., on the very day they met the Buddha.)

The thirty Bhaddavaggī Theras were the half brothers of King Kosala, having the same father but different mothers. As they usually lived in Pāveyya City, in the western part of Kosala Country, they were known by the name of Pāveyyaka Theras in the texts. It is in connection with these Theras that the Buddha, at a future date, permitted (the making and offering of) Kaṭhina robes. The thirty Pāveyyaka Bhaddavaggi Theras became established in *arahatta-phala* after hearing the Discourse of Anamatagga (on the Round of Existences which have no beginning) while the Buddha was dwelling in Veḷuvana Monastery in Rājagaha.

— 3-Tiṁsamatta Sutta, Dutiyavagga of the Anamatagga saṁyutta —

Chapter 14

CONVERSION OF THE HERMIT BROTHERS AND THEIR ONE THOUSAND ASCETICS

After having established the thirty Bhaddavaggī princes in the three lower *magga-phalas* and ordaining them, the Buddha continued on His journey and arrived at Uruvelā.

At that time, the three hermit brothers, (1) Uruvelā-Kassapa (eldest brother), (2) Nadī-Kassapa (middle brother) and (3) Gayā-Kassapa (youngest brother), happened to be dwelling in Uruvelā forest. Of the three, Uruvelā-Kassapa was the leader and teacher of five hundred hermit disciples; Nadī-Kassapa of three hundred and Gayā-Kassapa of two hundred.

The First Pāṭihāriya

The Buddha went to the hermitage of Uruvelā-Kassapa and made a request thus: "If it is not too much of a burden to you, O Kassapa, I, the Buddha, would like to stay at your fire-place for one night." "It is no burden for me," replied Uruvelā-Kassapa. "But what I especially want to tell you is that, at this fire-place, there is a very savage and powerful *nāga* (serpent), of highly and instantly harmful venom. I do not like the *nāga* king to harm you Monk." The Buddha made the request for the second time, and also for the third time and Uruvelā-Kassapa hermit likewise gave the same reply. (That he feared the Buddha would be hurt). When the Buddha requested for the fourth time saying: "The *nāga* king, O Kassapa, cannot certainly do harm to Me, the Buddha. I am asking you only to let Me stay at the fire-place." Uruvelā-Kassapa finally gave his assent by saying: "You stay happily, O Monk, as long as you desire!"

When permission was given by Uruvelā-Kassapa, the Buddha entered the fire-place, spread the small grass mat and remained sitting cross-legged on it, keeping His body upright and directing His mind intently on the object of meditation. When the *nāga* saw the Buddha entering the fire-place, he was very angry and blew forth fumes incessantly towards the Buddha (with intent to destroy Him and turn Him to ashes).

Then the Buddha thought: "What if I overwhelm the *nāga's* power with mine, without injuring his skin or hide, flesh or sinews, bones or marrow!" and then He blew forth fumes which were far more violent than the fumes of the *nāga* by exerting His supernatural power not to harm or hurt any part of the its body. Being unable to contain his anger, the *nāga* sent out blazing flames again. By developing the *jhāna* of the fire-device (*tejo-kasiṇa*), the Buddha produced more violent flames. The whole fire-place appeared to be blazing because of the enormous flames of the Buddha and the Nāga.

Then the hermits, led by their teacher Uruvelā-Kassapa, gathered round the fire-place and he said in fear: "Friends! The immensely handsome Great Monk has been harmed by the *nāga*!" When the night had passed and the morning came, the Buddha, having overwhelmed the *nāga* by His power without touching or hurting any part of the its body, placed him inside the alms bowl and showed him to Uruvelā-Kassapa, saying: "O, Kassapa! this is the *nāga* spoken of by you? I have overwhelmed him by my power." Thereupon, Uruvelā-Kassapa thought:

> "The monk is indeed very mighty and powerful since He is able to overwhelm the savage and powerful *nāga* king of highly and instantly harmful venom. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsavas* have dried up."

Being very much devotedly impressed by this first performance of miracle (*pāṭihāriya*) of taming the *nāga*, Uruvelā-Kassapa extended his invitation to the Buddha, saying: "Do take up residence just here O, Great Monk, I will offer you a constant supply of food."

The Second Pāṭihāriya

Thereafter, the Buddha lived in a wood near the hermitage of Uruvelā-Kassapa. When the first watch of the night was over and midnight came, the four Divine Kings of the Four Regions (Cātumahārājika devas), in their very pleasing splendours, illuminating the whole forest with their bodily halo, went to the presence of the Buddha, made obeisance to Him with due respect and devotion, and remained standing at a proper place like four big heaps of bonfire in the four quarters.

When the night had passed and at daybreak, in the following morning, Uruvelā-Kassapa came and asked the Buddha: "It is meal time, O, Great Monk! the meal is ready. Please come and have it. O, Great Monk! Who were they, with very pleasing splendours, went to your presence, illuminating the whole forest with their bodily halo after the night had well advanced into midnight, and that after making obeisance with due respect and devotion, remained standing like four big heaps of bonfire in the four quarters?" When the Buddha replied: "They were the Divine Kings of the Four Regions, O, Kassapa! They came to Me to hear the Dhamma", Uruvelā-Kassapa thought:

> "Even the four Divine Kings of the Four Regions have to go to this monk to hear the Dhamma. And so, this monk is indeed very mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsavas* have dried up."

At that time, although the Buddha was aware of what was in the mind of Uruvelā-Kassapa, He restrained himself and remained patient (since the sense faculty (*indriya*) of the ascetic was not yet mature), awaiting the maturing of the ascetic's sense faculty, and He stayed on in the wood, accepting and taking the food offered by Uruvelā-Kassapa.

The Third Pāṭihāriya

(In the next night) when the first watch of the night was over and midnight came, Sakka, ruler of the devas, with very pleasing splendours, illuminating the whole forest with his bodily halo that was more pleasing and particularly greater in brightness than those of the previous Four Divine Kings of the Four Regions, went to the presence of the Buddha, made obeisance to Him with due respect and devotion, remained standing at a proper place like a big heap of bonfire.

When the night was over, in the following morning, Uruvelā-Kassapa went and asked the Buddha; "It is meal time, O, Great Monk! and the meal is ready. Please come and have it. O Great Monk! Who was he, in very pleasing splendour, went to your presence after the night had well-advanced into midnight, illuminating the whole forest with his bodily halo that was more pleasing and particularly greater in brightness than those of the previous Four Divine Kings of the Four Regions, and who, after making obeisance to you with due respect and devotion, remained standing at a proper place like a big heap of bonfire?" When the Buddha replied: "He was Sakka, the ruler of the devas, O, Kassapa; he came to Me to hear the Dhamma," Uruvelā-Kassapa thought:

> "Even Sakka, the ruler of the devas, has to go to this monk to hear the Dhamma. And so, this monk is indeed very mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsava*s have dried up."

At that time, although the Buddha was aware of what was in the mind of Uruvelā-Kassapa, He restrained himself and remained patient (since the sense faculty (*indriya*) of the ascetic were not yet mature), awaiting the maturing of the ascetic's sense faculties, and He stayed on in the wood, accepting and taking the food offered by Uruvelā-Kassapa.

The Fourth Pāṭihāriya

(Again in another night), when the first watch of the night was over and midnight came, Sahampati Brahmā, with very pleasing splendours, illuminating the whole forest with his bodily halo, that was more pleasing and particularly greater in brightness than those of the Cātumahārājika devas and Sakka, went to the presence of the Buddha, made obeisance to

Him with due respect and devotion, remained standing at a proper place like a big heap of bonfire.

Then when the night had passed, and at daybreak, in the following morning, Uruvelā-Kassapa went and asked the Buddha: "It is meal time, O, Great Monk! the meal is ready. Please come and have it. O Great Monk! Who was he, in very pleasing splendours, went to your presence after the night had well-advanced into midnight, illuminating the whole forest with his bodily halo that was more pleasing and particularly greater in brightness than those of Cātumahārājika devas and Sakka, and who, after making obeisance to you with due respect and devotion, remained standing at a proper place like a big heap of bonfire." When the Buddha replied: "He was Sahampati Brahmā, O, Kassapa! he came to Me to hear the Dhamma," again Uruvelā-Kassapa thought thus:

> "Even Sahampati Brahmā has to go to this monk to hear the Dhamma. And so, this monk is indeed very mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsava*s have dried up."

At that time, although the Buddha was aware of what was in the mind of Uruvelā-Kassapa, He restrained himself and remained patient (since the sense faculties (*indriya*) of the ascetic were not yet mature), awaiting the maturing of the ascetic's sense faculties, and He stayed on in the wood, accepting and taking the food offered by Uruvelā-Kassapa.

The Fifth Pāṭihāriya

It was the custom of the people of the Aṅga and Mangadha countries to pay homage to Uruvelā-Kassapa in a monthly alms-giving festival, which was held on a grand scale. While the Buddha was staying in Uruvelā forest, the day for holding the festival approached. On the festive eve, peoples were making arrangements to prepare food and dishes and to go (to Uruvelā-Kassapa the following morning) for doing their obeisance. Then Uruvelā-Kassapa thought:

> "The great festival of paying homage to me is now underway. The entire populace of Aṅga and Mangadha will come to my hermitage at daybreak, bringing with them large quantities of food, hard and soft. When they arrive and assemble, if the Great Monk (possessing, as He was, great psychic power) displays miracles in the midst of those people, they will show much devotion to Him. Then His gains would increase day by day. As for myself, (since their faith in me would become less), gifts and offerings will decline day after day. It will be good if the Great Monk obligingly desist from coming to my hermitage for His meal the next day."

The Buddha, knowing the thought of Uruvelā-Kassapa by His *cetopariya-abhiññā*, proceeded to the Northern Continent, Uttarakuru, and, after gathering alms-food there, He ate it near Anotatta Lake at the Himalayas and passed the day in the sandalwood grove by the lake.

> (According to the Mahāvaṁsa, the Buddha proceeded to Laṅkādīpa (Ceylon) all alone in the evening knowing that this would be the place where the Teaching (*sāsana*) would flourish in the future, and after the deva-*yakkhas* have been subdued and tamed, He gave a handful of His hairs to Sumana Deva to be worshipped forever.)

Then on the following day, even before dawn, He returned to Uruvelā forest and continued staying there.

In the next morning, when it was time for meal, Uruvelā-Kassapa went to the presence of the Buddha and spoke to Him courteously: "It is meal time, O, Great Monk! The meal is ready, please come and have it. O, Great Monk! why did you not come yesterday? We were wondering why you did not show up. A portion of food had been kept aside for you."

The Buddha said:

> "Yesterday, O, Kassapa! did it not occur to you, thus: 'The great festival of paying homage to me is now underway. The entire populace of Aṅga and Mangadha will come to my hermitage at daybreak, bringing with them large quantities of food,

hard and soft. When they arrive and assemble, if the Great Monk (possessing, as He was, great psychic power) displays miracles in the midst of those people, they will show much devotion to Him. Then His gains would increase day by day. As for myself, (since their faith in me would become less), gifts and offerings will decline day after day. It will be good if the Great Monk obligingly desist from coming to my hermitage for His meal the next day.' "

"O, Kassapa! I, the Buddha, knowing your thought by my *cetopariya-abhiññā*, proceeded yesterday morning to the Northern Continent, Uttarakuru, and, after gathering alms-food there, I ate it near Anotatta Lake at the Himalayas and passed the day in the sandalwood grove by the lake." Again Uruvelā-Kassapa thought thus:

"The Great Monk can indeed read my mind. And so, this monk is indeed very mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsava*s have dried up."

At that time, although the Buddha was aware of what was in the mind of Uruvelā-Kassapa, He restrained himself and remained patient (since the sense faculties (*indriya*) of the ascetic were not yet mature), awaiting the maturing of the ascetic's sense faculties, and He stayed on in the wood, accepting and taking the food offered by Uruvelā-Kassapa.

The Sixth Pāṭihāriya

One day, when a merchant's slave girl of Sena Nigāma, by the name of *Paññā*, died, her corpse (*utujarūpa*) was wrapped in a hemp fibre cloth and abandoned in the graveyard. After gently getting rid of a *tumba*[1] of maggots, the Buddha picked up the hemp fibre cloth (to be worn by Him) as robe made of rags taken from a heap of dust (Paṁsu-kūlika)[2].

The great earth then shook violently with a roaring sound by way of acclaim. The whole sky also roared with thundering sounds and all the devas and Brahmās applauded by uttering '*Sādhu!*' The Buddha went back to His dwelling in Uruvelā forest thinking: "Where should I wash this cloth of rags?" Sakka, being aware of what the Buddha was thinking, created (by means of his supernormal power) a four-sided pond by just touching the earth with his hand and addressed Him: "Glorious Buddha! May You wash the *paṁsu-kūlika* cloth in this pond."

The Buddha washed the *paṁsu-kūlika* cloth in the pond created by the Sakka. At that time also the earth shook, the entire sky roared and all the devas and Brahmās applauded by uttering '*Sādhu!*' After the Buddha had washed the rags, He considered: "Where should I dye this cloth by treading on it?" Sakka, being aware of what the Buddha had in mind, addressed the Him thus: "Glorious Buddha! May You tread the cloth on this stone slab for dyeing it" and he created a large stone slab by his supernatural power and placed it near the pond.

After the Buddha had dyed the cloth by treading on it on the stone slab created by the Sakka, He considered: "Where shall I hang up this cloth to dry?" Then a deity living on a Kakudha[3] tree near the hermitage being aware of what the Buddha had in mind, addressed Him: "Glorious Buddha! May you hang the *paṁsu-kūlika* cloth to dry on this Kakudha tree." and caused the branch of the tree to bend down.

After the Buddha had hung up the cloth to dry on the Kakudha branch, He considered: "Where should I spread it out to make it flat and even?" Sakka, being aware of what the Buddha had in mind, addressed Him: "Glorious Buddha! May you spread out the cloth on this stone slab to make it flat and even." and he placed a large stone slab.

When the morning came, Uruvelā-Kassapa approached the Buddha and asked Him: "It is

1. *tumba*: a measure of capacity, esp. used for grain. English-Pāli Dictionary. The Burmese word for it is, one being equal to eight condenced milk tins.
2. *Paṁsukūlika* rags from a dust heap. Wearing rags robe (*Pamsukulik'anga*) is one of thc thirteen ascetic practices: read Chapter 17.
3. Kakudha: Terminalia Aṅuna, PED.

meal time, O, Great Monk. The meal is ready. Please come and have it. How is it, Great Monk? This four-sided pond was not here before. But now, here lies this pond! These two large stone slabs were not placed here (by us). Who has come and placed them? This Kakudha branch was not bent before but, why is it now bending?"

Thereupon, when the Buddha related all that had happened serially beginning with His picking up the *paṁsu-kūlika* robe, Uruvelā-Kassapa thought thus:

> "Even Sakka, the ruler of devas, has to come and do all the sundry tasks for this monk. And so, this monk is indeed very mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsava*s had dried up."

At that time, although the Buddha was aware of what was in the mind of Uruvelā-Kassapa, He restrained himself and remained patient (since the sense faculties (*indriya*) of the ascetic were not yet mature), awaiting the maturing of the ascetic's sense faculties, and He stayed on in the wood, accepting and taking the food offered by Uruvelā-Kassapa.

The Seventh Pāṭihāriya

When the morrow came, Uruvelā-Kassapa approached the Buddha and invited Him. saying: "It is meal time, O, Great Monk! The meal is ready. Please come and have it!" Then the Buddha sent him away by saying: "You go ahead, O, Kassapa I, the Buddha, will follow." The Buddha went thereafter to the rose apple (*Jambu*) tree at the tip of Jambudīpa Island and, bringing with Him a rose-apple fruit, came back ahead of Uruvelā-Kassapa and remained sitting at Uruvelā-Kassapa's fire-place.

Uruvelā-Kassapa, on seeing the Buddha, who had come after him but who had arrived at the fire-place before him and was sitting there, asked the Buddha thus: "O, Monk! Even though I have come ahead of You, You, who have come after me, have arrived at the fire-place before me and are sitting here. By what route have you come, Monk?" The Buddha replied: "O, Kassapa, after I have told you to go ahead, I went to the 'rose-apple' tree at the tip of Jambudīpa Island and, bringing with Me a rose-apple fruit, came back ahead of you and remained sitting at the fire-place. This rose-apple fruit O, Kassapa has colour, smell and taste. Eat it if you so desire." Uruvelā-Kassapa then replied: "O, Great Monk! Enough! you are the one who deserves the fruit. You should eat it." Again, Uruvelā-Kassapa thought thus:

"After telling me to go ahead, this monk went to the rose apple tree at the tip of Jambudīpa and, bringing with Him a rose-apple fruit, came back ahead of me and remained sitting at the fire-place. And so, this monk is indeed very mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsavas* have dried up."

At that time, although the Buddha was aware of what was in the mind of Uruvelā-Kassapa, He restrained himself and remained patient as before, awaiting the maturing of the ascetic's sense faculties and He stayed on in the wood accepting and taking the food offered by Uruvelā-Kassapa.

The Eighth, Ninth, Tenth and Eleventh Pāṭihāriya

In the following morning, when Uruvelā-Kassapa went to the presence of the Buddha and invited him saying, "It is meal time, O, Great Monk! The meal is ready. Please come and have it!" The Buddha sent him away saying: "You O, Kassapa! go ahead. I, the Buddha, will follow." and then,

(a) going to the mango tree which was near the rose-apple tree, at the tip of Jambudīpa and bringing with Him a mango fruit ....., (continue from * in (d))

(b) going to the emblic myrobalan[4] tree which was near the rose-apple tree, at the tip of Jambudīpa and bringing with Him an emblic myrobalan fruit,....., (continue

4. Emblic myrobalan: *amataka*: phyllanthus emblica.

from * in (d))

(c) going to the yellow myrobalan[5] tree which was near the rose-apple tree, at the tip of Jambudīpa and bringing with Him a yellow myrobalan fruit,....., (continue from * in (d))

(d) going to the Tāvatiṁsa deva-world and bringing with Him a coral flower, * the Buddha came back ahead of Uruvelā-Kassapa and remained sitting at Uruvelā-Kassapa's fire-place.

On seeing the Buddha, who had followed him but who had arrived at the fire-place ahead of him and was sitting there, Uruvelā-Kassapa asked the Buddha thus: "Even though I have come ahead of you, O, Monk, You who have come after me, arrived at the fire-place ahead of me and are sitting here. By what route have you come, Monk?" The Buddha replied: "After I have told you to go ahead, O, Kassapa, I went to Tāvatiṁsa and, bringing with me a coral flower, came back ahead of you and remained sitting at the fire-place. This coral flower, O, Kassapa has colour and scent. Take it if you so desire," and Uruvelā-Kassapa replied: "Enough! O, Great Monk! You are the one who deserves the coral flower. You should take it." Again, Uruvelā-Kassapa thought thus:

> "After telling me to go ahead, this monk went to Tāvatiṁsa and, bringing with Him the coral flower, came back ahead of me and remained sitting at the fire-place. And so, this monk is indeed very mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsava*s have dried up."

The Twelfth Pāṭihāriya

On one occasion, the five hundred hermits, being desirous of performing fire-worship, made efforts to split firewood into pieces but were unable to do so. Thereupon they thought: "Our inability to split firewood might certainly be due to the supernormal power of the Monk."

When Uruvelā-Kassapa reported the matter to the Buddha, the Buddha asked: "Do you want O, Kassapa to have the logs split?" and Uruvelā-Kassapa replied: "We want, O, Great Monk, to have them split." By means of the supernormal power of the Buddha, the five hundred logs of firewood were at once marvellously split into pieces making sounds simultaneously. Again Uruvelā-Kassapa thought thus:

> "This monk is capable of splitting at once the logs which my disciples could not do in any way. And so, this monk is indeed mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsava*s have dried up."

The Thirteenth Pāṭihāriya

On another occasion, the five hundred hermits were unable to make fire ablaze for the performance of fire-worship despite their attempts. Thereupon, they thought: "Our inability to make fire burn ablaze might certainly be due to the supernormal power of the Monk."

When Uruvelā-Kassapa reported the matter to the Buddha, He asked: "Do you want, O, Kassapa, to have the fires blazing?" and Uruvelā-Kassapa replied: "We want, O Great Monk, to have the fires blazing!" By means of the supernormal power of the Buddha, five hundred big heaps of bonfire marvellously blazed forth all at once. Again Uruvelā-Kassapa thought thus:

> "This monk makes the five hundred heaps of bonfire to blaze forth simultaneously, which my disciples could not do in any way. And so, this monk is indeed mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsava*s have dried up."

5. Yellow myrobalan: haritaka: terminalia citrina.

The Fourteenth Pāṭihāriya

Again on another occasion, the five hundred hermits were unable to put out the blazing flames after the performance of fire-worship. Thereupon they thought: "Our inability to put out the blazing fires might certainly be due to the supernormal power of the Monk."

When Uruvelā-Kassapa reported the matter to the Buddha, He asked: "Do you want, O, Kassapa, to have the flames extinguished?" and Uruvelā-Kassapa replied: "We want, O Great Monk, to have them extinguished." By means of the supernormal power of the Buddha, the five hundred big heaps of bonfire marvellously became extinguished all at once. Again Uruvelā-Kassapa thought thus:

> "This monk can simultaneously put out the five hundred big heaps of blazing bonfire which could not be extinguished in any way by my disciples. And so, this monk is indeed mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsavas* have dried up."

The Fifteenth Pāṭihāriya

Still on another occasion, the five hundred hermits went down into the River Nerañjarā during winter nights (called *Antaraṭṭhaka*)[6], when there was very heavy snowfall and when it was terribly cold. Some of the hermits wrongly believing that "by emerging from the water once, evil deeds can be cleansed", climbed up the bank by emerging from water only once (after submerging their whole bodies). (Many were those who entertained such belief. They submerged themselves just because there could be no emerging without submerging). Some of the hermits wrongly believing that "by submerging once, evil deeds can be cleansed", plunged but once with their heads, under water and came up on the bank as soon as they rise from water. (Only a few entertained such belief.)

Some of the hermits wrongly believing that "if bath is taken by repeatedly immersing and emerging, evil deeds can be cleansed", bathed in the river, constantly immersing and emerging from it. (There were many of them who held such belief.)

Thereupon, the Buddha created five hundred braziers. The hermits warmed themselves at the five hundred braziers when they came out of the water.

Thereupon, the five hundred hermits thought: "The creation of these five hundred braziers might certainly be due to the supernormal power of the Monk." And Uruvelā-Kassapa thought thus:

> "This Great Monk can indeed create these braziers which number five hundred. And so, this monk is indeed mighty and powerful. But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsava*s have dried up."

The Sixteenth Pāṭihāriya

One day, there was a great down pour of unseasonal rain in Uruvelā Forest, where the Buddha was residing; a torrential stream of water flowed incessantly. The place where the Buddha was staying was low-lying and therefore liable to be inundated. Thereupon, it occurred to the Buddha thus: "It would be good if I ward off the flow of water all around and walk to and fro on the bare ground encircled by water and thickly covered with dust". Accordingly, He warded off the flow of water all around and walked to and fro on the bare ground encircled by water and thickly covered with dust.

At that time, Uruvelā-Kassapa, intending: "Let not the monk be hit by the torrent and

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6. *Antarathaka*: literally, the eights between the two; here it means "eight days which fall between the end of one month and the beginning of the following month." At the end of this item (15) the author gives a long discussion, on which two months should be considered in this context, quoting numerous authorities including sanskrit texts, Pāli commentaries and Sub-commentaries. We have left out this portion from our translation.

carried away," went rowing in a boat with many of the hermits to the place where the Buddha was staying. Much to his astonishment, he saw that the flow of water all around had been warded off and that the Buddha was walking to and fro on the bare ground encircled by water and thickly covered with dust. Not believing what he saw, he asked: "O, Great Monk! Is it indeed you walking to and fro on the bare ground encircled by water and thickly covered with dust?" The Buddha replied: "Yes, O, Kassapa, it is I." and He rose into the sky even while the hermits were looking on and came to rest on their boat. Again, Uruvelā-Kassapa thought:

> "Even the torrential stream rushing down with great force cannot carry away the monk. And so, this monk is indeed mighty and powerful, But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsava*s have dried up."

Uruvelā-Kassapa and His Five Hundred Disciples became Bhikkhus

In the former days as the hermits' faculties were still immature, the Buddha had been patiently bearing their disdain and awaiting the time when their faculties would reach maturity. Nearly three months had passed since then. Now that their faculties had matured, the Buddha would address them candidly and instruct them leading to their liberation.

Although the Buddha had thus shown the miracle of not being overwhelmed by the flood, the great hermit thought wrongly as before that only he himself was an *arahat* without *āsavas* and that the Buddha was not yet an *arahat* whose *āsava*s were completely gone. While he was so thinking wrongly, it occurred to the Buddha thus:

> "(Should I continue to keep on disregarding him) this vain man (Uruvelā-Kassapa), who is too remote from the Path and Fruition, will continue thinking wrongly for a long time: 'This monk is indeed mighty and powerful! But, even though He is so mighty and powerful, He is not yet an *arahat* like me, whose *āsavas* have dried up.' What if I should instil in him a sense of religious urgency."

Having thought thus, the Buddha candidly spoke to Uruvelā-Kassapa these three sets of words:

> "O Kassapa, (1) you are not an *arahat* with *āsavas* eradicated. (2) You are not one who has attained the *arahatta-magga.* (3) (Not to speak of such attainment), you have not even the least practice of the right path for the attainment of the *arahatta-magga arahatta-phala*."

Thereupon. Uruvelā-Kassapa, feeling a strong sense of religious urgency, prostrated himself with his head rubbing the feet of the Blessed One and made the request: "Glorious Buddha, may I receive admission to the order and ordination as a *bhikkhu* in your presence."

The Blessed One (knowing the maturity of their faculties) said to him:

> "O Kassapa, you are the leader, chief, and principal of five hundred hermits, (it would not be proper if you do not inform them). You should first seek their permission, then only these five hundred disciples of yours may do whatever they think fit."

So Uruvelā-Kassapa went to his five hundred disciples and told them: "I want to lead the holy life, O hermits, under the Great Monk. You may do whatever you think fit." "O great teacher, we have long had faith in the Great Monk." (since the taming of the *nāga*), replied the hermits, "If you lead the holy life under Him, all of us, five hundred disciples will do likewise."

Then Uruvelā-Kassapa and the five hundred hermits took their hair, their matted locks, their requisites, and paraphernalia of the fire sacrifice such as shoulder yokes and fire-stirrers and set them adrift in the current of river Nerañjarā. Then they went to the Buddha and prostrating themselves with their heads rubbing the feet of the Blessed One, made the request: "Glorious Buddha, may we receive admission to the order and ordination as *bhikkhus* in your presence."

Thereupon, the Blessed One said: "*Etha bhikkhave*, etc." meaning: "Come, *monks*. Receive admission and ordination you have asked for. The Dhamma has been well taught by Me. Strive to undergo noble trainings in its three higher aspects so as to bring about the end of the round of suffering." Instantly, with the call of '*Etha bhikkhave*' by the Buddha who stretched out His golden right hand, Uruvelā-Kassapa and his five hundred hermits turned into full-fledged *bhikkhus*, like senior *theras* of sixty years' standing, readily dressed up and equipped with the eight supernaturally created requisites, each in its proper place, paying homage to the Buddha with due respect. Their state of hermits disappeared miraculously, as they were transformed into *bhikkhus*. (The very utterance by the Buddha "Come, monks" meant a process for these hermits to become accomplished *bhikkhus*. There was no need to be ordained with the procedure in an ordination hall.)

Nadī-Kassapa and His Disciples became Bhikkhus

When Nadī-Kassapa, who lived downstream, saw the requisites of hermits set adrift by Uruvelā-Kassapa and his five hundred disciples, he thought: "I hope no harm has befallen my eldest brother." He sent ahead one or two of his disciples, saying: "Go and find out about my brother" and he went himself with (the rest of) his three hundred disciples where Uruvelā-Kassapa was dwelling. Approaching his eldest brother, he asked: "O Big Brother Kassapa, is this state of a *bhikkhu* much noble and praiseworthy?"

On being replied by Uruvelā-Kassapa: "Indeed, brother, this state of a *bhikkhu* is much noble and praiseworthy," Nadi-Kassapa and his three hundred disciples, as previously done by Uruvelā-Kassapa and his five hundred followers, took their hermits' requisites and paraphernalia of fire sacrifice, and set them adrift in the current of river Nerañjarā. Then they went to the Buddha and prostrating themselves with their heads rubbing the feet of the Blessed One, made the request: "Glorious Buddha, may we receive admission to the order and ordination as *bhikkhus* in your presence."

Thereupon, the Blessed One said: "*Etha bhikkhave*, etc." meaning: "Come, *monks.* Receive admission and ordination you have asked for. The Dhamma has been well taught by Me. Strive to undergo noble trainings in its three higher aspects so as to bring about the end of the round of suffering." Instantly, with the call of '*Etha bhikkhave*' by the Buddha who stretched out His golden right hand, Nadī Kassapa and his three hundred hermits turned into full-fledged *bhikkhus*, like senior *theras* of sixty years' standing, readily dressed up and equipped with the eight supernaturally created requisites, each in its proper place, paying homage to the Buddha with due respect. Their state of hermits disappeared miraculously as they were transformed into *bhikkhus*. (The very utterance by the Buddha, 'Come, monks.' meant a process for these hermits to become accomplished *bhikkhus*. There was no need to be ordained with the procedure in an ordination hall.)

Gayā-Kassapa and His Disciples became Bhikkhus

When Gayā-Kassapa, who lived down stream, saw the requisites of hermits set adrift by Uruvelā-Kassapa and his five hundred disciples and by Nadī-Kassapa and his three hundred disciples, he thought: "I hope no harm has befallen the eldest brother, Uruvelā-Kassapa, and the elder brother, Nadī Kassapa." He sent ahead two or three of his disciples, saying: "Go and find out about my two brothers" and he went himself with (the rest of) his two hundred disciples to where Uruvelā-Kassapa was dwelling. Approaching his eldest brother, he asked: "O Big Brother Kassapa, is this state of a *bhikkhu* much noble and a praiseworthy?"

On being replied by Uruvelā-Kassapa: "Indeed, brother, this state of a *bhikkhu* is much noble and praiseworthy," Gayā Kassapa and his two hundred disciples, as previously done by Uruvelā-Kassapa and his followers, took their hermit's requisites and paraphernalia of fire sacrifice, and set them adrift in the current of river Nerañjarā. Then they were to the Buddha and prostrating themselves with their heads rubbing the feet of the Blessed One, made the request: "Glorious Buddha, may we receive admission to the order and ordination *bhikkhus* in your presence."

Thereupon, the Blessed One said: "*Etha bhikkhave*, etc." meaning: "Come, monks. Receive admission and ordination you have asked for. The Dhamma has been well taught by Me. Strive to undergo noble trainings in its three higher aspects, so as to bring about the end of the round of suffering." Instantly, with the call of '*Etha bhikkhave*' by the Buddha who stretched out His golden right hand, Gayā-Kassapa and his two hundred hermits turned into full-fledged *bhikkhus*, like senior *theras* of sixty years' standing, readily dressed up and equipped with the eight supernaturally created requisites, each in its proper place, paying homage to the Buddha with due respect. Their state of hermits disappeared miraculously as they were transformed into *bhikkhus*. (The very utterance by the Buddha, 'Come, monks.', meant a process for these hermits to become accomplished *bhikkhus*. There was no need to be ordained with the procedure in an ordination hall.)

(In this account of the display of miracles, such as the hermits inability to split the logs, the simultaneous and marvellous splitting of logs, their inability to make the fires, the simultaneous and marvellous blazing of fire; their inability to put out fires, the simultaneous and marvellous extinction of fires; the creation of five hundred braziers: all these unusual events were due to the Buddha's resolve.)

(The number of miracles, performed by the Buddha in this manner in order to liberate the Kassapa brothers and their one thousand hermits, mentioned directly in the Pāli Canon is sixteen and those not mentioned directly is three thousand five hundred, thus totalling three thousand five hundred and sixteen.)

The Buddha's Delivery of The Ādittapariyāya Sutta.

After staying at Uruvelā for as long as He wished to liberate the hermit brothers and their one thousand followers, the Buddha set out for Gayāsīsa, where there was a stone slab (looking like an elephant's forehead) near Gayā village, together with a thousand *bhikkhus* who were formerly hermits. The Buddha took His seat on the stone slab together with the thousand *bhikkhus*.

Having taken His seat, the Buddha considered: "What kind of Discourse will be appropriate for these one thousand *bhikkhus*?" and decided thus: "These people had worshipped fires every day and every night, if I were to teach them the Ādittapariyāya Sutta describing the continuous burning of the twelve sense-bases (*āyatana*), by the eleven fires, they could attain the *arahatta-phala*."

Having so decided, the Buddha taught the Ādittapariyāya Sutta which describes in a detail manner how the six doors of senses, the six objects of senses, the six forms of consciousness, the six forms of contact, the eighteen kinds of feeling, arising through contact (*phassa paccaya vedanā*), are burning with the fire of lust (*rāga*), the fire of hate (*dosa*), the fire of delusion (*moha*), the fires of birth, ageing and death, sorrow, lamentation, pain, grief and despair.

While the discourse was thus taught by the Buddha, the one thousand *bhikkhus* attained the Knowledge of the Four Paths in successive order and became *arahats* in whom *āsava*s were extinguished. Therefore, the minds of the one thousand *bhikkhus* were completely released from *āsava*s that had become extinguished with no chance of reappearance as they (the *bhikkhus*) had absolutely eradicated grasping through craving (*taṇhā*) and wrong view (*diṭṭhi*) of anything as 'This I am, this is mine.' They were completely emancipated from *āsavas*, attaining cessation through not arising.

(Noteworthy facts about the Ādittapariyāya Sutta will be given later in the Chapter on Dhamma Ratana.)

Chapter 15

THE BUDDHA'S VISIT TO RAJĀGAHA

When the Buddha had stayed at Gayāsīsa for as long as He desired, in order to liberate the one thousand former hermits by making them attain *arahatta-phala*, He set out for Rājagaha, accompanied by them who were then *arahats*. The visit to Rājagaha was to comply with the request made by King Bimbisāra (whom He met as He started His Going Forth): "Venerable Sir, may I make this request? When you have gained Enlightenment, let my country be the first you bless with your visit." Eventually, He arrived at the large Palmyra Sapling Grove near Rājagaha. He stayed at the foot of the Suppatittha banyan tree which offered an expansive shade and which was regarded as a shrine by people who made their worship.

> (After His Enlightenment, the Buddha spent His first rain-retreat (*vassa*) at Isipatana, Migadaya; at the end of the *vassa*, after conducting the Pavāraṇā[1] ceremony, He went to Uruvelā forest. While He stayed there for fully three months, He instructed and taught the hermit brothers and their one thousand followers till they attained *arahatta-phala*. Then on the full moon of Phussa (December-January), the Blessed One, accompanied by the one thousand *arahats*, went to Rājagaha where He stayed for full two months.)
>
> **— Jātaka Commentary and Buddhavaṁsa Commentary —**

At that time, King Bimbisāra heard from the royal gardener the good news of the arrival of the Buddha at Rājagaha thus:

> "O Friends, the Buddha Gotama, the prince of the uninterrupted Sakyan descendants, who went forth into homelessness from His Sakyan clan, has come to Rājagaha and is living at the foot of the Suppatittha banyan tree, in the Palmyra Sapling Grove.
>
> "The fame, the good name of the Buddha Gotama has spread and arisen as far as *bhavagga*: The Blessed One is endowed with nine attributes beginning with that of being an *Arahat* (*arahaṁ*) and ending with that of possessing the six great glories (*Bhagavā*); He makes known to the world of sentient beings with devas and Brahmās, the Dhamma which He has himself realised through higher knowledge (*abhiññā*).
>
> "The Buddha Gotama teaches the Dhamma which is good in the beginning, good in the middle and good in the end, complete with the spirit and the letter. He explains to devas and humans the noble practice of *sīla*, *samādhi* and *paññā* which is perfect and pure, being free from defilements of wrong deeds.
>
> "It is extremely good and beneficial to go and see such accomplished One who is worthy of veneration."

Then accompanied by a hundred and twenty thousand Magadhan brahmin householders, King Bimbisāra went to the Blessed One, and after paying homage to Him, sat at a place which is free from six faults of location, viz., not too far, not too near, not at the front, not at the back, not at a high site and not on the leeward side. Of the hundred and twenty thousand householders who had accompanied the King,

(1) Some paid homage to the Blessed One and sat at a site free from six faults.

(2) Some exchanged greetings with Him, entered into courteous and memorable talks with Him and sat down at a site free from six faults. (These two categories of brahmins

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1. *Pavāranā*: The formal ceremony which concludes the rain-retreat, in which a *bhikkhu* invites criticism from his brethren in respect of what has been seen, heard or suspected about his conduct.

belonged to the group which held right view.)

(3) Some raised their palms together inclining them towards the Blessed One and sat down at a faultless site. (They were sitting on the fence, not committing themselves to side with those holding wrong view, nor with those holding right view Their thinking's were: (a) Should those holding wrong view blame us for paying homage to the monk Gotama, we would say: "How could mere raising of hands with palms together amount to paying homage?" and (b) should those holding right view find fault with us saying: "Why did you not pay homage to the Blessed One?" we would reply: "How is that? Is worshipping made only when the head touches the ground? As a matter of fact, raising of palms joined together also constitutes a formal worship." With this thought of sitting on the fence, they took their respective seats.)

(4) Some pronounced their names in the Blessed One's presence: "O Friend Gotama, I am Datta, son of so and so; I am Mitta, son of so and so" and took their seats at a faultless place, Some pronounced their clan in the Blessed One's presence: "O friend Gotama, I am of Vasettha clan; I am of Kaccāyana clan" and sat down at a place which was free from six faults. (These brahmins were poor and undistinguished people. By announcing their names and clan amidst the assembly, they had hoped that they would become known and recognised.)

(5) Some wealthy brahmins just sat down without a word. These brahmins were the crafty and the fools. Their crafty thoughts: "A word or two with them will lead to friendliness, when one becomes friendly, it is not wise not to feed them once or twice." Fear of friendliness with them and of feeding them cause their silent, quiet sitting. Just because they were ignorant and foolish, they sat down where they were like big lumps of earth dumped on the ground.

The Brahmins' Doubt

When thus seated, these one hundred and twenty thousand wealthy brahmin felt uncertain and wondered: "Does the Great Monk lead the noble life under the great teacher Uruvelā-Kassapa as a disciple or does Uruvelā-Kassapa lead the noble life under the Great Monk?" Knowing what was in the mind of these brahmins, the Buddha questioned the Venerable Uruvelā-Kassapa in verse:

Ki meva disvā Urvelavāsi
pahāsi aggiṁ kisakovadāno
pucchāmi taṁ Kassapa etamathaṁ
kathaṁ pahīnaṁ tava aggihuttaṁ

O dear son, Kassapa, a resident of Uruvelā forest, being a great teacher yourself, instructing the lean hermits (because of their austere practices), seeing what fault did you give up fire-worship? I ask of you, Kassapa, what made you abandon fire-worship?

The Venerable Uruvelā-Kassapa replied to the Buddha in verse also:

Rūpe ca sadde ca atho rase ca
kami'itthiyo cābhivadanti yaññā
etaṁ malantī upadhīsu ñatva
tasmā na yiṭṭhe na hute aranjiṁ

Glorious Buddha, it is said (by sacrificial teachers) that through sacrifice one can enjoy five sense-pleasures, namely, sight, sound, smell, taste and touch, as well as womenfolk, especially the kind of women who resemble the tiger preying and devouring by means of its sensuality-like claws. Seeing and knowing well that the sense-pleasures and women serve only as defilements of the five aggregates, I no longer enjoy offering sacrifices. I no longer take delight in daily practice of fire-worship.

The Buddha then asked him again in verse:

Etth'eva te mano na ramittha (Kassāpāti Bhagavā)
rūpesu saddesu atho rasesu
atho ko carahi devamanussaloke
rato mano Kassapa bruhi metaṁ.

Dear son Kassapa, if your heart finds no delight in the five sense pleasures of sight, sound, smell, taste and touch and in women, what sense object in this world of devas and humans delights you. Answer Me that, Kassapa.

The Venerable Uruvelā-Kassapa replied in verse:

Disva padaṁ santamanūpadhīkam
akincanaṁ kāmabhave asattaṁ
anannathābhāvimanannaneyyaṁ
tasmā na yitthe na hute arinjiṁ

Glorious Buddha, because I have distinctly perceived Nibbāna which has the characteristic of peace, free from the four attachments (*upadhis*)[2], which cannot be made known by others (which can be achieved only through the Path (*magga*) developed by oneself), which is not subject to change (being free from birth, old age, and death), and which is forever free from lust of life and attachment to existence. I no longer enjoy offering sacrifices, I no longer take delight in daily practice of fire-worship.

Having given this reply, in order to make it known that he himself was a disciple of the Buddha, the Venerable Uruvelā-Kassapa rose from his seat, arranged his robe on the shoulder, prostrated himself with his head at the feet of the Buddha, saying: "Glorious Buddha, You, the Exalted Buddha, are my Teacher. I am but a disciple of Yours." 'Then he rose to the sky, first up to the height of a palm tree. Descending from it, he made obeisance to the Buddha. Then he rose up to a height of two palm trees in his second display, and subsequently, to a height of three palm trees in his third attempt, and so on. In this way, he rose up, in his seventh display, to a height of seven palm trees, then descending from there, making obeisance to the Buddha and sat at a place free from six faults.

Having observed these miracles, many of the wealthy brahmins acclaimed, saying in praise of the qualities of the Buddha: "Oh, how mighty and powerful the Buddha is. Even the hermit teacher, Uruvelā-Kassapa, whose wrong view was so strong and firm and who believed himself to be an *arahat*, has been tamed by the Buddha, by destroying the net of his wrong views."

Hearing the words of praise being spoken by the brahmins, the Buddha addressed them: "O Brahmins, taming this Uruvelā-Kassapa when I have achieved the *sabbaññutā-ñāṇa* is really not so wonderful. In a former existence as a Bodhisatta, not yet free from mental defilement (*rāga*), when I was a Brahmā named Nārada, I had destroyed the net of wrong views of King Angati who is Uruvelā-Kassapa now." At the request of the brahmin audience, the Buddha recounted to them the story of Mahānārada-Kassapa. *(The story of Mahānārada-Kassapa may be read in detail in the Ten Great Jātaka)*

Through the personal acknowledgement of the Venerable Uruvelā-Kassapa, the one hundred and twenty thousand brahmins became convinced that "It is the great teacher, Uruvelā-Kassapa, who, having followed as a disciple, lives a holy life under the Great Monk Gotama!" When the Buddha became aware, through His *cetopariya-abhiññā*, that their minds have now been free from doubt, He taught the audience of one hundred and twenty thousand monks and brahmins, headed by King Bimbisāra, the course of Moral practice leading to the realization the Path and Fruitions (*magga-phala*): (1) Discourse on charity (*Dāna-kathā*) (2) Discourse on morality (*Sīla-kathā*) (3) Discourse on happy destination (*Sagga-kathā*) and Discourse on the good Path and the line of conduct for the

2. *Upadhis*: wife and children, flocks and herds, silver and gold.

realization of *magga-phala* and Nibbāna (*Magga-kathā*), as well as *Kāmānaṁ-ādīnava-kathā* together with *Nekkhamma-ānisaṁsa-kathā* in a progressive manner. Thereafter, when the Buddha knew that the minds of King Bimbisāra and the one hundred and twenty thousand brahmins had become firm and imperturbable, soft and malleable, free from hindrances, eager, gladdened, purified and pellucid, He taught the Dhamma which was originally discovered by Him (*Sāmukkaṁsika dhamma desanā*), the Four Truths. The one hundred and ten thousand brahmins, headed by King Bimbisāra, became established in *sotāpatti-phala*; the remaining ten thousand brahmins became lay devotees were established in the Threefold Refuge.

King Bimbisāra's Five Aspirations

Bimbisāra, King of Magadha, who had now become a *sotāpanna*, addressed the Buddha: "Lord, formerly when I was a young prince, I had five aspirations. Now they are fulfilled."

> "Lord, when I was a young prince, I wished: 'If only the people of Magadha anointed me (as a) king.' Glorious Buddha, this was my first aspiration and it has now been fulfilled."
>
> "Lord, when I was a young prince, I wished: 'If only the Homage-worthy Buddha would come to this kingdom when I became king.' Glorious Buddha, this was my second aspiration and it has now been fulfilled, too."
>
> "Lord, when I was a young prince, I wished: 'If only I could pay homage and do honour to that Buddha, when He visited my kingdom.' Glorious Buddha, this was my third aspiration and it has now been fulfilled, too"
>
> "Lord, when I was a young prince, I wished: 'If only the Buddha, who visited my kingdom, taught me the Dhamma which would lead to Nibbāna.' Glorious Buddha, this was my fourth aspiration and it has now been fulfilled, too."
>
> "Lord, when I was a young prince, I wished: 'If only I might thoroughly understand the Dhamma taught by the Buddha.' Glorious Buddha, this way my fifth aspiration and that too has now been fulfilled, too."

"Glorious Buddha! It is indeed very delectable! Glorious Buddha! It is indeed very delectable! To cite worldly examples, just as one turns up what lies upside down, just as one holds up a lamp in the darkness for those with eyes to see various visible objects, even so has the Venerable Buddha revealed the Dhamma to me in many ways. Glorious Buddha! I take refuge in the Buddha, in the Dhamma and in the Sangha. Glorious Buddha! May you take me as a lay disciple established in the Threefold Refuge from now on till the end of my life. Glorious Buddha! In order that I may gain merit, may you kindly accept my invitation to meal, together with the community of *bhikkhus*." On thus being invited, the Buddha remained silent, signifying His acceptance of King Bimbisāra's invitation to the (morning) meal.

Thereupon, knowing quite well that the Buddha had accepted his invitation, King Bimbisāra rose from his seat and returned to his golden palace after making obeisance to Him with due respect and circumambulating Him.

> (It is to be noted here that King Bimbisāra took the Threefold Refuge only after becoming established in *sotāpatti-magga-phala*. Although taking refuge in the Three Gems was accomplished on realizing *sotāpatti-magga*, at that time it was only making up his mind that the Buddha, the Dhamma, and the Sangha are truly the refuge, the shelter, the support. Now he took the refuges by actually uttering the words of Refuge according to the *Atta-sanniyyātana-saraṇa-gamana*[3] formula.

3. Kinds of Refuges:
A.(i) *Lokiya saraṇagamana*: Refuge taken by worldlings (*puthujjana*) by contemplating the attributes of the Buddha, the Dhamma and the Sangha, the Three Gems. It is insecure, impermanent, perishable.
(ii) *Lokuttara saraṇagamana*: Refuge in which the *ariyas* are established simultaneous with their realisation of the Path with Nibbāna as their object.

Through realisation of *sotāpatti-magga*, King Bimbisāra became one who was established in the imperishable supramundane Refuge, *Niyata-saraṇa-gamana*. It was because he wanted to declare to others of his establishment in the *Niyata-saraṇa-gamana* by word of mouth and also because he wanted to take upon himself the *Paṇipāta-saraṇa-gamana* that he addressed the Buddha by actually uttering the words of Refuge.)

The Buddha entering Rājagaha for Meal

After the night had passed and the new day dawned, having sumptuous meals of hard and soft food prepared ready in his palace, King Bimbisāra sent messengers to inform the Buddha: "Glorious Buddha, it is time for meal. The aims-food is ready."

Sakka descends to manage The Huge Crowd

As the time drew near for the Buddha to enter Rājagaha for alms-food, the citizens of Rājagaha, those who had seen and those who had not seen the Buddha, numbering eighteen crores, left the city very early in the morning. Wishing to see the Buddha and they made their way, in groups, to the Grove of young palms. The road leading to it, which was three *gāvutas* in length, was choked with people. The whole of the palm Grove also was so densely crowded with people that there was hardly any space among them. People could not feel satisfied watching and admiring the personality of the Buddha rendered so graceful by the thirty-two Major Marks, eighty minor characteristics and six-coloured rays emanating from His body.

The entire Palm Grove and the whole length of the road were so jammed with people that even a single *bhikkhu* would find it impossible to find a way out of the Palm Grove and it appeared as if the Buddha would miss His meal for the day. As if to intimate that this should not happen, the orange-coloured ornamented stone (*paṇḍu-kambala*) which served as Sakka's throne, became warm. Pondering upon the cause of this manifestation, Sakka came to realise the difficult situation (in the Palm Grove). Assuming the guise of a youth, Sakka instantly appeared in the presence of the Buddha, singing praises of the Buddha, the Dhamma and the Sangha. Through his supernormal powers, he carved a way for the *bhikkhus* headed by the Buddha and acted as usher for them, announcing the entry of Buddha into the city in the following verses:

Danto dantehi saha purāṇa-jatilehi

B.(i) *Dvevācika saraṇagamana* – like that taken by Tapussa and Bhallika uttering *Buddhaṁ saranam gacchāmi, Dhammaṁ saranaṁ gacchāmi*, at the time when there was not yet the Community of Bhikkhus.

(ii) *Tevācika saraṇagamana* — like that taken by Yasa'a father, mother, his ex-wife, and others after the formation of the Order by uttering the complete formula: *Buddhaṁ saranaṁ gacchāmi, Dhammaṁ saranaṁ gacchāmi, Saṅghaṁ saranaṁ gacchāmi*.

Four Formulae for taking Refuge.

(i) *Atta sanniyyātana saraṇagamana* formula: *Ajja adiṁ katvā ahaṁ attanaṁ Buddhassa niyyātemi*. In order to escape from the round of *saṁsāra*, I entrust my own body to the Buddha, Dhamma, and Sangha and take refuge in them, starting from today.

(ii) *Tapparayāna saraṇagamana* formula: *Ajja adiṁ katvā ahaṁ, Buddhassa parayāno...Dhammassa parayāno....Sanghassa parayāno*. Starling from today, I have only the Buddha the Dhamma and the Sangha to rely on, to depend on.

(iii) *Sissabhavupa gamana saraṇagamana* formula: *Ajja adiṁ katvā ahaṁ Budhassa antevāsiko...Dhammassa antevāsiko... Sanghassa antevāsiko*. Starting from today, I am a disciple of the Buddha, the Dhamma and the Sangha.

(iv) *Paṇipāta saraṇagamana* formula: *Ajja adiṁ katvā ahaṁ, Buddhassa Abhivadānaṁ paccuppaṭṭhanaṁ añjalī kammaṁ samicikammaṁ karomi...Dammassa...Sanghassa...karomi.* Starting from today, kindly regard me as one who pays homage, who stands up in welcoming, who reveres the Buddha, the Dhamma and the Sangha.

vippamutto vippamuttehi
singīnikkha-savaṇṇo
Rājagaham pāvisi Bhagavā.

(O countrymen) the Exalted Buddha, possessing the yellow colour of the best refined *singī* gold, at the request of the King of Magadha, with His two feet moving like the sun and the moon has entered the city of Rājagaha together with one thousand *arahats,* former hermits whom the Buddha Himself tamed, has tamed by giving the Deathless Elixir: whom the Buddha, the leading Bull Himself released from the three states of existences[4] and the three cycles of sufferings[5], has released from these states of existences and cycles of suffering by teaching the essence of Dhamma.

Muttomttchi saha purāṇa-jatilehi
vippamutto vippamuttehi
siṅgīnikkha-savaṇṇo
Rajagahaṁ pāvisi Bhagavā

(O countrymen) the Exalted Buddha, possessing the yellow colour of the best refined *singī* gold, at the request of the King of Magadha, with His two feet moving like the sun and the moon, has entered the city of Rājagaha together with the one thousand *arahats*, former hermits whom the Buddha Himself emancipated from Mara's snare of the cycle of one thousand five hundred defilements, has emancipated from that snare of Mara by showing them the way-out; whom the Buddha, the leading Bull Himself released from the three states of existences and the three cycles of suffering, has released from those states of existences and cycles of suffering by teaching the essence of Dhamma.

Tiṇṇo tiṇṇehi saha pūraṇa-jatilehi
vippamutto vippamuttehi
siṅgīnikkha-savanno
Rājagaham pāvisi Bhagavā.

(O countrymen) the Exalted Buddha, possessing the yellow colour of the best refined *singī* gold, at the request of the King of Magadha, with His two feet moving like the sun and the moon, has entered the city of Rājagaha together with the one thousand *arahats*, former hermits whom the Buddha, having Himself crossed over the four violent floods and reached the other shore, has conveyed over the four violent floods to the other shore by giving the beautiful eightfold mechanized vehicle; whom the Buddha, the leading Bull Himself released from the three states of existences and the three cycles of suffering, has released from those states of existences and cycles of suffering by teaching the essence of Dhamma.

Santo santchi saha purāṇa-jatilehi
vippamutto vippamuttehi
siṅgīnikkha-savanno
Rājagahaṁ pāvisi Bhagavā.

4. The three slates of existence (*tibhava*): *(a) Kāma bhava*. (b) *Rūpabhava* (c) *Arūpabhava* (**F. N. I p. 161-Ten Suttas from Dīgha Nikāya, Burma Piṭaka Assn**.)
5. Three cycles of suffering (*tivaṭṭa*): (a) *kilesa-vaṭṭa*, the cycle (round) of defilements comprising ignorance (*avijjā*). craving (*taṇhā*) and clinging (*upadāna*) (b) *kamma-vaṭṭa*. comprising *Kamma* formations or rebirth producing volitions and mental phcnomena associated therewith (*saṅkhāras*) (c) *vipāka-vaṭṭa*, the Kammic resultant rebirth-process comprising *viññāṇa*, *nāma-rūpa*, *āyatanas*, *phassa, vedanā-* (**Buddhist Dictionary-Ñyānatiloka**).

(O countrymen) the Exalted Buddha, possessing the yellow colour of the best refined *singī* gold, at the request of the King of Magadha, with His two feet moving like the sun and the moon, has entered the city of Rājagaha together with the one thousand *arahats*, former hermits whom the Buddha Himself calmed, devoid of the heat of defilements, has calmed with the entire heat of defilements removed by sharing with them the water of deathlessness; whom the Buddha, the leading Bull Himself released from the three states of existences and the three cycles of suffering, has released from those states of existences and cycles of suffering by teaching the essence of Dhamma.

Dasavāso dasabalo
dasadhammvidū dasabhi cupato
so dasasatapa-rivāro
Rājagahaṁ pavisi Bhagavā

(O countrymen!) The Exalted Buddha, who is endowed with ten deportments of the Noble Ones, the ten-fold physical strength, and ten-fold cognitive strength, who perfectly comprehends the ten ways of accomplishing deeds (*kammapatha*), who is possessed of the ten characteristics of *arahats* (*asekkha*), at the request of the Magadha King, with His two feet moving like the sun and the moon, has entered the city of Rājagaha, being accompanied by the one thousand *arahats*, former hermits.

Singing these verses of praise melodiously, Sakka walked ahead of the *bhikkhus,* led by the Buddha, announcing their approach to the crowd.

The citizens of Rājagaha, on seeing Sakka in the guise of a youth, discussed among themselves: "O friends, this youthful person is extremely handsome; this youthful person is so good looking; this youthful person inspires deference," and they wondered "whose personal attendant he happened to be."

Overhearing their remarks about him, Sakka replied to them:

Yo dhiro sabbadhi danto
suddho appaṭipuggalo
Arahaṁ Sugato loke
tassāham paricārako

(O countrymen!) Under the disguise of a youth, I am simply a servant and donor to Him, who is richly endowed with marvellous virtue; He is one, who in this world is a great wise personality of Omniscience, who concerning six sense-faculties and the six sense-doors has tamed Himself so that He may be free of the blemishes of wrongdoings; who is pure and untainted by the dust of the one thousand and five hundred defilements; who is peerless throughout the entire three existences of the universe; who is worthy of unique homage and offering from devas, humans and Brahmās; who speaks only two kinds of words whether people like them or not; words which are beneficial and lead one to the Path and the Fruition and words which are truthful and subject to no change at all.

King Bimbisāra's Dedication of The Veḷuvana Park

The Buddha, accompanied by the one thousand *bhikkhus*, entered the city of Rājagaha along the route cleared by Sakka, the King of Devas. King Bimbisāra conducted the *bhikkhus*, headed by the Buddha, to his palace, and served them hard and soft food of excellent quality with his own hands. After which, he sat at an appropriate place, free from the six faults, then this thought occurred to him: "At which place with the following five characteristics of: (i) being not too far from the city, (ii) being not too near the city, (iii) roads for going to and coming from it, (iv) easy access to it for everybody at any required time, (v) devoid of noise of the city, village and people clamouring for the five sense

objects, would the Buddha take up His residence?"

Veḷuvana Park, which was his, was complete with these five characteristics. Having considered that it would be excellent to donate it to the community of *bhikkhus* headed by the Buddha, the King addressed the Buddha: "Glorious Buddha, I cannot keep myself away from the Three Jewels, as I wish to come to the presence of the Buddha on all occasions, appropriate or not. The Palm Grove where you at present residing is too far from the city, our Veḷuvana Park is neither too far nor too near the city. There are also great roads leading to and coming from it. It is an accommodation worthy of the Blessed Buddha. May You therefore kindly accept my offering of this Veḷuvana Park."

Having thus addressed the Buddha, and wishing to make a gift of Veḷuvana, King Bimbisāra poured flower-scented clear water onto the hand of the Buddha from a golden pitcher while saying these words of presentation:

"*Etāhaṁ Bhante Veḷuvanaṁ Uyyānaṁ Buddhappmukhassa Bhikkhusaṁghassa dammi*. — Exalted Buddha, I offer this Veḷuvana Park to the community of *bhikkhus* headed by the Buddha." When the Buddha accepted Veḷuvana, the great earth quaked swaying from side to side and rocking to and fro, like a damsel who, being carried away by joyous emotions, breaks out into dancing.

(N.B. In the whole of Jambudia, there is no park, the acceptance of which by the Buddha occasioned a tremor of the earth except Veḷuvana.) — **Buddhavaṁsa Aṭṭhakathā etc**.

The Ten Verses in Appreciation of The Dedication of A Dwelling as contained in The Buddhavaṁsa Aṭṭhakathā

Having accepted the gift of Veḷuvana, the Buddha delivered a sermon to King Bimbisāra, Ruler of Magadha, in appreciation of a dwelling as follow:

1. Āvāsadānassa pan'ānisaṁsaṁ,
ko nāma vattum puriso samattho;
aññatra Buddhā pana lokanāthā,
yutto mukhānaṁ nahutena c'āpi.

(Great King!) Apart from the Omniscient Buddha, Lord of the world, what man, even if he is strangely equipped with ten thousand mouths, could fully reveal and explain completely the advantages that would accrue from giving a dwelling-place in charity? (Excepting the Buddha Himself, no ordinary people of the world can in any way do so).

2. Ayuṁ ca vaṇṇan ca sukham balañi ca,
varaṁ pasatthaṁ paṭibhānam eva;
dadāti nāmāti pavuccate so,
yo deti sanghassa naro vihāraṁ.

(Great King!) A person, who builds and generously offers a monastery to the community of *bhikkhus* as a dwelling place for them, may be said to have bestowed on them in joyous faith, the boon of longevity, fairness, happiness, strength and admirable higher intelligence.

3. Dātā nivāsassa nivaranasso,
sitādino jīvitupaddavassa;
pāleti āyuṁ pana tassa yasmā,
āyuppado hoti tam āhu santo.

(Great King!) A person, who builds and generously offers a monastery as a dwelling place which wards off dangers, such as heat and cold, etc., that may cause harm to life, may be said to have given protection to the life of the

community of *bhikkhus* residing there. All good, virtuous people, headed by the Buddha, speak in praise of such a monastery donor as one who makes a gift of life.

4. Accuṇhasīte vasato nivāse,
balañ ca vaṇṇo patibhā na hoti;
tasmā hi so deti vihāradātā,
balañ ca vaṇṇaṁ paṭibhānaṁ eva.

(Great King!) A *bhikkhu*, living in a place of extreme cold or extreme heat such as an open space, etc., is oppressed by severity of climate due to lack supporting condition (*upanissaya paccaya*), his strength, fairness, high intelligence cannot steadfastly exist. (Such existence is possible only in a secure dwelling place). That donor of monastic buildings may be said to be one who makes a gift, in joyous faith, of strength, fairness, and intelligence.

5. Dukkhassa sītuṇhasarīsapā ca,
vātātapādippabhavassa loke;
nivāraṇā 'nekavidhassa niccam,
sukhappado hoti vihāradātā.

(Great King!) A person, who donates a dwelling place, may be said to be a giver of happiness and wellbeing, because the dwelling place wards off all the suffering in the world which are caused by hostile elements of heat, cold, reptiles, scorpions, and fleas and various kinds of troubles due to wild winds and extreme intensity of heat.

6. Sit'uṇhavātātapaḍaṁsavuṭṭhi
Sarīsapāvāla migādidukkham;
yasmā nivāreti vihāradātā,
tasmā sukhaṁ vindati so parattha.

(Great King!) A person, who donates a dwelling place, wards off, through his dwelling place, the suffering caused by cold, heat, wind, sun, gnats, mosquitoes, unseasonal rain, poisonous snakes, scorpions, fleas, wild beasts, etc.. Therefore, that residence donor can, without any vestige of doubt, acquire happiness of both mind and body in his future existence.

7. Pasannacitto bhavatogahetuṁ,
manobhirānaṁ mudito vihāraṁ;
yo deti silādiguṇoditānaṁ,
sabbaṁ dado nāma pavuccate so.

(Great King!) A person, having pious devotion caused by faith and with joy in his heart, builds and gives away, in charity, a pleasant, delightful dwelling-place, which would cause the attainment of happy existence and prosperity, to be used as a monastery by noble *bhikkhus* who are possessed of five virtuous qualities, such as *sīla,* etc. All the former Buddhas had successively spoken in praise of such a donor as one who makes a gift of all four things: strength, fairness, happiness and insight or intelligence. (with reference to "*so ca sabbadado hoti, yo dadāti upassayaṁ*" of *Saṁyutta Pāli Text*).

8. Pahāya maccheramalaṁ salobhaṁ,
guṇālayānaṁ nilayaṁ dadāti;
khitto'va so tattha parehi sagge,

yathābhatam jāyati vitasoko.

(Great King!) A person, having abandoned the defilement of stinginess together with greed which is craving and attachment, builds and gives away, in charity, a monastery as a residence of noble *bhikkhus* who are possessed of virtuous qualities, such as *sīla,* etc. Just as labourers who transport and deliver goods to the desired destination, so the carrier *kamma*, the volitional activities, convey that faithful donor to a happy destination; consequently he is reborn in the realms of devas where pleasant objects of five sensual pleasure abound and where no trouble arises for one's food or shelter:

9. *Vare cārurupe vihāre uḷāre,*
naro kāraye vāsaye tattha bhikkhū;
dadeyy'annapānañ ca vatthañ ca nesaṁ,
pasannena cittena sakkacca niccaṁ.

(Great King!) A wise man, therefore, who cares for his own interest, should cause to build a splendid monastery which is praiseworthy, delightful and commodious. He should then request *bhikkhus,* who possess much knowledge and experience, to take up residence in his monastery. He should always be in devotional faith, regarding the resident *bhikkhus* with deference and make joyous offering to them of various kinds of food and drink and robes.

10. *Tasmā Mahāraja bhavesu bhoge,*
manorame paccanubhuyya bhiyyo;
vihāradānassa phalena santaṁ,
sukhaṁ asokaṁ adhigaccha pacchā ti.

(Great King!) As a result of this donation of the monastery in pious faith, you will, therefore, repeatedly enjoy in various happy existences with more and more delightful wealth. After which, you will, through realisation of the four *maggas* and the four *phalas*, attain the bliss of Nibbānic Peace to be entirely free of sorrow.

Having thus blessed King Bimbisāra with the sermon appreciating the dedication of the monastery, the Buddha rose from His seat and, accompanied by one thousand *bhikkhus* moved to Veḷuvana to take up residence.

(N.B. This narrative of King Bimbisāra's donation of the Veḷuvana to the community of *bhikkhus*, headed by the Buddha, mentions his offering by way of naming what is most essential and what is most important, which, in this case, was the Park. As a matter of fact, the King's donation included dwellings with tiers and other buildings for the *bhikkhus* to dwell in (as the Buddhavaṁsa Commentary describes Veḷuvana as a site adorned with pleasant spired buildings (*pasāda*), flat-roofed buildings (*hammiya*), mansions (*vimāna*), abodes with roofs on four sides (*vihāra*), those with roofs on two sides (*aḍḍhayoga*), pandals (*mandapa*) and the like.)

The Buddha's Permission to accept A Dwelling Place as A Gift

Having given the Dhamma talk on the offer of the Veḷuvana Park by King Bimbisāra, the Buddha addressed the *bhikkhus* thus:

"*Anujānāmi Bhikkhave ārāmaṁ* — I allow you, *bhikkhus*, to accept an offer of a park."

The Buddha's Delivery of The Tirokuṭṭa Sutta

(as from the **Khuddaka-Pāṭha Text** and **Commentary**)

The day after accepting the Veḷuvana Park, the Buddha delivered the *Tirokuṭṭa Sutta*. The following is the detailed account of it.

Counting back from this world, ninety-two aeons ago, King Jayasena ruled over the

country of Kāsi. (In Sāriputta Vatthu, Yamaka Vagga of the **Dhammapada Commentary** and in Uruvelā-Kassapa Vatthu, Etadagga Vagga, Ekakanipatta of the **Aṅguttara Commentary**, it was mentioned that the King was named Mahinda.) King Jayasena's Chief Queen, Sirīmā, gave birth to a Bodhisatta named Phussa. In due course, the Bodhisatta Phussa gained Enlightenment and became a Buddha. King Jayasena, saying: "My elder son has become a Buddha after renouncing the world and leading an ascetic life," developed adoration (being obsessed) with such an idea, as 'My Buddha,' 'My Dhamma,' 'My Sangha,' so much so that he made attendance upon the community of *bhikkhus*, headed by the Buddha, his exclusive privilege and denying all others any opportunity to serve. He had bamboo walls set up on both sides of the road, all the way from the gate of the monastery to his golden palace; canopied ceilings fixed overhead and adorned with stars of gold; and festoons of flowers hung from them; underneath, silvery white sand was spread out and all kinds of flowers were scattered over so that the Buddha might come only along this route.

Buddha Phussa re-arranged His robe at the monastery and accompanied by His community of *bhikkhus* had to take this walled and covered way to the palace. After finishing the meal, they had to take the same screened-off route back to the monastery. Not a single inhabitant of the city was given an opportunity to offer alms-food.

Many of the citizen expressed their reproach saying:

> "Although a Buddha has appeared in the world, we get no opportunity to gain merit by honouring Him. As the moon and the sun make their appearance to confer light on all people; so, Buddhas emerge for the happiness, and wellbeing of all sentient beings. But this King has monopolized for himself the great field of merit meant for all."

Then three princes who were Buddha Phussa's half-brothers, also thought: "Buddhas appear for the wellbeing of all sentient beings, not for the benefit of any individual only. Our royal father has denied others the right to attend upon the Buddha and honour Him. How could we gain an opportunity to do so?"

The citizens, who had the same thought as the princes, discussed with them and agreed to adopt a ruse. They decided therefore to arrange the arising of a sham insurgency in the border areas of the kingdom.

Hearing that administration had broken down in the remote provinces, the King despatched his three sons to subdue the rebellion. On their return from the disturbed regions, after a successful campaign against the insurgents, their royal father, King Jayasena, was so pleased with them that he offered to reward them, saying: "Dear sons, you may ask for any reward you wish." Thereupon, the princes replied: "Royal father, we wish no other reward. We want only the reward of royal permission to attend upon the Buddha and honour Him."

"Dear sons," said the King, "you may ask any reward other than this." The princes replied: "Royal father, we do not wish to get any other reward." "In that case you may do so for a certain portion of time."

Thereupon, the princes requested the permission for a period of seven years. The king refused to grant it, saying it was too long a time. In this way, the princes made their request reducing the duration to six years, to five, four, three, two years, one year and to seven months, six, five and four months. When the King turned down all these requests, the princes finally asked for three months' permission to attend upon the Buddha. To this the King assented, saying: "All right, you may have it."

When they received the King's approval to attend upon the Buddha and pay homage to Him for three months, they joyously approached Buddha Phussa and after making obeisance to Him, addressed Him: "Glorious Buddha, we wish to wait on and serve You for the whole three months of rains-retreat. May You accept our invitation to stay in our rural district for the whole three months of rains-retreat." By remaining silent, the Buddha signified His acceptance.

When they knew that the Buddha had conceded their request, the three princes sent a

message to their Chief Minister, commanding: "Chief Minister, for the whole three months of rains-retreat, we wish to support the ninety thousand *bhikkhus* headed by our eider brother Buddha Phussa, with four requisites and wait on them, making our obeisance. You must immediately make arrangements to build and finish construction of monasteries, etc., for the Buddha and His community of *bhikkhus* to reside."

The Chief Minister, having accomplished the construction of monasteries as commanded by the princes, reported the matter, saying: "Construction of required monasteries, etc., have been completed as commanded."

Then the three princes, together with one thousand soldiers, wearing bark-dyed clothes, conveyed the community of *bhikkhus*, headed by the Buddha, to their rural district. Two thousand five hundred attendants were organised to serve the Sangha with the four requisites (and to render service) for its comfort (and convenience). Then the princes presented the Buddha and His *bhikkhus* with monastic buildings to take up their residence in.

The Treasurer and His Wife endowed with Faith

The princes' wealthy bursar and his wife had profound faith in the Three Gems. (On behalf of the princes) he took out things for the *bhikkhus*, headed by the Buddha, from the princely store-houses in turn and faithfully handed them to the minister. The minister took them and with eleven thousand people, residents of the district, managed to turn them into choice food by cooking which they offered daily to the Buddha and His Sangha. (The three princes and their one thousand soldiers, all in bark-dyed garments, stayed at the monastery, observing the precepts, listening to the sermons and fulfilling their major duties to the Sangha led by the Buddha)

The Ill-natured Relatives of The Chief Minister

Out of the eleven thousand people doing sundry jobs at the minister's command, some of his relatives were wicked and ill-natured. So they created various disturbances to the alms-giving; they personally plundered and devoured the food prepared for the Buddha and His Sangha and fed it to their children; they also set fire to the alms distribution pavilions.

Buddha Phussa conveyed back to His royal father

When the rains-residence was over and the *bhikkhus* had attended the *pavāraṇā* ceremony, the three princes held a huge ceremony of honouring the Buddha. And, in fulfilment of the original agreement made with their royal father, they conveyed the Buddha in a procession headed by Him to the King's country. Soon after the arrival at the capital city of Kāsi where King Jayasena resided, Buddha Phussa passed into Nibbāna. (According to the **Saṁyutta Commentary**, Buddha Phussa passed away while He was still staying with the princes).

The royal father, Jayasena, as well as the three princes, their Chief Minister, and the royal treasurer passed away one after another. They were reborn together with their respective attendants in the deva-world. The wicked and ill-natured relatives of the Chief Minister were reborn in the realms of intense suffering (*niraya*).

For the duration of ninety-two aeons, the first group which reached the deva-world passed on from one deva realm to another in the cycle of rebirths, whereas the second group was reborn in one realm of miseries after another, Then in the present world-cycle of *bhadda*, when Buddha Kassapa made His appearance in the world, the wicked and ill-natured relatives of the Chief Minister were reborn in the realm of petas. At that time, people shared their merits after performing deeds of charity, with their old relatives who happened to be reborn in the *peta*-world, saying: "*Idaṁ ahmākaṁ ñatinam hotu*. — Let this deed of merit be for the benefit of our relatives." Thereby the petas who were their former relatives attained happiness and wellbeing.

Seeing other petas having happiness and wellbeing, they approached Buddha Kassapa and enquired of Him: "Glorious Buddha, is it likely that we will ever enjoy such prosperity?" "O petas," said Buddha Kassapa, "it is not yet time for you to enjoy such prosperity. After

a lapse of one *antara-kappa*, Buddha Gotama will make His appearance in the world. At that time, there will exist a king, named Bimbisāra. Ninety-two world-cycles ago, counting from this *bhadda-kappa*, the King named Bimbisāra was the Chief Minister, and a close relative of yours. That (old relative of yours,) King Bimbisāra, after making a great offering to Buddha Gotama, will share his merit with you. At that time, you will all enjoy such prosperity."

The hopeful words of Buddha Kassapa filled the petas with intense joy as if He had told them: "You will gain happiness tomorrow."

Then, when the long duration of time between the appearance of one Buddha (Kassapa) and another (Gotama), had elapsed, our Buddha Gotama appeared in the world. The three princes, together with their one thousand attendants, passed away from the deva realm and took rebirth in a brahmin clan of Magadha country. In due time, they renounced the household life and became three hermit brothers at Gayasisa with their one thousand hermit disciples. The former Chief Minister of the three princes had now become King Bimbisāra, ruler of Magadha. The Treasurer of the three princes had become now the rich man Visākhā, his wife then had now become Dhammadinnā, the daughter of another rich man. The rest of the former assemblage formed now the royal attendants of King Bimbisāra.

As has been stated above, when our Buddha Gotama of Unimaginable Majesty (*Acinteyya*), Lord of the three worlds, arrived at Rājagaha, He caused King Bimbisāra and his retinue of one hundred and ten thousand rich brahmins to be established in *sotāpatti-phala*. On the next day, with Sakka acting as his usher, He went to the golden palace to accept the great charity made by King Bimbisāra.

All the petas, who were the old relatives of King Bimbisāra went too and stood surrounding him, hoping, "Our former relative, King Bimbisāra will share his merits with us. He will presently make the announcement of his merit-sharing." But, having performed the great meritorious deed, King Bimbisāra was only thinking: "Where would the Blessed Buddha reside?" and failed to share the merits. They expressed their indignation by making terrible outcry of groans in the King's palace at the dead of night.

Thoroughly shaken, frightened and alarmed by the uproar, King Bimbisāra went to the Buddha in the morning and paying respectful homage to Him asked: "Glorious Buddha, I had heard, last night, such frightful noise. What would be their effect upon me?" "Have no fear, Your Majesty," replied the Buddha, "those noises will have no ill effects upon you at all. As a matter of fact, your former relatives have been reborn in the realm of petas and are roaming about and waiting for you, Your Majesty, throughout the innumerable world-cycles that intervened between the appearance of one Buddha and another with the hope to receive the fruits of merits shared by you. You failed to share your merits with your former relatives after your meritorious deeds yesterday. Deprived of any hope of receiving the share of your merits, they caused that frightful din." On hearing the Buddha's reply, the King addressed the Buddha again: "Glorious Buddha, if I perform a deed of charity again and share my merits gained thereby, will they be able to receive them?" "Yes, Your Majesty, they will be able to receive them." "This being so," the King requested the Buddha, "may You accept the great *dāna* to be performed by me today? I will announce my sharing of my merits with my old relatives." The Buddha signified His acceptance by remaining silent.

The King went back to the palace and caused arrangements to be made for the performance of a magnificent *dāna* and when all the arrangements had been made, he had information sent to the Buddha that it was time for Him to come and accept the King's offering. The Buddha went to the palace and sat down at the prepared seat together with His community of *bhikkhus*. All the *petas*, who were the King's former relatives, also went to the palace, saying: "Today, we are surely going to receive the share of merits," and stood waiting from outside the walls.

The Buddha exercised His supernormal powers in such a way that the King saw all the *petas* who were his former relatives. The King pouring water on the hands of the Buddha said: " *Idaṁ me ñatinaṁ hotu* — May this *dāna* done by pouring of clear water be for the

wellbeing of my relatives."

At that very moment, (his former relatives receiving their share of merits) there appeared suddenly ponds with five kinds of lotus for their enjoyment. All his relatives drank the water of the ponds, took bath in them; freed from miseries, worries, weariness and thirst; they acquired golden complexion.

Again, the King offered various eatable in succession such as rice gruel, hard food and soft food to the community of *bhikkhus* headed by the Buddha, and as before announced his distribution of merits to his old relatives. At that very moment, various kinds of celestial food appeared for their consumption. Partaking of these divine meals voraciously (more than making up the ravenous hunger they felt before), they assumed fresh, healthy physical appearance, complete with all the sense faculties of eye, ear, nose, tongue, and body.

Then the King proceeded to offer robes and sleeping and dwelling places to the community of *bhikkhus* headed by the Buddha and as before made known the distribution of his merits; and at that moment too, there appeared for use by the petas, divine garments, divine carriages, celestial mansions complete with beds, beddings, bed spreads and various kinds of ornamental clothing. The Buddha made the resolution wishing that King Bimbisāra could see the happiness and prosperity being enjoyed by his old relatives. On seeing them thus enjoying, through the Buddha's resolution, King Bimbisāra was overjoyed.

> (According to the *Dhamma*pada *Commentary* on the story of the Venerable Sāriputta, those peta relatives of the King abandoned their peta appearance and assumed divine appearances.)

Having finished His meal, the Buddha, in order to bless the King with an appreciation of all his good deeds, gave a discourse on *Tirokkuṭṭa* made up of twelve stanzas, beginning with:

Tirokuṭṭesu tiṭhanti
sandhisinghaṭakesu ca
dvārabahasu titthanti
āgantvānaṁ sakaṁ gharaṁ

(Tirokuṭṭa Sutta is included in the **Khuddaka-pāṭha** and **Peta-vatthu Pāli Texts**).

At the end of this *Tirokuṭṭa* discourse, eighty-four thousand sentient beings became aware of the frightful disadvantages of rebirth in the peta realm through the vivid descriptions by the Buddha, which generated in them a sense of religious urgency (*saṁvega*). Thereupon they readily practised the Dhamma and perceiving the Noble Truths achieved emancipation.

On the second day also, the Buddha repeated the same discourse to devas and humans. He continued to give the same discourse for seven days and on each occasions, eighty-four thousand beings perceived the Four Noble Truths and achieved emancipation.

Chapter 16

THE ARRIVAL OF UPATISSA AND KOLITA

[Having heard the news of the arrival of the Buddha at Rājagaha, King Suddhodāna sent a number of ministers, each accompanied by one thousand attendants, to invite the Buddha to his Royal City. This event took place at about the waning moon of Phussa (Pyatho). (It will be noted that) if we treat this episode as the starting point of this chapter, it will not be easy for the inclusion of the story of the two Chief disciples[1] hereafter; hence the exposition of the relevant account of the two Chief disciples in abridged form is given here by way of introduction.]

The time was about the first waxing moon of Māgha (Tabodwe) when the Buddha had been in Rājagaha for about half a month. At that time, the great teacher of the wandering ascetics, Sañjaya, was residing at Rājagaha with two hundred and fifty followers. During this period, the wandering ascetic Upatissa, the future Chief Disciple Venerable Sāriputta and wandering ascetic Kolita, the future Chief Disciple Venerable Mahā Moggallāna, happened to be undergoing training in the ascetic practices under this great teacher Sañjaya.

The two ascetics, Upatissa and Kolita, who were childhood friends, found out, on completion of the course of training within two or three days, that the ascetic teacher's doctrine did not contain any elements whatsoever of the Deathless Nibbāna.

> "My friend, this ascetic teacher's doctrine is fruitless, it is without essence. We will make solemn vow that, from now on, the one who realises first the Deathless Nibbāna should tell about it to the other who is still after it."

On that day of about the first waxing moon of Phagguna (Tabaung), Venerable Assaji, one of the Panca-vaggis, after rearranging his robe and taking his alms bowl and upper robe, set out for Rājagaha to receive alms-food. His deportment was dignified and inspired confidence, whether in going forward or back, looking forward or sideway, with eyes cast down confining the range of vision to a radius of four hands' lengths.

When ascetic Upatissa, the future Sāriputta, saw the Venerable Assaji entering Rājagaha deporting himself with dignity and grace, he thought to himself:

> "I am certain this *bhikkhu* must be one of those in the world who have attained the *arahatta-magga-phala*. It might be well to approach him and ask: 'Friend, under whom have you gone forth? Who is your teacher? Whose teaching have you accepted?' " But then he continued to consider thus:
>
> "This is not the proper time to ask this *bhikkhu*; he is on his alms-round in the city. We two friends have so desired the Deathless State of Nibbāna after having deduced that 'If there is death, there must also be the State of Deathlessness.' For me, who has been seeking to realize this inferred objective of Nibbāna, it would be well to dog the footsteps of this monk." Accordingly he followed closely behind the Venerable Assaji.

When Assaji had finished his alms-round, Upatissa sensed his desire to take a seat for his meal. He therefore laid out a short-legged stool, which he had carried all along the way, and offered some water from his jug when the Thera had had his meal. Having thus fulfilled the duties that a pupil would do to a teacher, he entered into courteous, cordial conversation with the Thera and said:

> "Friend, your faculties are fully clear and serene; your complexion is clear and

1. The biographies of Venerables Sāriputta and Mahā Moggallāna will be mentioned in the chapter on the Jewel of the Sangha.

bright and unblemished. Friend, under whom have you gone forth? Who is your teacher? Whose teaching have you accepted?"

Venerable Assaji replied: "Friend, I have gone forth under the Perfectly-Self Enlightened Buddha, a scion of the unbroken Sakya dynasty, who renounced the world and became a recluse. He is my Teacher, I am the one who accepted His Teaching." Upatissa then asked: "Friend, what does your teacher Buddha profess? What does He teach?"

Venerable Assaji contemplated: "These wandering ascetics hold views which are antagonistic to the *sāsana*; and I must show this wandering ascetic Upatissa clearly the deep and subtle nature of the Teaching" and gave this reply: "Friend, I am but a junior member of the Order, having come into the *sāsana* quite recently. I will not be able to explain the Dhamma extensively. I will be able to tell you its essential meaning only in brief."

The wandering ascetic Upatissa, the future Sāriputta, thought of informing Venerable Assaji: "I am Upatissa, a wandering ascetic and an intellectual, please teach me to the best of your ability either little or in extension. It is my responsibility to try and understand your discourse by extending it in a hundred or thousand ways," but said only:

> "So, be it, friend. Please teach me a little or much; (and in doing so) please preach me only the essential meaning. I wish to listen only to the essential meaning for what avails to me, if you teach many matters of letters, versification and such others?"

Thereupon, the Venerable Assaji, taught the Dhamma which is complete with the essential meaning of the Four Noble Truths:

Ye dhamma hetuppabbhavā,
Tesaṁ hetuṁ Tathāgato āha;
Tesañca yo nirodho,
Evaṁ vādi Mahāsamano.

> Friend, the five-fold aggregate, otherwise known as the Truth of Suffering (*Dukkha Sacca*), owe their origin to craving (*taṇhā*) or the Truth of Origin of Suffering (*Samudaya Sacca*). Our Teacher, the Enlightened One has told the Truth of Suffering (*Dukkha Sacca*) and the Truth of Origin of *Dukkha* (*Samudaya Sacca*). He has also taught the Truth of Cessation of *Dukkha* (*Nirodha Sacca*) and the Truth of the Path leading to the Cessation of *Dukkha* (*Magga Sacca*). Such is the pure doctrine held by the Great Samana, our Master, who expounds these Four Noble Truths in analytical detail.

After hearing the first half of the above discourse, the wanderer Upatissa attained the Fruition stage of *sotāpanna*; he finished hearing the remaining half of the discourse when he had already become a *sotāpanna*.

The future Sāriputta then said:

Eseva dhammo yadi tāvadeva,
paccavyyatha padamasokaṁ;
adiṭṭhaṁ abbhatītaṁ,
bahukehi kappanahutehi.

> This is the very Teaching, the Truth, we, the two friends, have been searching for, even though it has enabled me to attain personally and realise only the Fruition of the First Path (*sotāpatti-phala*). You, Venerable Sir, have attained and realised the State where there is no sorrow, the Nibbāna. Because we have not seen this Truth, the Nibbāna, we have suffered a great loss, wasting innumerable world-cycles.

After saying thus, it occurred to Upatissa that there should be some things more special in this supramundane matter, even before he had achieved the higher stages of it. He therefore requested the Venerable Assaji: "Let things stand where they are for the time being; do not continue to teach the higher stages of the doctrine. Let me beseech you to tell

me where our teacher, the Enlightened One, is now residing." "Friend, the Tathāgata has been residing at the Veḷuvana Monastery," replied the Venerable Assaji. Thereupon, the Upatissa said: "If so, Venerable Sir, please go ahead, I have a friend to whom I have the bounden duty to share the knowledge of the Deathless, which I have acquired before him. After fulfilling my promise to him, I shall follow with my friend in your wake to the presence of the Blessed One." He then respectfully made obeisance to the Thera, circumambulating three times around him as a gesture of gratitude and made his way towards the residence of wanderers.

Wanderer Kolita's Attainment of Sotāpanna

When Kolita saw Upatissa coming, even from a distance, it occurred to him: "My friend's face looks entirely different from that of previous days. It seems certain that he has realised the Deathless Nibbāna." So he asked Upatissa: "Friend, your faculty of senses is fully clear and serene; your complexion is clear, bright and unblemished. How is that, my friend? Have you acquired the knowledge of the Deathless Nibbāna?" "Yes, friend, I have indeed realized Nibbāna that is free from death." On being asked by Kolita under what circumstances he had attained the Deathless Nibbāna, Upatissa told him in detail what had transpired during his meeting with the Venerable Assaji and repeated the verse "*Ye dhamma hetuppabbhavā..., etc*." After hearing the verse in full length, Kolita attained *sotāpatti-phala* and asked: "Friend, Upatissa, where is our Master, the fully Enlightened One now residing?" Upatissa replied: "Our Master, the Tathāgata, is residing at Veḷuvana Monastery, according to Venerable Assaji." Upon this, Kolita, (being an impulsive person) said: "If so, friend, let us go to the Tathāgata right away; the Glorious Buddha, the Enlightened One is our Master, our benefactor."

Upatissa and Kolita went to Sañjaya and His Disciples

Upatissa, the future Sāriputta, who, with a kindly disposition, had regard for the feelings of their followers, suggested patiently and with foresight: "Friend, those two hundred and fifty wandering ascetics have been depending on us, have always looked up to us, and have lived in the ascetic precincts, always watching our behaviour and disposition. Let us also inform these 250 wanderers. Only if we inform them, they can act as they wish!" and also, as one who always had profound respects for teachers he went on to point out: "Let us also acquaint our teacher Sañjaya with what we have learnt about Nibbāna that is void of death. If he is intelligent and wise, he will believe us and surely come along with us to the Tathāgata. On hearing the teaching by the Tathāgata, he might realise the Path and Fruition through penetrative knowledge." So saying, the two friends first went to the two-hundred and fifty followers and told them: "We are going to the Tathāgata, the Glorious Buddha, the Enlightened One, who is our Master, our benefactor."

All the two hundred and fifty disciples responded: "All of us have been living here depending solely upon you and watching your behaviour and disposition. Should you decide to go to the Tathāgata and practise the holy life in the presence of the Blessed One, all of us will also do so."

Then the two friends went to the great teacher Sañjaya and made three attempts unsuccessfully, to persuade him to go to the Tathāgata with them. Finally the great teacher asked, "Young men, in this world, are there many who are unwise, or many who are wise?" When they replied, "Master, in this world there are many who are unwise and few who are wise," the great teacher Sañjaya made this final remark, "Young men, if that be the case, wise men will go to the recluse Gotama, the wise, and those who are unwise will come to me, the unwise. You may go ahead, I cannot, in any case, accompany you." So the two friends, accompanied by their two hundred and fifty followers made their way to Veḷuvana Monastery where the Blessed one was residing.

As Upatissa and Kolita led away the two hundred and fifty wandering ascetics to the Veḷuvana Monastery, the entire precincts of the great teacher Sañjaya became absolutely lifeless and silent. His followers had dispersed, and looking upon the silent and deserted scene, the lonely teacher Sañjaya felt so desolate that under pressure of the raging flame of

grief within, boiling blood bubbled forth from his mouth.

At that time, the Buddha was sitting in a stately manner amidst an audience (of Sangha) and delivering a discourse. When He saw, from a distance, the two ascetic friends and their 250 followers coming towards Veḷuvana Monastery, He drew the attention of the *bhikkhus* who were listening to His discourse, saying:

> "*Bhikkhus*, yonder come Kolita and Upatissa, the two boyhood friends. These two are destined to become the pair of Chief Disciples on my Left and Right."

The two friends and their 250 disciples approached the Blessed One, bowing their heads at His feet in profound respect.

All of Them becoming Ehi-bhikkhus

Having made their obeisance to the Blessed One, they requested the Buddha that they be ordained as monks: "Glorious Buddha! Glorious Buddha! May we have lower and higher ordinations in your presence." The Buddha stretched out His golden hand and called out (in the same way as before) thus: "*Etha Bhikkhave,* etc. — Come, monks. Receive the lower and higher ordinations you have asked for, my dear sons. The Dhamma has been well taught by Me; strive to undergo noble training in its three aspects so as to bring about the end of the round of suffering." No sooner had the Buddha uttered thus, the two friends, together with their two hundred and fifty disciples, instantly transformed into full-fledged *bhikkhus*, like senior *theras* of sixty years' standing, readily robed and equipped with eight supernaturally created requisites, each in its proper place, paying homage to the Buddha with due respect. The appearance of laymen vanished miraculously as they were transformed into *bhikkhus*. (The very utterance by the Buddha "Come, monks." meant a process for them to become established *bhikkhus*. There was no need to be ordained with the procedure in an ordination hall.)

Attainment of Arahantship by 250 Followers

After they had thus become e*hi-bhikkhus*, the Buddha proceeded to expound an appropriate discourse, in harmony with the intellectual level and disposition of the 250 followers of the two friends. (With the exception of the two Agga Sāvakas), these 250 *bhikkhus* attained arahantship at that one sitting.

As regards the two Chief Disciples, they had not yet become accomplished in the three higher Paths, because, of the three *sāvaka-ñāṇa*s, conditions for attainment of *Agga-sāvaka pāramī-ñāṇa*s surpass those of the other two namely, *Mahā-sāvaka pāramī-ñāṇa* and *Pakati-sāvaka pāramī-ñāṇa* and are more extensive.

Venerable Mahā Moggallāna's Attainment of Arahantship

After his ordination, the Venerable Mahā Moggallāna started to practise earnestly the holy life in a forest, depending for his sustenance on a small village, called Kalavalaputta, in the country of Magadha. Making a strenuous effort in his practice, walking up and down the path for full seven days, he felt tired and weak on the seventh day and sat down at the end of the path dozing, being overcome by torpor. The Buddha roused him from the fit of torpidity with teaching and instruction and he eventually overcame it. On hearing the Buddha's instruction on the meditation on the Elements (*Dhātu-kammaṭṭhāna*) he became perfected in the three higher Paths and achieved the height of the *sāvaka pāramī-ñāṇa*[2].

Venerable Sāriputta's Attainment of Arahantship.

Half a month (15 days) from the date of his ordination, (on the full moon day of Māgha), Venerable Sāriputta, while staying with the Buddha in the Sukarakhata cave (dug by pigs) on mount Gijjha-kūṭa, in Rājagaha, heard the Buddha's discourse on the Vedāna-pariggaha Sutta also known as Dīghanakha Sutta (of 3-Paribbajaka Vagga, Majjhima Paṇṇāsa,

2. For more particulars, reference may be made to 8- Pacalayamana Sutta, 6-vyyakata vagga, Sutta nipata, **Anguttara Nikāra**, and relevant Commentaries.

Majjhima Nikāya.) given to the Sāriputta's own nephew, wanderer Diganakha. While following the discourse intently, the Venerable Sāriputta practised the meditation on feeling (*vedanā kamatthana*) thereby developing penetrating insight. As a result, he became an *arahat*, achieving the highest stage of the *sāvaka pāramī ñāṇa*. He may be likened to one who enjoys the food laid in readiness for another person. He also penetratingly discerned the sixteen states of knowledge.

(Herein, a question might arise: Why did the Venerable Sāriputta, possessed of great wisdom, attained arahantship after the Venerable Mahā Moggallāna? **The answer in brief is**: The preliminary steps taken by the Venerable Sāriputta, in the matter of meditation practices, were wider or greater than those of the Venerable Mahā Moggallāna. Here is an example: When ordinary common people contemplate travelling, they can do so quickly because they have a limited amount of kit or paraphernalia to carry whereas kings cannot set out quickly because arrangements have to be made for regiments of elephants, horse-men, charioteers, infantry, etc., to accompany them on a grand scale. As the saying goes: 'It takes the cooking time of a boat load of white beans for a king to appear before his audience.'

Further explanation: Future Buddhas or *Sammā-Sambodhisattas*, future Private Buddhas or *Pacceka-bodhisatta*, and future Disciples of a Buddha or *Sāvaka-bodhisatta* all have, as their object of Insight meditation, the aggregate of conditioned formations or mental and physical phenomena. This aggregate which forms the object of Insight Meditation is known as *Sammasanacara* which means the practising ground for development of knowledge of impermanence, unsatisfactoriness and insubstantiality (*anicca*, *dukkha*, *anatta*). It is also called *Vipassanā-bhūmi* meaning, the aggregate of mental and physical phenomena which form the basis of developing the Insight (*Vipassanā-ñāṇa*).

Of these Bodhisattas,

(1) Future Bodhisatta contemplate the *anicca*, *dukkha*, *anatta*, characteristics of the internal aggregate of conditioned existence, that is to say, mental and physical phenomena occurring continuously in sentient beings, as well as of external inanimate objects that have no power of sense-perception, that exist within the compass of one hundred crores of world Universe.

(2) *Pacceka-bodhisattas* contemplate the *anicca*, *dukkha*, *anatta*, characteristics of conditioned mental and physical phenomena occurring in oneself, of those in the continuum of sentient beings in the Majjhima region as well as of external inanimate objects that have no power of sense-perception.

(3) *Sāvaka-bodhisattas* (future Chief Disciples, future Great Disciples, future Ordinary Disciples), contemplate the *anicca*, *dukkha anatta* characteristics of conditioned mental and physical phenomena without distinguishing, as occurring in the continuum of oneself or in those of others, taking them as one whole external phenomena.

The Venerable Mahā Moggallāna did not contemplate to the fullest extent the impermanent, unsatisfactory, insubstantial characteristics of each and every conditioned phenomenon occurring in the continuum of himself and in those of others; he selected only some of the conditioned phenomena for his contemplation. The Venerable Sāriputta, however in contemplating the three characteristics of conditioned phenomena developed Vipassanā Insight by being more thorough than the Venerable Moggallāna, attending individually to each phenomenon.

The Venerable Mahā Moggallāna may be likened to a person who touches the earth only with the tip of his walking stick as he walks along. He has only touched a (negligible) small area of ground leaving a greater portion untouched. This implies that in the time he utilized in contemplating the object of Insight meditation and attaining the arahantship after seven days, he had meditated on only a portion of the aggregate of the conditioned phenomena. The Venerable Sāriputta, on the other hand, during the fifteen days before he attained the

arahatta-phala, took the complete course of *sammasana* practice reserved for the disciples (not giving attention to those reserved for the *Sammā-sambodhisattas* and *Pacceka-bodhisattas*) so that there was nothing left untouched in the matter of contemplating salient features of the conditioned phenomena. Having realized the *arahatta-phala*, he perceived with dauntless confidence that, excepting the Fully Enlightened Buddhas and Paccekabuddhas, there was no one who could rise to the intellectual level that he had systematically attained. He found none his equal.

Here is an analogy. There were two men who wanted bamboo staffs. The first man, having found a cluster of bamboos, thought it would take time to clear the bushes to get a good staff. So he cut a length of bamboo within reach of his hand, by thrusting his hand to his arm's length into the cluster of bamboos. Although this man acquired bamboo staff first, he did not get a good, straight, strong one. The second person, who also found the cluster of bamboos thought he would not get a staff of his choice unless the binding clusters and creepers were removed. He then guarded his loins and with a sharp knife removed the tangled growth and then cut a straight, strong staff of his choice for himself and went off. Although this person acquired a bamboo staff later, he got a good, strong straight one. The Venerable Mahā Moggallāna may be likened to the first person who cut and acquired a bamboo staff first, but not a good, straight strong one; the Venerable Moggallāna also attained the arahantship first but not the highest stage of the *sāvaka pāramī ñāṇa*. The Venerable Sāriputta may be likened to the second person who patiently took pains to get later a staff that was straight and strong. Venerable Sāriputta attended patiently to his meditation for fifteen days to attain arahantship later but reaching the pinnacle of *sāvaka pāramī ñāṇa*.

Differences in The Speed of Practice and Attainments between The Two Chief Disciples

Venerable Moggallāna's *paṭipadā* for the three lower Paths is of *Sukha-paṭipadā-dandha-abhiññā* type (after having removed the *nīvaraṇas* easily, *vipassanā-ñāṇa*s are tardily developed to attain the three lower *magga-ñāṇa*s.) His *paṭipadā* for the attainment of *arahatta-magga* is of *Dukkha-paṭipadā-khippa-abhiññā* type (after having been able to remove the five *nīvaraṇas* by practising strenuously and with difficulty, *vipassanā-ñāṇa*s are developed sharply and quickly to attain the *arahatta-magga*.)

The *paṭipadā* of the Venerable Sāriputta, the Supremo of Dhamma, for the three lower Paths is *Sukha-paṭipadā-dandha-abhiññā* (the same as that of the Venerable Mahā Moggallāna). But his *paṭipadā* for the attainment of *arahatta-magga* is of *Sukha-paṭipadā-khippa-abhiññā* type (After having removed the five *nīvaraṇas* without trouble and with ease, *vipassanā-ñāṇa*s are developed sharply and quickly to attain the *arahatta-magga*).

This is the difference between the *paṭipadās* of the two Mahātheras.

— (*Exposition on the 7th, 8th Suttas of Paṭipadā Vagga of the* ***Aṅguttara Commentary***) —

The Single Occasion of The Disciples' Meeting (Sannipāta)

After delivering the discourse entitled "Vedanā-pariggaha Sutta or Dīghanakha Sutta," the Buddha descended from the mount Gijjhakūṭa before dusk and went to the Veḷuvana monastery. There occurred then the great event of the Disciples' meeting, *Sannipāta*, which was characterised by four features:

i) It was the full-moon of the month of Māgha.

ii) The Congregation took place without any body's invitation, as a natural course of event, with the coming together of 1250 *bhikkhus* (made up of one thousand *bhikkhus* headed by the Kassapa brothers and two hundred and fifty belonging to the two Chief Disciples' group.)

iii) All the 1250 participants were *ehi-bhikkhus*.

iv) All these participants had achieved the *Chaḷ-abhiññā* (Six fold Higher Knowledge).

It was in this congregation of the Disciples, *Sāvaka-sannipāta,* that the Buddha named the two Chief Disciples, the Mahātheras Sāriputta and Mahā Moggallāna, *Agga-sāvakas*. On the

same day, the Buddha gave instructions on the obligations of a *bhikkhu*, *Ovāda Pāṭimokkha*, which no Buddha fails to offer.

Three Occasions of The Buddha's Teaching. (Dhammābhisamaya)

As described in Chapter 9, on the twenty-four Buddhas, the three great occasions in which Buddhas of the past delivered great sermons, also took place in the time of our Supremely Enlightened Buddha Gotama. These memorable occasions which deserve to be recorded are:

(1) As stated before, the Buddha, after His attainment of Enlightenment, taught, for the first time, the Dhammacakka-pavattana Sutta in the Deer Park where the Venerable Koṇḍañña Thera and eighteen crores of Brahmās became established in the *sotāpatti-phala*.

(This is the first occasion, the first *Dhammābhisamaya* at which the Four Noble Truths were first made known to devas, humans and Brahmās.)

(2) Then on the great auspicious Mahā Maṅgala day, the Buddha taught the Maṅgala Sutta amidst the assemblage of devas and humans from ten thousand worlds; innumerable devas and humans discerned the Four Noble Truths and attained emancipation.

(This is the second occasion, the second *Dhammābhisamaya* at which the Four Noble Truths were made known to the devas, humans and Brahmās.)

(3) Again, when the Tathāgata taught Cūḷa Rahulovada Sutta (**Majjh 3, 324** and **Sam-2, 324**) to Venerable Rāhula, thousands of devas together with the Venerable Rāhula, came to understand the Four Noble Truths and attained emancipation.

(This is the third occasion, the third *Dhammābhisamaya* at which the Four Noble-Truths were made known to the devas, humans and Brahmās.)

The Single Occasion of The Disciples' Meeting (Sāvaka sannipāta)

As stated above, our Buddha Gotama, the Self-Enlightened One had only one occasion when the disciples gathered together in an assembly characterised by four features.

It was on this occasion that the Buddha gave instructions for the first time on the obligation of a *bhikkhu*, *Ovāda Pāṭimokkha*.

The Two Forms of Pāṭimokkha

Brief exhortations and code of discipline laid down by the Buddhas is called *Pāṭimokkha* because they keep away those, who observe and follow them, from the danger of falling into states of woe. The *pāṭimokkha* is of two forms (a) *Ovāda Pāṭimokkha* (b) *Ana Pāṭimokkha*.

Of those two forms, the *pāṭimokkha* for exhortation, *Ovāda Pāṭimokkha* is taught by Fully Self-Enlightened Buddhas exclusively. *Ovāda Pāṭimokkha* consists of three stanzas beginning with: "*Khantī Paraman tapo titikkhā*." Every Buddha gave their exhortation only with these three stanzas; there has been no deviation among them. However, as regards the occasions and time intervals when they were delivered, there had been differences as explained below:

Buddha Vipassī taught *Ovāda Pāṭimokkha* once in every seven years; the exhortation held good for seven years. Buddhas Sikhī and Vessabhū taught it every six years, Buddhas Kakusana and Konaguna, every year and Buddha Kassapa every six months, as His exhortations lasted for six months[3].

We will describe here also what is mentioned in the introduction to section on *Verañja*, in the first volume of the **Vinaya Commentary** regarding this *Ovāda Pāṭimokkha*.

All the Buddhas of the past taught *Ovāda Pāṭimokkha* only. (But the *Ovāda Pāṭimokkha*

3. This is as mentioned in the Introduction to *Ānnandattherapañña vatthu* of **Dhammapada Commentary** (Vol. II).

was then not taught once in every half month). **To explain further**: Buddha Vipassī taught *Ovāda Pāṭimokkha* once every six years and He recited it himself. The *bhikkhu* disciples did not recite the *pāṭimokkha* within the precincts of their own monastery. All the *bhikkhus* within the entire region of Jambudīpa gathered together to hold the *uposatha* service only in the precinct of the monastery where Buddha Vipassī resided. The monastery was situated in the garden of Khemā, a sanctuary for animals near the country of Bandhumati.

During the days of Buddha Vipassī, there used to be eighty-four thousand monasteries, and within each monastery there dwelt ten thousand to twenty thousand *bhikkhus* who were keeping themselves pure by staying away from individuals with whom they have nothing in common (*visabhāga puggala*). They also observe more austere practices. Devas, who had taken up the duty of announcing the *Uposatha* days, went round the monasteries where *bhikkhus* resided (once every year) to address them: "Your Reverence, who have a peaceful life, a year is past, two years, three years, four years, five years have past. This is the sixth year and the coming full-moon day is the day when you should all approach the Buddha to pay homage and to hold the *Uposatha* service. It is now time for you all to assemble in the presence of the Buddha."

Bhikkhus, who possessed of supernormal powers, found their own way to the monastery in the Khemā Sanctuary where the Buddha Vipassī was residing. *Bhikkhus* who possessed no supernatural power went to that monastery with the assistance of the devas in this manner: The powerless *bhikkhus* were then living in monasteries situated near the shores of the east, west, north and south oceans. Before they proceeded to the assembly, they performed the bounden duties of setting beds and dwelling places in order, then taking the necessary bowls and robes, they willed, "Let us be off" and instantaneously they found themselves(with the aid of the devas) sitting in the presence of Buddha Vipassī in the Observance Hall, and paying respect to him.

When the full assembly of *bhikkhus* had congregated, Buddha Vipassī, recited the *Ovāda Pāṭimokkha* as follow:

1. *Khantī paramaṁ tapo titikkhā*
   Nibbānaṁ paramaṁ vadanti Buddhā.
   Na hi pabbajito parūpaghāti
   Na Samano hoti paraṁ viheṭṭhayanto

Forbearing patience (*Khantī*: *Adhivāsana Khantī*)[4] is the most excellent moral practice. Buddhas proclaim: "Nibbāna, which is freedom from craving, is supreme." He who injures, kills others is not one who has gone forth. One who harms others is not a noble *bhikkhu* who has extinguished all defilements.

2. *Sabbapāpassa akāranaṁ,*
   Kusalassa Upasampadā.
   Sacitta pariyodapanaṁ,
   Etam Buddhāna Sāsanam.

"Not to do anything evil (to refrain from evil), to cultivate faultless meritorious deeds pertaining to four realms, to purify ones mind by discarding the five-fold hindrances which defile it" — these are the instructions, exhortations, advices given by each and every Buddha. (One should endeavour to refrain from demeritorious deeds by observing moral precepts; to perform meritorious deeds pertaining to four realms through practice of Concentration and Insight meditations of both mundane and supramundane levels; and bring about complete purification of one's mind

4. *Adhivasana khantī* — means exertion or putting forth energy to bear patiently the blames and accusations made by others, forbearance to withstand cold and heat without the slightest sign of discomfort.

through attainment of *arahatta-phala*. This is the expressed exhortation, instruction laid down by all the Buddhas.)

3. Anupavādo amupaghāto
pātimokkhe ca saṅvaro
mattaññutā ca bhattasamiṅ
pantañca sayanāsanaṁ
adhicitte ca āyogo
etam Buddhāna sāsanaṁ.

"Not to accuse others or cause others to accuse (meaning vocal restraint); not to ill-treat others or cause others to kill or ill treat others (bodily restraint), to observe the chief moral precepts and guard them from being stained or blemished (meaning observance of *Pāṭimokkha-saṅvara-sīla* and *Indriya-saṅvara-sīla*.)[5]

Knowing the right measure in the matter of food (referring to *Ājīva-pārisuddhi-sīla* and *Paccaya-sannissita-sīla*), dwelling in places of seclusion (*sappāya senāsana*), constant application to develop the eight attainments (*samāpatti*) which serve as the basis of Insight *ñāṇa* (*Vipassanā-ñāṇa*)" — this set of six precepts (*dhamma*) constitute the exhortation, instruction and advices of all the Buddhas (given by every Buddha).

(This stanza gives an abridged exposition of the three trainings, namely, *adhi sīla*, *adhi citta* and *adhi paññā*)

In this manner only, Buddha Sikhī and all other Buddhas taught and recited the *Ovāda Pāṭimokkha*; there are no differences as special teaching or verse recited by them. As stated above, the Dhammapada commentary mentions only differences in time factor.

Only these three verses form the *Ovāda Pāṭimokkha* stanza which were recited by all the Buddhas. Buddhas with longer life span recited them all throughout their life time; Buddhas of shorter life span recited them in the earlier portion of their lives (*Paṭṭhama Bodhi*), from the time they started laying down the training rules till they stopped teaching, reciting the *Ovāda Pāṭimokkha*. Only their disciples recited the *Vinaya* disciplinary rules, also called the *Ānā Pāṭimokkha,* once every fortnight. (Buddhas never recited the *Ānā Pāṭimokkha*).

Therefore, our own Buddha Gotama, the Enlightened One, taught the *Ovāda Pāṭimokkha* only in the first twenty years of His Buddhahood, known as the *Paṭṭhama Bodhi*. (*Cf.* **Vinaya Commentary** *First book etc*.)

King Suddhodāna sending His Ministers to invite the Buddha to the Royal City

It was during the waning moon of Phussa, in the 103rd year of the Great Era. (as already mentioned in Chapter 15), the Buddha was then residing at the Veḷuvana Monastery, in Rājagaha, administering the Deathless Elixir of Dhamma to devas, humans, and Brahmās who went to His presence. He had helped some sentient beings to be established as firm believers of the Three Gems, others were able to gain the Path and Fruition in accordance with their aspirations and resolve; while some people of good families from Anga and Magadha countries were granted ordination with attainment of the Path and Fruition. While this great festival of emancipation was being held daily, King Suddhodāna heard the news that his son had attained the most Exalted Buddhahood after undergoing a strenuous course of practice for six years and that having preached the first Sermon of Dhammacakka, He was residing in great and noble glory at Veḷuvana Monastery, Rājagaha, like the moon amidst the stars in the sky.

Hearing these news, the King sent for a minister and said to him: "O Minister! go you now, with one thousand attendants, to the city of Rājagaha and address my son, the

5. *Sīla*s: read **Anudipani**. Chapter VI Pāramīta (Perfections).

Enlightened One, in these words of mine: 'Glorious Buddha, your father King Suddhodāna is desirous of paying homage to you' and invite Him to come here."

"Very well, Your Majesty," replied the minister and he set off without delay, carrying the royal message and in the company of one thousand attendants to Rājagaha which was 60 *yojanas* from Kapilavatthu. He arrived there at a time when the Buddha was teaching Dhamma in the midst of an audience at the Veḷuvana Monastery.

The minister thought to himself: "I may as well listen to the discourse before delivering the King's message." While standing and listening to the discourse from the far end of the audience, he and his one thousand attendants, as a consequence, attained arahantship. They therefore, approached the Buddha and made the request: "Glorious Buddha, may we receive admission to the Order and ordination as *bhikkhu* in your presence." Thereupon, the Blessed One stretched out His hand (as before) and said: '*Etha Bhikkhu*, etc." Instantly, with the call of "*Etha Bhikkhu*", the minister and the one thousand royal attendants transformed into full-fledged *bhikkhus* like senior *theras* of sixty year's standing, readily robed and equipped with eight supernaturally created requisites, each in its place, paying homage to the Buddha with due to respect. Their state of minister and royal attendants miraculously disappeared as they were transformed into *bhikkhus*.

(N.B. From the moment of attainment of *arahatta-phala*, noble persons, as a matter of course, become indifferent to mundane affairs, as such, the minister did not convey the King's message to the Buddha but simply passing his time enjoying the bliss of *arahatta-phala*.)

Finding that the minister whom he sent did not return in due time and no news was even heard, the King was anxious to know the reason of their silence. So he sent again another minister on the same mission and in the same manner. This minister, too, having gone to Veḷuvana Monastery in Rājagaha with his attendants, attained arahantship after hearing the discourse given by the Buddha and became *ehi-bhikkhus*. They neither conveyed to the Buddha the royal message nor did they send back any report to the King. They remained there enjoying the Fruits of arahantship.

King Suddhodāna sent altogether nine ministers, each with one thousand royal attendants on the same mission. All the nine ministers, with their attendants, attained arahantship after hearing the discourse given by the Buddha and became *ehi-bhikkhus*. They neither conveyed to the Buddha the royal message nor did they send back any report to the King. They remained there enjoying the Fruits of arahantship.

Sending Kaludayi, A Birth-mate (of the Buddha)

When King Suddhodāna came to know that none of the ministers and attendants had returned nor come into his presence to tell him anything, he thought: "So many, nine thousand and nine persons, have not come back to my presence even to give a report, because they have no close affection and regard for me at all." He wondered: "Who will carry out my orders with due speed and without delay." His searching mind began to work and scrutinising carefully, at last he saw Minister Kaludayi. As an administrative official, he was charged with managing general affairs of the court and also being one nearer and dearer to the Royal family. Thus, as a trustworthy confidant, the King picked out Kaludayi, who was also his son's birth-mate, as he was born on the same day. They were playmates since their infancy and were intimate friends.

Therefore, the King told Kaludayi: "My son, Kaludayi, I, being desirous of paying homage to my son, the Buddha, had sent nine ministers, each accompanied by one thousand attendants, but not even one of them has returned with any news. One cannot know with certainty what danger there is to one's life. I wish to see and pay homage to my son while I am still living. Dear son Kaludayi, will you be able to strive your utmost to undertake this task so that I may see my son?" Kaludayi replied: "Your Majesty, it would be possible for me to do so if I am granted permission to enter monkhood."

Then the King replied: "Dear son Kaludayi, whether you enter monkhood or not, do try your utmost to undertake the task so that I may see my son." "Very well," promised

Kaludayi who then set out for Rājagaha, accompanied by one thousand attendants, carrying the King's message for the Buddha. (As stated before) arriving there, while the Buddha was teaching a discourse, they stood listening to it from the far end of the audience. As a consequence, Kaludayi and his one thousand attendants attained *arahatta-phala* and became *ehi-bhikkhus* too.

Kaludayi requesting The Buddha to visit The Royal City of Kapilavatthu

(After His Enlightenment, the Buddha spent His first rains-retreat at Isipatana, Migadaya. At the end of the retreat and having performed the *pavāraṇā* ceremony, He set out for the Uruvelā forest where He stayed for the whole of three months teaching and instructing the three hermit brothers and their one thousand followers till they attained arahantship. Then accompanied by the one thousand *arahats* who were former hermits, the Buddha made His way to Rājagaha where He arrived on the full moon day of Phussa and resided there for the entire two months. The Buddha taught and instructed more than ten thousand young men of good families from Anga and Magadha countries until they became *arahats* and ordained as *bhikkhus*. Thus five months had passed since Buddha departed from Bārāṇasī; the cold winter months were over and it was spring, the full moon day of Phagguna. And it was a week after Kaludayi had arrived at the presence of the Buddha.)

On that full moon day, Thera Kaludayi thought to himself: "The cold season is over and spring has arrived. Cultivators and farmers have finished gathering their harvests and they have opened up pathways leading to all destinations. The great earth is verdant, covered with luxurious growth of green grass. In the surrounding woods, forest trees have shed their old leaves and look resplendent in their new leaves, bearing flowers and fruits. Neither too cold nor too hot, it is a good time for travelling, it is time now for the Buddha to visit the royal relatives and give them His Blessings." Having thought thus, he approached the Buddha and addressed Him with the following sixty verses, supplicating to make a visit to the royal city of Kapilavatthu.

1. *Angārino dāni dunā bhadante*
   phalesino chadānam vippahāya
   ta acchimantova pabhāsayanti
   samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great benefactor, winter has gone and spring has set in, all the trees have shed their decayed leaves and as if to acquire fresh fruits, have sprouted tender leaves and flower buds of glowing ember-red. Stimulated by the changing weather, these colourful trees are shining bright.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

2. *Dumā vicittā dami duma bhadante*
   rattañkureheva ca pallavehi
   ratanujjalamaṇḍapasannibhāsā
   samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great benefactor, all the trees, wearing their coral-red sprouts and tender emerald-green leaves, are wondrously and delightfully beautiful, resembling pavilions shining with jewel-like brilliancy.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth,

3. *Supupphitaggā kusumehi bhūsitā*
   manuññabhuta sucisādhu gandhā
   rukkhā virocanti ubhosu passesu

samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, on either side of the roadway, all kinds of trees and seasonal plants are crowded with blossoms to the very top. Adorned with flowers in full bloom, every tree stands lovely; the clear air is filled with fragrant odour and the environs amazingly beautiful to behold.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

4. *Phalehi nekehi samiddhibhūtā*
vicittarukkhā ubhatovakāse
khuddaṁ pipāsampi vinodayanti
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, on either side of the roadway, all kinds of trees have borne assorted fruits; wayfarers, both *bhikkhus* and laity alike, can satisfy their hunger and quench their thirst.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

5. *Vicittamāla sucipallavehi*
susajjitā morakalāpasannibha
rukkhā virocanti Ubhosu passesu
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, now that on either side of the roadway, seasonal shrubs and plants are adorned with the most fascinating sprigs and decoratively set with delicate leaves free from dirt and dust, looking like bouquets of peacock's tails, they make all the environs (present) a splendid and wonderful scene.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

6. *Virocamānā phalapallavehi*
susajjitavāsanivāsabhuta
tosenti addhānakilanasatte
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, seasonal trees and plants are adorned with young fruits and delicate leaves; the whole environs not only present a fascinating sight at every turn but also, like welcoming home and rest houses they refresh and delight the heart of weary travelling *bhikkhus* and lay men.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

7. *Suphullitaggā vanaguṁbanissitā*
latā anekā suvirajamāna
tosenti satte manimandhapāva
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, numerous species of creeping plants in full bloom, enveloping the bushy plants, afford a fine and splendid sight. Assuming the form of a big pavilion studded with a variety of precious jewels, it gladdens the heart of travellers, *bhikkhus* and laity alike.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

8. Latā anekā dumanissaitāva
piyehi saddhiṁ sahitā vadhuva
palobhayantī hi sugandhagandhā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, like the daughters and daughters-in-law of good birth embracing their beloved husbands, just so numerous species of beautiful creeping plants keep clinging to the trees as parasites and emitting sweet odours seem to be seductively attracting the delight of both *bhikkhus* and laity.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

9. Vicittanīladimamiñña vanna
Dija sarnantā abhikūjamānā
tosenti mañjussaratāratīhi
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, from all directions, multifarious birds, strangely beautiful with bright darkly bluish plumage, can be seen flying, dancing, singing sweet and loud, mingling among themselves in couples in jubilant celebration, much to the joy and delight of the travelling *bhikkhus* and laity.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

10. Miga ca nānā suvirājamānā
uttuṅgakaṇṇa ca manuññanetta
disa samantā mabhidhavayanti
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, numerous species of beasts, gambolling and running, can be seen trotting joyfully to and fro in groups or pairs with pricked-up ears and lovable wide eyes.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

11. Manuññabhūta ca mahī somantā
virājamānā haritāva saddalā
supupphirukhā molinivalañkata
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, mother earth, on all sides, everywhere vastly covered with lush and Bermuda grass, affords a fine and delightful scene. The trees, richly adorned with lovely blossoms, are like a maiden's well-embellished tapering coiled hair. (*This translation is according to the ancient Nissaya*)

Stretches of land everywhere affords delightful scene. These stretches of land are covered with green Bermuda grass. The trees, with flowers and full blossom atop them, resemble a charming maiden wearing a well-embellished cured hair.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

12. Susajjitā muttamayāva vālukā
susaṇḍita cārusuphassadātā
virocayanteva disā samantā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, fine silvery sands, resembling brilliant white pearls of even size, orderly arranged by skilful smiths, lie in stretches for travellers to tread upon with ease and comfort and hind colour and beauty to the environs.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

13. Samaṁ suphassaṁ sucibhūmi bhāvaṁ
manuññapupphodayagandhavātsitam
virājamānaṁ sucimañja sobhaṁ
samayo Mahāvīra aṅgīrasānaṁ.

Venerable Lord and Great Benefactor, mother earth is free from dirt, the whole stretch of land is void of knoll and trench, unbroken and even, affording a smooth and gentle sense of touch. The air is charged with sweet scents from lovely flowers. The whole spectacle is beautiful, all is clean and pleasant, making travelling most enjoyable and appropriate.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

14. Susajjitaṁ nandānakānanaṁva
vicittanānādumasaṇḍamaṇḍitaṁ
sugandhabhutaṁ pavanaṁ surammaṁ
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, beautified by the presence of fascinating trees and atmosphere laden with sweet and exotic scents of flowers, the woodland passage between Rājagaha and Kapilavatthu has the appearance of Nandavana garden as if devas have transformed it into a stage for tumultuous celebration of the festival of devas.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

15. Sarā vicittā vividhā manoramā
susajjitā paṅkajapuṇḍarika
pasannasitodakacarupuṇṇā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the ponds along the route are full of clear, clean and cool water, and decorated with five varieties of lotus thriving from the silt, are wonderfully beautiful to the view and fill the heart with delight.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

16. Saphullanānāvidhapeṅkajehi

virājamānā sucigandhagandhā
pamodayanteva narāmara naṁ
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, fully bloomed lilies, dancing on the surface of the ponds, afford scenes of beauty, fragrant with the clean sweet smell of the flowers. The lovely ponds greatly delight the approaching devas and humans.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

17. *Suphallapaṅkeruhasannisinnā*
dijā samantā mAbhinādayantā
modanti bhariyahi samaṅgino te
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, birds of varying hue, drunk with nectar from the proudly-blooming fully bloomed lilies on which they have alighted, sing loud and melodiously from all round. Together with their true and lovely mates, they fly about in joyous delight.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

18. *Suphullapupphehi rajaṁ gahetvā*
alī vidhavanti vikūjamānā
maduhmi gandho vidisaṁ pavāyati
samayo Mahāvīra aṅgīrasānaṁ.

Venerable Lord and Great Benefactor, the bees and bumble bees buzz noisily and ceaselessly as they swarm about sipping the sweet and juicy nectar from the flowers in full bloom. These bees, big and small, fly about the entire area, diffusing the whole region with the sweet scent of nectar.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

19. *Abhiññanādā madavārana ca*
girīhi dhavanti ca vāridhārā
savanti najjo suvirājitāva
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, huge elephants in must, trumpet with voices as clear as those of singing cranes; great volumes of water rushing down from the hills and majestic rivers flowing swift and strong are beautiful to behold.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

20. *Girī samantāva padissamānā*
mayūragīva iva nīlavaṇṇā
disarajindāva virocayanti
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, in all eight directions, everywhere we look, ranges of towering mountain, dark green and distinct as the colourful

ring round the neck of a peacock, resembling the grand spectacle of *Eyavat*, one of the eight species of royal *Disagaja*[6] elephants.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

21. Mayūrasaṅgha girimuddhanasamin
naccanti nārihi samaṅgibhūtā
kujanti nānamadhurassarehi
samayo Mahāvīra aṅgīrasānaṁ.

Venerable Lord and Great Benefactor, on all hilltops on either side of the road, many peacocks, each with its own true and dear mate, struts about back and forth, with their tails raised fan-wise gorgeously, wings outstretched, and heads uplifted, dancing in emulation of human kind. With melodious voices of varying notes, in Magadha they joyously crow and sing: "Oway, Oway."

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

22. Suvadikānekadī jā manuñña
vicittapattehi virajamānā
garihmi thatvā abhiñadayanti
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, numerous lovely birds, each with the variegated and exotic plumage of species, are perching on the hill-tops on either side of the route and singing sweet songs.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

23. Suphullapupphakaramābhikiññna
sugandhanānadalalankatā ca
girīvirocanti disā samantā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, on either side of the route, there are ranges of mountains with flowering trees of rare specimen emitting sweet-scents and presenting a delightful scene.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

24. Jalāsayānekasugandhagandhā
surindauyyānajalāsayava
savanti najjo suvirā jamānā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord of Great Benefactor, all the lakes and ponds, like those in the gardens of Sakka, the ruler of the devas, permeated with sweet scents and the rivers flowing swiftly with strong currents make a whole fascinating scene.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

6. Read Verse no. 30 of Magadha Abhidhana.

25. *Vicittatitthehi alankatā ca*
manuñanānanāmigapakkhipāsā
najjo virocanti susandamānā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, rows of fascinating riverine towns adorn the rivers along their course, and like traps, these rivers attract various delightful birds of passage. Flowing swiftly and ceaselessly, they are beautiful to behold.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu the country of your birth.

26. *Ubosu passesu jalāsayesu*
supupphitā cārusugandharukkhā
vibhūsitaggā surasundarīva
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the trees on the banks of lakes and ponds, on either side of the route, are in full blossom and the whole region is permeated with sweet scents. With the fresh and decorative sprigs and leaf shoots gorgeously adorning their tops, they look like gracious maidens of the world of celestial beings.

Venerable Lord, of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

27. *Sugandhanānādumajalakiṅṇaṁ*
vanaṁ vicittaṁ suranandānaṁva
manobhirāmaṁ satataṁ gatīnam
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the woody section of the road, permeated with sweet scent from the fragrant trees, is wonderful like the Nandavana of the celestial world; it is a perpetual source of joy, a locality of peace and tranquillity for the travelling *bhikkhus* and the laity.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

28. *Sampaññā nanāsuciannapānā*
savyyaṅjanā sādurasena yuttā
pathesu gāme sulabha mannunñña
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the section of the road, between Rājagaha and Kapilavatthu, is lined with villages where varieties of hygienic food-stuff, sweet-meats, delicacies of the season are easily available at this time of harvesting

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

29. *Virājita āsi mahī samantā*
vicittavaṇṇā kusumāsanassa
rattindagopehi alaṅkatāva
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the land above the flowing woodland is beautiful indeed. In the depths of night, as if with Indira's help, a fantastically splendid scene is created; the land glows with reddish lights reflected from red flying insects, red as drops of betel juice.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

30. Visuddhasaddhadigunehi yuttā
sambuadharajaṁ abhi*patthayantā*
bahūhi tattheva janā samantā
samayo Mahāvīra aṅgīrasānaṁ.

Venerable Lord and Great Benefactor, along the route from Rājagaha to Kapilavatthu, at the intermediate stations, all the virtuous people from the neighbourhood, with pure and holy faith, have been waiting with ardent expectation: "The Lord of the three worlds, the Omniscient, the Monarch of the Dhamma, will surely come past our place, along this very route."

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

31. Vicittraārāmasupokkharaññho
vicittranānāpadumehi channā
bhisehi khīraṁva rasaṁ pavāyā ti
samayo Mahāvīra aṅgīrasānaṁ.

Venerable Lord and Great Benefactor, the clear, clean ponds within the magnificent gardens are covered to full capacity by lilies of the choicest quality. The delicious juice, from the stalks and projecting roots of the lilies, is as delicious as milk and the whole area is permeated with their fragrance.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

32. Vicittranilalicch menalaṅkata
manuññarukkhā ubhatovakāse
samuggatā sattasamuhabhūtā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, on either side of the route, all the trees are thickly covered with lush, extra-ordinary decorative foliage of dark-green, jutting out splendidly to great heights and resemble throngs of human beings,

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

33. Vicittaranilabbhanaivayātam vanam
surindaloke iva nandānaṁ vanaṁ
sabbotukaṁ sadhusugandhapupphaṁ
samayo Mahāvīra aṅgīrasānaṁ.

Venerable Lord and Great Benefactor, like a streak of wonderful dark brown clouds, the long and narrow woodland route between Rājagaha and Kapilavatthu stretches, fresh and green, resembling a covered passage of emerald, like the garden of Nandavana in the celestial abode of Sakka. The weather is fair and temperate at all seasons, and groves of various flowers

emit sweet scents.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu the country of your birth.

34. Subhaṅjasaṁ yojanayojanesu
subhikkhagāmā sulabka manuñña
janabhikinnā sulabhannapānā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, every *yojana* of the route is beautiful and delightful. To please the heart are affluent alms-offering villages which are easy of access. These villages, at each stop, are dense with villagers and abundant alms food and drink, ungrudgingly offered, is available without much effort.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

35. Pahūtachayūdakarammabhūtā
nivasīnam sabbasukhappadātā
visālasālā ca sabhā ca bahū
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, all along the route, there are spacious rest-houses and assembly halls providing ample shade and water to travelling *bhikkhus* and laity who take shelter to refresh and delight and give every comfort of body and mind.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

36. Vicittanānāduma-saṇḍamanditā
manuññayyanasupokkharanno
sumāpitā sādhusnugandhagandha
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, all along the route between Rājagaha and Kapilavatthu, virtuous and pious people have constructed ponds and garden and planted with trees of exotic varieties and the whole region is filled with sweet scents.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

37. Vāto mudusitalasādhurupo
nabhā ca abbhā vigatā samantā
disā ca sabbātve virocayanti
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the gently blowing breeze is soft and cool, the sky above is free from dark, brown and black threatening rain clouds and the the whole environs in all direction is clear, bright, and beautiful to view.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

38. Pathe rajonuggamanatthameva
rattiṅ pavassanti ca mandavuthī
nabhe ca suro mudukava tāpo
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, along the route between Rājagaha and Kapilavatthu, wafted by gentle breeze, only light showers fall at night, just enough to prevent the dust from arising, and during the day, the sun shines softly with tolerable brightness and heat.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

39. Madappabāhā madahatthisangha
kareṇusanghehi sukilayanti
disā vidhāvanti ca gajjayantā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, full-grown male elephants in must, and thus strongly intoxicated, run hither and thither in the company of their true mates and merrily enjoy themselves trumpeting aloud with voices resembling the crowing of the cranes; they run where they wish, out of joy and jollity.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

40. Vanaṁ sunilaṁ abhidassaniyaṁ
nilabbhakūtaṁ iva rammabhutaṁ
vilokitānaṁ ativimhaniyaṁ
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the route of lush, dark green woodland, between Rājagaha and Kapilavatthu, is really a splendid and attractive spectacle, resembling masses of dark brownish clouds in the sky. To the travelling *bhikkhus* and laity, its charm and great beauty is a source of wonder and delight.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

41. Vissuddhamabbhaṁ gaganaṁ surammaṁ
maṇimayehi samalaṅkatāva
disā ca sabbā atirocayanti
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the sky is filled with masses of clear, silvery clouds, joyful and delightful to view. As though adorned with precious ornaments set with emeralds, the environs are extremely beautiful to behold.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

42. Gandhabbavijjadharakinnara ca
sugītiyantā madhurassarena
caranti tasmin pavane suramme
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, this delightful woody part of the route between Rājagaha and Kapilavatthu is the haunt of many heavenly musicians (*gandhabba*), beings possessed of supernatural powers (*vijja-dhara*) and mystical winged beings, Kinnarās (having the body of a bird but with a human face) who sing with melodious notes as they move or fly about.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

43. Kilesasaṁghassa bhitāsaktehi
tapassisanghehi nisevitam vanaṁ
vihāraārāmasamiddhibhutaṁ
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the woody route between Rājagaha and Kapilavatthu abounds with abodes that are suitable for permanent residence of the hermits and monks who greatly dread the oppression of enslaving defilements.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

44. Samiddhinānāphalino vanantā
anākulā niccamanobhirammā
samadhipītiṁ abhivsḍḍhayanti
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, groves of fruit trees with various plump fruits are free from disturbance and ever delightful. The resulting tranquillity of the five senses greatly promotes the development of joyful satisfaction (*pīti*) and concentration (*samādhi*) for the travelling *bhikkhus* and laity.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

45. Nisevitaṁ nekadijehi niccaṁ
gamena gāmaṁ satatam vasantā
pure pure gāmavarā ca santi
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, numerous birds of varying feathers take refuge in the woody tract between Rājagaha and Kapilavatthu. Every town has its own hamlet filled with villagers, shifting from place to place in groups of common interest, at their will and pleasure, where *bhikkhus* can go for alms.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

46. Vatthannapānaṁ sayanāsanañca
gandhañca malañca vilepanañca
tahim samiddhā janatā bhahu ca
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, all along that route there are numerous hamlets where commodities or consumable goods such as food and

clothing, also lodging and sweet-scents, different specimens of flowers, perfumes of all grades, mild or strong are readily available. The whole region has many rich people of the commercial world.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

47. Puññiddhiya sabbayasaggapattā
janā ca tasmiṅ sukhitā samiddhā
pahūtabbogā vividhā vasanti
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, all along the woody tract, at many villages there are virtuous people (enjoying the fruits of their past meritorious deeds) at the height of wealth and high reputation, and leading a life of ease and comfort. With ample wealth and numerous accessories for use, they live a luxurious life in diverse ways.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

48. Nabe ca abbhā suvisuddhavaṇṇā
disā ca cando suvirājitova
rattiñca vāto mudusītalo ca
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the clouds in the sky are clean and clear, the moon shines with all its brightness keeping the environs illuminated, at night, mild breeze, cool and gentle, blows softly in contrast with the biting wind of winter.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

49. Canduggame sabba janā pahathā
sakaṅgane cittarakata vadantā
piyehi saddhim abhimodayanti
samayo Mahāvīra aṅgīrasānaṁ.

Venerable Lord and Great Benefactor, when the moon rises, the happy, merry people on mother earth sit on the floors of the verandas of their houses; and enter into conversation. Together with their loved ones, they are full of joy.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

50. Candassa raṁsīhi nabhaṁ viroci
mahī ca saṁsuddhamanuññavaṇṇā
disā ca sabbā parisuddharupā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the silvery rays of the moon keep the sky becomingly bright. The earth also appears delightfully clean, and the environs in all directions is cool and clean.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

51. Dure ca disvā varacandaraṁsiṁ
pupphiṁsu puphāni mahūalasmiṁ
samanto gandhagunatthikānam
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, for the benefit of those lovers of sweet scents, various species of flowers all over the earth are in blossom through contact with the beams of the moon shining at great distance in the sky.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

52. Candassa ramsihi vilimpitāva
mahī samantā kusumen'laṅkatā
viroci sabbaṅgasumālinīva
samayo Mahāvīra aṅgīrasānaṁ.

Venerable Lord and Great benefactor, the entire surface of the earth looks splendid as though it has been besmeared with the cool, clear, silvery beams of the moon, and beautified and adorned with various night-blooming flowers. It resembles a fair maid profusely and becomingly decked with flowers.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

53. Kucanti hatthīpi madena mattā
vicitapiñcha ca aijā samantā
karonti nādaṁ pavane suramme
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, all along the route from Rājagaha to Kapilavatthu, elephants in must trumpet with their voices resembling that of the sweet sounds of cranes. Multifarious birds with strange wonderful plumage sing sweetly and merrily from all directions.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

54. Pathañcha sabbaṁ patipajjanakkhamaṁ
iddham ca rathaṁ sadhanaṁ sabhogaṁ
sabbathutaṁ sabbasukhappadānaṁ
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, winter has gone and the summer has just set in; it is the most opportune time to go on a journey. The countryside is rich and prosperous and replete with the seven characteristics, is worthy of praise and capable of giving comfort to mind and body.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit to Kapilavatthu, the country of your birth.

55. Vanañca sabbaṁ suvicittarūpaṁ
sumāpitaṁ nandānakānānanva
yatīna pītiṁ satataṁ jeneti

samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the stretch of road ahead is wonderfully beautiful, resembling the enchanted garden of Nandavana which is created by the virtue of devas. To monks travelling through the woodland it is ever a source of innocent delight in the beauty of wood and forest, in contrast to those associated with the five objects of sensual pleasures.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

56. Alaṅkataṁ devapuraṁva rammaṁ
Kapilavatthum iti namameyyaṁ
kulanagaram idha sassirikaṁ
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the residential capital of your royal parents, relatives and their descents, Kapilavatthu, so named for being established on the site of the monastery of Kapila, who is a holy hermit, is as delightful as Tāvatiṁsa, the beautiful abode of celestials.

Venerable Lord of Mighty diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

57. Manuññaattavicittarūpaṁ
suphullapañkeruhasaṇḍamaṇḍitam
vicittaparikhāhi puraṁ surammaṁ
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the city of Kapilavatthu is majestic with turrets, bastions and tired-roofed structures. Fields of lovely lilies in full bloom adorn it and wonderful moats make it extremely delightful.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

58. Vicittapākārañca toraṇañca
subaṅganaṁ devanivāsabūtaṁ
manunnavīthi suralokasannitaṁ
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the royal capital city of Kapilavatthu has a magnificent wall around it, a strong reinforced gateway, with the surface of the ground as even as the face of a drum. The seat of the descendents of the ruling monarchs, with a delightful and clean and broad road-way, it is like the city of Tāvatiṁsa, the abode of the celestials.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

59. Alaṅkata sākiyara japuttā
virajamānā varabhūsanehi
suriṅdaloke iva devaputtā
samayo Mahāvīra aṅgīrasānaṁ

Venerable Lord and Great Benefactor, the princes, scion of the unbroken dynasty of monarchs of Kapilavatthu, being bedecked with best radiant costumes, are as graceful as their counterparts of the Kingdom of Tāvatiṁsa where Sakka rules supreme.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

60. Suddhodano munivaraṁ abhidassanāya
amaccaputte dasadhā apesayi
balenaṁ saddhim mahātā muninda
samayo Mahāvīra aṅgīrasānaṁ.

Venerable Lord and Great Benefactor, Most Exalted Chief of the Munis. Your father, King Suddhodāna, being desirous of seeing and paying homage to you, his son, the most Exalted of noble Munis, in consideration of lengthy separation and in view of his ripe old age, had sent ten groups of ministers for ten times, each group accompanied by one thousand attendants charged with the responsibility of inviting you to the Royal City.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

61. Nevāgataṁ passati neva vacaṁ
sokābhibhūtam naravīrasetthaṁ
tosetumicchāmi narādhipattaṁ
samayo Mahāvīra aṅgīrasānaṁ.

Most Exalted Chief of the Munis, (In spite of his efforts) your old father, King Suddhodāna, has pathetically not yet seen you come nor has he even heard the news whether you will or will not make the visit.

The supreme valorous monarch, your father, is depressed by anxiety and sorrow. My ardent prayer is that the desire of the gracious King be joyously fulfilled by the vision of your face.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

62. Tamdassanenabbhutapītirāsi
udikkhamānam dvipadānamindaṁ
tosehi tam muniṅda gunasetham
samayo Mahāvīra aṅgīrasānaṁ.

Most Exalted Chief of the Munis, it is certain that your old gracious father, King Suddhodāna, will be extraordinarily moved with joy by your presence before him. Let the ardent wish of the gracious ruler, King Suddhodāna, the praiseworthy benefactor providing sustenance to all human beings, who have been awaiting your coming be joyously fulfilled by the vision of your face.

Venerable Lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

63. Āsāya kassate khettaṁ
bijaṁ āsāya vappati
āsāya vāṇija yanti
samuddaṁ dhanahārakā
yāya āsāya tiṭṭhami
sā me āsā samijjhatu.

Most Exalted Chief of the Munis, a farmer ploughs the field many times with the expectation of securing crops and grains. Having furrowed the field repeatedly, he proceeds to sow the seeds with great effort, with the

expectation of procuring a good harvest. People of commercial world, carrying their goods in big ships across the ocean rife with dangerous fish, tortoise, huge crabs, at the risk of their lives and with the expectation of securing wealth. So also, I, Kaludayi, your birth-mate, have arrived at your feet (in the Veḷuvana monastery) with the good wish and expectation that you will visit the royal city and grant your gracious permission to the Royal family to pay homage to you. May my good and sincere wish be fulfilled without delay.

Venerable lord of Mighty Diligence, Mahāvīra, with lustrous body, the time is opportune to (pay a) visit Kapilavatthu, the country of your birth.

64. Nātisītam natiuhnaṁ
nātidubbhikkhachātakaṁ
saddalā haritā bhūmi
esa kalo Mahāmuni.

Most Exalted chief of the Munis, at this transitional period from winter to summer, the weather is neither very cold nor very hot. At this time of harvesting and fair weather, food is abundant and there is no problem of hunger and privation. The whole earth is emerald-tinted and verdant with tender Bermuda grass and this special period of the late winter-early summer is the most opportune time to travel to Kapilavatthu, the country of your birth.

This is how the Venerable Kaludayi addressed the Buddha with sixty beautifully composed stanzas of praise, persuading Him to visit the Royal City of Kapilavatthu.

(N.B. Herein it should be noted especially that, although the actual total number of stanzas is sixty-four, commentaries and Sub-commentaries count them as sixty; thus there is a slight difference of four stanzas as in the case of Atthasalini Mula Tika where *kilesas* are counted in like manner, allowing such negligible numbers to go unheeded on the strength of canonical saying "*appakam hi unam adhikam va gananupagam na hoti* — such small shortage or excess should be neglected.")

On such a presentation being made by the Venerable Kaludayi, the Buddha responded: "Son Kaludayi, why do you urge Me to visit Kapilavatthu by presenting such words of praise and in such a sweet tone?" The Venerable Kaludayi answered: "Most Exalted One, your old father, King Suddhodāna, wishes so much to pay homage to you and the Sangha. I pray that you may do honour to the royal relatives by your visit." Then the Buddha granted His request in these words: "Your request is granted, son, Kaludayi. You may give intimation to the Sangha of my forth coming visit to Kapilavatthu to do honour to the royal relatives, and they will perform usual, formal rites as demanded by this occasion." "Very well, my Lord," replied the Venerable Kaludayi and duly informed the 2000 *bhikkhus* as he was bid.

This is the end of the chapter on Venerable Kaludayi's presentation to the Buddha of sixty verses of invitation to the royal city of Kapilavatthu.

Chapter 17

BUDDHA'S JOURNEY TO KAPILAVATTHU

The Buddha left Veḷuvana monastery in Rājagaha for Kapilavatthu accompanied by twenty thousand *arahats*, which made up of ten thousand *arahats* who came from the good families of Anga and Magadha and ten thousand *arahats* who came from the good families of Kapilavatthu. (On the waning moon of Phagguna (Tabaung) 103 Great Era), travelling at the rate of one *yojana* per day and hoping to cover the distance of sixty *yojanas* to Kapilavatthu within two months. Such a mode of travel, which is not too fast, is termed '*aturita*'.

King Suddhodāna provided Food to The Buddha

As the Buddha left for the royal city of Kapilavatthu adopting the *aturita* mode of travelling, the Venerable Kaludayi thought to himself: "I might go ahead to inform King Suddhodāna of the Buddha's departure for Kapilavatthu," and using his supernormal power (*iddhividhā-abhiññā*), he instantaneously appeared in the royal palace. King Suddhodāna was moved with joy when he saw the Venerable Kaludayi and greeted him with words of warm welcome. "Welcome, beloved Kaludayi, take your seat on the royal throne," (a seat befitting noble personalities) and he offered the Venerable Kaludayi a bowl of specially delicious food prepared for himself, filling the alms-bowl to capacity.

When the Venerable Kaludayi showed signs of preparing for departure, King Suddhodāna said: "Please take your meal on the throne." The Venerable replied: "Noble King, I will take this food only in the presence of the Buddha." Then the King inquired: "Beloved Kaludayi, where is the Buddha?" The Venerable Kaludayi replied: "The Buddha, accompanied by twenty thousand *arahats*, is on His way to see you." The King was extremely glad to hear this welcome news and said: "I pray thee then, take your meal which I have just offered in the palace and please do come every day to fetch food for the Buddha until His arrival here." The Venerable Kaludayi gave his assent by keeping silent.

Having completed feeding the Venerable at the palace, King Suddhodāna caused his bowl to be cleaned with scented power before filling it with delicious soft and hard food and handed it to the Venerable, saying: "Please offer it to the Buddha." The Venerable Kaludayi sent up the bowl into the air ahead of him, and rising up himself, he made his way through the air while the officials and courtiers were looking on . He then made his offering of the alms-bowl to the Buddha who partook of the meal brought thus by Kaludayi from His royal father. Throughout the whole journey, Venerable Kaludayi went every day to the King's palace and brought food, offered by King, for the Buddha.

Venerable Kaludayi used to announce every day after his meal at the golden palace of Kapilavatthu, by saying: "The Buddha has covered this much of the journey today." With this preface, he told the whole of royal family the glorious attributes of the Buddha. He did this with the object of sowing the seed of devoted faith in the hearts of His royal relatives even before they get the change of seeing Him.

> (It is this reason that that Buddha said, at a subsequent "*Etadagga*" conferring ceremony, "*etadaggaṁ bhikkhave mama sāvakanaṁ bhikkhūnaṁ kulappasādakānaṁ yadidaṁ Kaludāyi. — Bhikkhus*, Kaludayi excels others in the matter of promoting faith and devotion of the royal relatives towards Me.")

This was how the Buddha and twenty thousand *arahats* arrived at the city of Kapilavatthu, safe and sound, in two months' time, on the first waxing moon of Vesākha (Kasone) in the year 104 of the Great Era, after covering a distance of sixty *yojanas* by adopting the *aturita* method of travelling one *yojana* per day.

Buddha's Display of The Twin Miracle

All the members of the Sakyan clan headed by King Suddhodāna gathered together to consider how they should pay respect to the Buddha, their noble blood relative, on His arrival at the city of Kapilavatthu. (The first item on the agenda was) to consider the question of accommodation for the Buddha, and they eventually came to the unanimous decision that the park of the Sakyan Prince, Nigrodha, is delightful and the most suitable place because it was replete with every convenience, such as shady trees, sources of water, proximity to the town, adequate and easy means of communication, and above all, seclusion. These were the five necessary provisions which would please Buddhas. As such, they reserve the park for the accommodation of the Buddha. When all the preparations had been made, they left in the following order, each holding flowers to welcome the Buddha.

a) Fully dressed boys and girls (sons and daughters of the common town people) took the lead in procession.

b) They were followed by the princes and princesses in their full ceremonial dresses.

c) The rest of the Sakyan clan came next, holding offerings of flowers and aromatic powder, which they made for the Buddha. The long procession of welcome headed for the Nigrodha park.

On arrival at the Nigrodha Park accompanied by twenty thousand *arahats*, the Buddha seated Himself on the Dhamma Throne, prepared and kept in readiness for Him.

Being stern and haughty through pride of birth, the Sakyan family members thought to themselves: "Prince Siddhattha is very junior to us in respect of age, being our young brother, young nephew, young son, grand son"; so they told the young princes: "You, young folks, may pay homage. As for us, we will sit behind you." On seeing this, the Buddha realized the inner feeling and strong pride of birth of the Sakyans and thus considered and decided: "My haughty relatives have grown old in years profitlessly and thus do not make reverence to Me. My conceited relatives are totally ignorant of 'the real nature of a Self-Enlightened Buddha; the might and glory of Buddhas. They do not know such is the nature of a Self-Enlightened One, and such is the might and glory of the Buddhas.' Now I will let them know the real might and glory of a Buddha by the demonstration of Twin Miracle, which involved simultaneous streaming forth of water and fire from various parts of My body, and, at the same time, I will create a Walk in the sky, extending to ten thousand world-systems. On which I shall walk to and fro, pouring down the Dhamma rain on those beings who are gathered here according to the varying degrees of their inner disposition." For this decision of the Buddha, all the devas and Brahmās in the ten thousand universes proclaimed instantly: "*Sādhu! Sādhu!*" in praise of the Exalted Buddha.

Immediately after the thought and decision, the Buddha attained the fourth *jhāna* which had white colour (*odāta kasiṇa*) as its object of meditation. And arising therefrom, He willed that "Ten thousand world-systems be illuminated" and the ten thousand world-systems became illuminated instantly, much to the delight of devas, humans and the Brahmās. While they were thus exulting, the Buddha went up the sky through supernormal power which was derived from the fourth *jhāna* attainment and demonstrated the Twin Miracle of streaming alternately water and fire from twelve different parts of the body:-

(1) upward and downward; (2) front and back of the body; (3) left and right eyes; (4) ears; (5) nose; (6) shoulders; (7) hands; (8) sides of the body; (9) legs; (10) fingers and toes and spaces in between them; (11) every hair of the body; (12) pores of every hair of His body.

The Twin Miracle of fire-water, in pairs, springing from those parts or limbs of the body and producing alternately different patterns, was a matter for endless praise and admiration and it looked as if showers of particles from the soles of the Buddha were scattered on the heads of the Sakyan royalty — a strange and wonderful spectacle witnessed by devas, humans and Brahmās.

Third Obeisance by King Suddhodāna

When King Suddhodāna saw this strange and awesome spectacle of the Twin Miracle, he bowed solemnly and addressed the Buddha: "Glorious, Exalted son, on the day of your birth, as I tried to raise the clasped hands towards Kaladevila hermit so as to show him respect, I saw your pair of feet being raised up and placed firmly on the head of the hermit. That was the occasion when I made obeisance to you for the first time. And on the day of performing the Ploughing Ceremony, we kept you in an excellent spot under the cool shade of a Eugenia tree (although the shades of other tree shifted with time) which kept on protecting you without changing position with the passage of time. That, was when I paid homage at your feet for the second time. Now that I have witnessed the never-before seen extraordinarily strange spectacles of the Twin Miracle, I bow at your feet in homage for the third time."

When the royal father, King Suddhodāna, made obeisance to the Buddha, all the members of the royal family without exception, could not help but pay homage to Him too.

Creation of The Jeweled Walk and Teaching The Dhamma

After subduing the pride of the royal relatives with the demonstration of the Twin Miracle in the sky and after duly considering the workings of their mind, the Buddha desired to teach them the Dhamma according to their mental dispositions, while He walked to and fro, on the created Jewelled Walk, which was finished with all kinds of gems, and extending from east to west, even beyond the ten thousand universes.

The following is a brief description of the magnitude of the Walk. With this Universe as the centre, ten thousand Meru mountains belonging to the ten thousand universes formed the mainstay of the entire structure of the Walk and the whole file of posts was made to shine golden yellow like golden posts. Above this was created the clean and broad surface of the Jewelled Walk. The eastern perimeter of the walk rested on the eastern edge of the eastern most universe, and in the same way the western perimeter rested on the edge of the western most universe.

The bordering surfaces on either side of the Walk were golden in colour. The middle portion of the entire walk was filled with earth of rubies, and the rafters, beams, purloins were finished with various kinds of shining gems. The roofing was of gold and the balusters lining the Walk were of gold. Ruby and pearl grains were spread like sand on the entire surface of the structure. The walk resembled a rising sun lighting up all the ten directions.

The Buddha, with peerless grace and glory which was the characteristic of Self-Enlightened Buddhas, paced slowly up and down the walk. The devas and Brahmās from ten thousand Universes gathered together bringing Mandārava flowers, Paduma lilies and flowers of Indian coral tree (Erythirina Indica) and scattering them on the Walk made their offerings and homage.

> (N.B. As regards the Erythirina Indica tree, it should be mentioned here that, while the thirty-three lads of virtue headed by the youthful Māgha were performing meritorious deeds in the human world, they planted such a tree so that people might take shelter with ease and comfort. As a result of that good deed, an Erythrina Indica tree appeared in Tāvatiṁsa Deva realm (where they were reborn). The sweet fragrance of its seasonal flowers permeated the whole of ten thousand *yojana* extent of that celestial world.)

As the Buddha walked to and fro on the Jewelled Walk, some celestial beings paid homage from their abodes, while others, out of joy, gathered at various places. All those in the world of devas, humans and Brahmās, together with *nāgas*, *garuḷas*, and *Kinnarās* joyously worshipped the Buddha who was walking to and fro on the Jewelled Walk, looking like a moon at full waxing. (With the exception of *Assaññasa* Brahmās and Formless Brahmas) all the Brahmās in the fifteen *Rupāvacara* Brahmā-worlds, in their immaculately white garments, paid their homage with clasped hands uttering such words of

praise as: "Victor of the five Maras, Promoter of wellbeing of all beings, Protector of interests of all beings, One who has compassion for all beings." Flowers of brown, yellow, red, white, and dark-green colour, mixed with powdered sandal wood, were thrown into the air in volumes, in worship. Like pennants flown in the sky, they also briskly waved their Brāhmaṇa scarves as an act of worship.

(NB. There are twenty stanzas uttered by the Brahmās in praise of the Buddha in the Pāli Canon. For particulars, readers may refer to Buddhavaṁsa Pāli Text.)

The Arrival of Venerable Sāriputta and His Five Hundred Arahats

After the demonstration of the Twin Miracle and the creation of the Jewelled Walk, while the Buddha was being paid homage by devas and Brahmās as He walked to and fro on the Walk, Venerable Sāriputta and his five hundred disciples were residing on the slopes of Mount Gijjha-kūṭa in Rājagaha. Venerable Sāriputta, saw, through his supernatural powers, (*dibbacakkhu abhiññā*) the Buddha taking His walk on the Jewelled Walk in the sky above the city of Kapilavatthu. He thought of approaching the Buddha immediately and supplicating Him to reveal in full the life story of a Bodhisatta (His many existences and stages of development before His last birth and Enlightenment). He immediately assembled around him the five hundred co-resident *arahats* and said:

"Venerable Sirs, the Exalted Buddha is performing the Twin Miracle together with the demonstration of supernatural power of unveiling the world (*lokavivarana-abhiññā*) which are to be admired and revered by the whole world. We will go to see the demonstrations of these miraculous powers and as well as to pay homage to Him. Come, Venerable Sirs, we will all go to the Buddha and request Him to recount the course of practices for Enlightenment undertaken in the past as a Bodhisatta so as to dispel any doubt we may have regarding this matter."

(N.B. With regard to the words of the Venerable Sāriputta, "so as to dispel any doubt — *kaṅkhaṁ vinodayissāma*," it might be asked: "Why should the Venerable Sāriputta say so, as it is a fact that *arahats* who have rid themselves of all *āsavas* are free from doubts?" **The answer is**: Sixteen forms of doubt (*vicikicchā*) are completely eradicated at the stage of the Stream-Winner (*sotāpatti-magga*). Therefore *arahats* no longer entertain any doubt (about the Buddha, Dhamma and Sangha or about their own past, present or future lives.) The doubt (*kankhā*), mentioned here by the Venerable Sāriputta, does not refer to the mental concomitant (*vicikicchā*). He meant here the lack of knowledge in full about the previous existences of Bodhisattas who had become Enlightened Buddhas during the past four *asaṅkhyeyyas* and a hundred thousand aeons, details concerning the world-cycle in which they made their appearances, their names, clans, families, the order of their appearances, and duration of their Dispensations, etc. To state further, Venerable Sāriputta wanted to request the Buddha for an account of the whole lineage, clan, family, tradition, etc., (*Buddhavaṁsa*) which could be given only by a Buddha; it is the province of a Buddha only, not of a Paccekabuddha nor of a disciple. Not being within his province, Sāriputta said: "Let us dispel the doubt by approaching the Buddha with this request." (As explained in **Buddhavaṁsa Commentary**.)

On being urged thus by the Venerable Sāriputta, the five hundred co-resident *arahats* quickly gathered round him, carrying robes and aims bowls in readiness.

Then the Venerable Sāriputta, accompanied by the five hundred *arahats*, travelled through the air by means of their supernormal psychic powers (*iddhividhā-abhiññā*) and, upon arrival, paid homage to the Buddha who was still pacing up and down the Jewelled Walk. The five hundred *arahats* also paid homage in silence without coughing or sneezing but with deep veneration. Along with the Venerable Sāriputta were the Venerables Mahā Moggallāna, Mahā Kassapa, etc. who also remained in the sky making obeisance to the Buddha.

Chapter 17

Buddha's Exposition of His Own Attributes

As the Buddha was aware of the intense enthusiasm and devotional faith springing in the five hundred *arahats* headed by the Venerable Sāriputta, He proceeded to expound His own attributes and attainments, beginning with the verse:

Cattaro te asancheyyā
Koti yesam na nāyati...

Dear son, Sāriputta, there are four 'Immensities' which are innumerable, incalculable; their beginning and the end are unknowable, unfathomable. They are (1) beings in general (2) wide open spaces (3) universes (4) *sabbaññutā-ñāṇa* of Fully-Enlightened Buddhas.

(At this time, the minds of devas and humans were full of wonder of the Buddha's miraculous creation. As if He were urging the devas and humans, "there are still things that excel the wonderful miracles I have just created. Listen also to the revelation of those exceedingly wonderful miracles", the Buddha went on to elaborate.)

"Sāriputta, besides the foregoing miraculous creations, there are many exceedingly wonderful things which have never occurred before, and which, when revealed, will surely cause your hairs to stand on end. (To recount them briefly:)

"After my death as King Vesantara, (having fulfilled Perfections (*pāramī*), sacrifices (*cāga*) and virtues through practice (*cariya*), while I was waiting for the time of attainment of Buddhahood) as a celestial being named Santusita, enjoying the divine bliss in the Tāvatiṁsa realm of devas for fifty-seven crores and six million years reckoned in terms of human life, devas and Brahmās from ten thousand world-systems gathered in my presence and made the supplication:

"O! Bodhisatta Deva, freed from all suffering, you have already fulfilled ten *pāramīs* extended into thirty categories[1], three kinds of *cariya*[2] and ten kinds of *cāga*[3], not with the desire to gain the bliss of a 'Wheel-turning' Monarch, or of Sakka, the ruler of devas, or of *māras* or of Brahmās; you had fulfilled these Perfections aspiring only after Buddhahood in order to liberate the multitude of sentient beings. O! Bodhisatta Deva, freed from all suffering, the propitious time you have longed for to attain Buddhahood has come!

"O! Energetic Bodhisatta Deva, the time is now ripe for you to become an Omniscient Buddha. May you take conception in the womb of the royal mother Maya. Rescuing all beings, including devas, from the current of *saṁsāra*. May you realize the Deathless Nibbāna." Thus they made their supplication.

"I did not, however readily give my consent to their supplication. I first made five great investigations as following:

(1) appropriate time for the appearance of a Buddha, (2) appropriate island continent for the appearance of a Buddha, (3) appropriate country for the appearance of a Buddha, (4) clan or family into which the Bodhisatta would be reborn, and (5) the span of life of the Bodhisatta's mother. I gave my consent only after making these five great investigations: 'My friends, devas and Brahmās, the time is indeed ripe for me to become a Buddha (as you have said).' Having lived the full life-term in the Tusitā Deva realm, I entered the womb of my royal mother, Mahā Maya, a descent of the unbroken line of the Sakyan rulers.

"As I took conception in the womb of my mother with mindfulness and comprehension, ten thousand universes trembled and quaked.

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1. *Pāramī* – Refer to Chapter II, RARE APPEARANCE OF A BUDDHA.
2. *Cariya* – Refer to Chapter II, RARE APPEARANCE OF A BUDDHA.
3. *Cóga* — Refer to Chapter II, RARE APPEARANCE OF A BUDDHA.

"Without forsaking mindfulness and comprehension, I came out of my mother's womb, standing erect, with arms and legs stretched straight, like a preaching *bhikkhu* descending from the Dhamma throne or a man coming down the stairway at the entrance of a stupa, without any trace of unwholesome filth besmearing my body, (on Friday, the full moon of Vesakha, in the year 68, Great Era.) At that time also, ten thousand Universes trembled and quaked (as if to cheer the occasion)

"My son, Sāriputta, there is none to equal Me as a Bodhisatta, in the manner of taking conception and of coming out from the mother's womb. (At the moment of descending into the mother's womb, during ten months in the mother's womb, and at the moment of birth, on all the three occasions, he remained mindful with full comprehension; hence such an utterance.) (Again *arahatta-magga-ñāṇa* of certain disciples results in *arahatta-phala-ñāṇa* only; that of some disciples gives rise to three *vijjās* only and that of some others produces six forms of *abhiññā*; whereas some disciples achieve *patisambhida-ñāṇa* through *arahatta-magga*, others gain only *sāvaka-pāramī-ñāṇa*; and Paccekabuddhas attain only *Pacceka-bodhi-ñāṇa* for their achievement of *arahatta-magga-ñāṇa*. The *arahatta-magga-ñāṇa* of all Buddhas, however, brings the advantage of being instantaneously accomplished in all the attributes of Fully-Enlightened Ones.) Therefore, in the matter of attainment of *arahatta-magga-ñāṇa*, there is none my equal. As regards *desanā-ñāṇa* also, I am supreme." Thus the Buddha gave an exhaustive exposition of His own attributes.

At that time, there occurred a violent earth-quake which was similar to that as at the moment of taking conception. The ten thousand world-systems trembled and quaked in the following six modes: (1) the earth surface rose in the east and sank in the west, (2) it rose in the west and sank in the east, (3) it rose in the north and sank in the south, (4) it rose in the south and sank in the north, (5) it rose in the centre and sank along the circumference, and (6) it rose along the circumference and sank in the centre. A great expanse of light, beyond the power of devas and Brahmās, was shining with unsurpassed brilliance.

Devas and Brahmās, witnessing the awesome phenomena and also coming to know from the Buddha's Teaching that these phenomena only occurred on such occasions as the taking conception of the Bodhisatta, recited a stanza in praise thereof:

Aho acchariyaṁ loke
Buddhānam gunamahāntatā
dasasahassi 1okadhātu
chappakāraṁ pakampatha
obhātso ca Mahāāsi
accheram lomahāṁsanaṁ

O! friend, devas and Brahmās, Glories and attributes of Buddhas have caused earth tremors to rock ten thousand universes and the surface of the earth rises and fall in alternating directions: east-west, north-south and centre and at the edges. A broad ray of light surpassing the power of the devas and Brahmās has also illuminated these worlds. The wonder of this awesome phenomena has made us snap our fingers in awe and praise and our hairs to stand on end. Oh, the greatness of the many attributes of the Buddha indeed warrants us snapping our fingers in wonder and admiration.

At that time, the Buddha was displaying the Twin Miracle and walking to and fro on the Jewelled Walk by means of His psychic power. And while He was thus pacing to and fro on the Walk, He was expounding the Dhamma like a mighty lion king roaring, seated on a slab of red orpiment, like a thundering sky, like a man swimming across the river of the sky. With a voice of eight features, in various ways and minute details, He taught the sermon of the Four Noble Truths leading to the salient characteristics of impermanence, unsatisfactoriness and insubstantiality.

Although the Jewelled Walk covered the whole length of the ten thousand worlds, the Buddha walked to one end of it quickly and then turned back from it as if He was making

the walk on a path measuring only four cubits. He actually walked on the Jewelled Walk from end to end, not turning round without reaching the end.

[Here it might be asked: Did the Buddha, through His power, cause the shortening of such an immensely long Walk or did He create His own body to a size corresponding to that of the Walk? (That is, is that the work of supernormal psychic power (*iddhi-visaya*)?)

Here is the answer: No, it is not a creation by means of supernormal psychic power (*iddhi-visaya*). The power possessed by the Omniscient One, *Buddhavisaya*, is inconceivable, beyond human imagination. It being so, the Buddha could walk to and fro on the Jewelled Walk as He would do on a walk measuring four cubits.

It was due to this inconceivable power of the Buddhas that the whole spectacle could be witnessed right from Akaniṭṭha Brahmās realm to the Avīci plane of miseries without obstruction whatsoever. All the world-systems involved became as a vast open plain, adjoining one another uninterrupted, so that humans could see devas and Brahmās and vice versa. They all could see the Buddha walking to and fro on the long walk as they would see Him walking on a simple ordinary walk. The Buddha preached as He walked, and having complete mastery over the mind, (*cittissariya*), He was absorbed in *phala-samāpatti* during the infinitesimal fraction of time intervals while the audience was saying: 'Sādhu, Sādhu'.]

Venerable Sāriputta's Request for The Expounding of Buddhavaṁsa

The Venerable Sāriputta, after paying homage to his heart's content to the Buddha who was walking to and fro with peerless grace, preaching the sermon of the Four Noble Truths to gathering of devas, humans and Brahmās from ten thousand universes, thought to himself: "Such a united gathering of devas, humans and Brahmās from the ten thousand world-systems is an unprecedented one; it should be an occasion for a great Dhamma Exposition. A discourse on the Buddhavaṁsa especially would be greatly beneficial, promoting faith and devotion towards the Buddha. It would be well if I should request the Buddha for an exposition of His life story and the Perfections He had fulfilled from the time of receiving the definite prophecy of becoming a Buddha." He then approached the Buddha after slipping one end of his robe over the left shoulder and with his hands raised, made this request in three stanzas beginning with "*Kediso te mahāvira, etc.,*" (reproduced below in both Pāli and vernacular) to expound a full discourse on the Buddhavaṁsa together with an account of the practices, which had cultivated in the past.

Kidiso te Mahāvīra
abhinihāro naruttama
kamhi kāle tayā dhīra
pattitā Bodhimuttamā.

Veneration to the Exalted One, who has exercised the Four Great Exertions (*sammappadhāna*), one who is nobler than men, superior to devas and excels the Brahmās, the Crown of the three worlds! In what world-cycle and in what aeon, did you aspire for and resolve to attain Perfect Self-Enlightenment which excels *Pacceka-bodhi* and *Sāvaka-bodhi*?

Dānam Sīlanca nekkhamam
paññā viriyanca kidisam
khantī saccamadhitthanam
mettupekkha ca kidisa

Veneration to the Exalted Omniscient One, Crown of the three worlds. How should we understand and regard your Perfections, such as Perfection of Alms-giving, Perfection of Morality, Perfection of Renunciation, Perfection of Wisdom, Perfection of Energy? How should we understand and regard

your Perfections of Forbearance, Truthfulness, Resolution, Loving-Kindness and Equanimity?

Dāsa Paramī tayā dhīra
kīdisī lokanāyaka
kathaṁ upaparamī punnā
parmatthaparamī kathaṁ

Veneration to the Exalted Omniscient One, Lord of the three worlds. May you enlighten us as to how you had fulfilled these Perfections, how you had acquired higher and higher stages of these Perfections and attained full maturity thereof? Likewise, with the ten higher Perfections (*upa-pāramī*) and the ten highest Perfections (*paramattha-pāramī*) in what way, in what manner had you cultivated them to acquire their maturity at the higher level of development?

N.B. (With regard to Perfection of Alms-giving (*dāna-pāramī*), gift of external properties is ordinary *dāna-pāramī,* gift of one's own limbs, big and small is *dāna-upa-pāramī,* gift of life is *dāna-paramattha-pāramī*. The same principle of classification applies to nine other Perfections. Thus, observance of morality at the sacrifice of external properties is ordinary *sīla-pāramī*, observance of morality regardless of loss of one's limbs is *sīla-upa-pāramī* and observance of morality regardless of losing one's own life is *sīla-paramattha-pāramī*. This is how they should be differentiated and noted.)

For innumerable existences, the Bodhisatta had fulfilled *dāna* and other *pāramīs*, of which the following are of special interest:

(1) When He was born as a wise hare, he mistook Sakka, who was in the guise of a brahmin, as a genuine brahmin going round collecting alms. So he caused a blazing bonfire to be made and offered himself by jumping into it. Such *dāna* is *Dāna-paramattha-pāramī*. (As told in 7-Sasa Pandita Jātaka, 2-Pucimanda Vagga of **Catukka Nipata**.)

(2) When He was born as Naga-king Sankhapala, he endured the agony of wounds, which were caused by a ruthless attack by sixteen hunters with spears at eight places on his body, after being impaled on a stake. Without showing resentment, he offered his life and maintained the observance of his precepts. Such a *sīla* comes under the category of *Sīla-paramattha-pāramī*. (As told in Sankhapala Jātaka of **Catalisa Nipata**.)

(3) When He was King Cula Sutasoma, he abdicated the throne of the country of Sudassana (ancient Bārāṇasī) without fear of danger to his life and without attachment to the luxury of kingship and abnegated himself. Such an act of renunciation is called *Nekkhama-paramattha-pāramī*. (Culasoma Jātaka, **Cattalisa Nipata**.)

(4) When He was born as a wise man by the name of Senaka, he saved the life of a brahmin by revealing, as if he had seen with his eyes, the presence of a cobra in the leather bag which contained the brahmin's food. Such an exhibition of wisdom, which had saved the life of the owner of the leather bag, comes under the category of *Paramattha-paññā-pāramī*. (Sattubhasthe Jātaka of **Sattaka Nipata**.)

(5) When He was born as a Prince, named Janaka, his undaunted effort to swim across the ocean in the face of odds and without despair, while his fellow travellers were perishing and meeting with destruction, reflects Prince Janaka's great perseverance. Such a remarkable persevering effort belongs to the category of *Paramattha-vīriya-pāramī* (The Mahā Janaka Jātaka of **Mahā Nipata**.)

(6) When He was a hermit, named Khantivādī, King Kalabu of the country of Kasi, cut off his hands and feet with a sharp axe. He was unmoved and bore the suffering as though he were a piece of log that lacked sensation and consciousness. He also showed no resentment to the King. Such an act of forbearance comes under the category of *Paramattha-khantī-pāramī*. (3-Khantivadi Jātaka, 2-Pucimanda Vagga of **Catukka Nipata**.)

(7) When He was King Mahā Sutasoma, he gave his word of honour, "I will certainly return tomorrow," to the cannibal Porisada. He stood by his word, regardless of his own life, thereby saving the lives of one hundred and one kings. Such a righteous and truthful vocal deed (*vacisacca*) comes under the category of *Sacca-paramattha-pāramī*. (Mahā Sutasoma Jātaka, **Asiti Nipata**.)

(8) When as a Bodhisatta, He was Prince Temi, he pretended to be deaf and mute and persisted with this practice at the risk of his life, up to the time of his renunciation. Such an act of resolution comes under the category of *Sacca-paramattha-adhitthāna-pāramī*. (Mugapakkha (Temiya) Jātaka, **Mahā Nipata**.)

(9) When He was a hermit by the name of Suvannasama, he cultivated loving-kindness (*mettā*) at the risk of his life. Such an act of loving-kindness comes under the category of *Paramattha-mettā-pāramī*. (**Suvannasama Jātaka Nipata**.)

(10) When He was an ascetic practicing austerities, as described in Lomahāmsa Jātaka, 10-Litta Vagga of Ekakanipata, he did not allow himself to be swayed either by the perverted, corrupted demeanour of young villagers or by the various acts of reverence and homage done by the wise, thereby safe-guarding himself entirely from ill-will and greed. Such equanimous attitude of the Bodhisatta exemplifies *Upekkhā-paramattha-pāramī*.

(For full particulars of this category of *Paramattha-pāramī*, reference may be made to **Cariyapitaka Commentary** and other relevant **Jātaka Commentaries**.)

On such a supplication being made by the Venerable Sāriputta, the Buddha expounded two verses as if He was pouring the Elixir of Deathlessness to keep the minds of all sentient beings in peace, urging them: First, to listen with reverent attention to the discourse on the Chronicle of Buddhas which will cause joy and gladness to the audience of devas and humans, eradicate the pricking sorrow in their disturbed minds and let them achieve various attainments, and secondly, to strive earnestly to follow and practice the noble Path to Buddhahood which will destroy all forms of pride, vanity, which will remove various kinds of grief, sorrow, and which will save beings from the cycle of rebirths and extinguish all suffering.

Then, in order to encourage the assembled devas and humans to become enthusiastic to aspire after Perfect Self-Enlightenment, the Buddha gave a discourse on the Chronicle of Buddhas, adorned with nine hundred and fifty one stanzas beginning with:

Kappe ca satasahasse
caturo ca asaṅkhiye
amaraṁ nāma nagaraṁ
dassaneyyaṁ manoramaṁ

The discourse was well received and highly appreciated by the great audience of devas and humans.

By the end of the discourse on the Chronicle of Buddhas, ten million crores of devas, humans and Brahmās became *arahats*, having eliminated all traces of *āsavas*; and innumerable beings became established in the lower stages of the Path.

(Here it should be noted that there are nine hundred and fifty-one stanzas which deal wholly with the **Buddhavaṁsa**. In **Nidānakatha**, there are eighty-one stanzas comprising a mixture of words of the Mahātheras who participated in the Council (*Saṅgītikāraka*), words of the Venerable Sāriputta and those of the Buddha; and thirty-eight stanzas in **Pakiṇṇaka** section and *Dhatubhājaniya kathā*, being words of the Saṅgītikaraka Mahā Theras, thus totalling one thousand and seventy stanzas in the whole of **Buddhavaṁsa Pāli Text**.)

APPENDIX TO CHAPTER 17

Explanatory Note concerning Gotama Buddhavaṁsa

We have so far described the name, clan, family, etc., of the twenty-four Buddhas, from Buddha Dīpaṅkarā to Buddha Kassapa in one chapter as mentioned in the **Buddhavaṁsa Pāli Text** and relevant Commentaries in chronological order.

For the Gotama Buddhavaṁsa, which we are dealing with presently, also an attempt has been made to compile it as complete as possible on the basis of the Buddhavaṁsa Pāli Text and Commentary, as well as relevant extracts from other Pāli Texts and Commentaries.

Concerning this Gotama Buddhavaṁsa, the learned readers may wish to read the chronology that deals exclusively with the Buddha Gotama as originally delivered by himself. We will therefore render those twenty-four stanzas in plain Myanman.

Buddha Gotama (on the request made by the Venerable Sāriputta), having expounded exhaustively the part of the Buddhavaṁsa concerning the twenty-four Buddhas from Dīpaṅkarā to Kassapa, pouring forth the discourse like the sky river overflowing, proceeded to expound the facts concerning Himself, from the Jewelled Walk in the sky, in twenty-four stanzas as follows:

The First Great Occasion of The Dhamma Teaching

1) Ahametarahi Sambuddho
Gotamo Sakyavaḍḍhano
padānaṁ padahitvāna
patto Sambodhimuttamam

Dear son, Sāriputta, I, a descendent of the Gotama lineage which has made the Sakya royalty thrive, after six years of energetic effort at meditation (*padhana*) attained the Exalted State of Omniscience.

2) Brahmunā yācito santo
Dhammacakkaṁ pavattayiṁ
aṭṭharasannaṁ koṭīnaṁ
paṭṭhamābhisamayo ahu.

Dear son, Sāriputta, at the request of Sahampati Brahmā in the eighth week after My Enlightenment, I had delivered the Sermon of Dhammacakka in the Deer park, at Isipathana, Bārāṇasī. On that occasion, (for the first time) eighteen crores of Brahmās headed by Kondañña Thera realised the Four Noble Truths and achieved liberation.

The Second Great Occasion of The Dhamma Teaching

3) Tatho parañca desente
naradevasamāgame
gananāya na vattabbo
dutiyābisamayo ahu.

Dear son, Sāriputta, subsequent to my teaching of the Dhammackka, when I deliver the discourse of Maṅgala Sutta, at the assembly of devas and humans who were debating the question on 'What constitute Blessing' (*Maṅgala*), it will be the second occasion of innumerable devas, humans and Brahmās coming to realize the Four Noble Truths and achieving liberation.

(This second great occasion of Dhamma teaching will take place subsequent to the discourse on the Buddhavaṁsa. This also applies to the stanzas that follow.)

The Third Great Occasion of The Dhamma Teaching

4) Idhevāham etarahi
ovadiṁ mama atrajaṁ
gananāya na vattabbo
tatiyābhisamayo ahu.

Thirteen years after my attainment of Buddhahood, I will exhort my son, young Bhikkhu Rāhula, by delivering the discourse of Cula Rahulovada in the Andhavana Grove of Savatthi. (At that time also,) innumerable devas, humans, and Brahmās will come to realize the Four Noble Truths and achieve liberation.

The First Occasion of The Disciples' Meeting (Sāvaka Sannipāta)

5) Ekosi Sannipāto me
savakānaṁ mahesinaṁ
aḍḍhatelasasatānaṁ
bhikkūnāsi samāgamo

Dear son, Sāriputta, a congregation of disciples had been held (on the last full moon day of Māgha) for the first time; it was an assemblage of one thousand two hundred and fifty *bhikkhu-arahats* who had done away with the *āsavas*.

(This refers to the Buddha's preaching of *Ovāda Pāṭimokkha*, instructions on the obligation of a *bhikkhu* at the congregation of disciples, characterised by four features[4]. It was the day on which the Venerable Sāriputta gained arahatship.)

Services rendered by The Buddha

6) Virocamāno vimalo
bhikkhasanghassa majjhago
dadāmi pattitam sabbaṁ
manīva sabbakāmado

Dear son, Sāriputta, I also, like the previous Buddhas, being replete with infinite grace characteristic of the Buddhas, and free from the taints of *kilesa*, stand becomingly in the midst of the Sangha and, like the *cinṫamani* ruby capable of fulfilling every wish, have been fulfilling the wishes of devas, humans and Brahmās for special mundane and supramundane happiness.

7) Phalamākaṅkhamānānaṁ
bhavacchanda jahesinam
catusaccaṁ pakāsemi
anukampaya pāṇinam

Dear son, Sāriputta, for the benefit of devas, humans and Brahmās who wish to attain the four Fruition stages of the Path and do away with attachment to sensuous existence, I have, out of compassion, expounded the Four Noble Truths (to enable them achieve their wish).

(This is an instance of how Buddha brings about the benefit of all beings by way of expounding the Four Noble Truths.)

8) Dasavīsasahassāmaṁ
Dhammābhisayo ahu
ekadvinṇam abhisamayo
gananāto asaṅkhiyo

4. Four features: Read Chapter 16: The single occasion of the Diciples' meeting (*Sannipāta*).

Dear son, Sāriputta, (As the result of such expositions of the Four Noble Truths) rational beings, numbering ten thousand after one session, or twenty thousand after another, have become emancipated. In other instances of beings gaining freedom in twos or threes, the number is incalculable.

9) Vitthārikaṁ bāhujaññaṁ
iddham phītaṁ suphullitaṁ
idha mayhaṁ sakyamunino
Sāsanaṁ suvisodhitaṁ

Dear son, Sāriputta, I, a descendent of Sakyan royal family, have renounced the world to become a recluse and have taught the Dhamma. This Teaching of Mine, *sāsana*, shall spread in the three worlds (of devas, humans and Brahmās) and many beings discerning it clearly shall thrive exceedingly, pure and radiant.

10) Anāsavā vitarāgā
santacittā samāhitā
bhikkhūnekasatā sabbe
parivārenti mam sadā.

Dear son, Sāriputta, I am at all times surrounded by a great number of *bhikkhus* who are free from *āsavas*, having given up *raga*, and who with tranquilised mind possess serene concentration like an oil lamp burning steadily in the still air.

11) Idani ye etarahi
jahanti mānusaṁ bhavaṁ
appattamānasā sekhā
te bhikkhū vinnugarahitā

Dear son, Sāriputta, there are certain *bhikkhus* who, even in My life time, have to depart life as mere trainees (*sekkha*) without having attained *arahatta-phala*. They are reproached by the wise.

12) Ariyañjasaṁ thomayantā
sada dhammratā janā
bujjhissanti satimanto
samsārasaritam gatā.

Dear son, Sāriputta, those mindful people, who extol the virtues of Noble Eight-fold Path and take delight in the Dhamma day and night, will be able to cross the ocean of *saṁsāra* within a limited number of existences and gain emancipation through realisation of the Four Noble Truths.

Place of Birth, etc.

13) Nagaraṁ Kapilavatthu me
Rajā Suddhodano pitā
mayham janettikā Mātā
Māyādevīti vuccati

Dear son, Sāriputta, my place of birth is Kapilavatthu, my father is King Suddhodāna and my royal mother is Māyā Devi.

14) Ekunatiṁsavassāni
agāraṁ ajjhahaṁ vasiṁ
rammo surammo subhako

tayo pāsādamuttamā

Dear son, Sāriputta, I had been a ruler of the Kapilavatthu country for fully twenty-nine years, residing in three palaces: Ramma, the winter palace with nine-tiered spire; Suramma, the summer palace with five tiers, and Subha, the seven-tiered palace for the rainy season.

15) Cattarīsasahassāni
nāriyo samalaṅkatā
Bhaddakañcana nāma nāri
Rahulo nāma atrajo

Dear son, Sāriputta, during the period of my reign, there used to be forty thousand well ornamented and beautified female attendants; my Chief Queen was Bhadda Kancana and my son was called Rāhula.

16) Nimitte caturo disvā
assayānena nikkhamiṁ
chabbassaṁ padhācaraṁ
acariṁ dukkaraṁ ahaṁ

Dear son, Sāriputta, having seen the four great omens (of an old man, a sick man, a dead man and a recluse). I had gone forth riding my horse Kandaka. (In the remote) forest of Uruvelā, I spent six years practising severe austerities (*dukkaracariya*), that is beyond the capability of ordinary persons.

17) Baranasiyam Isipatane
cakkaṁ pavattiaṁ mayā
aham Gotamasambuddho
saranaṁ sabbapāṇinaṁ

Dear son, Sāriputta, in Isipatana, Migadaya forest of Bārāṇasī, I had turned the wheel of Dhamma (I had delivered the Discourse of Dhammacakka-pavattana); indeed I have become the refuge of all beings, the Perfectly Enlightened Buddha with the family name of Gotama.

18) Kolito Upatisso ca
dve bhikkhu aggasāvakā
Anando namupaṭhāko
santikāvacaro mama
Khemā Uppalavṇṇā ca
bhikhunī aggasāikā

Dear son, Sāriputta, my Chief Disciples are the pair of *bhikkhus*, Kolita (Venerable Moggallāna) and Upatissa (Venerable Sāriputta); my permanent *bhikkhu* attendant, who is always close at hand (for more than twenty years) to attend to my needs, is Ānanda. The female Chief Disciples are the pair of *bhikkhunīs*, Khemā Therī and Uppalavana Therī.

19) Citto hatthāḷavako ca
aggupaṭhāupāsaka
Nandamātā ca Uttarā
aggupatthakupasika.

Dear son, Sāriputta, noble lay devotees rendering Me close service are Citta, a wealthy householder (residing at Macchi-Kasanda in Kosala country) and Hatthalavaka, (the pious son of King Alavi of Alavi country); female

attendants closely attending upon Me are the female devotee Nandamata (an Anāgāmī resident of Velukandaka, a town in Dakkhinagiri province of Rājagaha country) and the noble lay devotee Khujjutara (a *sotāpanna*, a Bearer of the Three Piṭakas, Possessor of the title of Pre-eminence (*Etadagga*) who was conceived in the womb of a maid servant of a rich man, Ghosaka of Kosambī and who became, when she came of age, a female attendant of Queen Sāmāvatī).

20) Aham assatthamulamhi
patto sambodhimuttamaṁ
vyāmappabhā sada mayham
solasahatthamuggatā

Dear son, Sāriputta, I attained *arahatta-magga-ñāṇa* and achieved Omniscience, at the foot of the Bodhi Tree (100 cubits tall). Light rays from my body (spreading over a radius of eighty hand-lengths) shine brilliantly at all times. My height is sixteen hand-lengths.

21) Appam vassasatam āyu
Idhānetarahi vijjati
tāvatā titthamānoham
tāremi janataṁ bahuṁ

Dear son, Sāriputta, the present life span (of human) is very short, limited to only one hundred years. I will live for four-fifth of this life span (eighty years) and for forty-five years I shall be saving sentient beings (from the ocean of *saṁsāra*) and conveying them to the Shore of Nibbāna.

22) Ṭhapayitvāna Dhammukkaṁ
pacchimaṁ janabodhanaṁ
ahampi nacirasseva
saddhiṁ savakasaṅghato
idheva parinibbissam
aggīvāhārasaṅkhayā

Dear son, Sāriputta, I have lit and set up the Torch of Dhamma burning, in order that the coming generations may understand the Four Noble Truths. At no distant date, in the company of my *bhikkhu*-disciples, I will come to the Final End, like a torch extinguished with fuel expended, in this very world at Kusinara, dropping the curtain on the drama of existences.

Two Stanzas of Saṁvega.

23) Tāni ca atulatejāni
Imāni ca dassabalāni
ayañca gunadhārano deho
dvattiṁ savaralakkhanavicitto

24) Dasa disā pabhātsetva
sataraṁ siva sappabhā
sabbaṁ tamantarahissanti
nanu rittā sabbasaṅkkhārā

Dear son, Sāriputta, My peerless glory and power, the ten physical strengths and this person of Mine, comely and wonderful to behold, embodying, like a golden mountain, the thirty-two major characteristics of a superior person together with six fold Unique Wisdom (*asadharana-ñāṇa*) and ten mental strengths (*dasabala-ñāṇa*), the six-hued rays emanating from my body, and illuminating all directions like the rays of the sun, all these things just spoken

about will all perish and disappear. Are not all conditioned things, life or lifeless, vain and devoid of the essence of permanence, genuine happiness and substance? (This being so, I urge you to cultivate Insight meditation (Vipassanā) by contemplating on the three salient characteristics of conditioned phenomena, and strive hard for the attainment of Nibbāna. Such is the usual instruction for you all, given by the Fully Self-Enlightened Buddhas. With heedfulness, exert yourself to fulfil these instructions.)

(With this ends the exposition connected with major events as laid down in the Buddhavaṁsa Pāli Text and the Commentary. But U Nu, Prime Minister of Union of Burma, at the time of requesting me to write a saga of the Buddhas, said inter alia:

"Please supervise the compilation of a treatise on the lives of the Buddhas. In so doing, please include everything about the Buddha, not leaving out even minor details. If one volume is not enough, make it two; if two is not enough, make it four, eight and so on. It is important that the work should be exhaustive."

In consideration of his earnest request, the treatise on Mahābuddhavamsa will not be ended here. Its scope will be extended to include the events that took place since the delivery of the discourse on Buddhavaṁsa by the Buddha and it will be entitled "The Great Chronicle of Buddhas". To this end, an attempt will be made, to the best of my ability, to add a series of chapters on the significant events concerning the Buddha.)

End of Appendix

Chapter 18

SHOWERS OF 'LOTUS-LEAF' AT THE ASSEMBLY OF THE ROYAL FAMILIES

The Buddha descended from the Jewelled Walk in the sky, near the city of Kapilavatthu, after subduing the pride and haughtiness of His royal relatives by delivering the discourse on the Buddhavaṁsa and took His seat on the 'Dhamma Throne', which was exclusively set up for Him.

All the members of the royal family had by then assembled before the Buddha and seated themselves after becoming calm and collected; then it happened that showers of lotus-leaf rain, *pokkharavassa*[1], fell heavily.

As the great rain fell, rushing streams of ruby-coloured rain water were following on the ground. While the rain water wetted those who wished to be soaked, not a drop of rain fell on those who did not want to get wet.

All the members of the royalty were struck with wonder at the sight of this miraculous scene and uttered: "O, a marvellous thing to be cheered by the snapping of the fingers! This is an unprecedented phenomenon, indeed!" On hearing such utterances, the Buddha made this remark: "This is not the first time that '*pokkharavassa'* rain had fallen at the assembly of the royal relatives. There was an occasion in the past when such a rain had fallen in this manner." The Buddha then continued to expound the story of Vessantara which was composed in one thousand stanzas.

After hearing the story of Vessantara, all the members of the royalty departed and not a single person extended the invitation, such as: "Please come and receive the alms-food which we shall offer tomorrow," to the Buddha.

King Suddhodāna thought and took it for granted that "There is no place other than my royal palace for my son, the Buddha, to visit, He is certain to come to my palace." Being convinced thus, he returned to his palace without extending a specific invitation. At the palace, he ordered arrangements for the preparation of rice-gruel, etc. and temporary accommodation for the twenty thousand *arahats* headed by the Buddha.

Buddha entering Kapilavatthu for Alms-Round

When the Buddha entered the royal city the next day, in the company of twenty thousand *arahats*, for alms-round, not a single member of the royal family came forward to greet and welcome Him. There was no one to take His alms bowl and carry for Him.

The moment the Buddha had set foot on the gate-way of Kapilavatthu, He began to reflect on the way in which previous Buddhas went round for alms-food in the capital city of their royal fathers: "Was it characterised by receiving alms exclusively from the selected homes of the rich, the elite, or by going round for alms from door to door, rich or poor alike?" He did it by way of His psychic power which gave the knowledge of the past existences, *pubbbenivasa-abhiññā*. Thus He came to realize that not a single Buddha in the past had received their alms-food only from the selected homes of rich; none of them had deviated from the practice of going for alms-food from door to door. So He decided to adopt the time honoured traditional practice of collecting alms-food from door to door. He thought: "Only by setting such example by Myself would My disciples emulate My practice and fulfil the duty of a *bhikkhu* to go for alms-round to each and every house without any

1. (F.N: by the author — *Pokkharavassa* means, according to sub-sub-commentary, rain which has the colour of lotus-leaf. Other teachers have explained it as rain which falls from the mass of rain-clouds which, at the beginning the size of the lotus leaf appearing in the middle of the sky, builds up into thousands of layers and then comes down as torrential rain. (**Vinaya Saratha Dipani Tika**, *p 245*)

breach." Having made this decision, He started to go on the alms-round beginning with the first house nearest the city gate, stopping at every house one after another.

(The following is a brief description of the magnificent scene of the Buddha's visit to the Royal City as mentioned in **Majjhimapaññāsa Commentary** pg 16-17:

When the Buddha entered the Royal City, the earth quaked with mild intensity. He walked gently, not treading upon even the tiniest insects such as ants and the like. He stepped forth first with the right foot which possessed the major mark of "the level soles of feet like golden footwear (*supatitthita lakkhaṇa)"*; the delicate soles of His feet, being level and smooth, touched the ground evenly, fully and squarely without collecting the tiniest particles of dirt or dust. As He walked along, the low-lying areas of the earth raised themselves spontaneously to an even level and the mounds lowered to the level of the plain, forming an even surface all over; all the stones and pebbles, stumps and thorns had removed themselves from the route beforehand. He walked at a normal pace, neither too fast nor too slow, His stride neither too long nor too close, without the ankles and knees knocking against each other. Being a person of great concentration, He looked straight forward, limiting the range of vision to within four-hand's length, looking neither up nor down, nor sideways. He walked with the grace of a Chaddanta (tasks emitting six ray) elephant fully and richly caparisoned.)

When the Buddha was on His round of receiving alms food from door to door in the city, those living in two and three-storey buildings came out on the balconies which rested on lion image supports, to pay homage to the Buddha, uttering: "There comes our good Lord, Prince Siddhattha for receiving alms-food."

Queen Yasodharā, mother of Rāhula, thought to herself: "In former days, my glorious Lord used to travel in kingly power and luxury, carried on a golden palanquin but now, it is said, He goes about the city for alms-food with shorn head and beard, in dyed clothes, with bowl in hand. Would it be seemly or would it appear uncomely?" So thinking, she opened the balcony window which rested on the supports of lion images and saw for herself that the main roads and as well as lanes were brilliantly illuminated by the beams of light from Buddha's body as He was going round majestically, and adorned with thirty-two major characteristics and eighty minor ones, which were peculiar to the Buddhas and the six-hued aura of light surrounding Him. (Pointing her fingers towards the Buddha), she drew the attention of Rāhula and uttered ten *'Narasiha'* stanzas in praise of the glorious personality of the Buddha from His forehead to His soles.

Ten 'Narasiha' Stanzas

(In praise of the beauteous body of the Buddha)

1) Siniddhanīla mudukuñcita keso
suriyanimmalābhinalāṭo
yuttatuṅgamudukāyatanāso
raṁsijālavitato narasīho

His hair is jet black and bright like the colour of a bumble bee with tapering tip curling softly clock-wise; a shining serene forehead resembling a clear rising sun; a delicate, proportionately prominent slender nose like a goad; a lustrous radiant body, the noblest of men, and an extraordinary, exalted individual indeed!

2) Cakkavaraṅkitasurattapādo
lakkhanamaṇḍitāayatapaṇhi
cāmarachattavibhūsitapādo
esa hi tuyha pitā narasīho

My eyes' delight, dear Rāhula, there comes the noblest of men and

extraordinary person! The soles of His feet are ruby-red and distinguished by the characteristic marks; noble characteristic marks adorn the slender heels and His pair of feet bear impressions of white umbrellas and golden yellow yak-fans. That exalted reverential person receiving alms, surrounded by twenty thousand *arahats*, like the full moon amidst stars and planets, was your father when He was a layman.

3) Sakyakumāravaro sukhumālo
lakkhanacittikapunnasarīro
lokahitātya gato naravīro
esa hi tuyha pitā narasīho

My bosom son, Rāhula, He is a gentle noble prince, a descendant of the unbroken, peerless Sakya lineage, one who has a full handsome body with noble major and minor characteristic marks; one who has been born into this world for the welfare of the three spheres of existence, one whose industry excels that of all others, an extraordinary person and noblest of men. That exalted reverential person, receiving alms in the company of twenty thousand *arahats*, like the full moon amidst stars and planets, was your father when He was a layman.

4) Āyatayuttasuta saṇḍhitasoto
gopakhumo abhinīlasunetto
Indadhanuabhinīlabhamuko
esa hi tuyha pitā narasīho

My sweet son, Rāhula, possessing a pair of handsome ears of proportionate size, soft eye-lashes like that of a new-born calf, a pair of eyes dark like the onyx, and dark brown eyebrows shaped like the curve of Sakka's bow. That exalted reverential person, receiving alms in the company of twenty thousand *arahats*, like the full moon amidst stars and planets, was your father when He was a layman.

5) Punnasasaṅkanibho mukhavanno
devanarāna piyo naranāgo
mattagajindavilāsitagāmi
esa hi tuyha pitā narasīho.

My darling Rāhula, the serene face of that exalted *bhikkhu* resembles a moon in full bloom on the fifteenth day (of the month), who is worthy of deep veneration and true affection by all beings in the three worlds of devas, humans and Brahmās, who may be likened to a great and powerful bull elephant with the elegant gait of an elephant king in must. That exalted reverential person, receiving alms in the company of twenty thousand *arahats*, like the full moon amidst stars and planets, was your father when He was a layman.

6) Siniddhagambhīramañjūsagoso
hiṅgulabandhukaratthasujiwho
vīsati vīsati setasundanto
esa hi tuyha pitā narasīho.

My darling, dear Rāhula, one with a voice, deep, harmonious and exceedingly sweet, a tongue vermillion-red like the colour of the Rosa Sinensis, two rows of clean white teeth, each consisting of twenty, the noblest of men and an extraordinary person. That exalted reverential person, receiving alms in the company of twenty thousand *arahats*, like the full

moon amidst stars and planets, was your father when He was a layman.

7) Khattiyasambhavaaggakulīno
Devamanussanamassitapādo
Sīlasamāhipatiṭṭhitacitto
esa hi tuyha pitā narasīho

My darling, dear Rāhula, one of truly noble and royal ancestry, before whose feet beings of the three worlds bow in deep reverence, one with firm morality, concentration and tranquil state of mind which is imperturbable, the noblest of men. That exalted reverential person, receiving alms in the company of twenty thousand *arahats,* like the full moon amidst stars and planets, was your father when He was a layman.

8) Vaṭṭasuvaṭṭasusaṇḍitagīvo
sihahanu migaraja sariro
kañcanasucchavi uttamavanno
esa hi tuyha pitā narasīho

Dear son, Rāhula, one with a full round neck, shapely like a golden mayo drum, a rounded well-developed jaw resembling the magnificent jaws of a lion king, and as if about to smile, like the twelfth-day waxing moon; a full-chested body like the fore part of a lion, the king of beasts; a radiant skin of the colour of the purest gold, and an unparalleled nobility of appearance; the noblest of men. That exalted reverential person, receiving alms in the company of twenty thousand *arahats,* like the full moon amidst stars and planets, was your father when He was a layman.

9) Añcanavannasunīlasukeso
kañcanapaṭṭavisuddhanalaṭo
osadhipaṇḍarasuddhasuuṇṇo
esa hi tuyha pitā narasīho.

My darling, dear Rāhula, having hair of dark shining greenish-black, an even, clear forehead like a plate of gold and like the morning star and a single strand of pure white hair growing, coiled between the eye brows, the noblest of men. That exalted reverential person, receiving alms in the company of twenty thousand *arahats,* like the full moon amidst stars and planets, was your father when He was a layman.

10) Gacchatiṅ nilapathe viya cando
tāragaṇā pariveṭhitarūpo
svakamajjhagato samaṇindo
esa hi tuyha pitā narasīho

My darling, dear Rāhula, just as the chariot of the moon magnificently travels along the triple route through the air, so too the leader of monks, the King of Dhamma walks majestically amidst *arahat* disciples; the noblest of men. That exalted reverential person, receiving alms in the company of twenty thousand *arahats,* like the full moon amidst stars and planets, was your father when He was a layman.

Having thus intimated the glory, the grace of the person of the Buddha to her son Rāhula, she approached King Suddhodāna and said: "Your Majesty, O father, your royal son, the Buddha, is reported to be going round for alms-food in the company of twenty thousand *arahats*."

King Suddhodāna attaining The First Path (Sotāpatti-magga)

King Suddhodāna was shocked and agitated when he heard what Queen Yasodharā had said and with one hand holding up his nether garment, he rushed out of the palace to see the Buddha and stood in front of Him and made this remark: "Most Exalted One, why do you put us to shame by going round for alms-food? Do you think that enough food for such a large number as twenty thousand *arahats* cannot be provided by your royal father?" The Buddha said in reply: "Royal father, such a practice of receiving alms from door to door (*sapadānacarika*) is the precedence set by an unbroken line of we Buddhas." King Suddhodāna replied in these words: "My son, are we not descents of the Khattiya lineage, great elected rulers in unbroken succession from the beginning of the world-cycles? And all along this line of great Khattiya rulers, there was never one who went around begging for alms." The Buddha then made this reply: "O Royal father, the lineage of Khattiya rulers is your lineage; my ancestors are the Buddhas, in successive order of the *Buddhavaṁsa* from Dīpaṅkarā, Koṇḍañña, Maṅgala down to Kassapa. Beginning with Dīpaṅkarā and ending with Kassapa, my preceding elder brethren Buddhas, twenty-four in number, and with all the thousands of Buddhas as many as sands of the Ganges, had always gone to each successive house to receive alms. This very practice of receiving alms from one door to the next had always been our means of livelihood." And while stopping on the route for a moment, He uttered the following stanza:

Uttiṭhe nappamajjeyya
Dhammaṁ sucaritaṁ care
Dhammacāri sukhaṁ seti
asmim loke paramhi ca.

Royal father, a *bhikkhu*, on receiving alms-food after standing with seemly propriety at the door of each donor, should be mindful of the receipt of the food; he should not receive or seek alms by improper means. He should practice going round for receiving alms in a commendable manner. A *bhikkhu*, who cultivates this practice unfailingly in such a manner, will live in peace in this life and future life as well.

At the conclusion of this stanza, King Suddhodāna attained the stage of *sotāpatti-phala*.

King Suddhodāna became An Anāgāmin and Mahāpajāpati Gotamī, A Sotāpanna

After his attainment of *sotāpanna*, King Suddhodāna himself took the alms bowl from the hands of the Buddha and holding it, invited the Buddha and the twenty thousand *arahats* to his palace where he offered seats of honour which were especially arranged in anticipation. On arrival at the palace, the Buddha uttered the following stanza:

Dhammaṁ care sucaritam
na naṁ ducaritaṁ care
dhammacāri sukham seti
asmiṅ loke paramhi ca.

Royal father, an improper or irregular way of seeking alms-food should be avoided and correct mode of receiving alms should be practised. (Abodes of old maids, eunuchs, liquor-shops, prostitutes, a divorced or widowed woman, a female *bhikkhu* these places are regarded as not proper places whence to receive alms, *agocara-thana*, and should be avoided). A *bhikkhu* who cultivates this practice unfailingly in such a manner will live in peace in this life and future life as well.

At the conclusion of this second stanza, King Suddhodāna became an *anāgāmin* and the step-mother Mahā Pajāpati Gotamī attained *sotāpanna*.

Then King Suddhodāna offered various kinds of hard and soft food which were prepared in advance for the Buddha and His twenty thousand *arahats*.

Recounting The Candakinnari Jātaka

When the food-offering was over, all the courtiers and maids of honour (excepting Rāhula's mother, Queen Yasodharā) rallied at the feet of Buddha and paid their reverential respects to Him.

Although her female attendants had requested her thus: "Your Majesty, please do come out of the royal chamber and pay homage to the Buddha," she gave the maids of honour this reply: "If I had ever rendered any special service worthy of gratitude, His Reverence will Himself come to me. Then and then only will I give homage to Him," and she remained unmoved and sedately stayed in her chamber.

With King Suddhodāna carry His alms-bowl and, accompanied by His two chief Disciples, the Buddha went into the parlour of the Queen. (At that time, forty thousand dancers were waiting upon her, of whom one thousand and ninety were maiden princesses. On being told that the Buddha was on His way to her parlour, she ordered her forty thousand dancers to be dressed in dyed cloth and they did as they were told.

— **Candakinnari Commentary** —

On arrival at the chamber of Queen Yasodharā, the Buddha said: "Let no one utter any word to hinder or restrain Princess Yasodharā while she is paying Me homage to her heart's content," and then He took His seat at a place specially prepared for Him in advance.

Queen Yasodharā came quickly into the presence of the Buddha and seizing His pair of insteps with both hands and all her strength she held them close and tightly in her arms. She rested her forehead upon them, alternately left and right, and again and again made obeisance to Him to her heart's content, with deep, profound esteem and respect. Whereupon, King Suddhodāna addressed the Buddha:

> "Glorious Buddha, noble son, my daughter has worn dyed clothes ever since she heard that you were wearing dyed robes; when she heard that you lived on a single meal, she too subsisted on a single meal. Since she heard that you had given up beds of luxury, she has slept on a couch of flat matted ropes; since she heard that you had given up flowers and scents, she has gone without anointing herself with fragrant paste and not wearing flowers.
>
> "When you renounced the world, kindred princes sent messages proposing their honourable intentions to love and cherish and keep her under their tender care, to none of which she even cast a lustful glance. Such wonderful, praiseworthy and extraordinary virtues is my daughter replete with."

Thus did King Suddhodāna make known to the Buddha the virtues and consistency of Princess Yasodharā's love for Him. Whereupon the Buddha responded:

> "Royal father, it is not to be wondered that Yasodharā, mother of Rāhula, has maintained her loyalty and dignity now, because apart from the protection given by you, mother of Rāhula is now ripe in wisdom and capable of protecting herself. More admirable still is the fact that mother of Rāhula, Princess Yasodharā in a past existence, had protected herself, when she was roaming all by herself at the foot of Canda mountain, even while still immature in wisdom and without a protector (like your good self)."

Then, after relating the events in the past existence with the story of Canda Kinnarī (Second Jātaka of **Pakinnaka Nipata**), the Buddha returned to Nigrodha monastery accompanied by the twenty thousand *arahats*.

Ordination of Prince Nanda

[A few points of interest in connection with Prince Nanda: Prince Siddhattha's step-mother,

Mahā Pajāpati Gotamī, gave birth to Prince Nanda two days after (on the third day after) royal mother, Mahā Māyā, had given birth to Prince Siddhattha. Mahā Pajāpati Gotamī entrusted her own son to the care of nurses and she, herself, took the responsibility of nursing and looking after the Bodhisatta (her nephew) by feeding him with her own milk. Prince Nanda was only two or three days younger and about four finger breadths shorter than Prince Siddhattha in height.]

On the third day of the arrival of the Buddha in the royal city of Kapilavatthu, King Suddhodāna made the five Auspicious Ceremonial rites and rituals to be performed in honour of Prince Nanda:

(1) Ceremony of the uncoiling of the youthful hair-do to make way for another, befitting an heir to the throne (*Kesavissajjana Maṅgala*).

(2) Ceremony of placing round the forehead of the Prince a gold frontlet bearing the inscription Crown Prince (*Paṭṭabandha Maṅgala*),

(3) Ceremony of bestowing residential palace to the Crown Prince. (*Gharappavesana Maṅgala*)

(4) Ceremony of his marriage to (his cousin) Princess Janapadakalyani. (*Āvāha Maṅgala*)

(5) Ceremony of bestowing and erecting the royal white umbrella of the Crown Prince. (*Chattussāpana Maṅgala*).

On that occasion the Buddha went to the royal palace and after preaching a discourse on the virtues of meritorious deeds, as He wished to get Prince Nanda to be ordained, He purposely gave His bowl to Nanda and left for the monastery.

Because he had exceedingly great respect for the Buddha, his elder brother, Prince Nanda dared not say a word about the bowl which was unexpectedly left in his care, though he had in mind to request: "Exalted elder brother, may you take your bowl." He had but to follow the Buddha up to the top of the stairs, thinking that he would be relieved of the burden there but the Buddha did not do so.

Holding the bowl, he thus followed the Buddha to the foot of the stairway but He still did not take back the bowl. He had to follow Him, much against his will, thinking and hoping the bowl would be taken back and he eventually reached the open space outside the palace. The Buddha continued on His way without relieving him of the bowl. Prince Nanda, following unwillingly, wished to turn back, but his extreme respect kept him silent, and hoping against hope that the bowl would be taken back at one place or another, had to go along with the Buddha.

At that juncture, female attendants of the Princess Janapadakalyani brought the matter to her notice, saying: "Your Highness, the Buddha has taken away Prince Nanda to keep him separated from you." (Janapadakalyani was then washing her hair.) She hurried to the door of the balcony, her hair dripping wet and only half-combed, and made an earnest appeal: "Your Highness, may you come back quickly," which weighed heavily in the mind of Prince Nanda.

The Buddha went on without taking the bowl from Prince Nanda, and on arrival at the monastery, He asked Nanda: "Would you like to receive ordination and become a *bhikkhu*? Out of fear and respect, he could not express his unwillingness: 'No, I cannot,' but had to give his assent, saying: 'Very well, Exalted brother, I will receive ordination.' "

"If that be the case, *bhikkhus*, you should see to it that my younger brother is ordained," said the Buddha and the *bhikkhus* did as they were told[2].

Initiation of Rāhula to Novicehood

Seven days after this event, the Buddha, accompanied by twenty thousand *arahats*, visited His Royal father's palace to partake of meal. Queen Yasodharā had her son, Rāhula, aged

2. Events leading to the Venerable Nanda's attainment of arahatship will be related when we come to the section on "The Jewel of the Sangha."

seven, tastefully dressed and confided to him: "My darling son, look at that gracious *bhikkhu*, attended by twenty thousand *bhikkhus*, with a golden appearance and a body as graceful as that of a Brahmā, He is your father. Before His renunciation, and becoming a *bhikkhu*, there used to be four golden pots, namely, Sangha, Ela, Uppla, Pundharika, which had disappeared simultaneously with His renunciation. So approach your father and ask for inheritance, saying: 'Venerable father, I am a young Prince and I will, in due course, be crowned as a Universal Monarch of the Four islands and, as such, I am in need of wealth and treasures befitting such a king. I pray that those four golden pots may be given to me as inheritance, in keeping with the tradition of a son always inheriting such a gift from his father.' " She then sent the young prince to the Buddha.

When Prince Rāhula came close to the Buddha, he felt the warmth of affectionate love of a father. Overwhelmed with joyousness, he addressed: "Exalted Bhikkhu father, the sphere of your protection is, indeed, so peaceful, calm and comfortable," and after a moment of sweet childish chatter, remained seated close to the Buddha. After finishing the meal, the Buddha gave a discourse on the merits of provision of alms-food and left the palace for Nigrodha Monastery, in the company of twenty thousand *arahats*.

Prince Rāhula immediately went along behind the Buddha, making the request: "Exalted Bhikkhu father, may you give me my heirloom," and repeating it all along the way to the monastery. The Buddha did not say a word to ask him, such as: "Beloved son, go back home." and none of the King's personnel dared hinder him (as it was a matter of a son following his father). In this way, Prince Rāhula arrived at the monastery together with the Buddha, asking for inheritance all the way.

On arrival at the monastery, the Buddha thought it over: "Prince Rāhula wants to inherit his father's property. The worldly wealth and property simply leads to suffering as they are the cause of sufferings of the round of rebirths. I shall give the royal son Rāhula the inheritance of seven supramundane treasures of the *ariyas*, namely, faith (*saddhā*), morality (*sīla*), sense of shame (*hirī*), dread of consequences of wrong deeds (*ottappa*), knowledge (*suta*), liberality (*cāga*) and wisdom (*paññā*) which I have won by vanquishing the five internal and external enemy forces of the Māra. I shall make the royal son, Rāhula, become the owner of these supramundane inheritance." So deciding, the Buddha bade the Venerable Sāriputta to Him and said: "Sāriputta, Prince Rāhula has come to ask for his heirloom from Me. Make arrangements for the initiation of Rāhula as a novice."

According to **An 2-398**, the seven treasures of the noble persons, *ariyas*, as expounded by the Buddha are:

Saddhādhanaṁ, sīla dhanaṁ
hirīottappiyaṁ dhanaṁ
sutadhanañca cāgo ca
paññā ve sattamaṁ dhanaṁ

In his Kokhan Pyo (Sacred verses in nine sections) Venerable Mahā Ratthasara illustrated these seven supramundane treasures of the *ariyas,* side by side with corresponding worldly properties:

(1) Sense of shame (*hirī*) — silver
(2) Dread of consequences of wrong deeds (*ottappa*) — gold
(3) Knowledge (*suta*) — coral
(4) Faith (*saddhā*) — emerald
(5) Morality (*sīla*) — pearl
(6) Liberality (*cāga*) — precious stone
(7) Wisdom (*paññā*) — diamond

In compliance with the expressed instruction of the Buddha, the Venerable Sāriputta took the role of the preceptor (*upajjhāya*), whereas the Venerable Mahā Moggallāna acted as

instructor (*pabajjhācariya*) attending to shaving of the head, offering of robes and administering the Three Refuges, while the Venerable Mahā Kassapa served as his advisor (*ovādācariya*). Thus, Prince Rāhula was given admission to noviciateship and became a novice (*sāmaṇera*). Although the three *mahātheras* took individual roles in the procedure for the admission, the preceptor (*upajjhāya*) is the dominant figure in bringing about the going forth of Prince Rāhula; the functions undertaken by *pabajjhacariya* and *ovādācariya* are the bounden duties of the preceptor (*upajjhāya*); they are merely functioning as his deputies. Therefore Pāli Text says: "*Atha kho Āyasama Sariputto Rahulam Kumaraṁ pabbājesi*" meaning "Then the Venerable Sāriputta brought about Prince Rāhula's admission to noviciateship, as if he attended to all the various tasks necessary for the ceremony."

A Rule of Training prescribed by The Buddha at The Request of King Suddhodāna

King Suddhodāna was greatly disturbed and suffered intense mental and physical agony when he heard of the news that "Prince Rāhula has been initiated as a novice."

> (A note of explanation is required here for clarification: Just as the court astrologers had made confident predictions that, "This prince is destined to become a Universal Monarch" after the birth of prince Siddhattha, so also they made the identical predictions on subsequent occasions when birthday celebrations were held in honour of Prince Nanda and Prince Rāhula.)

While entertaining high hopes of seeing the grace and glory of his son, Prince Siddhattha, as a Universal Monarch, King Suddhodāna witnessed only the Bodhisatta Prince Siddhattha renouncing the world and becoming a *bhikkhu*, greatly to his disappointment and he had suffered great mental and physical distress for the first time.

Again after he had braced himself thus: "Only when my younger son, Nanda, becomes a Universal Monarch shall I see his grace and glory," Prince Nanda was ordained as a *bhikkhu* by the Buddha. He had suffered extreme weariness of heart and mind for the second time.

He had, however, observed great patience on these two previous occasions by consoling himself: "My last hope is to witness with full satisfaction the grace and glory of my grandson when he becomes a Universal Monarch." He had set his mind on this. Now that Rāhula had been made a novice by the Buddha, it occurred to him: "Now the continuity of the dynasty of the Sakya Monarch had been severed. Wherefore can there be the glory and grace of a Universal Monarch?" King Suddhodāna naturally suffered a misery more intense than ever before. (This is because the King was still at the stage of *sakadāgāmī ariya* who had yet to eradicate the defilement of anger (*dosa*), hence his extreme sadness.)

The pressing mental and physical agony grew beyond his power of endurance, so much so that he went to the Buddha and after paying homage and taking a seat at an appropriate place, he addressed the Buddha: "Most Glorious Buddha, my royal son, I would like to request a favour from you." Whereupon, Buddha responded: "O Royal father of Gotama clan, Fully Enlightened Buddhas are past the stage of granting favours."

> (N.B. Granting of favours and giving rewards is not the business of recluses who themselves live on food received from generous donors, as such, if someone make requests for favour from them, it is not befitting for them to say off-hand: "Ask for any favour you wish." It is also not the practice of Buddhas.)

Whereupon the King said: "I will only make a request which is fit and proper as well as faultless." Only then did the Buddha allow him to make the request, saying: "Royal father of Gotami clan, you may ask for any favour you wish."

> "Most Revered son, when you first renounced the world I had suffered infinite sorrow and I suffered with the same intensity when my son, Prince Nanda, received ordination, and lastly, when Rāhula, my grandson, was made a novice, my misery was immeasurable.
>
> "Most Exalted son, the love of parents and grand-parents for their sons and grand-children penetrates from the delicate film of outer skin through the thick inner

skin, sinews, nerves and bones and even up to the marrow."

When King Suddhodāna left the monastery after hearing a sermon, the Buddha, in consideration of King Suddhodāna's request, made a proclamation of a training rule at the assembly of the Sangha.

"*Na bhikkhave ananunnāto mātāpitūhi putto pabbājetabbo; yo pabbājeyya āpatti dukkaṭassa. — Bhikkhus*, a child who has not the consent of both his parents should not be given initiation nor ordination. Whoever should let such a person receive admission or ordination, there is an offence of wrong-doing."

King Suddhodāna attained The Anāgāmī-phala

On a certain day after this incident, when Buddha went to the royal palace for meals in the company of twenty thousand *arahats*, King Suddhodāna served Him and His *arahats* with gruel and sweet-meats before the main meal. And during the interim period, the King enthusiastically recounted his experience with the devas thus: "Most Glorious son, when you were engaged arduously in austerity practices, certain devas appeared in the sky and told me: 'Your son, Prince Siddhattha, has died for not having sufficient food.'" Whereupon, the Buddha asked the King: "Royal father, did you believe the words of the devas then?" The King replied: "No, I did not. I rejected the words of these devas in the sky by saying: 'It is impossible for my son to enter Nibbāna until and unless he attains Omniscience on that pleasant plain under the Mahābodhi tree.'"

Then the Buddha said: "My royal father (not only in this life), in a previous existence, you were the chieftain of Mahā Dhammapala village, you had also rejected the words of a far-famed teacher, Disapamokkha, who told you: 'Your son, the young Dhammapala is dead. These are the bones of your son,' exhibiting the bones of a goat as evidence. You had then refuted him by saying: 'In our Dhammapala clan, there is none who dies while still young.' You did not believe him at all. Now at the last lap of your transient existence, why should you believe the words of the devas? You certainly would not." Then at the request of His royal father, the Buddha delivered extensively the discourse on Mahā Dhammapala Jātaka (**Dasaka Nipata**--the ninth Jātaka).

After delivering the Jātaka discourse, the Buddha continued to expound the main Dhamma points of the Four Noble Truths (*Catusacca Dhamma kathā*). At the conclusion of this exposition, King Suddhodāna was firmly established as an *anāgāmin*.

Pajāpati Gotamī offered A Set of Robes to The Buddha

As stated above, the day after the arrival of the Buddha and His *arahats* at Kapilavatthu, King Suddhodāna, after having expressed his reasons for the intolerable displeasure and disapproval to the Buddha and His *arahats* in the middle of their round for alms-food, invited them to the royal palace.

When Mahā Pajāpati Gotamī witnessed the grace and splendour of the physical appearance of the Buddha on the latter's arrival at the royal palace, she could not help thinking: "How exceedingly comely is my son's appearance!" and her mind was filled with the powerful feelings of exceeding joy. Then again, she continued considering:

> "For fully twenty-nine years when He was a layman, it was I who was solely responsible for my son's wellbeing, regarding His food, clothing and residence, even to the extent of peeling off the skin of the banana for him. Now that he has blossomed forth as a Fully-Enlightened Buddha, it is right and proper that I weave a set of robes myself to offer Him."

She had a weaving house set up in the precincts of the royal palace, and bought fine quality cotton from the market. The work of ginning and spinning cotton into fine threads was undertaken by herself. She summoned expert weavers to the palace and asked them to weave a cloth for a set of robes, providing them with delicious soft and hard food from her own table, and paid them handsome rewards. She visited the place of work, in the company of her maids of honour and personally took part in the weaving of the cloth for the robes

as and when opportunity presented.

When the fine cloth had been woven and the weavers were given suitable rewards, she placed the cloth in a casket of sweet scents so that it might be infused with the sweet fragrance and when every thing was set, she approached the King and said:

"Your Majesty, I wish to offer this newly woven fine cloth for a set of robes to the Exalted son personally in the monastery."

King Suddhodāna caused the road-way between the palace and the monastery to be kept clean; every street was swept, pots filled with water were placed along the road which was lined with decorative pennants and streamers. From the palace gate to the Nigrodha monastery the whole route was strewn with flowers.

With great pomp and ceremony, Mahā Pajāpati Gotamī, bedecked with ornaments and in full ceremonial dress, proceeded to the monastery in the company of her maids of honour, carrying on her head the fragrant casket containing the piece of cloth for making robes and on arrival addressed the Buddha:

"Most Exalted Glorious son, I, your step-mother, intending it for you, have myself ginned and spun and woven a cloth for a set of robes. I pray that you accept, this piece of cloth which I have woven and offered to you, out of compassion and sympathetic regard for me."

(The detailed story of the royal step-mother weaving the cloth for a set of robes and offering it to the Buddha is provided in 12-Dakkhinavibanga, 4-Vibanga Magga, **Uparipaṇṇāsa**, Burmese translation.)

Special note: Dakkhina Vibanga Sutta commentary states: "The Buddha's step-mother had a mind for the offering of robes to the Buddha during His first visit to Kapilavatthu, etc." In the Pāli text it is mentioned that the Buddha advised her to offer it to the Sangha (instead of to the individual) so that she may gain exceedingly greater merit. Then the Venerable Ānanda supplicated on her behalf to accept the offer of the robes for himself in consideration of the mutual beneficent services rendered.

Here arises a point that deserves to be taken into account. The Venerable Ānanda was not yet a *bhikkhu* during the Buddha's first visit to Kapilavatthu. He was ordained only on arrival at Anupiya mango grove, in Malla country, on the return journey from Kapilavatthu. Jātaka commentaries also only mention the fact that the Buddha returned from Kapilavatthu after establishing King Suddhodāna in the three lower Fruition stages.

Therefore, in order to reconcile this discrepancy, it would be appropriate to take it that Mahā Pajāpati Gotamī conceived the idea of weaving the cloth for a set of robes for the Buddha and went about translating her idea into action during the Buddha's first visit, and that she made the offering with great pomp and ceremony only on the His next visit to Kapilavatthu.

Chapter 19

ORDINATION OF ONE THOUSAND SAKYAN PRINCES BY THE BUDDHA

Having thus established His father, King Suddhodāna at the Three lower Fruition stages (*sotāpatti-phala, sakadāgāmī-phala* and *anāgāmī-phala*), the Buddha left Kapilavatthu in the company of twenty thousand *arahats* and journeyed towards Rājagaha. On arrival at the Anupiya mango grove of the country of Malla, the Buddha broke the journey for some rest.

At that time, King Suddhodāna summoned an assembly of all the members of the royal Sakyan clan and addressed them:

> "O you members of the royal Sakyan clan, if my son had chosen to remain as a sovereign ruler, seven Treasures would have appeared and he would certainly have become a Universal Monarch ruling over four island continents. And my grandson Rāhula, befitting the eldest Son Treasure (of the seven Treasures) would have to accompany the Universal Monarch together with all the Khattiya rulers on earth, attending to administrative matters wherever the Wheel Treasure rolled on[1]. You all Sakyan rulers are well aware of this.
>
> "Now that my noble son became a Buddha, the Crown of the three worlds, (He being a Buddha of royal descent), let only princes of royal blood attend upon Him. I would urge you, therefore, that each and every royal household present me a prince. (I will arrange for their ordination in the presence of my son the Buddha)."

They all readily signified their assent by saying: "Very well, your Majesty" and one thousand princes of the royal families spontaneously went along with the King to the Anupiya Mango Grove and received ordination from the Buddha.

Six Princes who had not being ordained

At the ceremony of the palm-reading, after the birth of the Bodhisatta, all the members of eighty thousand royal families had made the promise: "Whether he becomes a Universal Monarch or a Buddha, we will see to it that he goes about duly attended on exclusively by the royal princes." Although quite a number of Sakyan princes had received ordination, six princes, namely, 1. Prince Bhaddiya (the one taking his turn to rule at the time), 2. Prince Anuruddha, 3. Prince Ānanda, 4. Prince Bhagu, 5. Prince Kimila, and 6. Prince Devadatta were discovered by other Sakyan families as not honouring the promise. They censured and expressed their disapproval saying: "We all have had our sons ordained but these six princes have behaved as if they are strangers and not relatives; how dare they remain not receiving ordination?"

Whereupon, Prince Mahānama went to his younger brother, Anuruddha and consulted with him saying: "My dear brother Anuruddha, no member of our family has yet received ordination, and it will only be right and proper for either of us to receive ordination." It is

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1. When a sovereign ruler observed the moral precepts in fulfilment of the noble duties required of a Universal Monarch, there appeared to him the mighty wheel Treasure; he came to possess seven precious Treasures, namely, the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Queen Treasure, the Rich-man Treasure, and seventhly the Eldest Son Treasure. After being anointed as a Universal Monarch, he held a gold pitcher in his left hand, sprinkled water with his right hand on the Wheel treasure, making the resolution: "May the august Wheel Treasure turn and roll on! May the august Wheel Treasure be triumphant." The Wheel Treasure rolled on towards the four island continents, in the four directions. The Universal Monarch followed it with his great army commanded by his Eldest Son Treasure. Where the Wheel came to rest, the Universal Monarch encamped with his great army. The rival kings of each region came to him, paid him homage and became vassals to the Universal Monarch.

to be stated here that Prince Anuruddha was an extremely gentle person, born and brought up in great wealth and luxury. Anuruddha was a prince who had not heard of the term 'have not', and was ignorant of its meaning.

Prince Anuruddha who did not know The Term 'Have Not'.

This will be elaborated: One day, these six princes played a game of gon-nyin[2] at a stake that the loser should provide cakes.

Anuruddha eventually lost the game and as previously promised, he was obliged to send an attendant to his mother for a supply of cakes. His mother arranged to provide the cakes as requested.

The six princes happily enjoyed the cakes and went on playing, game after game. Anuruddha was the loser all the time and his mother had to fulfil his request three times in succession. But when he sent his attendant for the fourth time, his mother was compelled to give the answer: "*Puva natthi*" meaning "no cakes."

As Prince Anuruddha did not understand the meaning of the word 'Have not', he thought it to be a cake of some sort, so he sent the attendant back with instructions to bring that 'have not' cakes. His mother, being well aware of the fact that his son was totally ignorant of the term 'have not', considered that she would teach him the meaning of 'have not'. So, she expediently put one empty golden cup as a cover upon another and sent them to her son.

Whereupon, the guardian devas of the city remembered the meritorious deeds of Anuruddha in a previous existence: "As Annabara, a poor person, he liberally offered his hard earned quota of meal to a Paccekabuddha named Uparittha, saying his wish: 'May I be free from want, not ever hearing the words 'have not', not knowing even the source of food (cooked rice).' The devas were aware that they might not be allowed to attend the assembly of celestial beings should they let Anuruddha see the empty cups; above all their heads were liable to be split into seven pieces for such an act of omission. Therefore, they filled the empty golden cups with celestial cakes.

At the game pitch, as soon as the cup which was full of celestial sweet-meats was opened, the atmosphere of the whole city became laden with its fragrance; and the flavour of the ambrosia permeated the seven thousand palatal nerves of Anuruddha as he placed a bit of it in his mouth.

Anuruddha thought to himself: "Till such a long time as this, my mother has not cooked me this 'Have not' cake. She does not seem to love me. From now on, I will eat no other kind of cake except this kind." On his arrival at the palace, he asked his mother: "O mother do you really love me or not?" His mother replied: "My dear son, Anuruddha, just as a man who has only one eye values and cherishes it most, so I love you more than anything else; more than my heart." Then Anuruddha asked again: "O mother, why, though loving me so, have you never prepared such a cake for me for such a length of time?"

When his mother heard this curious question, she summoned the young attendant and asked him: "Young man, was there anything in the cup?" He replied: "O dear mother, the cup was filled to its brim with the sort of sweet meats which we have never seen before." His mother then realised that her son must be a man of power and glory, who had accumulated much merit from his past good deeds. She rightly considered the truth of the matter that celestial beings must have put celestial sweet meats in the cup and sent it to the prince.

Then Anuruddha told his mother: "O mother, from now on I shall not eat any eatables except this 'Have-not' cakes. Just cook only this 'Have-not' cake for me". Since that time, his mother simply sent an empty cup covered with another whenever request came from his son for a supply of eatables. Before his ordination, all through his layman's life, it was the celestials who had his cakes sent to him. How then could Anuruddha, who did not even

2. Exactly like time game of marbles except that instead of marbles, hard, round seeds of the gon tree are used for the game.

understand the term 'have not', understand the state of monkhood or ordination?

Such being the case, Anuruddha asked his eldest brother, Mahānama: "O brother, what do you mean by ordination, what is it like?" Mahānama replied: "Dear brother, one who receives ordination is required to have his hair and beard shaven clean, wear dyed clothes, sleep on a wooden bed-stead, or a couch of cane or bamboo, go on usual round for alms-food; this is the life of one who receives ordination." Anuruddha then made this reply: "O elder brother, I am a gentle and delicate person; I cannot lead the life of one who receives ordination."

Mahānama said in reply: "My dear Anuruddha, if that is the case, you had better learn the business of human affairs and stay to manage our household because it is imperative that between we two brothers, one must receive ordination." Anuruddha then enquired: "O elder brother, what is meant by 'business of human affairs?' " How would a man of high birth like Anuruddha, who had no knowledge of the source of daily meal, understood the business of human affairs?

Anuruddha and Other Princes were ignorant of The Source of Food

This will be clarified: Three princes, namely, Kimila, Bhaddiya, and Anuruddha happened to discuss the source of food during a conversation. Prince Kimila maintained that a granary is the source of food[3]! Prince Bhaddiya rejected his statement by saying: "You really do not know the actual source of food, remember a cooking pot is the actual source[4]." Anuruddha took his turn saying: "Both of you are ignorant of the source of food; its source is a gold dish studded with fine jewels[5]."

These three princes were totally ignorant of the source of food (cooked rice) and so Anuruddha asked his brother: "O elder brother, what are those business of human affairs?" in honest simplicity.

Prince Anuruddha became Tired of The World

Elder brother Mahānama said: "My dear younger brother, Anuruddha, come, I will teach you the work and business of human affairs:

(1) One must plough the land at the break of the rains;
(2) Ploughing must be followed by sowing seeds;
(3) After sowing, the field must be watered (having due regard to appropriate time);
(4) Water must be led off or drained (at the appropriate time);
(5) After draining off the water, there must be constant removal of weeds.
(6) After frequent clearing away of weeds, crops must be harvested as soon as they are matured and ripened;
(7) After harvesting, standing sheaves of paddy must be caned to the threshing floor;
(8) The sheaves of paddy must be spread and piled for threshing.
(9) After spreading, the sheaves threshing must be done thoroughly;
(10) After threshing, stalks must be removed after thorough shaking.
(11) Then the undeveloped grains must be sorted out.
(12) Winnowing must be done after removing the undeveloped grains.

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3. This prince had only seen the grains taken out of the King's granaries; he had never seen the rice fields.
4. This prince had only seen food in the process of being cooked in a pot; he had never seen paddy being harvested in the fields or being taken out of the granaries.
5. Prince Anuruddha had never seen paddy being taken out from the granaries, nor rice being cooked in a pot and ladled out from it, he had only seen a gold cup filled with cooked rice which was previously removed from the pot. He had therefore the fixed idea that 'food spontaneously appears in the cup when he feels like eating'.

(13) After winnowing, the paddy must be stored in granaries.

(14) When every thing is done as described above, the same routine of work must be carried out year after year."

On hearing this, Anuruddha told his brother: "O elder brother, all this business of human affairs are inexhaustible and never ending. When can all these worldly affairs be exhausted, when can we see the end to all these affairs? When shall we be able to enjoy the five sensual pleasures with ease and comfort, without having to encounter the anxieties of worldly life?" He muttered this with dismay and weariness.

His elder brother then told him: "Quite so, dear brother Anuruddha, worldly affairs are inexhaustible and without an end. Our fathers and grand-fathers had died before these human affairs could be exhausted or ended." Whereupon Anuruddha said: "O elder brother, if this be so, since you understand the ways of human affairs, you had better remain and take charge of the management. I shall renounce the household life and lead the homeless life of a recluse," thus giving his assent to receive ordination.

Anuruddha then approached his mother and asked: "O mother, I wish to receive ordination; kindly grant me your permission to do so." Then the Queen Mother replied: "My dear son, Anuruddha, I love both my sons, you two brothers, with an exceedingly great love. Even when death separates us, it will be without my consent. How can I, still alive, give you both brothers my permission to receive ordination (it is an impossible matter.)" Anuruddha made a second attempt to get his mother's permission, but received the same answer. Again, for the third time, he requested his mother's permission for his ordination.

At that time, the Sakyan prince, Bhaddhiya, was holding the reins of government over the Sakyan clan. (King Suddhodāna, who was by then approximately ninety, was merely a guide and figure head). The ruling King, Bhaddiya, was Prince Anuruddha's intimate friend. The Queen Mother thought to herself: "At present, my son Anuruddha's friend, the Sakyan King, Bhaddhiya, is still ruling over the Sakyan royal clan. That King Bhaddiya cannot, by any means, receive ordination, at least for the time being." So she told Anuruddha: "My dear son, Anuruddha, you have my permission to receive ordination, if your play-mate the Sakyan King, Bhaddhiya, is also prepared to receive ordination."

Anuruddha then approached his friend and requested: "O my dear friend Bhaddhiya, my receiving ordination is related to you." Bhaddiya then said in response: "O dear friend Anuruddha, if there is a relationship between your ordination and myself, let it no longer exist. You and I ....." (Here what Bhaddiya actually meant to say readily with love for his friend, was "You and I, both, will receive ordination together," but being restrained by attachment to the luxury of kingship, he stopped short with 'You and I' and said:) "You may happily receive ordination as you please." Nevertheless, Anuruddha made a fresh request: "Come, my dear friend, let us receive ordination together." Whereupon Bhaddhiya gave his frank answer: "My dear friend, Anuruddha, I cannot receive ordination, but I am prepared to do whatever I can, in matters concerning a friend, other than receiving ordination. (As regards ordination), do please receive it by yourself."

Whereupon, Anuruddha asserted: "My friend, my mother had said: 'If your friend, King Bhaddiya, is prepared to receive ordination, you may do so.' O friend Bhaddiya, you had said: 'O friend Anuruddha, if there is a relationship between your ordination and myself, let that relation no longer exist. You and I ..... You may happily receive ordination as you please.' (Almost at the point of gratifying my wish) you prevaricated and you have spoken evasive words to escape commitment. O friend, Bhaddiya, do let us go ... let us both receive ordination." Anuruddha thus persistently insisted to make refusal impossible.

(People of that time spoke the truth; they admired the truth. They were noted for being as good as their words; they always stood by their words.)

King Bhaddhiya said: "My dear Anuruddha, please wait for seven years and we will both receive ordination then." "My dear Bhaddhiya, seven years is too long; I cannot wait for such a long time," replied Anuruddha. Bhaddiya said in reply: "Please wait for six years," and then successively five, four, three, two, one year reducing a year each time; "At the

end of one year, we will both receive ordination." But Anuruddha insisted: "O my dear friend, Bhaddiya, one year is too long a time; I cannot wait for that long."

Bhaddhiya then asked Anuruddha to wait for seven months; they would then both receive ordination. Anuruddha again replied that the period of seven months was a long time; he could not wait for such a long time. Bhaddhiya eventually reduced the period of grace from seven to six, five, four, three, two, one and lastly half a month (fifteen days). But Anuruddha would not give in and again said fifteen days too was still a very long time and he could not wait that long.

At last King Bhaddhiya (as a final proposal) asked for seven days grace to enable him to relinquish the duties of a king and hand over the affairs of the state to his son, elder and younger brothers. Anuruddha was satisfied and said: "My dear Bhaddhiya, seven days is not too long a time; I will wait for seven days," and they came to a mutual agreement.

Six Sakyan Princes, together with Upali The Barber, became Bhikkhus

The group of six princes comprising: (1) King Bhaddhiya, (2) Prince Anuruddha, (3) Prince Ānanda, (4) Prince Bhagu, (5) Prince Kimila, (6) Prince Devadatta (Buddha's brother-in-law) and Upali the barber, enjoyed earthly pleasures to the fullest, like devas enjoying celestial luxuries, for full seven days before they went out of the city, as though going out for joyful garden sports, escorted by regiments of elephanteers, cavalry, charioteers and infantry, On arrival at the border, the four regiments of the army were ordered to return while they went into the neighbouring country of Malla.

Once inside the country of Malla, the six princes took off their ornaments, wrapped them up with outer garments and handed the bundle to Upali, by way of a parting gift, saying: "My dear friend Upali, you may return home. This should keep you going to an advanced age."

Upali, the barber, wept, rolling himself on the ground at the feet of the princes, as he was loath to part from his masters but he dared not disobey their command. So he was obliged to make his way home carrying the bundle of gifts. When Upali parted from his masters, there was a loud and fearsome noise, as if the large, thick forest wailed and the great earth quaked and trembled in lamentation.

A little while after Upali had separated from the princes, he stopped and thought to himself: "The Sakya royal families are harsh and ruthless. They might misjudge and wrongly conclude: 'This barber, Upali, has dispatched the six princes' and they might order me to be killed. If even these princes could abandon kingly luxuries and splendour, discarding priceless ornaments as they would spittle, to receive ordination, why a lowly, wretched person like me not be able to receive ordination." So thinking and realising, he took out the precious things he had brought and hanging them on a tree, said: "I have given up these properties to charity. Anyone who finds them is free to take them as he pleases."

As soon as the six princes saw the barber, Upali, coming from a distance, they questioned: "O friend Upali, why have you returned to us?" Then he explained all that had occurred to him and what he had done. Then the princes told him: "O Upali, your not going back to the royal city (according to Sri Lankan sources, "your returning to us") is very good indeed! (As you have thought) members of the Royal Sakyan family are harsh and ruthless. (Supposing, you had returned) they might have had you executed under false impression that you had done away with the six princes."

The six princes took Upali along with them to Anupiya mango grove where the Buddha was residing. On arrival, they respectfully paid homage to the Buddha, took their seat at places free from the six faults, and addressed Him thus: "Most Exalted Buddha, we, Sakyan royalty, are harsh and stern with pride of births, this man, Upali, has been our servant for the past many years. We would beseech you to give him priority in receiving ordination before anyone of us. (By ordaining him in this way) the rest of us would have to make homage to him, greet him when he approaches, and pay our respect with raised hands. By so doing, our Sakyan pride of birth, so harsh and stern and the vanity of us, the Sakyan princes who have become *bhikkhus*, will be broken.

Then the Buddha had Upali[6], the barber, ordained first (as requested) and followed by the six princes.

THE BUDDHA'S SECOND VASSA

The Buddha, accompanied by over twenty thousand *bhikkhus*, left Anupiya Mango Grove, near the village of Anupiya, in Malla country, for Veḷuvana monastery, in Rājagaha, where He observed the second rain-retreat[7] together with twenty-thousand *bhikkhus*.

List of Vassas observed by The Buddha in Chronological Order

The Buddha had no fixed rain-residence for twenty years during the early period after His Enlightenment (*pathama Bodhi*), as He went from place to place wherever sentient beings could be saved from the round of suffering. Briefly:

(1) After preaching the Dhammacakka-pavattana Sutta to the Group of five *bhikkhus* headed by the Venerable Kondañña, together with 18 crores of Brahmās, at Isipatana, Migadaya near Bārāṇasī, the Buddha observed the first *vassa* in Migadaya, going for alms-round in Bārāṇasī.

(2-4) Then the Buddha observed the second to fourth *vassa* at Veḷuvana monastery, making Rājagaha His alms resort.

(5) The fifth *vassa* was observed at a monastery with pinnacles and finials (Kutagara Hall) in the Mahāvana forest, depending for alms-food on Vesali.

(6) The sixth *vassa* was spent at the monastery in the Chaya forest in the vicinity of Mount Makula.

(7) The seventh *vassa* was observed on the Emerald Throne at the foot of Erythrina Indica tree in the celestial realm of Tāvatiṁsa, preaching **Abhidhamma** discourses.

(8) The eighth *vassa* was spent in the forest of pigeon peas, a wildlife sanctuary, (or the forest governed by a celestial ogress) with Susumaragiri in the Bhagga country as His alms-food resort.

(9) The ninth *vassa* was observed at the Ghositarama monastery where Kosambī was the alms-food resort for Him.

(10) He spent the tenth *vassa* in the Palileyyaka forest (*palale*) where the elephant king Palale placed himself at His service.

(11) He spent the eleventh *vassa* at Nalikarama Monastery with the brahmin village, Nala, serving as His alms-food resort.

(12) He observed the twelfth *vassa* near the Tragacanth tree, which was governed by an ogre named Naleru, with Veranjja country as His alms resort.

(13) With Jantu village, in the Caliya country, serving as His alms resort, He spent the thirteenth *vassa* at the Caliya mountain monastery.

(14) The fourteenth *vassa* was spent at the Jetavana monastery with Savatthi, in the country of Kosala, as His alms resort.

(15) With Kapilavatthu, in the Sakka country, serving as His alms resort, He spent the fifteenth *vassa* at the Nigrodha monastery.

(16) He spent the sixteenth *vassa* at Aggalava Shrine (temple for spirits) with the country of Alavi serving as His alms resort.

(17) The seventeenth *vassa* was spent at the Veḷuvana monastery, where Rājagaha of Magadha became His alms resort.

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6. The story of Upali and the Sakyan princes who became *bhikkhus* will be dealt with in more detail in the chapter on The Jewel of Sangha.)

7. *Vassa*: variously translated as monsoon-retreat, rains-retreat, rains-residence, Buddhist lent. The rains-retreat has to be observed for three out of the four months of the rainy season.

(18-19) The Buddha stayed for two continuous *vassa* (namely the eighteenth and the nineteenth) at the Caliya mountain monastery with Jantu village, in the Caliya country, serving as His alms-resort.

(20) The twentieth vassa was observed at the Veḷuvana monastery, in Rājagaha of Magadha, which served as His alms resort.

(These are the places where the Buddha spent irregular rains-residence during the first twenty years after His Enlightenment (*Pathama Bodhi*).)

(21-44) The Buddha observed regular *vassa* from the twenty-first to the forty-fourth year at Jetavana and Pubbārāma monasteries at Savatthi, in the Kosala country, which served as His alms resort. (As detailed in the Buddhavaṁsa Commentary)

(45) Then the Buddha spent His last *vassa*, the forty-fifth one in the village of Veluva, in Vesali country, when on the verge of His Parinibbāna.

Various Works in Myanmar dealing with The Vassa kept by The Buddha

The Venerable Monywe Zetawun Sayadaw had composed a verse, for easy recollection of the places where Buddha Gotama had observed rain-retreat, in one of his works entitled *Samanta Cakkhu Dīpanī* (Second Volume, p 374)[8].

The great Friend of sentient beings of the three worlds spent two months, sixty days, at the place of His Enlightenment, and then observed rain- retreats in the places shown below:

(1) First *vassa* at Bārāṇasī;

(2-3-4) Bamboo Grove monastery, Rājagaha;

(5) Mahāvana monastery, donated by Licchavi princes of Vesali;

(6) Sixth at Makula mountain;

(7) Seventh at Tāvatiṁsa;

(8) Eighth in the Bhagga country;

(9) Ninth at Ghositarama monastery in Kosambī;

(10) Tenth in the Palale Forest of the elephant king, Palale;

(11) Eleventh in the brahmin village of Nala;

(12) Twelfth at Veranjja;

(13) Thirteenth at Caliya mountain;

(14) Fourteenth at Jetavana monastery, Savatthi;

(15) Fifteenth at Nigrodha monastery of Kapilavatthu;

(16) Sixteenth at Alavi;

(17) Seventeenth at Veḷuvana monastery, Rājagaha;

(18-19) at Caliya Mountain monastery;

(20) Twentieth back at Rājagaha;

(21-44) Thus the Buddha was on the move from place to place for the duration of the first twenty years (the First Bodhi); as regards the second Bodhi (from the 21st to the 44th year) He spent twenty-four *vassas* alternately at Pubbārāma and Jetavana monasteries in Savatthi.

(45) The Buddha spent the last *vassa* at the village of Veluva when on the verge of His Parinibbāna, making a total of 45 *vassas* spent variously at fifteen places in the course of forty-five years before crossing over to the other Shore at the age of eighty.

Besides the foregoing accounts, there are other Myanmar recordings of *vassas* kept by

8. The author reproduced here the said verse of the Monywe Zetawun Saydaw. We have provided here only an excerpt thereof in prose.

the Buddha namely, (a) Wasocin Payashikkho comprising five stanzas by Sayadaw U Bodh, (b) Seven Stanzas by minister Caturangabala of Pinya, (c) Wasocin payashikkho by the primate Taungkhwin Sassanapaing Sayadaw in his *Gulattha Vinicchaya* Treatise and (d) Wasocin Payashikkho by Shwetaung Kyithe Laythat Sayadaw in his Jinatthapakasani treatise.

Scholars desiring more information should seek it from the said treatises.

Chapter 20

THE SIX PRINCES ACHIEVED DIFFERENT ATTAINMENTS

The Buddha, (as explained before) kept the second *vassa* at Veḷuvana monastery, Rājagaha. It was during this period that Venerable Bhaddiya became established as *Tevijja arahat*, accomplished in the three knowledges, namely, *Pubbenivāsa-ñāṇa, Dibbacakkhu-ñāṇa, Asavakkhaya-ñāṇa*.

The Venerable Anuruddha achieved the eight mundane attainments (*jhāna-samāpatti*) during the first *vassa* after his ordination. Based on these attainments, he further developed *dibbacakkhu-abhiññā*, the supernatural power that enabled him to see one thousand world-systems. One day, he went to the Venerable Sāriputta and told him (vide 8-dutiya Anuruddha Sutta, 3-Kusinara Vagga, Tatiya Paññāsaka, Tikanipata, **Anguttara Nikāya**):

(a) "Friend Sāriputta, in this Buddha's sāsana, I can see one thousand world-systems by means of dibbacakkhu-abhiññā;

(b) "My effort is vigorous and resolute, not flagging. My mindfulness is clear and intent, wholly free from forgetfulness; my body is also calm and collected, completely free from anxiety; my mind is serene, fixed on a single object.

(c) "In spite of all this, my mind, though void of craving and wrong view (*taṇhā* and *diṭṭhi*), is still not free from the grip of the *āsavas*. (meaning, he has not yet achieved arahatship)."

Whereupon, the Venerable Sāriputta said:

> "Friend Anuruddha, (1) when you are preoccupied with the thought as described in your first statement, it is a case of pride (*māna*) arising in your mental continuum. (2) Regarding the preoccupation described in your second statement, it is a case of distraction (*uddhacca*) arising in your mental continuum. (3) As regards your third statement, it means that you are being assailed by worrying over past commissions and omissions, (*kukucca*). Let me beseech you, friend Anuruddha, to get rid of these three states of pride, distraction and worry and to occupy your mind only with the thought of Nibbāna, the Deathless State (*amata-dhatu*)."

He then gave the Venerable Anuruddha a discourse on the practice of meditation.

Having learnt the technique of meditation from Venerable Sāriputta, the Venerable Anuruddha took leave of the Buddha and left for Ceti country and in the bamboo grove which lay east of where the Buddha was residing, he started practising meditation. He began practising in a walking posture for fifteen successive days (without lying down). The strain was so severe that he became tired and weak. He could not help sitting down under a bamboo grove where he continued his meditation, contemplating on the eight thoughts of a great being (*mahāpurisa-vitakka*). (Vide 10-Anuruddha Mahāvitakka Sutta, 3-Gahapati vagga, Atthaka nipata, **Anguttara Nikāya**). Having acquired seven of them, he became exhausted through strain at the eighth stage. When the Buddha knew of his distress, He came personally to the bamboo grove and helped him to complete the eighth stage, by expounding the Mahapurisa Vitakka Sutta together with the Four Ariyavamsa discourse. Foreseeing that the very same forest would serve as a sufficing condition (*upanissaya-paccaya*) for attainment of arahatship, the Buddha instructed him: "Anuruddha, carry on with your work during the next *vassa* also at this place." After this, the Buddha left by means of *iddhividha-abhiññā*, arriving simultaneously at the forest of Bethakala near the town of Susumagira of Bhagga country. On arrival there, the Buddha preached the discourse on the eight *mahāpurisa-vitakka* to the *bhikkhus* residing in the forest there.

Venerable Anuruddha kept the next two *vassa* in the bamboo grove as instructed by the Buddha and continued to practise meditation and eventually he attained the Fruition stage of *arahatta*.

The Venerable Ānanda

The Venerable Ānanda listened to the discourse given by the Venerable Punna, son of a brahmin woman named Mantani, who explained the arising of the "I-concept" based on the five aggregates (*khandas*) with the illustration of reflection of one's own face from the clear surface of a mirror or a cup of water. He also taught Ānanda the *teparivatta dhamma* concerning the three characteristics, *anicca*, *dukkha*, *anatta* of the five aggregates. As a result of hearing these discourses from the Venerable Punna and reflecting on them, the Venerable Ānanda achieved the *sotāpatti-phala* and became a streamwinner. (**Sam,2, 86-87**)

Mahātheras Bhagu and Kimila

After all the *theras*, as described above, had gained arahatship, the Mahātheras Bhagu and Kimila also practiced Vipassanā meditation and eventually, they also became *arahats*.

The Venerable Devadatta

The Venerable Devadatta also engaged himself in meditation practices but he was able to achieve only eight mundane jhānic attainments with the power of *iddhi* which is possible to those who are yet of the world (*puthujjanika-iddhi*). (He was not an *ariya-bhikkhu* but only an ordinary *bhikkhu* with jhānic power.)

Preaching The Ambalatthika Rahulovada Sutta

The Buddha taught the novice Rāhula quite a number of discourses, namely, (1) *Sāmaṇera panhā* (2) *Rāhula Saṁyutta* (3) *Abhinha Rāhulovada Sutta* (4) *Mahā Rāhulovada Sutta* (5) *Cūḷa Rāhulovada Sutta* and (6) this *Aṁbalatthika Rāhulovada Sutta* under discussion.

To amplify: After having inaugurated Rāhula as a novice, the Buddha considered: "Young children are apt to talk regardless of the credibility and propriety of their words; this being so, Rāhula, who is still of very tender years, had better be given advice and instructions." He therefore sent for him and said: "Son Rāhula, novices should avoid speaking of things that are contrary to the Ariyan Path and Fruition, you should speak only about things of such nature as are relevant to the Path and Fruition."

The Buddha then went on to teach the discourse of "Sāmaṇera panhā", in keeping with the tradition of all the past Buddhas. The discourse is in the form of questions and answers, consisting of simple Dhammas suitable for novices and arranged in progressive order with items of Dhamma ranging from number one to ten.) (**Khu, 1,3**).

Again, the Buddha reflected: "Young children are fond of telling lies, saying: 'I have seen those things' (which they have not seen), and 'I have not seen those things' (which they have seen). Rāhula must therefore be advised not to speak any falsehood." Giving illustrations that could be understood merely by looking with sensory eyes, to wit, four examples of water cups, two examples of military elephants, and one example of the surface of a mirror, He preached the Ambalatthika Rāhulovada Sutta (**Ma, 2, 77**).

Then He taught Rāhula the 'Abhinha Rāhulovada Sutta' which showed him how to expel attachment to the four requisites, how to abandon the desire for five-fold sensual pleasures, and the great advantages of association with good and sincere friends (**Khu, 1,328**).

Furthermore, He taught Rāhula the group of Dhammas entitled 'Rāhula Saṁyutta' in order to enjoin him to banish the desire for attachment to any of the three existences. (**Sam, 1,439**)

Then 'Mahā Rāhulovada Sutta' was taught to instruct Rāhula not to harbour carnal thoughts fascinated by his own physical beauty (*gehassita chandaraga*), thinking: "I am of very graceful form; my complexion is clear and bright." (**Ma,3,83**)

And 'Cūḷa Rāhulovada Sutta' was preached just after his ordination as a *bhikkhu*, before the end of his first *vassa*, in order to help him achieve the arahatship. (**Ma, 3,424/Sam,2,324**).

It should be noted that among these *suttas*, the exact place and time of exhortation of the

Abhinha Rāhulovada Sutta cannot be ascertained because the Buddha taught it to Rāhula time and again as opportunity presented, regardless of place and time.

The Buddha started giving discourses on the Rāhula Saṁyutta from the time novice Rāhula was seven years up to the time he received ordination and was beginning his first *vassa*.

Mahā Rāhula Sutta was taught when he was eighteen years while he was still a novice (*sāmaṇera*).

Cūḷa Rāhula Sutta was taught when he received ordination and began his first *vassa*.

Sāmaṇera Panhā and this Ambalatthika Rāhulovada Sutta were taught when Rāhula was a novice at the age of seven.

Of all these discourses, Abhinha Rāhulovada Sutta was taught as a standing instruction to be followed by Rāhula throughout his life. Rāhula Saṁyutta discourses were given in order to make Rāhula's mind become impregnated with Insight Knowledge (*vipassanā-ñāṇa*). Mahā Rāhulovada Sutta was taught in order to dispel *gehassita chandarāga*. Cūḷa Rāhula Sutta was preached just after the ordination of Rāhula, before the end of the first *vassa*, in order to help him achieve the arahatship after gaining maturity in the fifteen factors for deliverance (*vimuttiparipācaniya*). Sāmaṇera Panha was taught to refrain from speaking improper words (matters non-beneficial to attaining the Path and Fruition). The following Ambalathika Sutta was preached to refrain from knowingly or deliberately telling lies. (excerpts from **Mattha, 3/8889**).

The time was when the Buddha was residing at Veḷuvana monastery in Rājagaha during the second *vassa*, and Rāhula, (then a young novice) was residing in Ambatatthika meditation monastery, so called because it was built near a mango tree at the far edge of Veḷuvana monastery and living a life of solitude (*viveka*).

> (Just as a thorn naturally has a sharp point from the beginning of its growth, so young Rāhula practices physical solitude (*kaya viveka*) and mental solitude (*citta viveka*), ever since he was a youthful novice at the age of seven without having been exhorted by anyone.)

At that time, one cool evening, the Buddha, after rising from the *phala-samāpatti* state, went to Ambalatthika meditation monastery of novice Rāhula. When Rāhula saw Him coming from a distance, he arranged the seating place for Him and placed in readiness the water for washing His feet. The Buddha sat on the reserved seat after washing His feet (merely as a gracious acceptance of service rendered by a dutiful disciple because His feet were free from dust.) Novice Rāhula seated himself at a spot free from the six kinds of fault, after making respectful homage to Him.

(1) The Buddha left a small amount of water in the basin after washing His feet and asked Rāhula: "My son Rāhula, do you see the small amount of water I have left in the basin?" "Yes, my Lord," replied Rāhula. Then He exhorted: "Just as the water left in the basin is small, so the good and noble *bhikkhu*-Dhamma, which should be practised to eradicate the defilements, is hopelessly small in the physical and mental continuum of persons who knowingly speak lies without any sense of shame." Thus was the first exhortation given by the Buddha.

(2) The Buddha then poured away the little water He had left in the basin, and asked: "Son Rāhula, do you see I have thrown away the small amount of water?" "Yes, my Lord," replied Rāhula. Then He exhorted: "Just as I have thrown away the little water in the basin, so persons, who knowingly speak lies without any sense of shame, throw away the good and noble *bhikkhu*-Dhamma which eradicates defilements." Thus the Buddha gave the second exhortation.

(3) The Buddha then overturned the basin placing it with its mouth downwards, and asked Rāhula: "Do you see that I have overturned the basin?" "Yes, my Lord," replied Rāhula. Then He exhorted: "Son Rāhula, just as the basin has been overturned, so persons who knowingly speak lies without any sense of shame have already repudiated the good and noble *bhikkhu*-Dhamma which eradicates defilements." Thus the third

exhortation was given by the Buddha.

(4) Then again the Buddha turned up the overturned basin (note that by that time there was not a drop of water in the basin) and said to Rāhula: "Son Rāhula, do you see this basin without a single drop of water in it and altogether purposeless?" "Yes, my Lord," replied Rāhula. He then exhorted: "Like this water basin without a drop of water in it and altogether purposeless, so too within the shameless persons who knowingly tell lies, all is vain, and there is not a drop of the good and noble *bhikkhu*-Dhamma which eradicates defilements."

(5-6) The Buddha, thereafter, proceeded to expound the discourse that follows:

"My son Rāhula, take the worldly example of the performances of a warring elephant of a king. It worked with its fore-legs as well as with its hind-legs in a battlefield. (It killed and destroyed all enemies coming within its reach by striking with its fore-legs or by kicking with its hind-legs). It worked with the fore as well as with the hind part of its body. (As the opportunity arose, it smashed the enemy's roofed wooden defence barricades with its fore or hind part of its body.) It also worked with its forehead. (i.e. preparing to charge or stampede in any direction it gauged and took position moving backwards to muster strength and then stared intently. The very sight of the immense warrior elephant thus glaring fixedly struck terror into thousands of enemy troops and they fell into disarray). It also made use of its ears (i.e. it struck off the enemy arrows with its ears and made them fall to the ground). It also worked with the pair of its tusks. (It gored the enemy elephants, horses, elephanteers, cavalry, infantry with its pair of tusks). It used its tail too. (It cut and hacked the enemy with knives and maces tied to its tail with creeping vines). However it still protected its trunk by coiling it into its mouth.

"Reflecting on these performances of the king's warring elephant, the thought occurred in the mind of its rider: 'This warrior elephant of the king, on the battlefield, works with both its pair of fore-legs and hind-legs, and with the fore part of its body as well as with its hind part. It also work with its forehead, its pair of ears and pair of tusks and also with its tails. However it protects its trunk by thrusting it into its mouth. This warrior elephant has no mind yet to sacrifice its life.'

"Son Rāhula, at another time, the king's great warrior elephant on the battlefield (as stated above) worked with its fore-legs as well as with its hind-legs ..... etc ..... It fought also with its tail. With its trunk also, (holding aloft iron or wooden maces, and striking and demolishing targets eighteen cubits high) it worked. On seeing this behaviour of the warrior elephant, it occurred to the mind of the rider; 'The king's great warrior elephant in battle has worked with its fore-legs as well as with its hind legs ..... etc. ..... It has worked with its tall. It has also worked with its trunk. The king's warrior elephant has given up its life. Now there is nothing the mighty warrior elephant would not do.' Son Rāhula, I say unto you, in like manner for the shameless person who knowingly tells lies, there is no act of demerit which he dares not do.

"Therefore Rāhula, you should resolve: 'I will not speak lies, even jokingly or just for fun' and strive to observe the three Training Rules (*sikkhā*)."

The Buddha had thus profoundly stressed the importance of refraining from telling lies.

He went on: "Son Rāhula, what do you think of what I am about to ask you? (i.e. you may answer Me as you please). What are the benefits of a mirror." Rāhula replied: "One can benefit from it by improving one's facial appearance when one sees black moles and pimples reflected in it."

"In like manner, Son Rāhula, one's physical, verbal and mental activities should be performed after due observation and consideration with one's eye of wisdom." With this brief preface to serve as a table of contents, the Buddha taught the discourse dealing elaborately on how one should do bodily actions, how one should speak, and how one should exercise the mind with great care and only after careful consideration using one's intellectual faculty.

(The full elaboration of the discourse should be read in the Text or its translation. But a

brief account of it is given below).

When an intention arises to perform a physical, verbal or mental act, before doing any of them, one should deliberate first: "Would my intended physical, verbal or mental action prove to be harmful to myself, to another person or to both? Would they become demeritorious deeds which would cause increased suffering?" If, after deliberation, the intended actions would prove harmful to oneself, to another or both; or would become demeritorious deeds which would cause increased suffering, one should strive to avoid performing such physical, verbal and mental deeds. On the other hand, if, after deliberation, these intended actions prove not to be harmful to oneself, to another or to both; or would become meritorious deeds which would promote happiness (*sukha*), then such physical verbal and mental deeds should be performed.

Likewise, while in the process of performing a physical, verbal or mental deed, one should deliberate thus: "Is what I am doing, saying, thinking harmful to myself, to another or to both? Are they demeritorious deeds causing increasing suffering?" If, after deliberation, they are found to be so, one should, with moral aversion, cease performing any of such acts (without proceeding any further). On the other hand, if, after deliberation, they are found to be not harmful to oneself, to another or to both, but are meritorious deeds furthering the cause of happiness, well being, they should be pursued with vigour, again and again.

When any physical, verbal or mental act has been performed, one should deliberate (as in the foregoing manner) thus: "Have my physical, verbal or mental action been harmful to myself, to another or to both? Have they been demeritorious deeds that have caused increased suffering?" If they proved to be so, with regard to demeritorious physical and verbal deeds, admission must be made before the Buddha or a wise and knowledgeable fellow disciple, frankly, clearly and without reservation that such wrong physical and verbal acts had been committed. Then one must discipline oneself that such wrong deeds will not recur in future.

With regard to demeritorious mental activities that have been committed, one should be weary of such mental acts, one must be ashamed of them and loathe them. One must also exercise restraint and discipline oneself that such misdeeds will not recur in future.

If, after such retrospection and deliberation, one finds that one's physical, verbal or mental deeds have not harmed oneself or another or both but have contributed to promote happiness and well being, then night and day, one may dwell in the joy and satisfaction associated with such meritorious deeds and one must further strive in the observance of the three training precepts (*sikkhā*).

All the Buddhas, Paccekabuddhas and Ariya Sāvakas of the past, the future and the present had lived, will live and are living in this manner, deliberating and retrospecting on their physical, verbal and mental deeds and had purified, will purify and are purifying all their physical, verbal and mental actions.

The Buddha concluded the discourse with these words of exhortation, "Dear son Rāhula, you should bear in mind always to strive for the purity of your bodily action, verbal action, and mental action by way of deliberation and reviewing them and to develop the observance of the three training precepts.

(Herein a question may arise as to when and where such physical, verbal and mental actions may occur and how they should be purified and absolved.)

This is the answer: No time should be lost. The physical and verbal actions, which are done in the morning, should be purified and absolved immediately after meal, as one sat down at the very place where one would spend the day.

To elaborate: A *bhikkhu* is required to review as to what offensive physical and verbal act he has done against anyone from dawn to the time of his arrival at the place where he is sitting to spend the day. If he recollects that he has done anything wrong against someone, either by physical or verbal action, he should make a confession to fellow *bhikkhus*, by way of informing them or making them clear

about his offence. In case he is free from such taints of wrong deeds, he will actually feel great personal joy and satisfaction and should remain in that state of ease and happiness.

As regards mental activities, he should seek to be purified and absolved from them while still going on the alms-round, by retrospecting thus: "While going on the alms-round today, has there arisen in me, because of visual objects, etc., any mild or stronger form of greed, any offensive anger or any kind of delusion?" If he should find that some such thought has indeed arisen in him, he should resolve: "I will not allow such thoughts of greed, anger or delusion to arise again." If no wrong thoughts have arisen in him (he should feel joy and satisfaction for himself and) he should continue to dwell in that serene state of mind.

End of the Discourse on Ambalathika Rahulovada Sutta.

Story of The Wealthy Man Anāthapiṇḍika

The Buddha granted permission to *bhikkhus* to make use of the monastery as a requisite, in compliance with the request by the wealthy man of Rājagaha, who made it through the *bhikkhus* while He was residing there during the second *vassa*[1].

The wealthy man of Rājagaha and the wealthy man, Anāthapiṇḍika of Savatthi, were brothers-in-law because they married each other's sister. On the occasions when the wealthy man of Rājagaha found the prices of goods in Rājagaha were far below those currently at Savatthi, he would buy the goods and went to Savatthi with five hundred carts loaded with such goods for sale. One *yojana* before his arrival at Savatthi, he would send intimation of his arrival to Anāthapiṇḍika who would then arrange a grand reception for his brother-in-law, and the two would enter the city together in the same carriage. If the goods found a ready market in Savatthi, the rich man of Rājagaha disposed them at once. In case they did not find a ready market, he left them in the house of his sister and went back. The wealthy man, Anāthapiṇḍika, also did likewise.

At the time when the Buddha was observing His second *vassa* in Rājagaha, the wealthy man, Anāthapiṇḍika of Savatthi, had five hundred carts loaded with products of Savatthi and left for Rājagaha. He sent a written intimation of his arrival to the wealthy man of Rājagaha from a distance of one *yojana* (as on the many previous occasions).

The wealthy man of Rājagaha could not, however, give any heed to his intimation for he had just returned from the reclusive monastery of Sitavana where he had listened to a discourse by the Buddha and having invited Him and His Sangha to partake alms-food the following day, he was busily engaged with the work of making necessary arrangements for the reception and provision of food.

Anāthapiṇḍika approached the city thinking all the way that a grand reception would await his arrival as on previous occasions, but he found no reception, even on his reaching the door of the house of the rich man of Rājagaha. On entering the house, there was not much of an effusive speech of welcome on the part of his host, but only, "Wealthy man of Savatthi, how are your children? Are they in good health? I hope you have had an easy and comfortable journey." And he kept himself busy with the work in hand.

As stated above, the wealthy man of Rājagaha could only extend these few words of welcome to Anāthapiṇḍika. He was giving priority to the ceremonial functions and he went on giving instructions to his men: "Mind that you get up early on the morrow and get busy with boiling the broth, cooking rice and curry, and preparing mixed salad dishes, all replete and in time for the Buddha and His Sangha."

It crossed the mind of Anāthapiṇḍika: "The wealthy man of Rājagaha used to leave aside all other business and talked with me enthusiastically on previous occasions, but now he is full of anxiety about holding a grand feast for one reason or the other. Is he doing all this with his servants to bring some one's daughter here to get married to his son (*āvāha*) or

1. For full particulars, reference may be made to Burmese translation of *Senāsanakkhandhaka* of **Vinaya Cūḷa Vagga**.)

give away his daughter in marriage with some one's son (*vivāha*) or else, has he invited King Bimbisāra and his retinue of soldiers to a feast tomorrow?"

When everything had been arranged, the wealthy man of Rājagaha came to Anāthapiṇḍika and engaged himself in conversation with him enthusiastically as ever before. Whereupon, Anāthapiṇḍika asked him:

> "Wealthy man, you used to leave aside cares of business and speak with me joyfully on all previous occasions. But now you seem to be anxious about holding a food-offering ceremony, giving priority to making arrangements with your men in preparation for the ceremony to be held tomorrow. Is it for an *āvaha* ceremony to bring someone's daughter to your house for marriage to your son, or for a *vivāha* ceremony to give away your daughter in marriage to someone's son? Are you preparing for a great alms-giving ceremony or have you invited King Bimbisāra and his retinue of soldiers to a feast tomorrow?"

The wealthy man of Rājagaha replied:

> "Wealthy man, I will not be holding *Āvaha* or *Vivāha* ceremonies. Nor have I invited King Bimbisāra and his retinues to a feast. In reality, I have been making necessary arrangements for a grand alms-giving ceremony. I have invited the Buddha and His Sangha for the performance of meritorious deed tomorrow."

When Anāthapiṇḍika heard the word "Buddha" uttered enthusiastically by the wealthy man of Rājagaha, his entire body was pervaded throughout with five grades of joyful satisfaction (*pīti*), namely, slight sense of interest (*khuddakā-pīti*), momentary joy (*khanikā-pīti*), absorbing interest with flood of joy (*okkantika-pīti*), interest amounting to thrilling point (*ubbegā-pīti*) and fully developed, intensive rapture or zest suffusing the whole body and mind (*pharanā-pīti*).

Anāthapiṇḍika experienced these five fold rapturous joys which overwhelmed him from head to instep and again from instep to head; they spread from the side of his body to the middle and from the middle to the sides. Feeling these five kinds of ecstasy without intermission, he asked the wealthy man of Rājagaha: "Wealthy man, did you say the 'Buddha'?" Thrice he asked and thrice he received the same reply: "Yes, I did say the 'Buddha'."

Anāthapiṇḍika then inquired about the Buddha: "In this world, it is rare indeed even to hear the word 'Buddha'. Would it be possible for me now to go and pay homage to the Buddha, the Homage-Worthy, the Perfectly-Self Enlightened?"

The wealthy man of Rājagaha deliberated: "It is as difficult to approach the Buddha as it is to go close to a venomous snake. The Buddha's reclusive monastery where He is residing is close to the cemetery and it would be impossible for him to go there late in the evening." He therefore made this reply:

> "Wealthy man, there is no time now for you to go and pay homage to the Tathāgata, the Homage-Worthy, the Perfectly Self-Enlightened. You will be able to go and pay homage to the Tathāgata only early tomorrow morning."

Upon hearing this, Anāthapiṇḍika thought to himself: "I shall be able to pay homage to the Buddha only early in the following morning" and he went to sleep with no other thought or object in mind except that of the Buddha. **To explicate**: Anāthapiṇḍika was no longer interested in the merchandise that he had brought and the attendants at his service from the moment he heard the word, 'Buddha'. Forgoing his dinner, he went up to the topmost chamber of the seven-storey mansion and laid himself on well-laid out and decorated bed and fell asleep, muttering: "Buddha, Buddha".

When the first watch of the night was over, Anāthapiṇḍika got up to contemplate on the attributes of the Buddha time and again. His sense of deep devotion towards Him became exceedingly great (*balavasaddhā*), so much so that his body emitted a radiance through *pīti*. It was as if a thousand oil lamps were lit or the sun or the full moon rose in the sky, thereby dispelling the darkness of the night. He then thought to himself: "I have been so forgetful of the passing of time. Even the sun has risen," thus he murmured and got up. But

when he saw the moon still in the sky, he realised that two more watches of the night had yet to pass before dawn. So he laid down on his bed once again.

Thus he passed the two watches of the night, getting up at the end of each watch. At the close of the last watch, immediately before dawn, he walked along the rails of the balcony till he reached near the main entrance door. He found the entrance doors of the seven storey mansion already opened by themselves. He went down the seven storeys and walked along the main street in the city.

As he went near the city gate, named Sivaka, the guardian devas (who were *ariyas*) kept the gate open in advance. They considered: "This wealthy man has come with the intention of paying homage to the Buddha and serving Him. This rich man, on his worshipping the Buddha for the first time, will be established in the *sotāpatti-phala*, and surpassing all others will become the noblest of disciples in rendering service to the three Gems of the Buddha, the Dhamma and the Sangha. He will build a magnificent, matchless monastery, the doors of which he will keep open to all *ariya-sanghas* from the four directions of the world. It would not be proper to close the door against him."

As Anāthapiṇḍika went out of the city, the radiance emitting from his body disappeared and darkness reigned, with the result that fear and trembling arose in him and the hair of his body stood on end. Therefore, he felt like retreating even from that very spot. (Rājagaha was a cosmopolitan city with a population of eighteen crores: nine crores within the city and nine crores without. The city gates were closed after dusk and the bodies of those who died at unearthly hours during the night were thrown over the walls around the gate. Blinded by the darkness, Anāthapiṇḍika accidentally trod on a freshly discarded dead body and tripped against another corpse with his insteps. This caused the flies on the decomposed bodies to rise with a roar and buzz about him and the foul smell from the dead bodies rushed into his nose. As a result, his devotional faith towards the Buddha began to weaken which, in turn, resulted in the disappearance of the radiance from his body which was emitted because of the rapturous joy he felt within. Darkness fell. Fear and trembling arose and his hairs stood on end. He, therefore, felt like retreating even from that very place).

A celestial ogre, intending to make the wealthy man exert himself to continue his journey, approached Anāthapiṇḍika without making himself visible and addressed him with a voice as sweet as the tinkle of a small golden bell.

Satam hatthi satam assā
satam assatarīrathā
satam kaññā sahassāni
āmukkamanikuṇḍalā
ekassa padavītiharassa
kalan nāgghanti solasiṁ

> O! wealthy man of great fame, one hundred thousand royal elephants worthy of kings, one hundred thousand royal horses worthy of kings, one hundred thousand royal chariots drawn by special breed of horses, *assatara*, and one hundred thousand royal maidens bedecked with priceless jewels are not worth two hundred and fifty-sixth (1/256) part of the good volition (*cetanā*) behind each step that takes you on your way to the monastery to pay homage to the Tathāgata, to listen to the discourse, and to render service to the Sangha.
>
> O! wealthy man Anāthapiṇḍika, go forward. Proceed on your way. Only your going ahead will be noble and worthy of praise. Your retreat will be ignoble and not worthy of praise.

On hearing this Anāthapiṇḍika considered: "I thought I was all alone, but I now find there are some companions with me. Why should I be afraid?" He became bold and courageous. His powerful devotional faith in Buddha began to strengthen once again. Therefore darkness disappeared, and there was light, and fear and trembling were dispelled.

He was on the road once again, on the fearful journey through the cemetery, with dead bodies in varying states of decomposition scattered all over. The voices of domestic dogs and jackals disturbed his mind with the result that light disappeared and darkness fell as on the previous occasion. Here again, the celestial ogre, Sivaka, came to his aid and he was on the road again.

When for the third time, as on the previous occasions, he encountered the disheartening circumstances of disappearance of light, the Sivaka ogre, by making him nurture his devotional faith in the Buddha again and again, helped him overcome all the dangers.

Continuing on his journey, he eventually arrived at the forest grove of Sitavana. It was about day-break and the Buddha was walking up and down the passage in the open space.

As Anāthapiṇḍika was walking along an idea crossed his mind: "In this world, Purana Kassapa and other sectarian teachers have declared themselves as Enlightened Buddhas. This being so, how should I know whether the Buddha is the truly Self-Enlightened One?" Then again in his mind the thought occurred: "All the people know me as Anāthapiṇḍika for my generosity in feeding the destitute. But the name given to me by my parents is 'Sudatta', which no one knows except myself. If the Buddha is the truly Self-Enlightened One, He will call me by the name given by my parents, 'Sudatta'."

On seeing Anāthapiṇḍika from a distance, the Buddha came down from the passage way and sat on the seat reserved for Him. As Anāthapiṇḍika came nearer to Him, having read his mind, He addressed him: "Come, dear Sudatta." Anāthapiṇḍika was rejoiced when he heard the Buddha calling him by the name given by his parents. He approached Him and paid homage, prostrating himself at the feet of the Buddha and addressed the Blessed One: "Most Exalted Bhagava, have you enjoyed a sound sleep?" The Buddha said in reply:

Sabbada ve sukhan seti
brahmano parinibbuto
yo na 1impati kāmesu
sitibhuto nirūpadhi

(O! Wealthy man Anāthapiṇḍika), The *arahat*, who is not besmeared with desire for sensual pleasures, being free from burning passions, is calm and serene. He is also free from the three *upadis*, namely, defilement (*kilesa*), accumulated kamma (*abbisankhara*) and sensual passion (*kāmaguṇa*). Having expelled all evil and all defilements having been eradicated, all sorrow has ended and as such that *arahat*, at all times, night and day, truly sleeps and lives in ease of mind and body.

Sabbā āsattiyo setvā
vineyya hadaye daraṁ
upasanto sukhaṁ seti
santiṅ pappuyya cetasā

(O! wealthy man Anāthapiṇḍika) The *arahat*, who has got the five sensual pleasures cut off by means of the four-fold *arahatta-magga*, and extinguished the flames of defilements, has frequently entered the tranquil state of Nibbāna by way of *arahatta-phala-samāpatti*. Having extinguished the blazing fire of defilement, he sleeps and lives with ease and tranquillity.

Having thus explained how He lives with ease and comfort in all the four postures of the body, the Buddha taught Anāthapiṇḍika the course of moral practice leading to the Path and Fruition (as stated before), namely, (1) *Dāna-kathā,* (2) *Sīla-kathā,* (3) *Sagga-kathā,* (4) *Magga-kathā*, *kamanaṁādinava, nikkhame-ānisansa-kathā* in correct sequence of His Teaching. When He knew that the mind of Anāthapiṇḍika had become adaptable, soft, and free from hindrances, eager, gladdened, purified and pellucid, He taught the Dhamma which was originally discovered by Him (*Sammukkamsika-dhamma-desanā*), the Four Noble Truths. Eventually, Anāthapiṇḍika became established in *sotāpatti-phala*.

Then Anāthapiṇḍika addressed the Buddha thus:

> "So delightful is it! Glorious Buddha! So delightful is it! Glorious Buddha! As what is placed downwards has been turned, so goes a worldly simile, as what is covered has been disclosed, as a man losing his way has been guided in the right direction, as a lamp has been lighted in the dark with the thought, "those who have eyes may see the various shapes of things," so the Buddha has clearly taught me the Dhamma in manifold ways. Glorious Buddha! I recognize and approach the Buddha, the Dhamma and the Sangha for refuge and shelter. May Glorious Buddha, take me as a devotee with the Three-fold Refuge from today onwards, until the end of my life. Having thus taken refuge in the three Gems, the wealthy man Anāthapiṇḍika extended an invitation to partake of a meal, saying: "Glorious Buddha, in order that I may gain merit and have delight, may you accept my offering of a meal together with the Sangha tomorrow morning."

The Buddha remained silent, signifying His acceptance of the invitation to the next morning meal.

Whereupon, Anāthapiṇḍika joyously rose from his seat and after paying respect to the Buddha by circumambulating Him clockwise, left for the residence of his host, the wealthy man of Rājagaha.

Wealthy Man of Rājagaha, Merchants' Association and King Bimbisāra offered to render Their Services

The news of the Buddha's acceptance of Anāthapiṇḍika's invitation to a meal instantly spread all over the city. The wealthy man of Rājagaha, on hearing the news, offered to render service, saying: "I have heard the news that you have invited the Sangha headed by the Buddha to a meal tomorrow in order to gain merit. You happen to be a visitor here; may I offer you assistance with provisions and payment for services?" Anāthapiṇḍika refused the offer saying that he would be able to manage the affair with what was in his own possession.

Members of the merchants' association of Rājagaha also came forward to help by way of supplying provision and payment of services in the same way as the wealthy man of Rājagaha. Their offer was also not accepted in like manner.

King Bimbisāra also offered to render help in the same way as the others, and his request was also refused in the same way: "Your Majesty, I need no such help. I should be able to hold the feasting ceremony with what I have."

On the following day, Anāthapiṇḍika held the food-offering ceremony at the residence of his brother-in-law, the wealthy man of Rājagaha, serving food of great worth and delicacies. He then sat at a suitable spot and respectfully presented an invitation to his home town of Savatthi: "Most Exalted Buddha, may I humbly request you? Please keep the *vassa* in our town of Savatthi, together with all Your *bhikkhus*." The Buddha gave the reply: "Devotee Anāthapiṇḍika, Fully Self-Enlightened Buddhas are pleased to reside in secluded places." Anāthapiṇḍika replied: "Glorious Buddha who always speaks good words (*sugata*), your devotee understands full well, your devotee understands full well." Then after speaking words of Dhamma to Anāthapiṇḍika, the Buddha returned to the monastery.

Construction of Temporary Monasteries at Every Yojana between Rājagaha and Savatthi

At that time, Anāthapiṇḍika was a person who had a great many friends, and his word was respected by many. He had his merchandise disposed hastily and returned to Savatthi. On his way home, he urged the inhabitants at the intermediate stations:

> "Plant gardens, build shelters for rest and lodging. Build monasteries and keep reserves of provisions for alms-giving. A Buddha has blossomed forth in the world. That Buddha will be coming to your place along this way at my request."

In response to Anāthapiṇḍika's exhortation, all his wealthy associates and childhood friends, at the intermediate stations, built shelters, parks and gardens, kept provisions for alms-giving at their own expense without accepting any assistance from him, while the

needy ones took the responsibility of building shelters and monasteries and set up reserve provisions for alms-giving with the money that they received from him.

Anāthapiṇḍika contributed one lakh in cash and in kind, such as timber and construction materials, to the value of one lakh to accomplish the project of constructing a shelter and a garden at each *yojana* along the route between Rājagaha and Savatthi, a distance of forty-five *yojanas*. He returned to his home town of Savatthi after completion of the work.

The Selection and Purchase of The Site for Jetavana Monastery by Anāthapiṇḍika

On arrival at Savatthi, Anāthapiṇḍika searched the surrounding localities for a suitable site for a monastery; a site which must meet the following five conditions: (1) being not too far from the city, (2) being not too near the city, (3) being communicable by roads, (4) being of easy access for everybody at any required time, and (5) being free from noise of the city, village and people clamouring for five sense objects. He found that the Prince Jeta's garden land met the said conditions and so he went to the prince and offered to buy it: "Your Highness, I wish you to sell me your garden at a certain (agreed) price." Prince Jeta's replied: "Wealthy man, I cannot give you my garden even if you were to lay gold coins edge to edge, over it."

> (Note that if Prince Jeta had said: "I cannot sell my garden," it would not be tantamount to fixation of a price. But he happened to say: "I cannot give you my garden even if you were to lay gold coins, edge to edge, over it." That was tantamount not only to fixation of a price but also quoting an exorbitant price for it.)

Anāthapiṇḍika took advantage of Prince Jeta's commitment in his speech and demanded: "Your Highness, you have already quoted your terms for the sale of your garden." Prince Jeta's denied saying: "I have not said a word about the sale of my garden."

Anāthapiṇḍika contended that the prince had to sell his garden while the prince argued that he had never said a word about the sale of the garden and the two finally agreed to secure the judgment of a Court of Law. The ministers who were judges passed the judgment: "Your Highness, because your Highness happened to have quoted (an exorbitant) price with the words 'even if gold coins were laid edge to edge' you have committed yourself to negotiations for the sale of your garden." (This is a worldly statement which is subtle and delicate and, as such, it requires to be pondered over with much wisdom for correct interpretation.)

Having thus won the case at the Court of Law, Anāthapiṇḍika ordered cartloads of gold coins taken out and transported and laid them edge to edge over the surface of Prince Jeta's garden. For the spaces which could not be laid over with gold coins such as those occupied by trees and ponds, he had the dimensions of their girth or areas measured and placed the gold coins, edge to edge, over equivalent areas at other places. In this way, the rich man, Anāthapiṇḍika, spent eighteen crores of gold coins, which he had put aside for emergency use, in buying the site for the monastery.

With the first batch of cartloads of gold coins, it was found that there were enough gold coins to cover much of the garden-land when placed edge to edge except for a small area earmarked for the construction of an archway. Anāthapiṇḍika ordered his men: "O men, go and bring more cartloads of gold to cover this space for archway constructions."

Prince Jeta donated An Archway for The Monastery

On seeing that Anāthapiṇḍika's face grew brighter and brighter as he went on giving away his enormous amount of wealth, the Prince reflected: "The abandonment of immense wealth in gold coins by the wealthy man for a good cause such as this must be a noble act of charity." With this thought, he requested Anāthapiṇḍika: "Enough, ... enough ..... please do not lay any more coin on that plot. Please be so good as to leave it for me to donate an archway for the monastery." Anāthapiṇḍika thought to himself: "This Jeta Prince is a famous person, well known to all. Showing devotional faith in the Teaching of the Buddha by such a famous personage will be greatly beneficial." So he left the required plot to the

Prince who proceeded to build an archway with tiered roofs for the monastery.

Construction of Jetavana Monastery by Anāthapiṇḍika

Having bought the garden of Prince Jeta at a cost of eighteen crores of gold coins, Anāthapiṇḍika spent another eighteen crores to create a magnificent monastery on it. First he had unwanted trees felled, leaving the desirable ones for the sake of shade and natural beauty. The perfumed chamber (*Gandhakuti*) for the accommodation of the Buddha was surrounded by dwellings for *bhikkhus* together with the stately seven tiered archway were constructed at a selected place. Assembly halls with terraced roofs for the Sangha, small buildings to store allowable articles, lavatories, passage ways with roofing, water wells complete with roofs over them, bath rooms for both cold and sweat baths in separate buildings, square water tanks and pavilions were constructed within the sacred precincts of the monastery, leaving nothing which would be needed.

The Site of The Monastery.

The location of the Jetavana monastery was not only the site of the monastery of this (Gotama) Buddha alone; it was also the location of the monasteries of the preceding Buddhas, such as Buddha Kassapa, etc., as elaborated below:

(1) During the time of Buddha Vipassī, a wealthy man, named Punabba Sumittā, bought a piece of land at this very site (of Jetavana monastery), then measuring one *yojana*, by paying with golden bricks placed edge to edge on it. Constructing a huge monastery on it, he donated it to the Sangha.

(2) During the time of Buddha Sikhī, a wealthy man, Sirivattha, bought a piece of land at the same site by paying (according to Jātaka commentary) with golden teeth of ploughs placed tip to tip; or with golden staffs placed end to end (according to **Vinaya commentary**) and donated it, measuring three *gavutas*, after constructing monasteries on it, to the Sangha.

(3) During the time of Buddha Vessabhū, a wealthy man, Sotthija, bought a piece of land in the same site by paying with golden blocks moulded into the shape of elephant legs (Jātaka commentary); or golden teeth of ploughs (**Vinaya commentary**) placed end to end and donated it together with all the buildings on it, to the Sangha. The plot measured half a *yojana* or two *gavutas*.

(4) During the time of Buddha Kakusana, a wealthy man, Iccuta, bought a piece of land in the same site, then measuring one *gāvuta*, by paying with gold bricks (according to Jātaka commentary); or gold blocks made into the shape of elephant legs (according to **Vinaya commentary**) placed end to end all over the land and donated it to the Sangha together with all the buildings on it.

(5) During the time of Buddha Konaguna, a wealthy man, Ugga, bought a piece of land in the same site by paying with golden tortoises (according to Jātaka commentary); or golden bricks (according to **Vinaya commentary**) placed end to end on the land measuring half a *gāvuta* and donated it together with all the buildings constructed on it, to the Sangha

(6) During the time of Buddha Kassapa, a wealthy man, Sumangala, bought a piece of land in the same site by paying with gold blocks (according to **Jātaka commentary**); or golden tortoises (according to **Vinaya commentary**) placed edge to edge all over the land, then measuring two (units of land measure) *pias*, and donated it together with the monasteries constructed on it, to the Sangha

(7) Now in the time of our Buddha, Gotama, the wealthy man Sudatta, also known as Anāthapiṇḍika, bought a piece of land in the same site, measuring eight *pias* by paying with gold coins placed edge to edge on it and donated it after building the Jetavana monastery, to the Sangha.

Saṁvega (Sense of Religious Urgency)

Reflecting seriously on the varying extent of land and the price paid for the site of the

monastery at the time of the seven Buddhas, one should arouse in oneself the sense of religious urgency that "all the worldly attainments of success and prosperity are subject to deterioration" and thus now is the appropriate time for strenuous effort to free oneself from attachment to these worldly attainments through developing weariness and disenchantment on them.

Buddha's Journey to Savatthi

When the delightful and pleasant Jetavana monastery had been constructed at a cost of eighteen crores of gold, on an enchanted plot costing another eighteen crores of gold, Anāthapiṇḍika sent a special messenger to the Buddha with his respectful invitation. The Buddha, upon receipt of the invitation through the messenger, decided to proceed to Savatthi, (partly because He foresaw that Savatthi would become one of His residences for the greater part of His life, and partly because it would also serve as a favourable "victory ground" for Him to save devas, humans and Brahmās, by millions, from the slough of suffering). With that end in view, He left Veḷuvana monastery in Rājagaha for Savatthi, accompanied by His Sangha, stopping one night at the shelters of each station, located at intervals of one *yojana* along the route, as arranged by Anāthapiṇḍika in advance.

When Buddha arrived at Vesali on the way to Savatthi, He resided at the monastery with terraced roofing in the Great Grove (Mahāvana). At that time, He laid down the rule for the appointment of a monk, with the consent of the community (*nakammavaca*) to take charge of the repairs (*navakamma*) necessary for monastic dwellings donated by the public.

Then, after leaving Vesali and proceeding towards Savatthi, pupils of the group of six monks, *Chabaggi*, having gone along ahead of the Order of Bhikkhus with the Buddha at its head, took possession of good dwelling places, good sleeping places, saying: "This will be for our preceptors, this will be for our teachers."

Whenever the Buddha went on a journey accompanied by the Sangha, Venerable Sāriputta, though he could selfishly claim the privilege of staying close to the Buddha as the right-hand Chief Disciple, would never do so and leave other monks to shift for themselves, but would follow at the tail end of the procession, personally caring and seeing to the comfort of aged and sick monks.

Such being the case, on this occasion also, having followed at the very end of the procession, he arrived late and all beds and places being taken up by the *chabbaggi*. Having no where to sleep, he had to spend the night at the foot of a tree. The Buddha, coming to know of this incident, considered: "If, while I am still living, monks behave without respect for and showing deference towards one another, what would they do when I pass away into Parinibbāna?"

Being filled with great concern (*dhammasamvega*), He caused an assembly of monks to be held in the morning and asked: "*Bhikkhus*, is it true that *bhikkhus* of the *chabaggi* group, having gone along ahead of others, took possession the good dwelling places for themselves, denying suitable resting place for the elder *bhikkhus*?"

On being replied that it was true, the Buddha rebuked *chabaggi* group and, after having given a reasoned Dhamma talk, asked the *bhikkhus*: "Who, *bhikkhus*, is worthy of priority concerning place, water (for washing), and food?"

Some *bhikkhus* replied: "*Bhikkhus* of the royal blood have prior claim to a place, washing water and food"; some said: "*Bhikkhus* of the brahmin class have the priority concerning a place, washing water and food"; others again said: "It was *bhikkhus* of the wealthy householder class who are worthy of being offered first a place, washing water and food," while others maintained: "One well versed in *Vinaya*, or a Dhamma teacher (*Dhamma kathika*), one possessed of the first *jhāna*, ... the second *jhāna*..... the third *jhāna*..... the fourth *jhāna*..... is worthy of the first offer of a place, washing water and food." Finally, there were those who opined that "one who is a *sotāpanna* ..... *sakadāgāmin*..... an *anāgāmin* .....a *sukkha vipassanā arahat* (without *abhiññās*), ...a *tevijja arahat* (with three-fold wisdom) ..... a *chalabhiñña arahat* (with six-fold superknowledge) ..... is worthy of the best seat, the best water (for washing), the best alms."

Then the Buddha addressed the monks:

"*Bhikkhus*, in dealing with the matter of priority right to a place, water (for washing) or alms-food, in my Dispensation, consideration of birth, blood, caste, social status is of no importance, nor of being a Bearer of Vinaya, of Suttanta, of Abhidhamma; nor of being possessed of the first *jhāna*, etc., nor of being a *sotāpanna*, etc.

"In reality, dear *bhikkhus*, those within my Dispensation should live paying due to respect, rising up and greeting with both palms together in salutation, giving proper homage according to seniority; the best seat, the best water (for washing), the best alms should be accorded in order of seniority. In the matter of receiving the best seat, etc., only seniority in age, seniority with regard to the duration of monkhood is of consequence. Thus the *bhikkhu* with such seniority is worthy of such priority.

"At the present time, *bhikkhus*, Sāriputta is the chief Disciple on my right. He keeps the Wheel of Dhamma taught by Me in motion; he is one worthy of my place when I am no more. That Sāriputta had to spend the whole of the previous night walking or sitting under a tree (for want of a place to rest). *Bhikkhus*, when there are such acts of disrespect and lack of consideration on the part of *bhikkhus* even during my life time, how will the members of the Order behave in the time to come (after I have passed into Parinibbāna)."

Then the Buddha, in order to exhort the *bhikkhus*, told them (the story of three friends, a partridge, a monkey and an elephant) the Tittira Jātaka of Kulavaka Vagga in **Ekakanipata**. "*Bhikkhus*, in ancient times, even animals came to an understanding: 'It is not proper to be disrespectful and disobedient to one another; we will determine first who is the oldest amongst us and then we will show due respect and pay homage to him.' Then having chosen the oldest of them, they honoured him and obeyed him, thus cultivated the practice of 'Paying respect to the elder' (*vuddhapacayana*) which led them to rebirth in the deva-world.

Ye vuḍḍhamapacāyaṅti
narā Dhammassa kovidā
diṭṭhe Dhamme ca pāsaṁsā
samparāye ca suggati

Those who are wise in the practice of paying respect to the illustrious and the aged, choose among the three categories of birth, virtue and age, those who are both virtuous and senior in age to honour and show respect. Such people are worthy of praise, even in this life and have prospects of becoming celestial beings in future existences.

"*Bhikkhus*, even these three animals, a monkey, an elephant and a partridge could live together for mutual benefit, courteous, deferential and polite to one another. If you, who have gone forth and received ordination through faith (*saddhapabbajita*) in My *sāsana*, which dispenses righteous instructions, live without mutual benefit, without courtesy, without regard for one another, can such behaviour be seemly or proper? (Indeed, it cannot be). Such conduct, lacking due respect and humility also cannot arouse respect and esteem for this *sāsana* in those who are still outside it ..... etc."

After teaching the discourses extensively on the importance of mutual respect and reverence, by way of rebuking the *chabaggi* monks, the Buddha proclaimed the following rule of Discipline:

"I allow *bhikkhus*, paying due respect, rising up and greeting with both palms together in salutation, giving proper homage according to seniority; the best seat, the best water for washing, the best alms should be accorded in order of seniority. *Bhikkhus*, in the matter of monastic dwellings and sleeping places belonging to the whole Order, *Saṅghika*, one should not hinder their occupation according to seniority. Whoever should do so, there is an offence

of wrong doing (*dukkata- apatti*)."

Ten Kinds of Individual Unworthy of Veneration

Having thus laid down the two rules, one concerning what was allowable, *anuñātā,* and the other concerning what is not allowable, *paṭikhita*, the Buddha continued to address the monks saying: "*dasayime bhikkhave, avandiyā,* etc., — there are these ten individuals enumerated here, who should not be worshipped:"

(1) A *bhikkhu* ordained earlier should not worship another who received ordination later.

(2) A *bhikkhu* should not worship anyone who is not a *bhikkhu*.

(3) A *bhikkhu* should not worship anyone belonging to a different communion (*sanvāsa*), who speaks what is not Dhamma (*adhammavādi*), even if he is more senior.

(4) A *bhikkhu* should not worship a woman.

(5) A *bhikkhu* should not worship a eunuch

(6) A fault-free *bhikkhu* (*pakata*) should not worship a *bhikkhu* under suspension from association with the rest of the Sangha (*parivāsa*).

(7) A fault-free *bhikkhu* (*pakata*) should not worship a *bhikkhu* who has been judged to undergo the stages of penance again, starting from the first stage of *parivāsa* for having transgressed one of the *Sanghadisesa* offences which are expiable [while observing the *parivāsa* penance; while undergoing a further period of penance, *manatta,* for six days to gain approbation of the Sangha; while having undergone *manatta* penance is about to be reinstated (*abbhana*).]

(8) A fault-free *bhikkhu* should not worship a *bhikkhu*, who, having observed the *parivāsa* penance, has been judged to undergo the *mānatta* penance.

(9) A fault-free *bhikkhu* should not worship a *bhikkhu* who is undergoing the *mānatta* penance.

(10) A fault-free *bhikkhu* should not worship a *bhikkhu* who, having undergone *mānatta* penance, is about to be reinstated (*abbhāna*)."

Having thus explained the ten kinds of person not worthy of homage, the Buddha continued to give an enumeration of three types of individuals who deserve to be venerated.

Three Kinds of Individual Worthy of Veneration

"*Bhikkhus*, these three types of individual are worthy of veneration. They are:-

(1) A *bhikkhu* ordained earlier is worthy of veneration by one ordained later.

(2) A senior *bhikkhu* belonging to a different communion if he speaks what is Dhamma (*Dhammavadi*) is worthy of veneration.

(3) In the world of sentient beings with its devas, humans and Brahmās, the Homage-worthy, Perfectly Self-Enlightened, Exalted Buddha is worthy of veneration by all beings.

Ruling relating to The Occupation by Senior Bhikkhus of Pavilions, Temporary Sheds meant for The Sangha but which have not yet been formally consecrated

All along the route by which the Buddha travelled to Savatthi in the company of the Sangha, local people built pavilions, temporary sheds furnished with mattings and Assembly Halls in anticipation of their visit. Here again, disciples of the *chabaggi* group went ahead and occupied the dwelling places as on the previous occasion and, as a result, the Venerable Sāriputta was obliged to spend the night under a tree as he arrived with the group at the end of the procession. The Buddha investigated into the truth of the matter and rebuked the *chabaggi bhikkhus* and prescribed a set of additional ruling for observance by the Sangha.

"*Na bhikkhave udissakatampi yathāvuḍḍaṁ paṭibāhitabbaṁ, yo patibaheya apatti dukkatassa — Bhikkhus*, (even before formal consecration), pavilions and temporary sheds, etc., meant for the whole of the Sangha can be occupied without hindrance by the Sangha in order of seniority. Whoever should hinder such occupation in order of seniority, there is an offence of wrong doing (*dukkata apatti*)."

(N.B. Concerning the *Chabaggi* monks, **Vajirabuddhi Tika** says that *chabaggi* monks made their appearance only when the Buddha had completed the first twenty years of His Buddhahood. And there is the statement in Majjhima Nikāya, 1, 175, "*Ārādhayiṁsu me bhikkhu cittaṁ* .... etc." which means, "During the first Bodhi period of twenty years, the *bhikkhus* had behaved so well as to give much delight to the Tathāgata." It is a matter for consideration here that the account given above of the *chabaggi* monks can be reconciled with those given in the **Vajirabuddhi Ṭika** and the **Majjhima Nikāya** only by assuming that the story given here of the *chabaggi* monks' behaviour was taken from the account of the journey to Savatthi on a later occasion. This is just to highlight the rulings made by the Buddha on some types of offences.)

Ruling concerning Decorated Furnishings at The Alms-house in The Village

Now at that time, village people appointed 'elevated places', *uccussayana*, and 'exalted places', *mahāsayana* in the alms-house of the village and furnished with a 1ong-furred carpet, a many-coloured wool coverlet, a white wool coverlet, a wool coverlet with floral designs, a cotton quilt, a woollen carpet decorated with animal forms, a carpet with furs on both sides, a carpet with furs on one side, a coverlet with gold embroidery, a silken coverlet, a large size woollen carpet, an elephant rug, a horse rug, a chariot rug, rugs of black antelope hide, a coverlet of bear skin, a fancy red ceiling, a couch with red cushions at either end. *Bhikkhus*, not being certain whether they are allowable did not sit on them. When the matter was related to the Buddha, He made the following ruling concerning them:

"*Anujanāmi, bhikkhave, thapetvā tīṇi āsandiṁ pallaṅkaṁ tūlikam* ...., etc. — *Bhikkhus*, with the exception of three things, a couch with very long legs, an altar or divan a cotton quilt, I allow you to sit on what is appointed by the people as elevated places, exalted places but not to sleep on it."

In the village, in the same alms-house, people provided a low bedstead quilted with silk cotton on both upper and lower sides; *Bhikkhus*, being meticulous, did not use it. The Buddha made a ruling also in this matter:

"*Anujānāmi, bhikkhave, gihivikatam abhinisīditum, na tveva abhini pajjitum* — I allow, *bhikkhus*, to sit on the bedstead quilted on both sides, provided by the people, but not to sleep on it."

Buddha being conducted by Anāthapiṇḍika to The Jetavana Monastery with A Grand Reception Ceremony

As stated above, Buddha, accompanied by many *bhikkhus,* set out on His journey from Rājagaha towards Savatthi and in due time arrived at the boundary of the Savatthi region. The wealthy man, Anāthapiṇḍika, having attended to preparations for a grand ceremony to make the formal offering and dedication of the monastery to the Buddha with the symbolical pouring of water, made arrangements to conduct the Buddha to the monastery on a grand scale as described below:

Princess Sumana

King Pasenadi Kosala had a daughter, named Sumana, who, during the time of Buddha Vipassī, she was the daughter of a wealthy man and was known as Saddha Sumana. Being quick-witted and intelligent, she took the opportunity of offering Ghana milk-rice, which was prepared with pure unadulterated milk to Buddha Vipassī before anyone. Having made her offering to the Sangha headed by the Buddha, she made this wish: "Glorious Buddha, wherever I am reborn throughout the long journey of the *saṁsāra*, may I never have to

earn my living in want and with great difficulty; and may I be reborn as a much loved and charming lady for offering this garland of Jasmine flowers and be known as Sumana." Her wishes were fulfilled as she was never reborn in the planes of misery. She was born only either in the plane of the devas or the humans throughout the past ninety-one world-cycles. In all these existences, because showers of Jasmine flowers fell almost knee-high at her birth, she had always been named "Sumana". (For full particulars, reference may be made to **Anguttara Commentary** Vol. 3.)

At the time of present Buddha Gotama, she was born as the daughter of King Pasenadi Kosala by his Chief Queen.

At the time of her birth, there was a shower of Jasmine flowers, spreading nearly knee-high all over the palace. She was, therefore named Sumana by her royal father. There were also five hundred girls who were born simultaneously with Princess Sumana. The Princess and her five hundred connatals were brought up in luxury. As insignia of office and trappings of rank, the Princess was provided with five hundred coaches; and whenever she moved out from the palace, she was accompanied by her five hundred birth mates each in her own coach.

Throughout the whole of Jambudipa, one of the Four Great Continents, there were only three young women who were provided, as symbols of rank and office, by their fathers with five hundred attendants, each with a coach. They were: (1) Princess Cundi, daughter of King Bimbisāra, (2) Visakha, who later became the donor of the Pubbayum Monastery, daughter of wealthy man, Dhanancaya and (3) Sumana, daughter of King Pasenadi Kosala.

Princess Sumana was seven years old when the Buddha went to Savatthi to accept the Jetavana Monastery. Anāthapiṇḍika went to King Pasenadi Kosala and made the request: "Your Majesty, the coming of Buddha to our town of Savatthi is a blessing for us and, as well as a blessing for your Majesty. I would like to request you to send your daughter, Princess Sumana, together with her five hundred attendants, each carrying a pot filled with water and scents and flowers, for the reception of the Buddha. The King agreed saying: "Very well, Wealthy man," and made necessary arrangements to comply with Anāthapiṇḍika's request.

As ordered by her father, Princess Sumana set out together with her attendants, in full insignia befitting a princess, to take part in receiving the Buddha. They offered scents and flowers to the Buddha and then took seats at appropriate places. The Buddha taught Dhamma to Sumana with the result that she and her five hundred attendants attained the *sotāpatti-phala.* At the same time, five hundred other young women, five hundred elderly women, and five hundred laymen devotees also attained *sotāpatti-phala*.

Thus two thousand persons achieved the stage of *sotāpatti ariyas* while the Buddha was still on His way to the Jetavana Monastery that day. (From **Anguttara Commentary** Vol. 3)

Anāthapiṇḍika's own Welcoming Arrangements

Anāthapiṇḍika had not only arranged for Princess Sumana's participation in conducting the Buddha to the monastery, but also for his son and five hundred attendants, who were sons of wealthy men of Savatthi. In compliance with his father's wishes, Anāthapiṇḍika's son and his five hundred attendants in their five-hued ceremonial dress, each holding a bright streamer, took their positions in front of the Buddha and led the procession right up to the monastery.

Next to their brothers, came the two daughters of Anāthapiṇḍika, Cula Subhadda and Mahā Subhadda, with their five hundred female attendants, who were daughters of wealthy men of Savatthi, and each carrying a pot full of water.

Then came the wife of Anāthapiṇḍika, Punna Lakkhaṇa, in full ceremonial dress and bedecked with jewellery, accompanied by the wives of five hundred wealthy men, each holding a gold or silver cup full of sweet scents and other offerings.

At the end of the procession to welcome and receive the Buddha came Anāthapiṇḍika himself in a newly made dress of a wealthy man, accompanied by his party of five hundred

wealthy men, all in newly made dresses of wealthy men.

Led by the long procession, the Buddha proceeded, attended by many *bhikkhus*, causing the surrounding forest to glow golden, as liquid golden yellow orpiment, with the aura of His presence. Then with the infinite grace and glory of an Omniscient Buddha, He entered the precincts of Jetavana Monastery.

Formal Donation of The Jetavana Monastery to The Sangha

(At the conclusion of the reception ceremony), Anāthapiṇḍika approached the Buddha and respectfully invited Him and His *bhikkhus* to a meal offering ceremony at his residence, the following day. Having made all arrangements for a sumptuous meal of hard and soft food at his house the next morning, Anāthapiṇḍika sent a messenger to the monastery, informing: "Most Exalted Buddha, it is time to partake the meal; the food offering is ready." The Buddha, accompanied by His Sangha, went to his house and took seats at the places reserved for them. Anāthapiṇḍika personally attended to the Buddha and His *bhikkhus* by offering delicious food to them with zealous devotion and sat at a suitable place. He then addressed the Buddha: "Most Glorious Buddha, may I know as to how the Jetavana Monastery should be dedicated."

The Buddha then gave this instruction to Anāthapiṇḍika: "It should be proper for you to dedicate the monastery to all *bhikkhus* who have arrived, are still arriving and may arrive from the four directions." Guided by the instructions of the Buddha, Anāthapiṇḍika dedicated the Jetavana monastery to the Sangha who have already arrived, are still arriving and may arrive from the four directions, (*Agatanagata catuddisa Saṅghika*), by pouring ceremonial water as a token thereof.

Five Verses of Appreciation for Donation of The Monastery

Having accepted the formal offer of Jetavana Monastery, the Buddha delivered a discourse in five verses to express appreciation for the donation of the monastery.

1) *Sītan unham paṭihanti*
tato vālamigāni ca
sarīsape ca makase
sisire cāpi viṭhiyo

(The monastery which you have donated) provides sufficient condition for protection from the dangers of extreme cold caused by internal disturbances of elements or external inclemency of weather; the danger of heat caused by wild forest fires; the danger of wild beasts, such as lion, leopards, tigers; the danger of reptiles and creeping creatures, such as snakes, scorpions, lices; the danger of gnats, mosquitoes, flies whose bites harm concentration; the danger of biting cold from week long unseasonal rains during the period of two months (*sisiraratu*) from 1st waning moon of Phusso to the full moon of Phagguno; and the danger of torrential rains during the rainy season.

2) *Tato vātātapo ghoro*
sañjāto paṭihanati
lenatthañca sukhattaṅca
jāyituñca vipassitum
vihāradānaṁ sanghassa
aggaṁ buddhena vannituṁ

(The monastery which you have donated) provides sufficient condition for protection from violent and fearful seasonal winds of great velocity and intense heat: it enables *bhikkhus* to live in solitary seclusion without mental distraction; it enables them to live without danger, with happiness; it enables them to cultivate jhānic practices; it enables them to practice Insight meditation (*vipassanā*). (Those who donate monasteries should make it a

point to bear in mind such benefits rendered to the Sangha by the monastery they have donated). Buddhas, past and present, have extolled the donation of a monastery to the Sangha, as being noble.

3) Tasma hi pandito poso
sampassaṁ atthamattano
vihāre kāraye ramme
vāsayettha bahussute

Therefore, a wise man of good birth, who considers well and perceives the benefits for him in the human world and for Nibbāna, should build monasteries for Sangha to live with ease and comfort of body and serenity of mind. Having built them, he should dedicate them to *bhikkhus* who are wise and virtuous and have the necessary qualities and qualifications to control and look after them as a Presiding Monk, namely, (1) one who has full ten years (*vassa*) of *bhikkhu's* life; (2) one who is well acquainted with two sections of Vinaya, viz., *Bhikkhu-vibhanga* and *Bhikkhunī-vibhanga*; (3) one capable of administering and performing various acts pertaining to Sangha according to the Vinaya Rules, *Sangha-kamma*; (4) one with the knowledge of the aggregates and (5) one versed in the analytical knowledge of *nāma* and *rūpa*. It is necessary to select a *thera* with these qualifications to be appointed a Presiding Monk of these monasteries.

4) Tesam annañca paññāñca
vattha senāsanāni ca
dadeyya ujubhutesu
vippasannena cetasā

To the inwardly upright, virtuous and knowledgeable residents of the monastery, the donors should offer alms-food, soft drinks, robes and lodging with a mind full of faith in the Three Jewels and in the beneficial results of good deeds. (With this verse the Buddha instructs the donors of monasteries to support the resident monk with four requisites also).

5) Te assa Dhammam desenti
sabbadukkhapanūdānaṁ
yam so Dhammam idhaññāya
Parinibbātinasavo

The learned *bhikkhus*, who reside in the monasteries, should, in return, preach with compassion and loving-kindness the Dhamma which would lead to emancipation from all the sufferings of the cycle of rebirth for the benefit of donors of these requisites. In my Dispensation with eight-fold wonders, the donor of the monastery, endowed with pure faith, hearing such Dhamma discourse from the resident monks and practising them according to their instructions, will become enlightened, and with complete eradication of *āsavas* and cessation of suffering became *arahats*.

The Buddha, after delivering this discourse on the benefit of donating a monastery (*viharanisamsa*), in appreciation of Anāthapiṇḍika's dedication, returned to the Jetavana Monastery.

Nine-Month Celebrations for The Successful Dedication of The Monastery

The ceremony held for the successful donation and dedication of the monastery started from the second day (of the arrival of the Buddha) and lasted nine months. The ceremony held by Visakha (wife of a wealthy man) on the occasion of the dedication of the Pubbārāma Monastery lasted only four months. The cost of the nine month's celebration

consisting of offering of various alms amounted to eighteen crores.

Thus, as a measure of support to the *sāsana*, Anāthapiṇḍika spent altogether fifty-four crores (five hundred and forty millions in gold), namely, eighteen crores for the cost of the site, eighteen crores for the construction of the monastery and eighteen crores for the celebrations for the successful dedication of the Monastery.

End of the story of Anāthapiṇḍika.

Helping Bhikkhu Nanda to attain Arahatship

While the Buddha was residing at the Jetavana monastery, after accepting it, (his younger brother) Bhikkhu Nanda being unhappy as a member of the Order, told his associates: "Friends, I am not happy living the life of a *bhikkhu* in this *sāsana*, practising the three training rules reluctantly. I am unable to continue on observing these noble precepts. I intend to give up the practice and return to a layman's life."

When the Buddha heard the news, He sent for Bhikkhu Nanda and asked: "Have you told your many *bhikkhu* companions: 'Friends, I am not happy living the life of a *bhikkhu* in this *sāsana*, practising the three training rules reluctantly. I am unable to continue on observing these precepts. I intend to give up the practice and return to a layman's life.' " Whereupon, Bhikkhu Nanda admitted: "It is true, my Lord."

The Buddha then asked him again: "Dear younger brother Nanda, why have you been observing the three noble precepts against your will? Why can you not continue to observe these training rules? Why do you want to give up the life of a *bhikkhu* and revert to that of a layman?"

"Most Exalted elder brother, when I left the royal palace carrying your alms-bowl on my shoulder, my sister and betrothed, the Sakyan Princess Janapada Kalyani came dashing to the window with her hair half-dressed, and asked of me: "O your Highness, please come back quickly." I keep thinking of these words of my betrothed ever since I left the palace, and that is the reason why I have to practise the three training rules against my will and pleasure, and I am no longer capable of observing the precepts. I shall now give up the life of a *bhikkhu* and revert to a layman's life." Nanda gave this simple and honest answer.

The Buddha then went to Tāvatiṁsa realm of the devas by His supernormal powers, taking along Bhikkhu Nanda, as though lifting him by the arms. On the way, He showed Bhikkhu Nanda an aged female monkey sitting on a burnt stump of a tree, with her ears, nose, tail and other parts of the body, big and small, burnt and tattered. On arrival at Tāvatiṁsa, He drew Bhikkhu Nanda's notice to five hundred celestial maids whose feet were as tender-red as pigeons' feet, who had come to wait upon Sakka and who were standing and worshipping Him.

"Dear younger brother, Nanda, what do you think of the question that I am about to ask? Who looks prettier and lovelier when your sister, your fiancee, the Sakyan Princess Janapada Kalyani is judged in comparison with the five hundred celestial maids whose feet are as tender-red as pigeons' feet?" asked the Buddha.

> (The beautiful delicate feet, with the colour of the pigeons' feet, of these maids was the result of their offering of emollient oil for the feet of *bhikkhus* who were disciples of the Buddha Kassapa.)
>
> (A question might arise here as to why the Buddha had aroused the sensual passion of Bhikkhu Nanda by showing him the celestial maids when his mind was already affected with lust.)
>
> **The answer is**: "The Buddha had done so with the object of easily removing the defilements from Bhikkhu Nanda's mind." **To explain further**: A wise and experienced physician, in an attempt to cure a patient suffering from a disease caused by excessive phlegm bile and wind, usually gives doses of oily medicine to enhance the existing symptoms; that is followed by an emetic to remove the phlegm with ease and speed, through the mouth or by purging with doses of purgative. In the same way, the greatest of all the physicians, who has no equal

to match His skill, in admonishing worthy beings, had shown the fair celestial maids to Bhikkhu Nanda, who was affected by *kilesa*, in order to (let his mental defiling grow and reach the climax preparatory to eradicating it by means of *ariya-magga* which serves as an emetic to throw out the *kilesa*, as a purgative to purge the *kilesa*.)

Whereupon, Bhikkhu Nanda gave this reply:

"Most Exalted elder brother, the old female monkey which you have shown me on the way with her ears, nose, tail and tattered through being burnt, can in no way be considered as lovely and pretty. And likewise, my sister (fiancee) Sakyan Princess Janapada Kalyani, too, when compared to the five hundred fair maids of the celestial world, can no longer be regarded as a model of beauty; indeed the five hundred celestial maids are far more pretty and lovely then the princess."

Then the Buddha gave him this assurance:

"Dear younger brother, Nanda, take delight in the practice of the three training rules; take delight in the holy practice of the precepts which are my instructions. (If you actually take delight in the noble practice), I assure you of acquiring the five hundred celestial maids whose dainty feet are as tender-red as pigeons' feet."

When the Buddha gave such an assurance, Bhikkhu Nanda responded:

"Most Exalted elder brother, if you assure me of the five hundred fair maids whose feet are as tender-red as pigeons' feet, I shall undertake to observe the three noble training rules of the *sāsana* with delight at your feet."

(It might be asked here why the Buddha had assured Nanda of the five hundred fair maids for the gratification of sensual pleasure, which is a mode of ignoble living (*Abrahmacariyavasa*) while He wanted Nanda to observe the three noble practices.

The answer is: Bhikkhu Nanda's carnal attachment to Princess Janapada Kalyani was intense; and the Buddha had therefore diverted his attention to the fair celestial maids as a measure of temporary relief before He could relieve him totally of the prime trouble by means of *ariya-magga*; hence the use of *abrahmacariyavasa* ploy.)

Then the Buddha, together with Bhikkhu Nanda, vanished from Tāvatiṁsa and appeared in the Jetavana Monastery instantaneously. When Bhikkhu Nanda took leave of Him and had gone to his chamber to spend the time, the Buddha explained all that had transpired to the *bhikkhus* who had assembled to listen to His Teaching.

Having informed the assembled *bhikkhus* of what had happened, the Buddha gave the following instructions to them: "Go ye now, *bhikkhus*, to rebuke Bhikkhu Nanda, by calling: 'O you big servant (one who wants something for his service). You are a great buyer (who buys something at a fixed price in exchange).' "

In giving these instructions the Buddha was making use of a practical method employed in the world. A skilful person extracts an old nail, left firmly fixed to a post or a plank, by hitting it with another nail but smaller to cause it to vibrate before it could be loosened by hand and removed. In the same way, Bhikkhu Nanda's intense attachment, deeply rooted in the person of Princess Janapada Kalyani, was first given a loosening jolt and then removed by the temporary diversion to the more attractive celestial maids. Then, in order to do away with the new object of sense-pleasure and put Bhikkhu Nanda back on the path of noble practice, the Buddha gave the above instructions to the assembled *bhikkhus*.

In obedience to the Buddha's instructions, these *bhikkhus* went about spreading news that the son of step-mother Mahā Pajāpati Gotamī and the younger brother of the Buddha, Bhikkhu Nanda had been observing the noble precepts out of desire for the five hundred celestial maids, and that the Buddha had also assured him his acquiring the five hundred celestial maids whose feet are as tender-red as pigeons' feet. On hearing this, Bhikkhu Nanda's friends went and heaped reproaches on him.

> "It is being said by the people: 'Bhikkhu Nanda is a big servant; Bhikkhu Nanda is a great buyer. He has been observing the precepts because he desires the five hundred fair maids of the world of devas; and the Buddha has also assured him of getting the five hundred maids whose feet are as tender-red as pigeons' feet.' "

Being called 'big servant', 'great buyer', by his *bhikkhu* associates, Bhikkhu Nanda was filled with unbearable shame and disgust. He retired to a secluded place and strove with mindful and earnest diligence in the observance of the *bhikkhu* training rules with his mind inclined towards Nibbāna and soon drained off all *āsavas*, he attained full-fledged arahatship. He became recognised as one of the eighty *asiti mahā sāvakas*.

Whereupon an *arahat*-Brahmā approached the Buddha at night and standing at a suitable place, joyfully informed Him of the Bhikkhu Nanda's attainment of arahatship. Immediately after hearing the tidings, the Buddha, on contemplating: "How fares he?" became aware of Bhikkhu Nanda's attainment of arahatship through His Omniscience.

Bhikkhu Nanda's Supplication to The Buddha

As stated above, because of reproaches and jeers heaped upon him by his associates, Bhikkhu Nanda developed a sense of religious urgency through shame and remorse: "Having entered the Dispensation with well-expounded Teaching and Disciplinary rules, *Dhamma-vinaya*, I have held the Buddha responsible for assuring me of getting the five hundred celestial maids; as such I have committed a grave misdeed." Accordingly, he strove hard relentlessly until he attained arahatship. He then considered that it would be well to go to the Buddha and relieve Him from the responsibility of the assurance He had made. He therefore approached the Buddha early the following morning and made the following address:

> "Most Exalted elder brother, you have assured me of the hands of five hundred celestial maids with feet as tender-red as pigeons' feet. Most Exalted elder brother, I now absolve you from that responsibility."

The Buddha said in reply:

> "Dear younger brother, Nanda, I have already known, by judging the state of your mind analytically with my own, that you have attained arahatship. An *arahat*-Brahmā has also informed Me earlier of your attainment to the exalted state of an *arahat*. I have been absolved from that responsibility from the very instant your mind became free of *āsavas*."

The Tathāgata was greatly pleased and made the following utterance of exultation:

> *Yassa nittinno pañko*
> *maddito kāmakaṇuko*
> *mohakkhayam anuppatto*
> *sukhadukkhesu na vedhati sa bhikkhu*

> An *ariya* person has crossed the slough of wrong view, in other words, the slough of *saṁsāra*, by way of the bridge of the *Ariya* Path to the Shore of Nibbāna. The thorn of sensual passion that pierced (the heart of) all sentient beings has been crushed to dust with the cudgel of wisdom. Such an *ariya* person has traversed the Fourfold Path of *Magga* and reached Nibbāna, attaining the arahatship, the point of cessation of delusion (*moha*). That *arahat-bhikkhu*, who has thus destroyed the darkness of defilements, is no longer effected by joy or sorrow, he remains unshaken and indifferent to the worldly vicissitudes.

Soon afterwards, a number of *bhikkhus* asked Bhikkhu Nanda: "Friend Nanda, you have said in the past that you were not happy within the *sāsana* as a *bhikkhu*; what is the state of your mind these days?" Bhikkhu Nanda replied: "Friends, at present, I have no mind at all to revert to the life of a layman."

On hearing these words of Nanda, *bhikkhus* rebuked him, saying,

"Bhikkhu Nanda is telling lies; he is talking about *arahatta-phala*. He had quite recently been saying that he was not happy in this *sāsana* and now he is saying that he has no mind at all to revert to the life of a layman."

They then went to report the matter to the Buddha and He explained to them:

"*Bhikkhus*, in the immediate past, Nanda's corporeality was just like a badly roofed house, but now, it is like a house which is properly roofed. True, this Bhikkhu Nanda strove for the highest level of attainment of a *bhikkhu* after he had seen the fair maids of the world of devas, with the result that he has now reached that highest level of attainment (the arahatship)."

The Buddha then went on giving a discourse by reciting the following two verses:

1) Yathā agāram ducchannaṁ
vuṭṭhī samativijjhati
evam abhāitam cittaṁ
rāgo samativijjhati

Bhikkhus, just as rain-water can penetrate and flood a badly roofed house, so the mind, which has not been trained through tranquillity and insight meditation, is liable to be inundated with defilements, that is, to be flooded with the rain waters of lust, malice, delusion, conceit, etc.

2) Yathā agāraṁ succhannam
vuṭṭhi samativijjhati
evam subhāvitam cittaṁ
rāgo samativijjhati

Bhikkhus, just as rain-water cannot penetrate and flood a properly roofed house, so the mind, which has been trained through tranquillity and insight meditation, cannot be inundated with defilements, that is, cannot be flooded with the rain waters of lust, malice, delusion and conceit, etc.

By the end of this discourse, a large number of *bhikkhus* attained the Fruition stage of *sotāpatti-magga*. Thus this discourse was of great benefit to many person.

Discourses Relating The Story of Kappata

Some time after, *bhikkhus* were gathered at the assembly hall for discussion of the Dhamma and speaking in praise of the Buddha thus:

"Friends, Buddhas are really great and worthy of praise with the snapping of fingers. Even Bhikkhu Nanda, who had almost lost interest in the life of a *bhikkhu*, has been disciplined by employing the fair maids of the world of devas as an allurement."

At that moment, the Buddha entered the hall and asked: "*Bhikkhus*, what kind of discussion are you engaged in as I came into the hall?" "We are assembled here, discussing the marvellous way in which the Buddha has disciplined the Bhikkhu Nanda."

Whereupon the Buddha said: "*Bhikkhus*, it is not only in this occasion that I have exhorted Bhikkhu Nanda, by employing a female sex as an enticement, I had also won him over by using the same tactic in the past," and at the request of the *bhikkhus*, He expounded the Kappata Jātaka that follows:

"*Bhikkhus*, once upon a time, there was a trader by the name of Kappata in the city of Bārāṇasī during the reign of King Brahmadatta. He had a donkey that could carry a load weighing one *kumbha*[2] and could travel seven *yojanas* a day.

Once, he went to the city of Taxila accompanying a caravan of merchants

2. *Kumbha*: A measure of weights equal to one third of a cart load.

carrying merchandise for sale. He set his donkey free to seek for pasture to graze while his goods were being disposed.

As the donkey wandered around grazing on the soft ground near the palace moat, he espied a female donkey and approached it. He eventually got engaged in conversation with the female donkey and the two exchanged words of love:

Female donkey(F.D): From where do you come?

Male donkey(M.D): I come from Bārāṇasī.

F.D: On what business have you come?

M.D: I have come for trading purpose.

F.D: What is the weight of the goods that you have to carry?

M.D: I have to carry goods weighing one *kumbha*.

F.D: How many *yojanas* have you got to cover carrying such a load in a day?

M.D: I have to cover seven *yojanas* a day.

F.D: Have you someone to look after you tenderly wherever you go?

M.D: No, I haven't any.

F.D: If so, it's a pity you have to go about unattended. You must be undergoing great hardships, aren't you?

(She spoke with seductive insinuations to win his heart.) On hearing these seductive words from the female donkey, the male donkey lost interest in his work and remained listless.

After disposing of his merchandise, the trader, Kappata, went to his donkey and said: "Come, dear son, let's be off." The animal replied: "You may go by yourself, I cannot follow." When the trader had made several vain attempts to persuade the donkey to obey him, he decided to use threats to make him obey:

1) *Patodam te karissāmi*
solasangulikaṇḍakaṁ
sañchindissāi te kāyaṁ
evam jānāhi gadrabha

You mean and wicked donkey, I shall have to goad and beat you with a sixteen inches long cane, tipped with iron spikes. I shall have to lacerate your body until it is broken and torn into tatters. Take heed of that.

When the donkey heard this threat, he retorted by saying: "If that should be the case, I, too, have to mind as to how I should retaliate."

2) *Patodam me karissasi*
solasañgulikanṇḍakam
purato patiṭṭhahitvāna
uddharitvāna pacchato
dantaṁ te pātayissāmi
evan jānāti Kappata.

O merchant Kappata, if you will actually goad and beat me with a sixteen inches long cane, tipped with iron strikes, I shall stand firmly on my fore-legs and raising my hind-legs, kick with all my strength to break and knock off all your teeth to the ground. You might as well know that.

When the trader Kappata heard this bold and aggressive retort of the donkey, he wondered "what was the cause of it" and looking round, he saw a maiden donkey nearby. Then he thought to himself: "This maiden donkey must have taught him to speak like this. It would be wise to allure him away and tell him: "My son, I will get you such a maiden donkey."

3) Catuppadiṁ sankhamukhiṁ
nariṁ sabbañgasobhiniṁ
bhariyaṁ te ānayissāmi
evam jānāhi gadraha.

My big son, I will find a young, beautiful, well-formed maiden donkey with a face as fair as a conch-shell to be your wife soon after our arrival back at Bārāṇasī. My son, you take my word.

The donkey was very pleased with the encouraging words of his master and replied:

4) Catuppadiṁ sankhamukhiṁ
narim sabbangasobhinim
bhariyam me ānayissami
evam jānāhi Kappata
Kappata bhiyyo gamissāmi
yojanāni catuddasa

My benefactor and master, Kappata, ... If it is really true that a beautiful well-formed youthful maiden donkey with a face as fair as a conch-shell will be obtained for me soon after we have returned to Bārāṇasī, I, your good son, am prepared to work with redoubled zeal, breaking a journey of fourteen *yojanas* a day. You can take my word.

Trader Kappata then took the donkey with him to his home town of Bārāṇasī. A few days after their arrival, the donkey went to Kappata and asked him to fulfil his promise: "My benefactor and master, Kappata, have you not promised me a beautiful well-formed youthful maiden donkey as my wife?" Then trader Kappata replied: "Yes, it is true I have said so; I will not fail to fulfil my promise. I will find you a beautiful, well-formed youthful maiden donkey; but I will be able to provide food for you only (not for your wife). It is up to you to think if the food that I offer you will or will not be sufficient for both of you. And another thing, I wish to emphasise that, in due time, you will have off-springs to look after, and here again, it is for you to consider whether the food which I provide you will be sufficient for your growing family. (It is not my responsibility) Think of it my son."

As the trader Kappata was giving this sound advice, the donkey's attachment to the female donkey was severed.

Recounting the Kappata Jātaka in His discourse, the Buddha revealed: "*Bhikkhus*, the Sakyan Princess Janapada Kalyani then was the maiden donkey, Bhikkhu Nanda then was the donkey and I was then the trader Kappata. I had thus, at a time long past, also disciplined Bhikkhu Nanda with the lure of female sex," and brought the discourse to conclusion.

End of Kappata Jātaka.

Stories connected with The Second, Third and Fourth Vassa

[N.B. Concerning the second, the third and the fourth *vassas* kept by the Buddha at Rājagaha, the ancient treatise of 'Wasozin' (An account of the series of *vassas* kept by the Buddha), deals only with three stories described below:

(1) Story of a friend of Venerable Sāriputta, who was a brahmin (as mentioned in **Dhammapada Commentary**, Vol. 1.)

(2) Story of Cunda, a butcher of pigs (as mentioned in **Dhammapada Commentary**, Vol. 1.)

(3) Story of Venerable Mahā Kassapa (as mentioned in **Dhammapada Commentary** Vol. 1.)

The Wasozin treatise concludes the account of the second, the third and the fourth *vassa* with these words: Thus the Buddha, in keeping with the promise given to King Bimbisāra,

spent the second, the third and the fourth *vassa* at Rājagaha, expounding such discourses and showing innumerable devas and humans the path to Nibbāna.]

Sayagyi Saya Lin, the first to be charged with this great work, '**Mahā Buddhavaṁsa**', however included in the table of contents, the following stories, in connection with the second, the third, and the fourth *vassa* kept by the Buddha at Rājagaha:

(1) An account of wealthy man Jotika.

(2) An account of wealthy man Jotila.

(3) An account of wealthy man Mendaka.

(4) An account of the wealthy man Kakavaliya.

(5) An account of the wealthy man Punna.

(6) The story of Sumana, the flower seller.

(7) The story of Aggidata and one thousand hermits.

(8) The story of Jambuka.

We discuss about the five wealthy men listed above in the 'Chapter on the Jewel' of the Sangha. The stories of Sumana, Aggidatta and Jambuka will be discussed in the next Chapter.

Chapter 21

STORY OF SUMANA, THE FLOWER SELLER OF RĀJAGAHA

The Buddha taught a discourse, beginning with the words *Tanca Kammam katam sadhu*, on the advantages of 'a rewarding deed of merit' with reference to a flower seller named Sumana of Rājagaha during His stay at Veḷuvana Monastery in that city.

The flower seller used to present King Bimbisāra with eight *kunzas*[1] of Spanish Jasmine (Jasminum grandiflorum) every morning, for which he was granted eight pieces of money each day.

One day, as Sumana was entering the city with flowers as usual, the Buddha, attended by many *bhikkhus*, was also entering the city for alms-round, with rays of light shining forth from His body, and with great dignity, splendour and glories of a Perfectly Enlightened Buddha.

> (N.B. Sometimes, the Buddha used to go round, like an ordinary *bhikkhu* on an alms-round, with the six rays of light concealed by the robes. (For instance) He went out all alone incognito to a distance of thirty *yojanas* to meet Angulimala, the notorious robber. But, at other times, He used to go with rays of light shining, for instance, when He went on alms-round in the city of Kapilavatthu. And, on this day, when He was to meet Sumana, the flower seller, the Buddha entered the city of Rājagaha with rays of light shining forth from His body, and with great dignity, splendour and glories of a Perfectly Enlightened Buddha).

When Sumana saw the Buddha, with a body, like an ornamented gateway column, replete with thirty-two major characteristics and eighty minor characteristics, and six coloured rays of light from His body, entering Rājagaha city to go on alms-round with great dignity, splendour and glories of a Perfectly Enlightened Buddha, there arose in him intense devotional faith and reverence for Him. He then considered: "What kind of offering should I make to gain merit?" and, when he could not think of anything with which to pay homage to the Buddha, he thought of offering the flowers in his hands. But, on second thought, he came to realize: "These are the flowers meant for presentation to the King, as a matter of daily routine. If I fail to do my daily duty, I shall be liable to be put in the stocks, bound with ropes and imprisoned or executed or expelled from the country. What should I do?" A bold thought entered his mind at this juncture: "Let the King kill me, should he so desire, put me in jail, expel me from the country. I might be rewarded by the King for carrying out the daily duty; such a fortune would be sufficient for my livelihood duration the present life. But if such an offering is made to the Buddha, it is certain that I will reap the fruits of my meritorious act for aeons of world-cycles to come." He, therefore, decided to sacrifice his life in making his homage to the Buddha.

He was, at the same time, mindful that he should act while his intense devotional faith was at its pitch and so he started offering the flowers in the following manner:-

(1) First, he threw two handfuls of flowers high above the head of the Buddha; the flowers formed into the shape of a canopied ceiling, hanging in the air right above the head of the Buddha.

(2) Then he threw two handfuls of flowers in a like manner; the flowers came down, standing in the form of a flower curtain on the right side of the Buddha.

(3) Again, he threw two handfuls of flowers in a like manner; the flowers came down, standing in the form of a flower curtain at the back of the Buddha.

(4) Lastly, he threw two handfuls of flowers in a like manner; the flowers came down, standing in the form of a flower curtain on the left side of the Buddha.

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1. *Kunza*: a measure for capacity.

Thus, the eight *kunzas* of Jasmine flowers stood round the Buddha like a canopied ceiling and curtains of flowers on the top, on the right, left and back, leaving a space in front just enough for the Buddha to enter. It is remarkable that the flowers fell in place with the flower stalks turning inward and petals outward in an orderly fashion.

The flower curtain around the Buddha, like a silver screen, moved along together with Him as if it were an animate body, without sundering apart or sliding down. It stopped wherever the Buddha made a rest. Rays of light emitted continuously from five places, namely, the front and the back, the right and left sides and from atop the head of the Buddha, like millions of flashes of lightning. Having emerged from the body of the Buddha, every single shaft of these rays first turned clockwise three times round Him, forming a mass of bright light (resembling a beam of search-light directed towards the Buddha), the size of a young palm tree, before shooting away ahead of Him.

The whole city of Rājagaha (with a population of eighteen crores) agog with excitement and agitation, came out clamourously. Of the eighteen crores of men and women, there was none who came out without holding vessels filled with alms-food for offering.

All the citizens, clamouring and proclaiming aloud and courageously like a lion king, throwing aloft their twisted head-dresses, moved along in large groups, leading the procession before the Buddha. The Buddha, in order to bring out the attributes of Sumana, the simple flower seller, walked along the main streets within the city covering an area of approximately three gavutas. Hence the entire body of Sumana was suffused with five forms of delightful satisfaction, (*pīti*).

Sumana, went along with the Buddha only for a distance, like a person who took a plunge into a red orpiment-coloured stream of water, he entered into the compass of the brilliant rays emitted by the Buddha and after paying reverential homage to Him, left for home carrying the empty flower basket.

On arrival at his house, his wife asked him: "Where are the flowers?" He replied: "My dear, I have offered the flowers to the Buddha." His wife then asked: "What about presentation of flowers to the King?" Whereupon, Sumana replied: "Let the King kill me should he so desire, expel me from the country, but I have offered the flowers to the Buddha at the sacrifice of my life. The eight *kunzas* of flowers, which formed only eight handfuls, had indeed worked miracles. (He related in detail what actually had happened). The whole eighteen crores of citizens are now following the procession in honour of the Buddha, making loud proclamations. What you are hearing is their cheers congratulating me on my deed of merit." He thus told her in a delightful tone full of deep satisfaction.

Sumana's wife, being very foolish and ignorant, took not the slightest interest in the miraculous display of the glories of the Buddha and scolded her husband with abusive words and said: "Kings are harsh and ruthless. Once you have incurred their displeasure, your hands and feet are cut off. I may also be adversely effected by your acts, which bring ruin to me." Nagging continuously, she left, taking away her children to see the King at the palace. The King asked her: "What is your complaint?" She complained thus: "Your Majesty, my husband, Sumana, the flower seller, had offered the Buddha all the flowers that were to be presented to you as usual and returned home empty handed. When I asked him: 'Where are the flowers?' he related to me what he had done with them. I scolded him in many ways, saying: 'Kings are very harsh and ruthless. Once you incurred their displeasure, your hands and feet are cut off. I may also be adversely effected by your act which bring ruin to me." After severing my relationship with him, I have come to your presence. Whatever he has done, good or bad, that is his own affairs, his responsibility. Let him fare according to his deeds all by himself your Majesty, I have forsaken that husband of mine and I make this formal report in advance to your Majesty."

King Bimbisāra had become a noble disciple (*ariya sāvaka*) having attained the Fruition stage of *sotapana* ever since his meeting with the Buddha at the Grove of young palms, near the city of Rājagaha, and, as such, his confidence in Him was unshakable. The King thought: "This woman is so foolish and stupid, she cannot arouse devotional faith in the glories and miraculous powers of the Buddha" and pretending to be indignant asked her:

"O woman, have you just said that your husband, Sumana, had offered all the flowers that were to be presented to me?" "Indeed, I have said so, your Majesty," replied the flower seller's wife.

The King replied expediently: "O woman, you have done well by severing your relationship with your husband, and now I am to consider what kind of punishment should be meted out to Sumana for offering the Buddha, the flowers which were to be presented to me." Then dismissing the woman, the King went out quickly to pay homage to the Buddha and joining the procession, followed Him all the way.

On seeing King Bimbisāra in a reverential mood, the Buddha made it a point to walk along the congested main streets within the city and finally went towards the palace gate. When King Bimbisāra removed the bowl from His hand and started to conduct Him into the palace, he noticed the indications that the Buddha had a desire to stop at the court-yard just outside of the palace. He at once had a temporary pavilion erected in the court yard, and the Buddha and His *bhikkhu* followers took rest on the prepared seats in the newly erected pavilion.

(N.B. A question may arise as to 'Why the Buddha did not go into the palace?' **The answer is**: It occurred to Him that, should He choose to go into the palace, the eighteen crores of citizens would not be able to pay obeisance to Him and the virtues of Sumana, the flower seller, would not become manifest. True, only Buddhas could show plainly the attributes of virtuous people, when ordinary people try to do 'honour where honour is due,' others are apt to have feeling of jealousy.)

As the Buddha went inside the pavilion and sat on the seat which was prepared for Him, the four screens of flowers moved to the edge of the crowd in the four directions, each standing like living objects. Then the people rallied round Him to pay homage; and King Bimbisāra offered hard and soft food of the best quality to the *bhikkhus* headed by the Buddha. After the meal was over, and when the Buddha had given a discourse of appreciation for it, the four screens of flowers were back at their own places surrounding Him on four sides. Surrounded by eighteen crores of citizens and amidst deafening sounds of the uproarious crowd, the Buddha returned to the Veḷuvana monastery.

On returning to the palace, after seeing the Buddha off, King Bimbisāra sent for Sumana and asked him: "How were the flowers meant for me offered to the Buddha?" Sumana replied thus: "I offered the flowers to the Buddha, making this resolution: 'Let the King kill me should he so desire, let him expel me from the country, I will offer these flowers to the Buddha', thus have I made the offering of flowers at the risk of my life." Whereupon, King Bimbisāra said these congratulatory words: "You are a noble person, indeed." The King then presented Sumana with eight royal elephants, eight royal horses, eight male servants, eight female servants, eight sets of costumes, eight thousand coins of money, together with eight fully dressed maidens and eight villages, making what is known as *sabbatthaka* rewards (gift consisting of 8 x 8 things).

Buddha's Utterance of Prophecy.

This great event made Venerable Ānanda wondered as to what kind of benefit would Sumana derive from his deed of merit which was marked by the sounds that rent the air like thunderous roars of a lion king, and by throwing aloft of thousands of head dresses of citizens from early part of the morning. He, therefore, went to the Buddha and asked to be enlightened as to what sort of benefit would Sumana enjoy. The Buddha told Ānanda: "Dear son Ānanda, you should not think that Sumana, the flower seller, had made just a small offering! In offering the flowers to Me, he had made a liberal *dāna* of his own life, with full devotional faith in his mind."

Kappānaṁ satasahassaṁ
duggatiṁ na gamissati
thatva devamanussesu
phalam etassa kammuno

paccha Paccekasambudho
Sumano nāma bhavissati.

> For this meritorious deed of his, (for full one hundred aeons), he will not be reborn in the planes of misery. He will be born again and again in the realms of devas and humans enjoying the fruits of his deed of merit and will become a Paccekabuddha in future.

This was the Prophecy uttered by Buddha Gotama in response to the Venerable Ānanda's request.

> (N.B. On reaching the Veḷuvana monastery, as the Buddha entered the Scented Chamber, the Jasmine flowers lay behind in heaps at the entrance.)

In that evening, *bhikkhus* gathered together in the Dhamma Hall and expressed their appreciation of Sumana's deed of merit and the result, thereof saying: "Friends, the benefit derived by Sumana from his deed of merit is really wonderful, worthy of cheers by the snapping of fingers. He has offered the living Buddha a handful of Jasmine flowers at the risk of his life, and for this, he has been rewarded by the King, at that very moment, with *sabbatthaka* gifts made up of eight kinds of animate as well as inanimate objects, each numbering eight."

The Buddha left His chamber and came to the Dhamma Hall where, after sitting on the Dhamma Throne of the Buddha, asked: "*Bhikkhus*, what is the subject of your conversation?" They explained the subject of their discussion. He then said: "You are right, O *bhikkhus*, by doing an act for which no feeling of remorse should ever recur, but only feel happy whenever dwelt upon everytime. A deed of such nature is indeed worth performing." And in this connection, He recited the following stanza to serve as a maxim of what He had already said:

Tañca kammaṁ kataṁ sādhu
yam katva nanutappati
yassa patito sumano
vipākaṁ paṭisevati

> Having done an act, the doer has no bitter regret for it; he only enjoys the fruits of that act with joy and gladness. Such an act is faultless and wholesome and is worth acting.

By the end of the discourse, eighty-four thousand sentient beings became enlightened and gained release from the round of suffering.

End of the story of Sumana, the flower seller.

Removing the Wrong Views of One Thousand Hermits headed by Aggidatta

This discourse of five stanzas, beginning with the words, *bahum ve yaranam yanti*, etc., was expounded by the Buddha while residing at Jetavana monastery, with reference to a hermit by the name of Aggidatta, (formerly a court brahmin of King Kosala) who was then residing near a pile of sand.

> (N.B. The hermit Aggidatta was living near a pile of sand lying between the three countries of Anga, Magadha and Kuru that were adjacent to Rājagaha. That appeared to be the reason why Sayagyi U Lin, who was first in charge of the translation project, had put this story of Aggidatta in the table of contents of events that took place when the Buddha was keeping *vassa* in the city of Rājagaha.)

The Brahmin Aggidatta was the court advisor of King Mahā Kosala, father of King Pasedani Kosala. On the expiry of his father, King Pasedani Kosala retained Aggidatta in the same rank as his court advisor, esteeming him as his father's old counsellor. When Aggidatta went to the palace to attend to duties, he was treated with due respect by the King and was given the same seat which he had occupied before.

One day, it occurred to Aggidatta: "King Pasenadi Kosala treats me with due respect, no doubt, but it is not easy to make kings accept one's counsel all the time. It is natural that the

King would prefer to deal with advisors of his own age. I have become too old, it is time that I lead the life of a recluse."

So he sought permission from the King and having made public his decision by the beating of drums in the city of Savatthi, within seven days he abandoned all his belongings to become a recluse outside of the Buddha's Teaching, *sāsana*.

Ten thousand male followers became his disciples and they dwelt at a place situated between the Anga, Magadha and Kuru countries. Aggidatta, as their leader, gave them instruction for their observance: "My disciples .... anyone thinking any of these thoughts; thoughts of sensual desire (*kāma-vitakka*), thoughts of ill-will (*vyāpāda-vitakka*), thoughts of harming others (*vihiṁa-vitakka*), shall carry one bundle of sand from the river and dump it here." His disciples promised to observe this disciplinary rule and every time they detected an unwholesome thought, such as *kāma-vitakka*, etc., arising in their mind, they chastised themselves by carrying a bundle of sand from the river and dumping it as promised, in the appointed place. In time, the pile of sand assumed a huge dimension.

The pile of sand was later taken over by a *nāga* king named Ahichatta. People from Anga, Magadha and Kuru used to come with offerings for the hermits every month. The hermit Aggidatta then exhorted them thus: "O my disciples, go to the hills for refuge, go to the jungles for refuge; go to the parks for refuge; go to the trees for refuge. If you take refuge in the hills, in the jungles, in the parks and in the trees, you will be free from all kinds of suffering." He also made the same exhortation to his ten thousand hermit disciples.

Aggidatta was popularising himself through teaching wrong practices at a time when the Bodhisatta, as Prince Siddhattha, after renouncing the world had attained Buddhahood and was residing in the Jetavana monastery of Savatthi. Rising one early morning at dawn and mentally surveying the whole world for sentient beings who are ripe for emancipation, the Buddha perceived in His mind's eye the hermit Aggidatta together with all of his ten thousand disciples. The Buddha also knew then that all of them had accomplished the sufficing conditions (*upanissaya*) for attainment of arahatship. So He gave instructions to the Venerable Mahā Moggallāna, saying: "Son Moggallāna, why have you ignored the hermit Aggidatta who is making people walk along the wrong Path that will not lead them to the Shores of Nibbāna, go now, son Moggallāna, to these hermits and exhort them."

Venerable Mahā Moggallāna replied: "The most Glorious, Exalted Buddha, the number of these hermits is great. They might not readily accept the instructions from me alone. Should your Reverence also come along, they would readily obey your instructions." Whereupon, the Buddha responded: "We will come also, but you might go ahead first to exhort them."

While proceeding first as instructed by the Buddha, Venerable Mahā Moggallāna thought to himself: "These hermits are many and strong, any attempt to give instructions to them while gathering in one place might lead them to turn against me en masse." So he caused a torrential rain to fall, through his *abhiññā*, with the result that the hermits rising from their places, rushed into their own dwelling places.

Venerable Mahā Moggallāna then stood in front of the entrance to Aggidatta's dwelling and called the hermit by name: "O Aggidatta." On hearing the Venerable Mahā Moggallāna's voice, Aggidatta wondered as to who had called him by name, since there was no one in the world who could address him thus. In a fit of pique, he gave a sharp reply: "Who is that calling me by my name?" Venerable Mahā Moggallāna answered: "Its me, Brahmin Aggidatta." "What do you want to say?" responded Aggidatta. When the Venerable Mahā Moggallāna made the polite reply: "I wish you could show me a place where I could spend a night," Aggidatta said curtly: "There is no vacant place for you; each room has its own occupant."

Venerable Mahā Moggallāna then replied: "Aggidatta, it is natural that men come to the abode of men, bullocks to the abodes of bullocks and recluses to the abode of recluses. Please do not talk to me like that, do allot a lodging to me to spend the night." The hermit

then asked: "Are you a recluse?" "Yes, I am," was the reply. Aggidatta then queried: "If you are a recluse, where are the equipments of recluse; what are your utensils?" "O Brahmin," replied Mahā Moggallāna in a serious manner, "I possess the equipments of a recluse; but thinking it is cumbersome to carry them separately while wandering around, I take them along only inside me." Aggidatta was much annoyed to see the Venerable Mahā Moggallāna going about without the necessary equipments of a recluse.

Knowing the state of his mind, Venerable Mahā Moggallāna said: "O Aggidatta, don't be angry with me, just point a place for me." Aggidatta gave the terse reply: "There is no place for you around here." Indicating the pile of sand with his finger, Mahā Moggallāna enquired with patience: "Who lives at that pile of sand?" "A dragon king," was the reply. "Then allot it to me," insisted Venerable Mahā Moggallāna. The hermit made the cautious reply: "I dare not allot it to you. The dragon king is of violent, terrible nature." Mahā Moggallāna replied: "Let it be, never mind about it. You just allot it to me." "If so, you better judge for yourself whether the place is suitable for occupation or not," retorted Aggidatta.

Then the Venerable Mahā Moggallāna went towards the pile of sand and when the dragon king, Ahichatta, caught sight of him, he thought to himself: "This recluse does not seem to know my presence here. I will dispose of him by exhaling fumes." With this thought, the dragon king started emitting dense clouds of noxious vapour. Venerable Mahā Moggallāna considered: "This dragon king has over estimated himself, thinking no one else can send out fumes." Therefore, he also started exhaling wave after wave of vapour, which, together with that emitted by the dragon king, rose higher and higher up to the realm of the Brahmās. The voluminous fumes exhaled by both of them caused great suffering to the dragon king while Venerable Mahā Moggallāna remained unscathed.

Suffering from the effects of the fumes, the *nāga* king became so furious that he sent out a continuous stream of blazing flames. By developing the *jhāna* of the fire-device (*Fourth rūpavacara kriya jhāna* with fire-device as its object), Mahā Moggallāna also sent out, in competition, more violent flames. The blazing fires produced by both of them went up as far as the Brahmā realm; but none of them caused any harm to the Venerable Mahā Moggallāna while the Naga king was subjected to great suffering. His whole body appeared as though it were consumed in a blazing fire. At the sight of the massive conflagration, the hermit teacher, Aggidatta, and his disciples wrongly concluded: "The *nāga* king had set the recluse ablaze; he has been destroyed now completely, for not listening to our advice. It serves him right."

Having overcome the *nāga* king by subduing its haughtiness, Venerable Mahā Moggallāna sat on the pile of sand, while the *nāga* king kept itself coiled around the sand-pile, with its hood spread over him like a terraced chamber crowned with a fine pinnacle.

To make immediate enquiries as to the fate of the recluse, the hermits went to the scene of recent combat and saw the Venerable Mahā Moggallāna sitting becomingly on the peak of the sand-pile. They could not help making obeisance to him with their clasped hands, speaking highly of him in many ways, and asked him: "O recluse, have you not suffered anything at the hands of the *nāga* king?" Then Mahā Moggallāna replied: "Don't you see the *nāga* standing by with its hood spreading like a white umbrella over me?" The hermits uttered in amazement: "O friends, this is a wonderful feat worthy of cheers by the snapping of the fingers! The recluse has subdued a powerful *nāga* such as this. It is marvellous indeed!" They then rallied round Mahā Moggallāna in a group.

At that moment, the Buddha arrived there, Mahā Moggallāna rose from his seat and made obeisance to Him. The hermits asked him: "Is this recluse more powerful than yourself?" "This great recluse is replete with six glories; He is my master, I am merely His disciple," was the reply.

The Buddha took His seat on the pile of sand. The hermits went around and with clasped hands raised, spoke in high praise of the Buddha: "The recluse who subdued the *nāga* king is but a disciple, one wanders how mighty his master might be." The Buddha then called Aggidatta and asked him: "What kind of instructions do you give to your hermits and lay

disciples for their guidance?"

Aggidatta gave his reply "Exalted Buddha, I gave this instruction to them, 'O Disciples, go to the hills for refuge, go to the jungles for refuge, go to the parks for refuge; go to the trees for refuge. If you take refuge in the hills, in the jungles, in the parks and under the trees, you will be free from all kinds of suffering.' On hearing this truthful answer, the Buddha said:

"Aggidatta, one who takes refuge in the mountains, forests, gardens, trees cannot escape from suffering; as a matter of fact, one who takes refuge in the Buddha, the Dhamma and the Sangha alone can escape from all the sufferings of the round of rebirths! The Buddha then went on expounding the true way of escape from suffering in five stanzas:

1) *Bahum ve saranam yanti*
pabbatāni vanāni ca
ārānarukkhacetyyāni
manussā bhayatajjitā

Aggidatta, people take refuge, through fright, in the mountains, such as Mt. Isigili, Mt. Vepulla, Mt. Vebbara, etc., or in the forest groves, such as Mahāvana, Gosinga sandal groves, etc., or in the gardens and parks, such as Veḷuvana, Jivaka mango park, etc., and under the trees, such as Udena tree-temple, Gotama tree-temple, etc. All these are erroneously regarded as refuges and means of protection from dangers.

2) *Netaṁ kho saranaṁ khemaṁ*
netaṁ saranamuttamaṁ
netam saranamāgamma
sabbadukkhā pamuccati

Aggidatta, these mountains, forests, gardens or trees are not safe, harmless refuges, they do not constitute the best, the highest refuge. By taking refuge in these mountains, forests, gardens or trees one cannot gain release from the continuous cycle of *dukkha*.

3) *Yoca Buddhañca Dhammañca*
Sanghañca saranaṁgato
cattari Ariyasaccāni
sammappaññādya passati

4) *Dukkhaṁ dukkhasamuppādaṁ*
dukkhassa ca atikkamaṁ
Ariyam caṭṭhañgikam maggaṁ
dukkūpasamagāminam

Aggidatta, any person, whether laity or recluse, who takes refuge in the Buddha, the Dhamma and the Sangha as a safe haven, as a secure shelter (with sincere, pure faith in the three Gems; with transcendental consciousness, *lokuttara saranagamana cittuppada*); any person, whether laity or recluse, who realizes truly and rightly through Insight wisdom, *magga-ñāṇa*, the Four Noble Truths, namely, the Noble Truth of Dukkha, the Noble Truth of origin of Dukkha, the Noble Truth of cessation of Dukkha and the Noble Truth of the Path leading to the cessation of Dukkha, that is, the Eightfold Noble Truth of Right View, Right Thought, etc.

5) *Etam saranam khemaṁ*
etam sarana muttamaṁ

etam saranamāgamma
sabbadukkhā pamuccati

> Aggidatta, only the refuge taken by such a person of noble disposition, with abounding faith in the Three Gems is a safe and harmless refuge. Only the refuge taken by such a person of noble disposition, with abounding faith in the Three Gems, constitutes the best, highest refuge. Only the refuge taken by such a person of noble disposition, with abounding faith in the Three Gems, can bring about release from the continuous cycle of *dukkha*.

At that very moment, all the hermits, the leader and the followers instantly turned into full-fledged monks like senior *theras* of sixty years' standing readily robed and equipped with the eight requisites, paying homage to the Buddha with great respect.

That day, when all the hermits became *ehi-bhikkhus*, happened to be the occasion when people from Anga, Magadha and Kuru congregated at the hermits' place with offerings for their hermit teachers. When they saw the hermits assuming the form of *bhikkhus*, they began to wonder: "How is that, is our teacher Aggidatta superior to the great recluse Gotama or is the great recluse Gotama superior to our teacher?" Then they wrongly surmised that since the great recluse had come to the presence of their teacher, their teacher, Aggidatta, must be superior to the great recluse.

The Buddha knew what was in the minds of the people, and He told Aggidatta: "Dear son Aggidatta you might yourself remove doubt from the minds of your audience." Aggidatta replied: "Most Exalted Buddha, it has also been my intention to do so," and so saying, he went up high into the air and descended therefrom seven times. And after that he stood making obeisance to the Buddha, declaring: "*Satta me bhante Bhagava, savakohamasmi* — Glorious Buddha, You, the Exalted Buddha, are my teacher; I am but a disciple of yours." thus removing doubt being entertained by his followers.

End of the story of hermit Aggidatta[2].

The Story of Naked Ascetic Jambuka

This discourse beginning with the words "*Mase mase kusaggena*" was given by the Buddha while residing at the Veḷuvana Monastery in Rājagaha in connection with the naked ascetic Jambuka.

Jambuka's Demeritorious Deeds of The Past.

During the time of Buddha Kassapa, a rich man of a village in the country side built a monastery for a monk. He made regular offerings of food, robe, monastery and medicine, the four requisites of a *bhikkhu* to the resident monk. The resident monk made regular visits to the house of the rich man for daily meal.

One day, an elderly monk who was an *arahat*, going on the alms-round, arrived at the gate of the rich man. The rich man was very pleased with the deportment of the monk and so he invited him into the house and offered food with profound respect and said: "Your Reverence, please accept this piece of cloth for use as a robe, after dyeing and stitching. Your hair is also long enough to be cut, I will bring a barber and a bed-stead for you to the monastery."

The resident monk saw the reverential way in which his monastery donor and supporter made his offering to the *arahant-bhikkhu*. He was instantly assailed by unwholesome thoughts of envy concerning the offerings gained by the *arahant-bhikkhu* (*lābha-macchariya*) and also his superior birth (*kula-macchariya*); and he was very worry, thinking to himself: "The rich man has shown more reverential attention to the monk whom he has just met than to me who frequents his house regularly for meal." He returned to the monastery in a mood of anger.

2. This story of Aggidata is mentioned in the Buddha Vagga of the second volume of Dhammapada Commentary.

The guest *bhikkhu*, who was an *arahat*, followed the resident monk to his monastety. He dyed and stitched the piece of cloth offered to him by the wealthy monastery donor and sat down wearing it as a robe. The wealthy man arrived, bringing with him a barber who attended to the *arahat-bhikkhu's* hair. The rich man prepared the bed-stead he had brought with him, ready for use and invited the *arahant-bhikkhu* to take rest on it. Then after inviting both monks for meal on the morrow, he went back home.

The resident monk was so overcome by malice towards the guest monk that he went to the place where the *arahant-bhikkhu* was resting, and gave vent to his bitter feeling in very offensive words:

(1) Look here visitor, it would be better for you to eat faeces than the food offered at the house of the rich man, the donor of my monastery.

(2) It would be better for you to have your hair pulled out with the outer shells of a Palmyra seed than cutting with the knife of the barber brought by the rich man, the donor of my monastery.

(3) It would be better for you to go about nude than in the robe offered by the rich man, the donor of my monastery.

(4) It would be better for you to sleep on the ground than lying on the bed offered by the rich man, the donor of my monastery.

The *arahant-bhikkhu* left the monastery early in the morning for a place where he could find peace and happiness, foregoing the invitation by the rich man for meal, in order that "nothing untoward might happen to the resident monk on account of him."

The resident monk attended quite early to all the routine works in the monastery, and when the time came for going on the alms-round, he thought: "The lazy visitor is still asleep. I might strike the bell to wake him up. (But feeling uneasy that the visitor would actually get up on hearing the sound of the bell,) he just touched the bell with his finger nails and made off for the village to receive alms-food. After having made magnificent arrangements for meal offering, the rich monastery donor kept on waiting for the arrival of his two invited monks. On seeing the resident monk coming alone, he asked: "Venerable Sir, where is the guest *mahāthera*?" The envious resident monk replied: "Don't you talk about him, donor of the monastery! Your monk went into his room to sleep since you left the monastery last evening and did not wake up while I had the monastery compound swept, and the pots filled with water; nor did he hear the sound of the bell when I struck it as the time came for alms-round."

The rich donor thought to himself: "It is absurd that such an exalted personage with commendable deportment should have slept for such a long time. This resident monk, through jealousy on seeing me showing great respect and courtesy to the visiting monk, must have spoken some reproachful words to him." Having thus surmised correctly, he being wise and intelligent, kept his thoughts to himself and made his offerings of meal respectfully to the monk. After the meal was over, he took the empty bowl of the resident monk, had it washed carefully and filled with delicious food. He then handed the bowl back to the resident monk, with the request: "Venerable Sir, please be so kind as to give this food to the guest monk when you meet him."

While going back to the monastery with food for the *arahat-bhikkhu*, the envious resident *bhikkhu* had the wrong thought: "The indolent visitor would stay on in the monastery if he were to enjoy delicious food such as these," so he threw away the bowlful of food offered by the rich monastery donor. On arrival at the place occupied by the visiting monk, he looked for him, but the *arahat-bhikkhu* could not be found.

The evil deed of this envious monk against the *arahat*-monk (the destruction of the food offered to the *arahat*) was so demeritorious that its ill-effects outweighed the merits accruing from twenty thousand years of holy life as a monk. Consequently, after his death he was reborn in the lowest plane of woe (*Mahā Avici*) to undergo intense suffering for the duration of the incalculably long interval between the disappearance of Buddha Kassapa and the appearance of Buddha Gotama. After such suffering, he was born in a household,

where food was abundant, at Rājagaha at the time of Buddha Gotama.

Jambuka still suffering in The Present Life

He was named Jambuka by his parents. He did not wish to sleep in bed ever since he could walk about; and instead of taking ordinary food, he kept to eating his own excrement. His parents and relatives at first thought that he took up these habits through youthful ignorance and tried to help him mend his way, taking pains to feed him and clean his body. But even when he had grown up, he did not wish to wear cloths; he walked about naked, slept on the ground and ate his own filth.

Jambuka sent to An Ajivaka's Vihāra

Jambuka's parents came to realize in due course that "he was not fit to live in a family of good birth like their own, as he had no sense of shame and should be in the company of Ajivakas, a heretical sect." So they took him to the *vihāra* of Ajivakas and entrusted him to their care.

The Ajivakas then ordained him as a novice in their sect and the following is an account of how it was carried out:

He was placed in a pit that was deep as far as his neck; wooden planks were placed covering the hole and resting upon his shoulders (so that he might not struggle his way out). Sitting on the planks, the Ajivakas pulled out the hair from the head of Jambuka. (This was how the Ajivakas initiated a lad as a novice). Then his parents left after inviting the Ajivakas for the morrow's meal at their home.

The following day, Ajivakas asked Jambuka: "Come along, let's go to the village." He replied: "You better go and I will remain in the *vihāra*." After several vain attempts to persuade him to follow, they left him all alone and went into the village. Once he knew that they were gone, he took off the wooden covering of the latrine and went into the pit, picked up the filth with his two hands and helped himself to his hearts content.

Ajivakas, (being unaware of the truth), sent food to him from the village. But he was not interested in it and rejected it in spite of persuasive advices given by the Ajivakas His reply was: "I don't want these, I have enough of food for myself." When he was asked: "From where did you receive them," he replied: "From within the precincts of this *vihāra*." The second, the third and the fourth days passed in the same manner, Jambuka refusing the invitation to go out for food but to stay alone in the *vihāra*.

Ajivakas began to wonder what Jambuka was up to: "This Jambuka refused every day to go into the village, rejected the food that was sent to him, saying, he got the food for himself from within the precincts of the *vihāra*. What is he up to? We will have to investigate." They then decided to leave behind one or two of the brethren to keep a watching eye on Jambuka's activities, when they went to the village. Those charged with the responsibility of investigation, pretended to go along with the group, but remained behind under cover to watch Jambuka. Thinking that all the Ajivakas had left for the village, Jambuka went down the latrine pit as on the previous days and ate the faeces.

Expulsion Jambuka from Ajivakas' Vihāra

Jambuka was caught red-handed by the secret watchers and the matter was reported to their elders. The elders, on hearing the report murmured: "Jambuka's action was grievous. Should the disciples of Recluse Gotama come to know of this affair, they will surely decry us as a wandering tribe of filth eaters, which will be much to the detriment of our dignity. He is not fit to remain with us any longer." So saying they unanimously expelled him from their sect.

When he was expelled by the Ajivakas, Jambuka went to stay near a huge stone slab which was close to a spot used by the citizens of Rājagaha as a public lavatory. There was

also a huge sewage pipe adjacent to that large stone slab. People usually came to ease and relieve themselves behind the screening stone slab. Jambuka ate the refused matter at night time, and when people came to answer the call of nature during the day, he stood with an arm rested on the edge of the flat stone and with one of his legs rested on the knee of the other leg, keeping his head erect with the mouth open.

Those who came to answer the call of nature, on seeing him, approached him and asked: "Venerable Sir, why are you standing like this with your mouth open?" "I live on air, there is no food for me other than air," he replied boastfully. People went on asking: "Venerable Sir, why do you stand on one leg only, with one leg rested on the knee of the other one?" "I am a person engaged in rigorous austerity practices. When I stand with both my legs touching the ground, the earth cannot withstand my glories and attributes and trembles violently; that is why I stand in this posture. In truth (because of the earth quakes). I have got to stand on one leg night and day, without sitting down, without sleeping," replied Jambuka with an air of ostentation.

(It is a general fact that people accept readily what others say; only few take the trouble to consider whether there is element of truth or not). So they said in admiration: "O Marvellous indeed it is! There are such personalities in the world who undertake severe practices. We have never before seen such personalities having such rigorous practices." A great number of people from Anga and Magadha countries, agitated and excited by hearing the news of Jambuka's austerities, came together with offerings for him and continued paying him homage every month.

Jambuka suffering for Fifty-five Years

Jambuka went on rejecting delicious and wholesome food offered by people, maintaining: "I live on air only, I do not take any other food. If I do take any other thing than air, it means breach of my practice." People beseeched him, repeatedly saying: "Venerable Sir, may you not deny us this opportunity to gain merit; if only a personality such as yours, well advanced in austerity practices, accept our offer of alms-food, will our prosperity and happiness grow and last long." Jambuka was not interested in any food but excrements, but pressed by earnest requests of the people, he was obliged to taste such food as butter and molasses the people fetched, picking them up with the tip of a blade of grass, just to give them satisfaction. Then he dismissed them, saying: "Go ye now; this much will go far to do a great deal of good for you."

Thus Jambuka had to pay for his offences against an *arahat* by suffering for fifty-five years in these four ways:

(1) He could not put on any clothes.

(2) He ate nothing except faeces.

(3) He had to pull out his hair by using Palmyra seed shell.

(4) He slept on the ground.

(Mnemonic: Offending words of hatred,
Bring about grievous consequences.)

Emancipation of Naked Ascetic Jambuka

It is the usual function of Perfectly Self-Enlightened Buddhas to survey the whole world at early dawn, every day, to see who are ready for liberation from the cycle of suffering. Thus, early one morning, the Omniscient Buddha, on surveying the world, perceived the person of Jambuka in His mind's eye. Upon further investigation, He discovered that Jambuka had already accumulated meritorious deeds which would serve as sufficing conditions for his attainment of *arahatta-phala*, complete with four fold Analytical Knowledge (*patisambhida-ñāṇa*). He also came to know that He would have to teach a verse sermon to the naked ascetic Jambuka, and that His Teaching will also bring about the realisation of the Four Noble Truths by eighty thousand sentient beings who will thus gain emancipation. "Because of this person Jambuka, thousands of people will come to achieve

happiness." Thus, after going round Rājagaha for alms-food, He informed the Venerable Ānanda: "My dear son, Ānanda, I will be going to see Jambuka."

"Glorious Buddha, is it that you are going there alone," asked Ānanda. "That's right, Ānanda. I will go alone," replied the Buddha and went to the place of Jambuka in the evening of that day.

The good devas considered: "The glorious Buddha is visiting the naked ascetic Jambuka this evening; but that naked ascetic's abode is the great stone slab which is abominably filthy and smelly with accumulation of excrement, urine and discarded tooth cleaners of twigs. We should wash up the loathesome mess by a downpour of rain." Thus they caused, by means of their supernatural power, the falling, at that very instant, of a torrential rain, which washed away all the filth and dirt from the stone slab, making it look spick and span. Then the devas caused the falling of flowers of five colours on the stone slab.

On arrival at the place of Jambuka in the evening, the Buddha called out the naked ascetic by his name 'Jambuka', who felt annoyed to be discourteously addressed 'Jambuka' by an unknown person who, he thought, must be a lowly one. He retorted angrily: "Who is that calling me by my name?" The Buddha replied: "I am a noble recluse." Jambuka asked then: "What is that you want here?" When the Buddha said: "I wish you would allot Me a place to stay for one night." Jambuka replied bluntly: "There is no place for you at this place." But the Buddha insisted: "O Jambuka, please do not say like this; do allot Me a place to stay for one night. It is only natural that a recluse seeks help of a recluse, men expect help of men and beasts expect help of their own kind." Whereupon the naked ascetic asked: "Are you, indeed, a recluse?" "Yes, I am a noble recluse," answered the Buddha. Jambuka then queried: "If you are a recluse, where are the equipments of a recluse, such as gourd, ladle for stirring fire, sacrificial threads?" The Buddha replied: "I possess the equipments of a recluse you ask about; but thinking it is cumbersome to carry them separately while wandering around, I take them along only inside Me." Jambuka was much annoyed and reproached the Buddha: "Being a recluse, how could you go wandering about without the necessary equipments of a recluse?" The Buddha made a gentle reply: "O Jambuka, let that be! Don't be angry with Me. Just point out a place for Me." But Jambuka gave the terse reply: "There is no place for you around here."

There was a small valley close by Jambuka's place and the Buddha asked: "Who stays there?" "No one," replied Jambuka. "If so, I want that allotted to Me," said the Buddha. Whereupon, Jambuka made a reply: "It is up to you to judge whether it is suitable or not," implying that he had no objection for his occupation of the place but took no responsibility whatsoever.

The Buddha placed a small mattress at a spot in the valley and sat upon it. At the first watch of the night, four guardian devas from the Catumahārajika Deva realm came, illuminating the four points of the compass and waited upon the Buddha. When Jambuka saw the illumination he wondered what it could be. At the second watch of the night, Sakka, King of the devas, came to attend upon the Buddha and Jambuka remained puzzled as before. At the last watch of the night, when Mahā Brahmā who had the power of lighting one world with one finger of his, two worlds with two fingers, ten worlds with ten fingers, came to wait upon the Buddha, illuminating the whole forest, Jambuka pondered, as before: "Now, what could that illumination be!"

When the morning came, Jambuka approached the Buddha and after courteous exchange of greeting, sat down at an appropriate place and addressed Him: "O big recluse, who were those that came to you, in the first watch of the night, lighting up the four points of the compass?" "Jambuka, they were the four guardian devas of the Catumahārajika Deva realms," He replied. "Why did they come?" asked Jambuka. "They came to pay homage and wait upon Me," was the reply. Jambuka asked again: "O big recluse, how is that? Are you superior to them?" "Yes, Jambuka, that's right, I am superior to them," replied the Buddha.

The naked ascetic Jambuka asked again: "O big recluse, who was the one that arrived in the middle watch of the night?" "He was Sakka, King of the devas," replied the Buddha.

"And why did he come?" asked Jambuka. The Buddha replied: "He came to pay homage to Me and attend upon Me." Jambuka asked again, "O big recluse, how is that? Are you superior to Sakka also?" "Yes, Jambuka," replied the Buddha, "I am superior to Sakka also; Sakka is just like a nurse attending on Me or a resident novice who looks after Me."

Jambuka went on asking the Buddha: "O big recluse, who was he that came in the last watch of the night, flooding the whole forest with his body radiance?" "Jambuka, the one who came in the last watch of the night was none other than Mahā Brahmā whose name is often invoked by brahmins and others uttering: 'I worship the Great Brahmā' when they suddenly sneeze or loose balance and totter." Jambuka asked again: "O big recluse, how is that? Are you superior to Mahā Brahmā too?" "Yes, Jambuka, I am the King of Brahmās, superior to Mahā Brahmā as well."

Then the ascetic Jambuka made his usual boastful remark: "O big recluse, you are worthy of admiration indeed, by the snapping of fingers. None of those persons have ever come to pay homage to me at this place where I have been practising austerities for fifty-five years. True! for the last fifty- five years I have been sustaining myself only on air; and all along those years, these devas, Sakka and Brahmas have never approached me and paid homage to me."

Whereupon, the Buddha gave Jambuka a very plain talk: "O Jambuka, you, who have been playing a game of bluff with persons of poor intelligence, think of playing the same game with Me! Have you not been eating filth for the past fifty-five years, sleeping on the bare ground, wandering round naked, extracting hair by means of a shell of Palmyra seed? And yet you have been deceiving all the people, telling them: 'I only live on air, standing on one leg without sitting down and sleeping'; and now you wish to play the same trick on a Fully Awakened Buddha like Me!"

"O Jambuka, because you had professed this vile, base heretical view you have to be living on filth, sleeping on bare ground, roaming naked, extracting hair with the shell of Palmyra fruit seed (for all these years experiencing intense suffering); and yet you are still holding this wretched, low heretical view."

Then Jambuka asked the Buddha: "O big recluse, what kind of unwholesome deeds have I committed?" Whereupon, the Buddha explained to him extensively various misdeeds he had done in the past. While the Buddha was giving him the discourse, Jambuka was assailed by remorse, sense of shame and dread of consequences of his past misdeeds; he was shaken so much that he squatted down to conceal parts of his body.

Whereupon, the Buddha threw a bathing robe to him. Jambuka put on the robe and sat down at a suitable place making obeisance to Him. Then the Buddha expounded a graduated discourse touching on points connected with alms-giving (*dāna-katha*), moral conduct (*sīla-katha*), etc., and finally the Four Noble Truths. At the end of discourse, Jambuka attained arahatship, complete with the Four Analytical Wisdom (*patisambhida-ñāṇa*). He stood up from his seat and worshipping the Buddha, made a request for formal admission as a novice and ordination as a *bhikkhu*.

(N.B. Thus, the ill-effects of the unwholesome deeds which he had committed in the past, had ceased. **To elaborate**: For his offence against an *arahat-bhikkhu* during the Buddha Kassapa's Dispensation, (as stated above) he had suffered intensely, being burnt and incinerated in the lowest Hell of Avīci for a duration of time, long enough for the earth to rise to a height of one *yojana* and three gavutas. And after that, for the amount of retribution still outstanding against him, he had to make his expiation by going through fifty-five years of wretched, abominable inhuman life. Having thus paid off his debts of evil deeds, the consequences of his past misdeeds have become exhausted.

But his accumulation of merit, which he had earned by observance of moral precepts as a *bhikkhu* for twenty thousand years, remained undisturbed by his evil deeds.

Therefore, when Jambuka requested for initiation and ordination, the Buddha stretched

out His right hand and called out: "*Ehi bhikkhu, carabrahmacariyam samma dukkhassa antakiriyaya* — Come *bhikkhu*, (accept the monkhood that you wish) strive to take up the three noble practices which form the moral training in my Disposition, in order to bring about the end of round of suffering." At that moment, Jambuka turned into a full-fledged monk like a senior *thera* of sixty years, readily robed and equipped with the eight requisites.

On the very day when Jambuka attained arahatship, people from Anga and Magadha visited him with offering to pay homage. When they saw the Buddha, and began to wonder: "How is that? Is our teacher Jambuka superior to the great recluse Gotama or is the great recluse Gotama superior to our teacher Jambuka?" Then they wrongly surmised that since the great recluse had come to the presence of their teacher, their teacher Jambuka must be superior to the recluse Gotama.

The Buddha knew what was in the minds of the people, and He told Jambuka: "Dear son Jambuka, you might yourself remove the doubt from the minds of your followers." Jambuka replied: "Most Exalted Buddha, it has also been my intention to do so," and so saying, he entered into the fourth *jhāna.* Then rising up from his seat, he went up into the air to the height of a palm tree from where he addressed the Buddha: "Glorious Buddha, You, the Exalted Buddha, are my teacher, I am but a disciple of Yours." Then he came down to the earth and after paying homage to the Buddha, rose up in the air again. He repeated the same performance seven times, going up higher and higher, to the height of two palm trees, three palm trees, etc., up to the height of seven palm trees. In this manner, he had made it very clear to the assembled crowd that he was just a disciple of the Buddha.

On seeing these strange phenomena, people were struck with wonder and said: "O Buddhas are worthy of admiration by the snapping of fingers; they are glorious and there is no equal to them." The Buddha, being desirous of holding discussion with the masses on Dhamma subjects addressed them:

"O lay devotees, Jambuka has lived here for the last fifty-five years telling you ostentatiously: 'I have been exercising self-denial, eating only what is picked by the tip of a blade of grass out of the whole lot of offering you have brought.' Supposing, he continued on with this practice of self-denial till it reached one hundred years, and certain amount of merit accrued on that score. Such a measure of merit to his credit would not be worth even 1/256 part of the merit he would earn by refusing to take any food now as a noble *ariya*, through having some doubt whether the food and the time it is offered is allowable or not allowable." Then the Buddha expounded the following Dhamma stanza which was pertinent to what He had been telling the people:

Mase mase kusaggena
bālo bhuñjeyya bhojanaṁ
na so sankhātadhammānaṁ
kalan agghati solasiṁ

> Even though, month after month (or once a month) the fool (who does not know the Four Noble Truths) bent on living in austerity, takes his food sparingly by picking it up on the tip of a grass blade for one hundred years; he is not even worth, one part out two hundred and fifty-sixth (1/256) part of *ariya* who have comprehended the Four Noble Truths.

The stanza was expounded with reference to a particular individual, namely Jambuka. When considered in its generic sense:

(1) There is the volition (*cetana*), which arises when ignorant heretical recluse practises self-sacrifice for as long as one hundred years.

(2) There is the volition (*cetana*), which arises when an *ariya* who comprehends the Four Noble Truths, refuses an offer of food through having some doubt whether the food and the time it is offered is allowable or not allowable.

Of the two types of *cetanas* mentioned above, the *cetanas* accumulated by the heretical recluse for as long as one hundred years is not worth 1/256 part of the *cetana* that arose

when an *ariya* refused food through doubt over the food and the time it was offered.

To explain further: The amount of merit accruing from *cetana* occasioned by mere doubt on the part of an *ariya* recluse as to the kind of food and the time it is offered, entailing the loss of a meal for him, is 256 times greater than the sum of merit gained by a heretical recluse through his faulty practice of self-denial for a hundred years.

At the close of the discourse, eighty-four thousand sentient beings gained release from the cycle of suffering through realization of the Four Noble Truths[3].

End of the Story of Jambuka.

3. This story is mentioned in 5-Bala Vagga, **Dhammapada**, Vol. One.

Chapter 22

FOUNDING OF VESALI

Long time ago, the Chief Queen of King of Bārāṇasī conceived a child. The Queen brought this news to the King and he appointed sufficient number of maids of honour to attend on the Queen for the duration of her pregnancy. The Queen lived with ease and comfort, carefully tending the embryo in her womb, and entered the maternity chamber in due time of time.

> It is taken to be a natural fact that ladies of high social status, enjoying the fruits of past meritorious deeds, usually give birth to children at early dawn of the morning.

The Queen, being one of such ladies of elite class, gave birth at early dawn, to a lump of flesh as red as hibiscus rosa sinensis flower or lac. The queen thought to herself: "The king would surely remark: 'Other queens give birth to children who resemble golden statues; but this Chief Queen of mine gave birth to a lump of flesh' and I shall fall down in disgrace before the King." Wishing to avoid disgrace of losing favour and dignity, she had the lump of flesh put into a cup covered by another cup and caused it to be thrown into the current of the river Ganges.

Miraculous events took place, the moment the cup containing the lump of flesh left the human hands, it was taken charge by the devas who placed it securely in the cup, a gold plate, on which were inscribed in vermillion the words: "These are the sons born of the Chief Queen of the King of Bārāṇasī." Protected by the guardian devas, the cup floated along smoothly with the current, undisturbed by billows and swelling tides.

At that time, a hermit was residing close by the river Ganges depending on a village of cowherds for alms-food. When he went to the river early one morning, he saw a cup floating down the stream and recovered it as an object discarded by someone up stream. He saw the royal insignia stamped on the covering cup and discovered the gold lettered plate and the lump of flesh on opening the cup. As soon as the hermit saw the lump of flesh, he opined that the the lump of flesh must be in embryo stage since it raised no foul odour. He brought it to his hut and kept it in a clean corner.

After a lapse of fifteen days, the lump of flesh was seen to have divided into two separate units. The hermit took greater care of the object on seeing these strange developments. In another fortnight's time, each lump was found to have bulged in five places where the head, two arms and two legs would appear. The hermit attended to them with greater care than before. In another fifteen days time, one was transformed into a boy with golden body and the other into a girl with a golden body.

The love developed by the hermit for the infant boy and girl was so intense that it was like that of a parent for his own offsprings. The two thumbs of the hermit turned into fountains from which milk gushed out. From then onwards, the hermit received gruel cooked with milk from the village of the cowherds (by virtue of the babies' merit). The hermit ate the solid portion of gruel and fed the babies with the fluid that remained. Whatever went inside their bodies could be seen like objects going through a glass vessel. They were therefore named 'Licchavi'[1] after their soft, delicate, thin skin.

Having to attend to the babies, the hermit could go to the village for alms-round only very late in the morning and he had to return to his hermitage in a hurry. When the villagers came to know about his worries, they addressed the hermit: "Venerable sir, looking after the babies is a great hindrance to the observance of the precepts and incumbent on recluses. May you hand the babies over to our care. We will relieve you of the burden of looking after them, then you could attend to your Dhamma practice without

1. *Licchavī*, derived from *Nicchaī*, *Ni*=soft, thin; *Chavi*=having skin, one having delicate thin skin. *Ni* is changed into *Li* to form *Licchavī*.

any obstruction." The hermit agreed to their request, saying: "Yes, you may."

On the following day, the villagers made the roads smooth, level and clean, scattered flowers on it and after planting streamers and banners on the sides of the road, gathered at the hermitage playing various kinds of musical instruments, to receive the children from the hermit. The hermit then gave them words of advice: "Lay devotees, these babies are of great power and glory (because of their great accumulation of past merits). Bring them up with much care, attention and heed till they come of age; and arrange for their matrimonial ceremony when they come of age. Go to the King of Bārāṇasī and having paid him tributes of milk, curds, ghee, butter milk, butter (five kinds of produce of the cow, gorasa), make a request to him to grant you some land for the founding of a city. Then having rounded the city, appoint this young man your king, holding the coronation ceremony in the new city." With this advice the hermit handed over the babies to the care of the villagers. After giving him the promise to follow his advice, the villagers took away the babies and brought them up in accordance with the instructions given by the hermit.

When they grew up, they played together with the children of the cowherds. But whenever there was dispute while at play, they beat and kicked their playmates. When the parents saw their children crying, they asked them why they were crying. The children would reply: "The two orphans, cared for by the hermit, beat and kicked us." Even the adopted parents of the two children, along with other villagers, rebuked them, making remarks, such as: "These two children bully our children; they are too troublesome. We should not gratify them; we should avoid the pair of brother and sister." Ever since that time, the region measuring thirty *yojanas* where the cowherds village was situated was known as '*Vajjī* country.'[2]

In due time, the cowherds approached the king, as instructed by the hermit, with offerings consisting of five '*gorasa*' and requested for the allotment of a place and founded a city there. As the boy had reached the age of sixteen, he was crowned as king of the region. This was followed by a matrimonial ceremony in honour of the two youths. The people of the region agreed then to make a ruling that, no woman from other place should be made their queen, and none of their women should be given away in marriage to those outside of their country.

The crowned King and the Queen produced their offsprings in due time, the Queen giving birth to a pair of twins, one male and female for the first time. The Queen gave birth to twins in like manner for sixteen times in all. When those children came of age, they, in turn, gave birth to twins for sixteen times each.

The population of the city grew rapidly, so much so, that there was no longer sufficient land in the city to accommodate all the princes and princesses with their palaces, pleasure parks and their large retinues. Therefore, the city had to be extended by one gāvuta each on all four sides, entailing the construction of a second walling to enclose the whole city.

After a long time, the growth of the city, in like manner, demanded further extension to meet the requirements of the increasing number of royal families. As before, it was extended again by one gāvuta each on all four sides with the construction of another walling round the entire city. As years rolled by, the city had to be extended again by one gāvuta on all four sides in the same way for the third time. Thus the city grew and flourished with the march of time. It came to be known far and wide as the city of Vesali, throughout the southern sphere of the universe, Jambudipa.

This section gives an account of the origin of the nomenclatures, such as Licchavi Kings, the Vajji country and the City of Vesali (as given in the Khuddakapattha Commentary and Sarattha dipani tika).

End of founding of the city of Vesali.

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2. Based on the words uttered by the villagers including the foster parents of the two children cared for by the hermit, namely, *Vajjetabba Ime* = we should avoid these two, the brother and sister. The region, measuring thirty *yojanas* came to be known as Vajji country.

Buddha gave Protection and Peace to The City by teaching Ratana Sutta

Vesali city was thriving and prosperous, like its contemporaries Rājagaha and Savatthi, in the time of Buddha Gotama. At that time, the city was inhabited by seven thousand seven hundred and seven reigning monarchs, each with their crown princes, generals of the army, finance ministers, and various officials, each of them numbering seven thousand seven hundred and seven. For their accommodation, there were seven thousand palaces and mansions with decorated terraced roofing and equal number of Law courts, assembly halls, gardens, pleasure parks and lakes. The city was thickly populated and food was abundant.

As years rolled by, the rulers and the ruled of the city failed to observe their bounden duties (*aparihaniya-dhamma*)[3].

They eventually fell victims to disaster, such as drought, poor harvest, shortage of food, famine, etc.

The First Disaster

This disaster had caused a great number of deaths from amongst the poor people. Dead bodies, thrown everywhere out of the city, were soon becoming in various stages of decomposition and raise foul ordour. Such a condition gave the opportunity for evil spirits (ogres) to enter the city and play havoc with the people.

The Second Disaster

Disastrous famine together with evil influence of ogres brought about more deaths and suffering. To make matters worse, there occurred an epidemic of an infectious disease known as snake-windsickness (*ahivata roga*), which shook the morale of the people and took a heavier toll than before.

The Third Disaster

The citizens, reeling under the continuous shocks of the three disasters, namely, the famine disaster, the havoc caused by the evil spirits and the outbreak of the epidemic, went to the king and made the following address:

> "Your Majesty, the city of Vesali is facing three kinds of scourges; no such disaster had ever occurred during the reigns of the immediate past seven kings. The consensus of opinion now is that such disasters are brought about by the negligence of duty on the part of the sovereign rulers."

The King then caused all the citizens to assemble at the Court of Law and addressed them: "Citizens, you may hold an inquest to find out if there was any failures on my part in the discharge of my royal duties towards my people." On systematic inquiry of all the daily performances of the King, people found that there was nothing wanting on the part of his Majesty, in the discharge of his duties towards his people. They then put their heads together to find a way to overcome the disasters that had fallen on them.

The disciples of the six teachers of heretical sects suggested that the city of Vesali would be rid of the three scourges as soon as the six heretic teachers set foot in the city. But some of the citizens (who had faith in the Three Jewels) said: "Friends, it is said that Buddha has appeared in the world. He is said to have expounded Dhamma for the welfare and prosperity of all beings. He is powerful and glorious. Our city may be free from all disasters once He is in our city."

All the people were delighted with the proposal. But some people wanted to know the whereabout of the Buddha and expressed their doubt: "He may not care to come here even if we invite Him." Whereupon, some intelligent persons expressed their optimistic view:

> "Buddhas are always helpful and have compassion for sentient beings; so why wouldn't He come if we invite Him? There is however, one thing to note. The

3. *Aparihāniya dhamma*: Factors of non-decline, discourse taught to Vajji princes by the Buddha in order to maintain their prosperity and welfare. For full particulars refrence may be made to Mahāparibbana Sutta, Mahā Vagga, **Digha Nikāya**.

Buddha is now residing in Rājagaha; King Bimbisāra (a *sotāpanna* and donor of the monastery) is attending upon Him, providing Him with four requisites. He might stand in the way of Buddha's coming to our city."

The people unanimously decided that 'they should approach King Bimbisāra and acquaint him with the circumstances they now faced with and, with his approval, should request the Buddha to make a visit to Vesali.' Accordingly, they sent two Licchavi princes to Rājagaha with the responsibility of meeting King Bimbisāra of Rājagaha, carrying with them numerous gifts for him and accompanied by armed guards and troops.

The two princes arrived at Rājagaha and having presented the valuable gifts to King Bimbisāra, they then told him the situation in their city and the reason why they had been sent to Rājagaha and made the request: "May your Majesty present this request, on our behalf, to the Buddha to visit Vesali." The King did not comply with their request, but advised them: "You should approach the Buddha yourself and enquire as to the Buddha's intention."

The two Licchavi princes then went to the Buddha and addressed Him with profound respect: "The Glorious Buddha, our city of Vesali is being visited by three calamities. If out of compassion, you would kindly make a visit to Vesali, it will be a blessing to all of us, the citizens of Vesali."

Upon kind consideration of their request, the Buddha perceived: "The recitation and preaching of Ratana Sutta in Vesali would bring one hundred thousand crores of universes under protection against diseases; and at the end of the discourse, eighty-four thousand sentient beings would be emancipated through realization of the Four Noble Truths." He, therefore, accepted the reverential invitation of the two Licchavi princes.

King Bimbisāra's Preparation for A Ceremonial Send-off.

On hearing the news of acceptance by the Buddha of the invitation to visit Vesali, King Bimbisāra caused it to be proclaimed all over the city: "Know, ye, all men, the Buddha has accepted the invitation to visit the city of Vesali." He then went to the Buddha and asked: "Most Exalted Buddha, have you accepted the invitation of the citizens of Vesali?" The Buddha replied: "Yes, I have accepted, your Majesty." "If that be so, may the Buddha wait till all necessary preparations for ceremonial send-off are completed."

Then King Bimbisāra caused the road between Rājagaha and the river Ganges which was five *yojanas* in length, to be levelled and made even, and temporary pavilions were set up at every *yojana* along the route. When the Buddha was then informed that everything was set, He started the journey in the company of five hundred *bhikkhus*.

The five *yojanas* long route was strewn with flowers of five different colours up to knee height, colourful streamers were erected along the route, pots filled with water and plantain trees were placed in order on either side of the road. Two white umbrellas protected the Buddha from the weather; likewise every *bhikkhu* was protected by a white umbrella each. The King and his retinue of courtiers and army made offerings with flowers and scents along the route and at every stop, giving the Buddha and the company of *bhikkhus* enough time to take rest. After a comfortable journey of five days, the whole procession reached the bank of the Ganges.

While the Royal barge was in the process of being decorated, King Bimbisāra sent a written intimation to the Licchavi rulers, saying: "The Buddha is en route to Vesali; necessary arrangements should be made to keep the roads in a good state of preservation, for a grand reception of the Buddha and His *bhikkhus* by all the Licchavi rulers."

When the members of Licchavi clan received the good news, they unanimously made the decision to organise a welcoming ceremony which should be twice as grand as the reverence shown by King Bimbisāra. They levelled the roads between Vesali and the bank of River Ganges which was three *yojanas*. They kept four white umbrellas for the Buddha and two white umbrellas each for every *bhikkhu* accompanying the Buddha. The whole city came out in a grand procession to the bank of the River Ganges to await the arrival of the

Buddha.

In the meanwhile, King Bimbisāra caused two big boats to be kept side by side and firmly tied together to form a huge barge. On the top of it was erected a pavilion, which was decorated profusely with bouquets of flowers and scents, suspended wreaths of flowers fashioned like a fan; inside the pavilion was installed the throne for the Buddha. It was studded with seven kinds of precious jewels. On arrival at the bank of the River Ganges, the Buddha and His *bhikkhus* went aboard the royal barge; the Buddha took seat on the throne and the *bhikkhus* took seats at appropriate places.

After conducting the Buddha and His *bhikkhus* to the barge, Bimbisāra went down the Ganges river up to his neck, and holding the barge, addressed the Buddha: "Most Glorious Buddha, I will be waiting for Your return, from the bank of this River Ganges," and he gently released the royal barge from his hand as he came out of water.

Celestial beings of the deva-world, including the Brahmās of Akanittha Brahmā realm, paid honour to the Buddha. Similarly, beings from the lower planes, such as Kamhala Naga King and Assatara Naga King, also paid their homage to the Buddha.

Thus, amidst great festive celebrations, devas and humans vying with one another in paying honour to the Buddha while He was being conducted across the Ganges, measuring one *yojana* from bank to bank, until eventually He entered the territory of the Vesali rulers.

The Buddha was received on the opposite bank of Ganges by the Licchavis who were ready waiting for His arrival. They honour the Buddha twice as much as that of King Bimbisāra had shown, going down the deep river up to their neck to welcome Him with profound respect.

Pokkhravasa rain fell as soon as The Buddha stepped ashore

As soon as the royal barge carrying the Buddha reached the opposite bank of the river, wave after wave of dark rain clouds gathered from all sides, accompanied by flashes of lightning and deafening roar of thunder, presaging a violent thunderstorm. The setting of Buddha's right foot on the bank of the river was marked by falling of torrential *Pokkharavasa* rain which wetted those who wished to get wet, leaving alone those not wanting to get soaked. Streams of rain water with varying depths, ranging from the depth of the knee to the waist, the chest and to the neck, rushed all over the city of Vesali, washing away smelly dead bodies which were left unattended, as they flowed into the river Ganges. The whole city became clean once again, free from rubbish of all descriptions.

The Licchavis conducted the Buddha from the river bank to Vesali, three *yojanas* away, amidst enthusiastic masses and festivities, stopping one night at every pavilion which were constructed at one *yojana* intervals. On the way, offerings were made which were twice as much as shown by King Bimbisāra. Finally the Buddha arrived at Vesali after three days.

When the Buddha arrived at Vesali, Sakka accompanied by devas came down from their celestial planes to pay homage to Him. The congregation of powerful devas at Vesali caused most of the ogres (who had hitherto played havoc with the citizens) to flee the city.

The Buddha stood at the city gate and gave instructions to the Venerable Ānanda:

> "Dear Ānanda, after learning this Ratana Sutta from Me, you should recite it within the three walls of the city as a preventive measure, (*Paritta*), going round the city accompanied by the Licchavi princes who should be instructed to carry in their hands offertories."

Preventive Measures taken by The Venerable Ananda by The Recitation of Paritta

Having learned the Ratana Sutta from the Buddha at the gate of Vesali on the very day of arrival, the Venerable Ānanda went round within the three walls of the city reciting it rhythmically, with correct intonation, pronunciation, accent and punctuation. He took with him as he went round, the Buddha's alms-bowl, filled with water which he sprinkled all over the city.

As soon as Venerable Ānanda started reciting the first stanza of the sutta with the words,

'*Yamkiñci vittam*' those ogres, ghosts, ghouls, goblins, demons who had not yet fled the city but had remained taking shelter under garbage dumps or clinging to the walls, etc., made off in great haste through the four city gates. As the gates got jammed with fleeing evil spirits, some of them were forced to break through the walls of the city. With the fleeing of brute beings from the city, those who had suffered from their evil influences, regained their health and all pestilences disappeared. These citizens came out from their houses, with bunches of flowers and scents, and paid homage to the Venerable Ānanda.

The Buddha expounded The Ratana Sutta at The Legislative Assembly Hall of The City

The King and the citizens decorated the Legislative Assembly Hall in the heart of the city with garlands of flowers and scents, setting up a canopied ceiling with studded ornament. Then they installed the throne for the Buddha in a proper place and conducted Him to the Hall. The Buddha took His seat on the throne while the *bhikkhus*, kings and princes, and citizens sat at appropriate places. Then Sakka, accompanied by the devas of the two celestial realms of Catumahārajika and Tāvatiṁsa as well as Brahmās and other devas, also arrived to pay homage to the Buddha.

The Venerable Ānanda, having taken preventive measures by reciting the *Paritta* all over Vesali, arrived at the City Hall with the crowd of citizens and they all took seats at suitable places.

At this huge gathering of devas, humans and Brahmās, the Buddha gave the same discourse of *Ratana Sutta*[4], (which He had taught Ānanda).

(N.B. The Ratana Sutta text which the Buddhist public see, read and study nowadays is made up of three sections:

(a) The portion beginning with '*Panidhānato patthāya...*' up to '*Parittam taṁ bhanāmahe*' is the preface in prose and verse composed by scholars of the ancient past.

(b) Fifteen stanzas, beginning from '*Yanidha bhūtāni samagatāni....*' to '*Khinaṁ purānaṁ nava natthi sambhavaṁ...*' are the original Pāli text expounded by the Buddha.

(c) The last three, '*Yanidha bhutani samāgatāni....*' etc. were uttered by the Sakka at the congregation.)

At the conclusion of discourse on the Ratana Sutta on the first day, the Licchavi royal families together with all the citizens of Vesali were freed from suffering and gained happiness; all kinds of dangers and pestilence were removed and peace was restored. Eighty-four thousand sentient beings were emancipated through realizing the Four Noble Truths.

It dawned upon Sakka then: "The Buddha had brought happiness and prosperity to the people of Vesali by speaking words of Truth about the attributes of the Three Jewels, I should also utter words of Truth concerning the virtues of the Three Jewels for the welfare of the citizens of Vesali." He therefore rose to recite the three stanzas, '*Yānidha bhūtāni samagatāni...*' etc., which appear at the end of the Sutta.

The Buddha continued to expound The Ratana Sutta for Seven Days

After reciting the three stanzas, Sakka paid homage to the Buddha by circumambulating Him three times and left for the world of devas accompanied by his celestial followers. But the Buddha went on expounding the Sutta on the second day when eighty-four thousand sentient beings were again emancipated through realizing the Four Noble Truths. In this way, the Buddha continued to expound the same sutta for seven days in succession, emancipating eighty-four thousand sentient beings on each day.

(NB A total of (84000 x 7=588000) five lakhs eighty-eight thousand beings were emancipated through realization of the Four Noble Truths.)

The Fundamental Principle of Administering Paritta Recitation

4. This Ratana Sutta text with full exposition is dealt with in the chapter on the Jewel of Dhamma.

Paritta means "the Buddha's word," otherwise known as Sutta, which serves as a protective measure, dispelling all forms of danger from all quarters: Pacifying and making those dangers presently arising, to cease and disappear and preventing the impending dangers from arising at all.

Maṅgala Sutta, Ratana Sutta, etc. are discourses taught by the Buddha, and they are powerful enough to protect both the reciter and the listener from impending danger, and also to repel or disperse the danger presently operating. They have special attributes of bringing wellbeing and prosperity; hence they have the special name of *Paritta*.

In order to bring about such beneficial effects, it is necessary that the reciter should have the four accomplishments and the listener should also possess the four accomplishments as set out below:

(a) Four accomplishments of a reciter[5].

(1) The reciter must be capable of reciting passages, phrases, syllables of the Pāli text with correct mode of articulation, enunciation, and accent.

(2) He must have full and exact understanding of the Pāli text he is reciting.

(3) The reciter should chant *paritta* without expectation of gifts or presents.

(4) *Paritta* should be recited with a pure heart full of loving-kindness and compassion.

Paritta should be recited only with the fulfilment of these conditions so as to be really effective in warding off and dispelling the impending dangers to the listener. Unless these conditions are fulfilled by the reciter, no beneficial results will accrue and no advantages gained as intended by reciting a *paritta*.

The above modes of reciting and listening *paritta* are prescribed on the lines laid down in the Digha Nikāya Commentary. Systematic study and scrutiny of words and phrases should be made, proper attention being paid to the understanding of Pāli terms employed. Unless proper attention is paid to study correct enunciation and meaning of the Pāli Text, the chances of securing the desired result are remote. Only recitation by those who have carefully studied the modes of reciting will bear powerful effects. Recitation of *parittas* by those with intention to receive gifts or offerings will not produce any real result. Recitation of *paritta* by those with hearts full of loving-kindness and compassion and with an inclination towards freedom from cycle of suffering will be advantageous.

[NB. Therefore, one who administers *paritta* must first and foremost study the Pāli Text, together with relevant Commentaries, under a qualified teacher, special attention being paid to mode of enunciation, accent and punctuation. Any omission or deletion of words, phrases from the Pāli Text may render the recitation altogether meaningless. Correct mode of recitation with full understanding of its meaning are the vital forces of the *paritta* which will bring about the desired result.

Mistakes in the way of administration, lack of correct enunciation and understanding of its true meaning, coupled with a desire to receive something in return, will undermine the strength of the *paritta* and no desirable result will be obtained.

It must, therefore, be emphasised that it is necessary to administer *paritta* according to the conditions laid down, with a heart full of loving-kindness, and compassion and resolute inclination towards release from the *saṁsāra* and curbing one's desire to receive offerings.]

(A) Failure and Success of One who administers Paritta

Failure of one who administers *paritta* arises from two causes, namely, *Payoga vippatti* and *Ajjhāsaya vippatti*.

(1) *Payoga vippatti* means inability to express words and phrases of all Text with accuracy and exactness and full understanding of their meanings, through lack of effort and

5. The author gives two versions: 3 accomplishments and 4 accomplishments. As, the second version includes the first version also, we translate only the second version of 4 accomplishments.

diligence.

(2) *Ajjhāsaya vippatti* means administration of *paritta* with a desire for gains and fame.

Success of one who administers *paritta* arises from two causes, namely *Payoga sampatti* and *Ajjhāsaya sampatti*.

(1) *Payoga sampatti* means proficiency in administering *paritta* through diligence, through learning correct modes of enunciation and with full understanding of the meaning.

(2) *Ajjhāsaya sampatti* means proficiency in administering *paritta* through loving-kindness, compassion with an inclination towards emancipation and without selfish motive for rewards.

(This section on *Vipatti* and *Sampatti* are excerpts from **Atanātiya Sutta Sub-commentary**).

(B) Four Accomplishments of A Listener

(1) The listener should be free from the guilt of five grave transgressions which bring immediate retribution (*pañcanantariya kamma*), namely,

(a) killing father

(b) killing mother

(c) killing an *arahat*

(d) causing bleeding in an attempt on Buddha's life

(e) causing schism amongst the disciples of a Buddha.

(2) The listener should be free from wrong views with fixed destiny (*Niyata-micchaditthi*)[6].

(3) The listener should possess unshakable faith in the efficacy and beneficial results of *paritta*.

(4) The listener should listen to the *paritta* recitation with due diligence, full attention and profound respect.

These are the qualifications which should be possessed by a listener of *paritta*; in **Milinda Panha Pāli Text** (Chapter on *Mendaka Panha*, and on *Pasamutti Panha*) are mentioned the first three accomplishments as follows: "Your Majesty, hindrances, such as (a) the five grave transgressions, (b) wrong views or heretical beliefs and (c) non-confidence in the *paritta,* cannot serve as a means of protection against dangers." These are the words of the Venerable Nagasena spoken to King Milinda. In view of this, it must be concluded that those, who are free from the three hindrances, stand to enjoy the benefit of the *paritta*.

Failure and Success of One who listens to Paritta Recitation

Failure of one who listens to the *paritta* arises from two causes, namely, *Payoga vippatti* and *Ajjhāsaya vippatti*.

(1) *Payoga vippatti* means failure to listen to *paritta* recitation with due respect, raising the palms together; with one's mind fixed on the *paritta* without any distractions, through lack of diligence and effort.

(2) *Ajjhāsaya vippatti* means listening to the *paritta* half-heartedly, without confidence in the efficacy and the beneficial result of *paritta*; listening to the *paritta* just to oblige and please the person who invites one to the ceremony of *paritta* recitation.

Success of one who listens to the *paritta* arises from two causes, namely, *Payoga Sampatti* and *Ajjhāsaya Sampatti*.

(1) *Payoga Sampatti* means making necessary effort in listening to the *paritta* recitation by raising the hands with palms together with profound respect and with one's mind fixed

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6. *Niyata-micchāditthi*; Uncausedness of existence (*ahetuka-ditthi*); Inefficacy of action (*akiriya-ditthi*); Nihilism (*natthika-ditthi*). (See Buddhist Dictionary by Nānatiloka).

on the *paritta* without any distractions.

(2) *Ajjāsaya Sampatti* means listening to the *paritta* wholeheartedly, with full confidence in the efficacy and beneficial result of listening to the *paritta*, not just to oblige and please the person who invites one to listen to the *paritta* but with wholesome desire to gain merit.

Listeners of the *paritta* should abandon the two factors of *vippatti* as mentioned above and strive to be accomplished in the two *sampattis*, so as to secure the true of benefit of protection from impending dangers.

Just as the *paritta* reciter has to abandon the two factors of failure and to become accomplished in the two factors of success, so also the listener has to do likewise.

End of the administration of the Paritta recitation.

Parittas that possess Unique Power

(1) *Ratana Sutta* is possessed of power which extends over one hundred thousand crores of world-systems. It has brought about the realization of *magga-phala ñāṇa* and attainment of Nibbāna by five lakhs eighty-eight thousand devas, humans and Brahmās. It is therefore a ward-rune or *paritta* of great authority or influence.

(2) *Maṅgala Sutta* is also possessed of power which extends over one hundred thousand crores of world-systems. Innumerable number of devas, humans and Brahmās have realised *magga-phala-ñāṇa* and attained Nibbāna through listening to this *sutta*.

(3) *Mettā Sutta* is a well known *sutta* of great power. Its authority extends over one hundred thousand crores of world-systems. It had helped forest dwelling *bhikkhus* attain arahatship, through extinction of *āsavas*. By assiduously and fully cultivating the moral instructions laid down in this *sutta*, one can assuredly gain the Path to emancipation. It is also a powerful *paritta* too.

(4) *Khandha Sutta* is another powerful *sutta*, the authority of which extends over one hundred thousand crores of world-systems. It has the power to ward off dangers from various poison at all times. This *sutta* contains certain portions that describe the virtues and glories of the Buddha, the Dhamma and the Sangha and also the good effects of loving-kindness (*mettā*). Thus it is a powerful *paritta* which can bring about unique beneficial results.

(5) *Dhajagga Sutta* is also a *sutta* of great power which extends over one hundred thousand crores of World systems. Contemplation of the virtues of the Buddha, the Dhamma and the Sangha extolled in this *sutta* is a means to strengthen one's intellectual power, to enjoy celestial bliss for three thousand world-cycles, to be reborn as Sakka for eighty times, as a Universal Monarch for one thousand times, as an ordinary king or emperor for countless number of times; to be always rich and prosperous in every existence, when the properties he possesses cannot be lost, stolen or destroyed. For one hundred thousand world-cycles, he would not be reborn in the planes of woes nor would he be disturbed or shaken through fright which caused hair to stand on end and goose flesh to appear. Such is the immense power of this sutta which will ultimately lead one to arahatship.

(6) *Bojjhaṅga Sutta* wields great authority which extends over one hundred thousand crores of world-systems, possessing power to ward off danger and ailments. Thorough and complete cultivation of the seven Factors of Enlightenment contained in this *sutta* leads to Nibbāna in this very life through realization of *magga* and *phala ñāṇa*.

(7) *Ātānātiya Sutta* was originally composed by the four Guardian Devas of Catumahārajika Deva realm, having gathered together in the celestial city of Atanata. They first paid homage to the Seven Buddhas, praising their virtues and attributes. They then composed this *sutta* and made a proclamation: "Those unruly wild celestial beings such as *yakkhas* who are not amenable to the instructions of the Buddha nor to the code of conduct laid down by ourselves will be punished according to the celestial laws." The Guardian Devas then went to the Buddha, accompanied by a great number of celestial guards and troops, and presented this powerful *sutta*, which they had

composed, to Him. The Buddha taught this *sutta* to the *bhikkhus* which thus became a powerful authoritative, protective word-rune, *paritta*.

The relevant Commentary lays down the method of administering the *sutta* as follows:

In the case of those possessed by demons, *petas* and unruly beings, *Ātānātiya Sutta* should not be administered initially. For seven days continuously, *Mettā Sutta, Dhajagga Sutta* and *Ratana Sutta* should be recited first. Should the possessed person become normal after these recitations, there is no need for administering the *Ātānātiya Sutta*.

Only when the desired result is not achieved after reciting continuously for seven days of the first three suttas, should the *Ātānātiya Sutta* be recited. The *bhikkhu* who would recite the *Ātānātiya Sutta* should not eat cakes made of flour, meat and fish; nor should he reside in a cemetery. This is because if such a *bhikkhu* eats flour cakes, meat or fish and reside in a cemetery, he is liable to be possessed by evil spirits. The place chosen for recitation of the *paritta* should be kept clean and tidy and besmeared with turmeric power.

The *bhikkhu* who would administer the *paritta* should be conducted from the monastery to the house, surrounded by a security guard of men armed with bows and arrows, shields, swords and spears. The *bhikkhu* should not recite the *paritta* in the open; the gate door, windows and doors of the house should be securely closed and the *bhikkhu* should sit down closely surrounded by the armed guard. Then with a heart full of loving-kindness he should administer the *paritta* according to the following guide lines:

It is essential that the afflicted person should be first established in *sīla* by observance of the precepts and then followed by the recitation of *paritta*. Should such measures fail to drive away the evil ones, the possessed person should be taken to the monastery and kept lying on the stupa platform. The stupa platform should be swept clean and offerings of light should be made; then Pāli prose and verses, such as '*Diva tapati adicco*', etc., which generally bring auspiciousness should be chanted. An announcement should then be made to the effect that all *bhikkhus* have gathered together at that place.

Then someone should go to the nearby forest grove where there would be a tree which is conspicuous by special features, such as size, height, etc., and invite the guardian dryad, saying: "All the *bhikkhus* are desirous of your coming to the gathering." (Such an invitation by the *bhikkhus* can never be refused).

Then the person possessed should be asked: "What is your name?" (Should it be Naradeva, for instance,) He should be addressed by that name: "O Naradeva, you have been given the share of merits gained from provision of accommodation to the Sangha, the share of merits gained from offerings of scents and flowers, from offering of meals to the Sangha; the *bhikkhus* have also recited auspicious *suttas*, such as *Maṅgala Sutta*, etc., as a gift of Dhamma to you. So out of consideration for these deeds of kindness and out of respect to the *bhikkhu* Sangha, we pray that you release this patient."

Should such measures fail to secure the release of the demoniacal possession, the situation should be made known to the benevolent devas: "O good devas, you are fully aware that this unruly evil spirit does not take notice of our request made with loving-kindness. We have no alternative but to have recourse to invoke the authority of the Buddha." So saying, the *Atanatiya Sutta* should be recited.

The above method is applicable only to lay people. For the *bhikkhu* who is possessed by demons, petas and unruly beings, his room should be swept clean and made tidy, then all the Sanghas should be invited to assemble there. After sharing the merits gained from offerings of flowers, scents, etc., the *Atanatiya Sutta* should be recited as described before.

Thus the administration of *Atanatiya Sutta* is elaborately described in the Commentary on the *Atanatiya Sutta*. When recited systematically as laid down in the Commentary, the *Atanatiya Sutta* is of immense authority, wielding great power and influence.

Likewise, the other *parittas* are also of great power and influence in their own way. In short, the words of the Buddha, as *Piṭaka* consisting of the Five Nikāyas, are of great authority, its influence pervading over one hundred thousand crores of world-system, promoting welfare and prosperity both in mundane and supra-mundane spheres. It wards

off all kinds of dangers and paves the way to attainment of Nibbāna through realization of *magga-phala ñāṇa*. These words of the Buddha, enshrined in the Nikāyas of the *Piṭaka* are the noblest of all the spoken words and it should thus be confidently taken to be of immense authority, wielding great power and influence.

Yam Buddho bhāsatte vācaṁ
khemaṁ Nibanna pattiyā
dukkhassantakiriyāya
sā ve vācānamuttamā

The Fully-Self Enlightened Buddha has expounded out of great compassion the Five *Nikāyas* with the object of attainment of Nibbāna, which is the cessation of all sufferings. The words spoken by the Buddha, as contained in the *Nikāyas* of the *Piṭakas*, excel all other words, free of any fault and conducive to peace and happiness.

— Sagatha Vagga Saṁyutta Pāli Text —

Discourse on The Life of The Bodhisatta Brahmin Sankha

After a fortnight's stay in the city of Vesali, the Buddha told the Licchavi princes: "We are leaving," by way of farewell. Whereupon the Licchavis honoured the Buddha as much as twice that of King Bimbisāra and in three days they conducted Him to the bank of the Ganges.

The *nāga* devas in the region of the Ganges agreed amongst themselves saying: "Men have made homage to the Buddha on a lavish scale and why should we not do likewise? We shall do likewise." They proceeded to create golden boats, silver boats, and emerald boats mounted with golden, silver and emerald thrones, and covering the entire surface of the Ganges by a blanket of five different species of lily. They then approached the Buddha and made the solemn request: "Most Exalted Buddha, may you grant us a favour by gratifying our wish out of compassion for us?"

The Buddha conceded to their request and went aboard the boats which were created by *nāgas* with ornamentation of jewels. Each of the five hundred *bhikkhus* also occupied a jewelled boat. Whereupon the *nāga* kings conducted the Buddha and His five hundred *bhikkhus* to the Naga realm. The Buddha spent the whole night expounding discourses for the benefit of the *nāga* audience. The next morning, a great offering of celestial food was made to the Buddha and His *bhikkhus* by the *nāga* kings. After teaching a discourse in appreciation of the offerings, the Buddha made His departure from the *nāga* land.

Devas, who had dominion over that region of the earth (*bhumma-devās*), also agreed amongst themselves, saying: "Humans and *nāgas* have made great homage to the Buddha, why should we not do likewise? We shall follow suit." They proceeded to do honour to the Buddha by setting up excellent umbrellas all over the hills, forest and trees. In this manner similar offerings were made right up to the Brahmā plane of Akanittha.

King Bimbisāra, making great homage twice as much as that of the Licchavis, conducted the Buddha and His *bhikkhus* to Veḷuvana monastery, Rājagaha, making the whole journey as before, in five days.

After the arrival of the Buddha at Veḷuvana monastery, Rājagaha, *bhikkhus* assembled at the Main Hall in the afternoon to discuss matters relating to meditation. Their discussion was often interrupted by conversations, such as:

"The glories of the Buddha are really wonderful. The stretch of land on this side of the Ganges is five yojanas and on the other side of the Ganges it is three *yojanas*, a total of eight; the surface of the land on both sides was without bumps or hollows at any place. It has an even surface all over and strewn with white sand and flowers.

The surface of the river Ganges, with a width of one *yojana*, was covered by a blanket of five-hued species of flowers. The whole region was decorated with white umbrellas right up to the Brahmā plane of Akanittha." Their discussion on

meditation was often interrupted by such words of praise in honour of the Buddha.

Being aware of what was going on, the Buddha left the Scented Chamber and went to the Assembly Hall. He sat on the reserved seat. He then asked the *bhikkhus*: "*Bhikkhus*, what is the subject of your discussion at this moment?" When explained what it was, He said:

> "Such a wonderful manner of making obeisance is not attributable to my glories as a Buddha nor to the powers of *nāgas*, devas and Brahmās. It should be attributed to the beneficial results which accrue from a small deed of mine done in the past."

When the Buddha had given such a hint, the *bhikkhus* approached Him with the request: "Most glorious Buddha, we have not any knowledge of the small deed of charity done in the past. Most Exalted Buddha, we pray that we may be enlightened so as to know about it fully." The Buddha, thereupon, proceeded:

> "*Bhikkhus*, what happened in the past was this ... There was a brahmin in the city of Takkasīla by the name of Sankha. He had a son named Susima, who was sixteen years old. One day, Susima approached his father with great respect and his father asked him: 'My dear son, what is the matter with you?' Then the lad replied: 'O Father, I would like to go to Bārāṇasī to acquire education.' His father said: 'My dear son, there is a brahmin professor in Bārāṇasī. He is my child-hood friend, you might go to him and receive your share of education.' He then gave his son a sum of one thousand pieces of money for his necessary expenditure.
>
> Susima paid due respect to his parents and taking the money, set out on his journey and arrived at Bārāṇasī in due time. He approached the Professor with profound respect and in a customary way. He told the Professor that he was the son of Brahmin Sankha of Takkasīla. The Professor gave him a warm reception making the remark: 'So you are a son of my friend.'
>
> After a moment of rest, Susima went again to the Professor, and placing the sum of money at his feet, requested him for permission to acquire education under his care. The permission was willingly granted. He took pains in learning as much in a very, short time, adding every thing to the fount of his knowledge, just like the precious grease of lion retained in a golden cup for the sake of security. As he was endowed with *pāramīs*, he completed the full course of learning in a few months instead of twelve years as an average pupil would have to spend.
>
> As Susima was in the middle of studying a Veda text, he discovered that the treatise contained only the beginning and middle of the subject they treated; the final section was not to be found therein. He brought the matter to the notice of the Professor, saying: 'O great Professor, this Veda text deals only with the beginning and middle of the subject, the final portion is not found in it.' Whereupon, the Professor also admitted that he too did not find it. Susima then asked the Professor: 'O Professor, is there anyone who knows all about the subject from beginning to end.' The Professor replied: 'My dear son Susima, those Paccekabuddhas who live in the forest of Isipathana, Migadaya, may probably know.' 'If so, may I have your kind permission to go and ask those Paccekabuddhas about it,' requested the youth Susima. The Professor granted his permission, saying: 'My dear son Susima, you may please yourself as you like.'
>
> Susima, who was accomplished in *pāramī*, went to the forest of Isipathana, Migadaya, approached the Paccekabuddhas with due respect and asked: 'Venerable Sirs, do you know (the subjects) in Vedas from beginning to end?' 'Yes, we do, lay devotee Susima,' was their reply. Then he requested them: 'Kindly teach me the last part of the knowledge which is missing in the Veda.' The Paccekabuddhas told him: 'Lay devotee Susima, you will have to renounce the world and become a recluse. No one other than a *bhikkhu* could learn that.' Susima agreed and gave his word: 'Very well, Venerable Sirs, please ordain me as a *bhikkhu*. You may direct me to do anything that is necessary so long as it helps me learn the last portion of Veda knowledge.' He was ordained as a *bhikkhu* as requested and was taught how

to wear the robes properly such as keeping the edges (borders) of both the upper and lower robes in a tidy circular fashion. They could teach him only the precept of very good conduct, *ābhisamācārika sīla*, and not any meditation, (because unlike Omniscient Buddhas, they had not the ability to give instructions on how to practise Vipassanā meditation.)

The newly ordained Bhikkhu Susima devoted himself earnestly to the observance of the *ābhisamācārika sīla* as instructed by the Paccekabuddhas, Having performed deeds of merit in the past which formed sufficing conditions (*upanissaya*) for attainment of Paccekabuddha-ñāṇa, after a brief period of practice, he became a Paccekabuddha. He was soon held in high repute and reached the height of His glory acquiring great fame and gains and a large number of followers and disciples. But because of his past misdeeds, which prohibited longevity, he did not live long and passed away while still young. His remains were cremated by the Paccekabuddhas and the citizens of Bārāṇasī. The relics of his body were enshrined in a stupa built near the gate of the city.

The old brahmin father, Sankha, thought of his son one day: 'My son had been gone for a long time now and no news had been received from him.' So he left Takkasīla with a longing to see his son and eventually reached the gate of the city of Bārāṇasī. He saw quite a number of people gathered together near the shrine there; and thinking someone from amongst the crowd would perhaps know something about his son, he approached them and enquired: 'Friends, there is a young man by the name of Susima who came to Bārāṇasī to learn; perhaps some of you might know something about him.'

'Yes we do, old brahmin. That young man Susima, after acquiring the complete knowledge of Vedas under the care of the Professor of Bārāṇasī, received ordination at the place of the Paccekabuddhas, and eventually became a Paccekabuddha through realization of Paccekabuddha-ñāṇa. He had passed away now, attaining *Anupādisesa Nibbāna*. This is the shrine where his relics are enshrined."

After hearing this shocking news, the poor old brahmin wept most hopelessly, beating the earth with his palm many a time. After mourning the loss of his dear son to his heart's content, he went into the precincts of the shrine and removed grass, spreading white sand which he had brought from a nearby place with his shoulder towel. He poured water from his jug all over the place to keep the dust from arising; then he collected as much wild flowers as possible and offered them to the shrine. He put his shoulder towel into the shape of a streamer and wrapping it round his umbrella, he placed it high above the shrine, tying them tight to the shrine. Then he departed."

Having thus told the story of the past, the Buddha correlated the events of the past with those of the present by giving the following discourse:

"*Bhikkhus*, you might be wondering who the Brahmin Sankha of this story could be. You need not ponder any more about it. The Brahmin Sankha was none other than Myself.

(1) I, who was a Bodhisatta then, had cleaned the precincts of the shrine containing the relics of Paccekabuddha Susima, removing the grass roots, stump, etc. As a beneficial result of this act of merit, the people made the road clean and free of tree stumps and levelled it for a stretch of five *yojanas* on this side of the Ganges and three *yojanas* on the far bank.

(2) I, then a Bodhisatta, had spread white sand in the precincts of the Paccekabuddha shrine. As a benefit accruing from this act of merit, people spread white sand all along the route measuring eight *yojanas*.

(3) I, then a Bodhisatta, had collected as much wild flowers as I could and placed them in the shrine. This meritorious deed of mine resulted in devas and humans strewing various kinds of flowers on land and the river, covering a distance of nine *yojanas*.

(4) I, then a Bodhisatta, had sprinkled the precincts of the Paccekabuddha shrine with water from my jug to prevent the dust from arising. As a result of this act of merit of mine, Pokkharavasa rain (from a cloud bank the size of a lily leaf) fell the moment I set foot on the land of Vesali.

(5) I, then a Bodhisatta, had set up a streamer at the shrine of the Paccekabuddha and erected an umbrella on top of it. For that act of merit, streamers were set up all the way to the Akanittha Brahmā realm and white umbrellas were erected all over the regions."

"*Bhikkhus*, making homage to Me in such wonderful manner is not attributable to my glories as a Buddha, nor to the powers of *nāga*, devas and Brahmās. It should be attributed to the beneficial results which accrue from a small deed of merit done by Me as a Bodhisatta in my existence as Brahmin Sankha." The Buddha in winding up the discourse expounded the following verse:

Mattāsukhapariccāgō
Passe ce vipulaṁ sukhaṁ
caje mattāsukham dhīro
sampassam vipulam sukhaṁ

When it is known with certainty that a generous abandoning by way of sacrifice of pleasurable sensations, which give a small amount of happiness, will bring a vast amount of reward such as the happiness of Nibbāna, then surely a wise person should forego such an insignificant reward of a small pleasure in favour of the great reward of Nibbānic happiness.

At the conclusion of the exposition, many sentient beings attained *Sotāpatti-magga-phala*, etc.

End of the discourse on the Bodhisatta Brahmin Sankha.

The Story of Richman's Son, Uggasena, The Acrobat

In the time of Buddha, a theatrical troupe of five hundred entertainers used to stage shows to entertain the King of Rājagaha for seven days annually or bi-annually, for which they received enormous amount of rewards in gold and silver. The prize awarded by the enthusiastic general public in their honour, at intervals of performances, was inestimable. The citizens sat upon rows and rows of four-legged bedsteads of their own, arranging them behind and above one another, each row getting higher and higher than the one in front.

Their show usually started with the appearance on the stage of a young actress, the daughter of the troupe's leading acrobat. She displayed her skill in acrobatics in various styles on a string of bamboos at a certain height from the ground; she moved from end to end gently and steadily, as she danced and sang with a pleasant voice.

Uggasena, Son of A Richman

Amongst the audience was a youth named Uggasena, the son of a rich man. He was enjoying the show together with a friend. He gazed attentively at the impressive performer displaying her acrobatic skill in different postures and styles, softly bending, raising, stretching her delicate hands and feet. He went back home driven mad with intense attachment and affection for the youthful actress. On arrival at home, he threw himself down on bed, saying: "I will live only if I can get her or else I will die on this bed," and sentimentally went on hunger strike.

His parents asked him: "Dear son, what ails you?" "O dear mother and father, ... I will live only if I win the hands of the acrobatic actress whom I have seen performing in the precincts of the royal palace; if not, I will die on this bed-stead," was his frank, blunt reply. His parents consoled him by saying: "Dear son, don't get so sentimental. We will find a fair lady suitable for you from amongst our own clansmen of wealthy status." But Uggasena was not moved by the pleadings of his parents but reiterated his wish as before without any

change and kept on lying on his bed.

Uggasena's father made several attempts to persuade his son to change his mind, talking to him privately with soothing words, but to no avail. Finally the parents sent for his friend and asked him to negotiate with the head acrobat, the father of the girl, on their behalves, saying: "Friend, please take his sum of one thousand and give it to the father of the young actress with a request to accept it and to give his daughter in marriage to my son, Uggasena."

The head acrobat's reply to the messenger's request was: "I am not prepared to accept the money in exchange for my daughter. If the rich man's Uggasena cannot live unless he wins the hands of my daughter, he will have to come along with us. I will give away my daughter only on this condition that he follows us wherever we go."

Uggasena followed The Actress

When his parents conveyed the news to him, Uggasena said: "O mother and father, in that case I will go along with them," and so saying he left for head acrobat's place in spite of repeated requests of his parents and relatives not to do so. The head acrobat was as good as his words, he gave away his daughter and they all wandered about towns and villages staging shows and acrobatic performances,

A son was born of the union of Uggasena and the actress. The mother used to coax and cuddle the child by singing a lullaby:

Son of a watchman of the carts ... I wish you would sleep.

Son of a wicked man, the custodian of prize money... I wish you would sleep.

Son of an ignoramus... I wish you would sleep.

She sang this in a mocking, ridiculing manner.

This lullaby reflected on the life being led by Uggasena. Whenever the entertainment troupe rested during the course of wanderings, he was charged with the responsibility for securing food for the oxen and feeding them, and for the security of the camp. He was also responsible for safe custody of the proceeds from the performances.

Uggasena realized that by singing mocking lullabies, the actress was making insinuations and ridiculing him. He asked the actress: "Are you singing to despise me?" She replied: "Yes, it was intended for you." Uggasena retorted: "Then I will have to abandon you and go back to my parents." The actress was unmoved by this threat and she replied: "I don't care at all whether you go away or come back," and went on repeating the lullaby again and again (knowing that it was irritating to Uggasena). (The actress was puffed up with pride of her beauty and her fine art of dancing which enabled her to earn her living easily.)

Uggasena became An Acrobatic Artist

Uggasena thought over how the actress became so conceited and finally realised: "Her pride is rooted in her prowess as an acrobatic artist." He made up his mind to learn the skill in acrobatic feats. Approaching his father-in-law, the acrobatic master, he sought and received permission from him to be trained in the art of gymnastics until he became an expert in it. He then went from place to place staging shows in villages and marketing towns and finally he came back again to the city of Rājagaha. There, he had it announced widely throughout the city that "seven days from now, Uggasena, the son of the rich man, will stage a performance, demonstrating the amazing feats of acrobatics and somersaults."

The citizens vied with one another in setting up bedstead seats with longer legs to get better view of the performances and they assembled round the stage on the appointed day. Finally, Uggasena appeared and he climbed up a pole of sixty cubits high and made up of many lengths of bamboo affixed to one another firmly. He stood on top of the pole poised to stage a performance.

Uggasena appeared on The Mental Vision of The Buddha

On the day fixed for the staging of performance by Uggasena, the Buddha surveyed the world of beings before dawn and perceived by means of Omniscience, the vision of Uggasena caught His supernormal mental screen, like a fish trapped in a net, and He reflected on what would come to pass. He saw in His mind's eye:

> When the morning comes, Uggasena will stand on top of the pole of sixty cubits high to stage a performance and the citizens will appear to witness it. At that assemblage of people, I will expound the Dhamma made up of four verses. As a result of hearing this discourse of Mine, eighty-four thousand sentient beings will gain emancipation through realization of the Four Noble Truths. Uggasena will attain arahatship.

As the time for alms-round arrived, the Buddha went into the city in the company of His *bhikkhus* as usual. Just before the Buddha's entry into the city, Uggasena had signalled to the audience by pointing his index finger towards them that he was about to begin the show; that brought thunderous applause from the crowd. Uggasena who was then standing on top of the pole took a leap up into the air and somersaulted seven times in the air before he came down and stood on the pole.

The Buddha, who had now arrived in the city, caused the audience, by His super normal power, to pay exclusive attention to Him, thus diverting their interest which was directed to Uggasena a moment ago. Watching the mood of the audience from atop the pole, Uggasena noticed their attention which was fixed on him suddenly changed towards the Buddha. He felt down-hearted that the audience had lost interest in him. He thought to himself: "I can stage this acrobatic show only once a year, yet, as soon as the Buddha has come into the city, the audience is no longer interested in me, instead, they give their attention only to Him. All my efforts to demonstrate my skill in the acrobatic feats are in vain, and fruitless."

The Buddha knew what was in the mind of Uggasena and asked the Venerable Moggallāna: "Dear son Moggallāna, go ye to the son of the rich man and tell him that he is wanted to go on with the performance of acrobatics." Venerable Moggallāna went as instructed by the Buddha and standing at the base of the pole gave encouragement to Uggasena by the following verse:

Igha passa naṭaputta
Uggasena mahābbala
karohi rañgaṁ parisāya
hāsayassu mahājanaṁ.

> O gymnastic artist of great strength, Uggasena, I urge you to resume your display of skill in somersault with ease of mind. Look at the crowd that has gathered. Let the mass of people enjoy your amazing entertainment and praise your skill with uproarious cheers.

On hearing the words of Venerable Moggallāna, Uggasena felt greatly delighted and encouraged; he thought that the Buddha was desirous of seeing his skill. He replied while still standing on top of the pole by the following verse:

Igha passa Mahānna
Moggallāna mahiddhika
karomi rañgaṁ parisaya
hasayami mahājanam.

> Venerable Moggallāna of great wisdom and of the highest degree of supernormal power! Please watch, I will entertain the crowd that has gathered by displaying my skill with ease of mind. I will perform such an amazing feat that the audience will give enthusiastic cheers and praise uproariously.

So saying, he threw himself up and made fourteen complete rounds of somersault in the

air before coming down on his feet on top of the bamboo pole.

Exhortation by The Buddha

At that moment, the Buddha exhorted Uggasena by these words: "Dear son Uggasena, a wise man should abandon attachment to the five aggregates which had arisen before, to the five aggregates which will arise in the future and to those which are presently arising. Not clinging to the five aggregates, he should strive for the release from the suffering of birth, the suffering of ageing, the suffering of death." The Buddha went on expounding the Dhamma by means of the following verse:

Muñgca pure muñca pacchato
majjhe muñgca bhvassa paragu
sabbatta vimuttamānaso
na punaṁ jātijaraṁ upehisi.

Dear son Uggasena, give up, abandon the craving for the fivefold aggregates of mind and matter of the past, ... of the future .... of the present. Once you have completely forsaken the attachment to these aggregates of the past, the future and the present, you will have transcended the round of suffering of the three realms, namely, the sensual world, (*kāma-bhava*), the world of form (*rūpa-bhava*) and the formless world (*arūpa-bhava*) and reached perfection and become an authority in matters pertaining to special wisdom (*abhiññā*), full comprehension (*pariññā*), abandonment (*pahāna*), mental development (*bhāvanā*) and realisation (*sacchikariyā*); you will live fully emancipated from all forms of the conditioned and pass beyond the stages of birth, ageing, ailing and death.

At the conclusion of the discourse, eighty-four thousand sentient beings became emancipated through realization of the Four Noble Truths. The rich man's son, Uggasena, attained arahatship complete with analytical wisdom (*paṭisambhida-ñāṇa*) while still standing on top of the bamboo pole. He came down from it and went towards the Buddha, paying homage with full reverence. He then requested for permission to receive ordination. The Buddha stretched out His hand and pronounced '*Ehi bhikkhu*' to let him become a full-fledged *bhikkhu*. The form of an acrobatic artist disappeared instantaneously and Uggasena assumed the form of a *mahāthera* of sixty years' standing (aged eighty) fully equipped with the eight requisites of a *bhikkhu*.

Bhikkhus asked Uggasena whether He was afraid or not

Fellow *bhikkhus* asked Uggasena: "Did you not feel afraid when you came down from the top of the bamboo pole sixty cubits high?" Thereupon, Uggasena replied: "Friends, I had not the slightest fright." The *bhikkhus* went to the Buddha and reported: "Most Exalted Buddha, Uggasena has claimed to be an *arahat* by telling lies that 'he did not feel the slightest fright when he was coming down from the top of the pole.' "

The Buddha gave them a brief explanation in support of Uggasena: "Dear *bhikkhus*, all the *bhikkhus*, like my son Uggasena, through eradication of *āsavas* by cutting off the ten fetters (*saṁyojana*[7]) are free from fright."

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7. *Samyõjanas*: bonds or fetters binding all beings to the wheel of existence. When they are completely broken or eliminated, emancipation results. The ten fetters are: (i) *Sakkāya-diṭṭhi*: belief in *atta* or soul, the view that the body and mind is 'myself' (ii) *Vicikiccha*: doubt or wavering concerning the Buddha's Enlightenment, His Teaching and His Order. (iii) *Sīlabbataparāmāsa*: the belief that there are paths other then the *ariya* Path of eight constituents that can liberate one from *dukkha*. (iv) *Kāma-rāga*: sensual desire, sensuous passion. (v) *Patigha*: ill-will. (vi) *Rūpa-rāga*: craving for existence in the Fine-material (Brahmā) realm (vii) A*rūpa-rāga*: craving for existence in the Formless (Brahmā) realm. (viii) *Māna*: pride, awareness of superiority or inferiority. (ix) *Uddhacca*: restlessness, agitation, mental unrest. (x) *Avijja*: ignorance, lack of real or correct knowledge as to the nature of existence, as to the Four Noble

The Buddha continued to expound the following verse which is included in the *Brāhmana vagga* of Dhammapada.

Sabbasaṁyojanam chetvā
Yo ve naparitassati
saṅgātigaṁ visaṁyuttaṁ
tamataṁ brumi brāhmanaṁ

Bhikkhus, a *bhikkhu* who has attained arahatship through eradication of *āsavas* has indeed cut off the ten long fetters by the sword of *arahatta-magga*; he cannot therefore be moved or startled by fright which has its origin in greed (*lobha*). I praise and proclaim such an *arahat* who has overcome seven kinds of clinging (*sanga*), namely, sensuous passion, ill-will, conceit, wrong view, moral defilement, physical, verbal and mental misdeeds, and who has nothing more to do with four *yogas* (*kāma, bhava, dhitthi* and *avijjā*) as a truly noble, pure person, Brāhmana, who has done away with all kinds of evil.

A large multitude of people attained *sotāpatti-magga*, etc., at the conclusion of the discourse.

Uggasena's Past Deeds

One day, *bhikkhus* were assembled again in the Main Hall to discuss the mode of Uggasena's attainment to arahatship: "Friends, one wonders, in the first place, how a person such as the Venerable Uggasena, who was predestined to attain arahatship, got entangled through an actress with the troupe of acrobatic performers, following them wherever they wandered; and in the second place, what was the cause of the powerful sufficing condition for attainment of arahatship." The Buddha went to the Main Hall and asked: "*Bhikkhus*, what is the subject of your discussion?" When explained what the subject of their discussion was, He explained them briefly thus: "*Bhikkhus*, Uggasena himself had been the cause of these two events; the one that entailed his engagement with the dancing troupe and the other that resulted in his attainment to arahatship." He then went on to relate the full account as below:

"Long, long ago, when a stupa was built to enshrine the relics of Buddha Kassapa, men and women of Bārāṇasī went in large numbers to the stupa site to contribute necessary labour, carrying plenty of food in their carts. On the way they met a *mahāthera* entering the city for his round of alms-food.

At that time, one woman noticed the *mahāthera* and told her husband: 'My dear lord, the Thera is still on his round of receiving food, please go and bring his bowl so that we may offer some thing to him. We have brought along in the cart plenty of food.' The man went and fetched the bowl from the *bhikkhu* and after filling it with hard and soft food to its brim, they returned it to the *mahāthera* and both the husband and wife declared their wish: 'Revered Mahāthera, for this deed of merit, may both of us be blessed with a share of the Supramundane knowledge which you have realized.'

The recipient of their gift food was not an ordinary *bhikkhu,* he happened to be an *arahat* devoid of taint of defilements (*āsavas*). He foresaw, by means of his *anāgata-ñāṇa*, knowledge of the future, that their wishes would be fulfilled and so he smiled happily. The woman caught a glimpse of it and she muttered: 'My dear lord, the Venerable who received our offering might be an actor.' The husband also agreed, saying. 'Yes, he might be an actor.' They then departed from that place. This then was the deed the husband and wife had done in the past.

The couple lived to the end of their life span in that existence and were reborn in

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Truths. It is the main root of *dukkha* and of rebirth.

the realm of the devas. After enjoying the life of devas, the wife was born as the daughter of the leading acrobatic performer in her present (last) existence. The husband was born as the son of a rich man in the last stage of his existence, by the name of Uggasena. Although born as a son of a rich man, he had to accompany the dancing troupe in their wanderings, for the demeritorious deed of giving a wrong word of agreement: 'Yes, he might be an actor' to his wife in a past existence. But for the good deed of offering food to an arahat, in pure piety and devotional faith, he attained arahatship."

The Young Actress also attained Arahatship

When Uggasena attained arahatship and became an e*hi-bhikkhu*, his wife, the young actress, thought to herself, awakened by the meritorious deed of the past: "Whatever level of intelligence possessed by my husband, my level of intelligence should also be the same as his." Reasoning in this way she approached the *bhikkhunīs* and received ordination from them. Then devoting herself to the practice of *dhamma*, in due course she also attained arahatship, having eradicated all the *āsavas*.

End of the account of Uggasena's past deeds.

War between the Sakyans of Kapilavatthu and of Koliya over River Rohini's Water

There was a small river by the name of Rohini between Kapilavatthu and Koliya. The two kingdoms took turns, in perfect harmony, to water their respective arable lands by controlling the flow of the channel with a single dam.

The level of the water in the channel was at its lowest in the month of Jetthamasa and the crops usually withered. The farmers of the two countries called a meeting to discuss the matter of sharing the water in the channel. At the meeting the farmers of Koliya said:

"Friends, if the small amount of water in the reservoir were to be divided and shared by both of us, none of us would receive sufficient amount to water our fields. One more flood of water would suffice to bring maturity to our crops. We request you therefore to let us make use of this small amount of water."

Farmers of Kapilavatthu had their say also in this manner:

"Friends, we can't go from door to door of your houses carrying baskets and our purses filled with gold, silver and precious jewels in search of paddy, in a dejected manner, while you all sat down with your minds at ease having filled your granaries with paddy to their full capacities. Our early crops, too, are about to mature and need watering in like manner."

Heated arguments ensued, one side saying 'we are not going to yield', the other side retorting in the same words. Exchange of words eventually led to blows, a farmer on one side starting to attack a farmer from the other side and the latter retaliating in a like manner. The affray that started between the farmers on both sides ultimately grew into hostilities (like a small bush fire which grows fierce and finally burns down a palatial mansion) to the extent of decrying the royal clans on both sides. The Koliyan farmers began the quarrel:

"You have threatened us by placing your reliance on the royal clan of Kapilavatthu. These Kapilavatthu royal clan you depend upon behave like common dogs and jackals of the forest making their own sisters their wives[8]. What harm can their elephants, horses and armours can do to us?"

The Kapilavatthu farmers retaliated in no less acrimonious tone:

"You threatened us by relying on your little lepers inflicted with horrible leprosy. The Koliya descendents on whom you lean for support are themselves in a miserable plight ever since they were banished from the city and lived like animals

8. For background story, reference may be made to Malalasekera's 'Dictionary of Pāli Proper names' under Sakya, Sakka, Sakiya.

in the hollow of Kola trees[9]. What harm can their elephants, horses and armours can do to us?"

The farmers returned to their respective cities and reported the matter to the Ministers of Agriculture, who in turn, brought the state of affairs to the notice of their chiefs.

Consequently, the Sakyans of Kapilavatthu prepared to wage war on Koliyas and came out of the city, shouting the war cry: "The husbands of their own sisters will demonstrate their feat of arms." The rival royalties on the side of Koliyas also prepared for war and came out, their war cry being: "Those taking shelters in the hollows of Kola trees will display their feat of arms."

At that time, the Buddha was still residing in the Jetavana monastery of Savatthi. On the very day on which the two rival communities of Kapilavatthu and Koliya were all prepared to go to the battlefield, He surveyed the world early at dawn and perceived that a bloody battle was imminent between the two opposing sides that very evening. He further perceived that He would be able to avert the war by going to the scene of hostilities and expounding three Jātakas, namely, Phandāna, Duddaba and Lathukika. This would bring about peace, after which, He will have to teach the two Jātakas of Rukkhadhamma and Vattaka and lastly, followed by Attadanda Sutta to bring home the benefits of unity and harmony. Having heard the discourses, the Sakyans and Koliyans will each give Him two hundred and fifty youths to enter the Order: "I will ordain them to become *bhikkhus* culminating in the convening of the Great Assembly of Mahā Samaya."

Having perceived thus, the Buddha decided to go to the place of hostilities and save the warring kinsmen from mutual destruction. He went early for the usual round of receiving alms-food and stayed the whole day in the Scented Chamber. Towards evening, He left the Chamber, carrying the big robe and alms bowl himself, for the scene of strife all alone, without informing anyone. On arrival at the spot, He sat cross-legged in the sky in the middle of the rival groups, and caused dark-blue rays to be emitted from His hair so that darkness prevailed all over, although the sun had not yet set. This was meant to cause contrition in the heart of the warring factions.

While all the people were greatly frightened by the strange phenomenon, the Buddha, sending out six-coloured rays from His body, manifested Himself to them.

Peace

When members of the Sakyan clan saw the Buddha, they began to contemplate thus: "The Buddha of our own blood has come, perhaps He has full knowledge of our strife." They discussed among themselves and decided: "It is not right and proper for us to let our weapons fall upon the bodies of others in the presence of the Buddha; let Koliyans kill us or take us captives, should they desire to do so." By mutual consent they abandoned all their weapons and sat down respectfully making homage to the Buddha.

The Koliyans also arrived at the same decision among themselves. They too abandoned their weapons and sat down paying obeisance to the Buddha who then descended from the sky and sat on a reserved seat on the delightful sandy plain, with all the grace and glory of a Buddha.

Discourse on End of Strife

The Buddha knowingly asked: "Why have you all come to this place?" The kings of both the countries replied: "Most Exalted Buddha, we have not come just to see the river, nor to sport in the river; as a matter of fact we have come to wage war upon one another on this sandy plain."

The Buddha again asked: "Your Royal Highnesses .... what is the actual cause of your strife?" Then they replied: "Water of this Rohini stream is the actual cause of it."

The Buddha then asked: "Your Royal Highnesses .... what is the value of water of this

9. For background story, ibid, under Koliya.

Rohini stream?" They replied: "Exalted Buddha, it is of small value." The Buddha asked an additional question: "What is the value of the earth?" "Its value is limitless," was the reply.

Whereupon, the Buddha made this direct question: "How would you evaluate the noble royal Khattiya race?" They replied: "The value of noble royal Khattiya race is unlimited."

The Buddha then made this address:

> "Your Royal Highnesses ... For some water of this Rohim channel that is of small value, why do you wish to destroy the priceless royal race of Khattiya by fighting one another. Not the slightest amount of pleasure could be found in worthless conflicts and wasteful strifes. O! Your Royal Highnesses ... there was a glaring instance where the seed of enmity sown by a tree deva and bear remained potent throughout the Bhadda world-system."

The Buddha then went on to expound the Phandāna Jātaka (of **Tesasa Nipata**), the brief account of which is as follows:

Phandana Jātaka

"Your Royal Highnesses ....Long time ago, during the reign of King Brahmadatta in Bārāṇasī, there was a village of carpenters just outside the city; and there was a brahmin who was a carpenter by profession, he brought wood from the forest and made them into chariots for his living.

At that time, there was a Kyo tree (Melicoca trijuna tree) in the region of the Himalayas. A bear used to go and sleep under that tree with ease and comfort after his meal. One day a dried branch broke due to a strong wind and fell on the bear's back, hurting it slightly. The bear ran away through fright but soon returned to find the cause of his injury. He did not see any enemy.

So he thought to himself: 'There is no wild beast, such as lion, leopard or tiger, around here to harm me; and there can't be anyone except the tree spirit who might be jealous of mine sleeping under the tree, and have caused me harm. I will surely have my revenge on him,' thus making a mountain out of a molehill. The bear hit the tree and scratched it with its paws, saying: 'I have not eaten your leaves, nor broken your branches, you don't show any spite towards other animals taking rest under your tree, but you are jealous of me. What fault have I got. You just wait for two, three days and I will have your tree uprooted and cut up into pieces.'

Having threatened the tree spirit, the bear kept on knocking round in the neighbourhood, looking for a person capable of causing damage to the tree.

The brahmin carpenter, accompanied by a few hands, went into the forest in a small vehicle in search of wood for the construction of chariots. They left the vehicle in a place and went into the forest with hatchets and choppers. They went round looking for the right type of wood and eventually reached near the melicoca trijuna tree.

When the bear saw the brahmin carpenter, it thought: 'Today, I shall have my retaliation against my enemy,' and he went and stood at the base of the tree. As the carpenter passed by the tree, the bear seized the opportunity of addressing[10] him thus:

> 'My dear man, you have come into the forest with a hatchet in your hand. Tell me frankly which tree you have in mind to cut down?'

When the carpenter heard the words of the bear, he uttered in amazement: 'Dear boys, it is strange that a bear speaks the language of the humans, a thing I have hitherto never seen or heard.' He thought to himself then, such a bear speaking the human language would know the kind of wood suitable for making chariots, and so he asked the bear:

> 'Dear bear king, you have wandered all over, up the hills and down the valleys, please tell me honestly which kind of wood is most suitable for construction of chariots?'

10. The conversation between the bear and the carpenter was made in seven verses. The verses in Pāli, which are not so important, are not reproduced; only their translation is provided here.

When the bear heard of this, he felt that his wish was going to be fulfilled then and he replied in verse:

> 'Pidauk (Pterocarpus Indicus) is not strong enough to use as frame work; cutch (Acacia Catechu) is equally unsuitable; Ingyin, the Sal tree (Shorea Siamensis) is the same; and Myaukngo (Lythrum fructicosum) is out of the question (equally weak). There is a certain kind of tree known as Melicoca trijuga; the wood of that tree is the strongest for the construction of chariots.'

The carpenter was delighted to hear it and so he thought to himself: 'I've come into the jungle on a truly auspicious day and even a beast, like the bear, pointed out to me the most suitable kind of wood for the construction of chariots. What a fortune!' and he asked the bear:

> 'My dear bear .... how about the branches and leaves of that tree and its stem?' Dear good friend, please tell me every thing so that I know all about that tree.'

The bear gave his reply in two verses:

> 'My dear friend, brahmin, there is a certain tree whose branches and twigs bend downwards and keep on hanging down. They are pliant, durable and strong. I am now standing at the base of that tree, it is called Melicoca trijuna. Its wood is the right stuff for making circumference of wheel, axle, shaft and all other components of a chariot.'

After uttering these two verses, the bear made off with a happy mind to some other place suitable for seeking his prey. Then the carpenter started to make arrangements for cutting down the tree. The guardian spirit of the tree thought: 'Although I had not thrown down anything on his back, the bear has been harbouring a grudge against me and sowed the seed of enmity for nothing. He has now plotted to cause destruction of my habitation. With the destruction of my dwelling, I am certain to be destroyed too. I shall have to bring about his destruction with a ruse.' He then transformed himself into the form of a human labourer and approaching the carpenter asked him: 'O man, you have got a beautiful tree; what do you intend to do, once you have cut it into wood?' The carpenter replied: 'I will make it into a chariot frame.'

'Who has told you that the wood of this tree is good for making chariot?' queried the tree spirit. 'A bear told me so,' was the reply. The tree spirit said: 'That's good. The bear has given you a good advice. Indeed, the chariot you are going to make, according to the advice of the bear, should turn out to be a fine looking one. I too should like to give you a suggestion, that is, strengthen your chariot frame work with a girdle of bear's skin, removed from round its neck. This will make it stronger than if it were secured with tin plates, and increase your income from the chariots.'

When asked by the carpenter: 'O my dear man, from where can I get the bear's skin?' the tree spirit said:

> 'O man, are you still a young boy not to know that the tree is inanimate; it will remain here and will not run away. Just hurry after the bear who has told you about the tree and ask him by showing great respect: 'O my Lord, which part of the tree you have shown me should be cut?' and persuade him back to the tree. Then suspecting nothing, he would point out with his long stretched-out snout: 'Cut here, cut here.' At that moment, you cut him down with a sharp axe and put him to death. Then strip him off his leather, eat his flesh and attend to the business of cutting down the tree.'

Thus the seed of enmity was sown. On hearing the guardian spirit of the tree, the brahmin carpenter expressed his feeling of delight in these words: 'O How marvellous, this is an auspicious day for me.' He returned home after killing the bear and cutting down the tree.

The Buddha concluded His discourse by expounding the following *Abhisambuddha* verses in order to exhort and instruct the feuding kinsmen.

Iccevaṁ phandano issaṁ

*Isso ca pana phan*dānaṁ
aññamaññam vivādena
aññamaññamghatayuṁ

Your Royal Highnesses .... In this manner, the tree spirit quarrelled with the bear; and the bear in turn disputed with the tree spirit. Their animosity finally led to their destructions.

Evameva manussānam
Vivādo yattha jāyati
mayuranaccaṁ naccanti
yatha te issaphandanā.

Your Royal Highnesses .... When people fight against one another, they do so like the bear and the tree spirit in the manner of a dancing peacock. Just as a peacock could not dance without exposing the private parts of its body, so the people fighting one another are not capable of concealing what is to be concealed .... (a reference to the derogatory remarks concerning the origin of the Sakyanas and Koliyans made by the warring factions).

Tam vo vadāmi bhaddaṁ vo
yāvantettha samāgatā
samodatha mā vivadatha
mā hotha issaphandanā

Your Royal Highnesses, may you always be blessed with glory and graciousness, you, who, have gathered together on the banks of Rohini, I exhort you to act after the manner of the waters of the two rivers, Ganges and Jumna, harmoniously mixing together with loving-kindness. Avoid fighting one another and caused mutual destruction. Do not follow the example of the bear and the tree spirit.

Sāmaggimeva sikkhetha
Buddhe hetaṁ pasamsitaṁ
samaggirato Dhammaṭṭho
yogakkhemā na dhansati

Your Royal Highnesses, strive only for unity. Every Buddha has praised the virtues of unity. He who delights in harmonious living, established in the ten modes of good conduct (*sucarita*)[11] is bound to achieve nothing less than the happiness of Nibbāna, the end of all attachments (*yogas*), which yoke one to rebirth.

The two rival factions of Sakyans and Koliyans were amicably reunited after hearing the discourse of the Buddha. In winding up the discourse, the Buddha revealed that He was the Chief Guardian deity of the whole forest who had personal knowledge of the conflict between the bear and the tree spirit.

Duddubha Jātaka

The Buddha then went on giving exhortation to the assembled crowd. "Your Royal Highnesses, do not believe what others say without giving careful consideration. All the quadruples of the Himalaya forest, which was three *yojanas* in extent, were once about to plunge into the great ocean for trusting, without reasoning, the word of a hare that ran away screaming: 'The earth has crumbled! The earth has crumbled!' You should never allow yourself to become a person who is taken in by what others say without careful

11. *Sucarita*: 1. Avoidance of killing, of stealing, sexual misconduct, telling lies, slandering, harsh, abusive language, frivolous speech, avarice, ill-wll, wrong view.

consideration." With these introductory words, the Buddha gave the discourse on Duddubha Jātaka of Catukka Nipata[12].

Discourse on Laṭukika Jātaka

Then the Buddha went on to explain to them that sometimes it is possible that a weak one could get an opportunity to destroy a strong one while, on other occasions, the strong one gets the chance to wreak havoc with a weak one. Giving the instance where a young skylark had caused the death of a full grown elephant, He gave the following discourse on Latukika Jātaka of Pancaka Nipata:

"Excellencies .... Once upon a time, a Bodhisatta was born as an elephant during the reign of King Brahmadatta in Bārāṇasī. When it grew up, it had a fine appearance with a huge body. It lived in the forests of Himalayas, governing a herd of elephants numbering eighty thousand.

At that time a female skylark happened to have laid her eggs on the beaten tracks of elephants. The Bodhisatta elephant travelled, in the company of eighty thousand elephants, along the route at a time when the chicken skylarks were not yet capable of flying. Eventually, the Bodhisatta and his herd of elephants arrived at the spot where the skylarks were staying.

When the skylark saw the king elephant, she was worried about the safety of her chickens. She thought: "If I did not approach the king elephant, it would surely tread upon my chickens and kill them. I should immediately approach it with a request for a rightful protection of my chickens." So with her wings closed together as if to make obeisance, she stood right in front of the king elephant and made her submission:

Vandāmi tam kuñcara saṭṭhihayanam
ārannakam yuthapatim yasassiṁ
pakkhehi tam pañcalikaṁ karomi
mā me vadhī puttake dubbalāya.

> O Your Majesty, King of elephants .... one whose strength wanes only at the age of sixty, chief of the herd of elephants that roam in the forest, I salute you, paying my homage to you with clasped wings. I pray that my children be spared their lives by not treading upon them.

Whereupon the Bodhisatta gave her comfort with those words: "O young female skylark, don't be downhearted, I will protect your chickens so that no harm will come to them," and he stood over the young ones shielding them with his body. All the elephants by-passed him and the young skylarks were saved. The Bodhisatta then called the female skylark and gave an advice before he left: "Young female skylark, a large rogue elephant, with no companions, will come this way after us. He will not take our words. When he comes along, you had better approach him also for the safety of your children, praying him to spare their lives."

When the female skylark saw the rogue elephant coming along, she approached him with her wings clasped in homage and beseeched him thus as advised by the elephant King!:

Vandami taṁ kuñjara ekacāriṁ
āraññakam pabbatasānugocaraṁ
pakkhehi tam pañcalikaṁ karomi

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12. This Jātaka treats of the story of a hare who was unduly scared by the fall of a bale fruit on the palm leaf under which it was sleeping. It ran towards the ocean through fright screaming: 'The earth has crumbled.' Equally frightened without any reasoning, all the four-legged animals of the Himalayan forest ran along until they were stopped by the Lion King who saved them from the impending danger after careful investigation into the aspect of the matter. (For more details, may refer to the Five hundred and fifty Jātaka).

mā me vadi puttake dubbalāya

O elephant king, a lone wanderer of the forests, grazing in the valleys of rocky and sandy hills, I salute you, paying my homage to you with clasped wings. I pray that my young ones will be spared their lives by not treading upon them.

On hearing the female skylark's humble request, the rogue elephant replied:

Vadissami te laṭukike puttakāni
kiṁ me tuvam kahasi dubbalāsi
satam sahassanipi tadisīnam
vāmena pādena papothayeyyaṁ

Hey, you female skylark .... (Why do you keep your young ones in my way? That's enough of your insolence). I shall tread upon them and crush them to death. How can you revenge on me when you are weak and I am powerful enough to pulverise one lakh of your kind with my left foot.

So saying the rogue elephant crushed the young ones of the female skylark to dust, and caused them to be washed away in the stream of his urine and departed, shouting with the voice of a crane.

Perched on the branch of a tree, the female skylark threatened: "Hey, you silly brute of an elephant! You have the upper hand this time and go away, crowing gleefully in the tone of a crane. You just wait! Within two or three days you will see my move. You are not aware that intellectual might is more powerful than physical force, I will let you know that fact within a few days.

Na heva sabbattha balena kiccaṁ
balam hi bālassa vadhāya hoti
karissāmi te nāgarājā anatthaṁ
yo me vadhī puttake dubbalāya

O elephant king .... not every thing could be accomplished by means of physical force alone; unwise use of physical strength could be suicidal. You have mercilessly crushed to death my helpless children; I will bring about your destruction within a few days.

After thus making the war-cry, the female skylark managed within two or three days to gain the friendship of a crow by waiting upon it. Being delighted by the skylark's pleasant behaviour, the crow asked her: "Is there any thing I can do for you?" The skylark replied: "What I want to ask you as a favour is to cause damage to the pair of eyes of the rogue elephant that used to roam about alone; that is the assistance I need."

The crow gave his word: "I will do it." The skylark then went to a big dark-blue female fly and formed friendship with it in a like manner. When the fly asked her what she wanted, she requested: "When my friend the crow has once damaged the eyes of the lone rogue elephant, it is my wish that you help me by laying your eggs in the sockets of the elephant's damaged eyes." When the dark-blue female fly gave her assurance for co-operation, saying: "Yes, I will," the skylark approached a frog and sought its friendship as before. The frog asked her what it could do to help her and she replied: "When the lone rogue elephant has gone blind through the assistance of my two friends, the crow and the fly, and is looking for water to quench his thirst, I wish you to croak from the top of the hill. When the elephant climbs up the hill after hearing your voice, you might get down to the bottom of the cliff to make sound from there. This is all the assistance I look for from my frog friend." The frog gave, likewise, his promise to assist the female skylark.

On the following day, the crow pounded the eyes of the elephant with its beak as requested by the skylark; the dark-blue fly laid its eggs in the damaged eyes. Suffering painfully from damaged eyes now infested with maggots and from intense thirst, the lone rogue elephant groped blindly after water.

The frog then started croaking from the top of the hill, hearing the frog croaking, and thinking: "Where the frog croaks, there must be water," the elephant climbed up the hill with great hope. The frog went down the cliff and started making noise from the bottom of the hill. Heading towards the cliff from where the sound seemed to come, the elephant went tumbling down the hill and died through the fall.

The skylark was delighted when it came to know the death of its enemy, the rogue elephant, and uttered, out of joy: "Oh I have seen the back of my enemy," so saying, it strutted to and fro on the back of the elephant several times and made off to a place of its liking."

The Buddha exhorted the two groups of the royal family, saying: "O your Royal Highnesses, you should not engage in hostilities with any one; as explained, even an elephant of great strength could be brought to ruin by the combined efforts of small powerless creatures, such as the crow, the dark-blue fly, the frog and the skylark," and He continued to teach the following verse of *Abhisam Buddha*:

Kakañca passa laṭukikaṁ
manḍḍhūkam nīlamakkhikaṁ
ete nagam aghatesuṁ
passa verassa verinaṁ
tasama hi veraṁ na kayirātha
appiyenapi kenaci.

> O members of the Sakyan clan! Look at these small creatures, the crow, the skylark, the frog and the dark-blue fly; these four creatures, because they were united, had brought about the complete downfall of a powerful bull elephant. You can see the outcome of hatred accruing to a person who wish to engage in hostilities. Therefore, you should not carry on a feud with anyone, not even with someone you do not like.

In winding up the discourse, the Buddha revealed that: "The rogue elephant at that time was Devadatta of today and the noble leader of the elephant herd at that time was Myself."

Discourse on Rukkha Dhamma Jātaka

Having expounded the three Jātakas, namely, Phandāna, Duddhubha and Latukika, the Buddha proceeded to expound two more Jātakas to bring home the advantages of unity:

"O Your Royal Highnesses .... You all are related to one another by blood; and it would be only right and proper for blood relatives to be closely united and work together in harmony. No enemy can harm you when you stand united. Unity is necessary even for trees that are inanimate, leave alone conscious creatures such as human beings. I will cite you a relevant instance:

Once upon a time, a forest of Sāla trees in the Himalayas was struck by a violent storm. But not a single tree suffered the slightest damage, as they stood in a body, securely fastened to one another by plants and bushes. The storm could not touch the trees but brushed against the topmost part of the tree and broke away. In contrast a lone tree complete with big trunks and branches was blown down, root and branch, by a strong wind for want of solidarity and united front in close association and collaboration with other trees, plants and bushes. It is essential, therefore, that you all stand in a body united through co-operation and co-ordination."

Whereupon the members of the royal family requested the Buddha to expound the appropriate Jātaka in more details:

"Royal Highnesses .... It was during the region of King Brahmadatta in Bārāṇasī that a Vessavana deva passed away and Sakka appointed another deva in his place. During this transitional period, the new Vessavana deva issued a fresh order permitting all the devas to accommodate themselves in the places of their own choice amongst trees, plants and thickets.

The Bodhisatta was then a sylvan deity in charge of a Sāla forest in the region of the Himalaya. He gave advice to his relatives thus: 'My dear men, don't you choose the trees growing in the bare plane as your dwelling places; you will be well advised to dwell on the trees surrounding the one which I have chosen as my abode in the forest.'

The wise ones among the deities occupied the trees surrounding the abode of the Bodhisatta as he had advised. The unwise deities agreed amongst themselves: 'No useful purpose would be served by residing on trees amidst the forest away from human habitations. Only those living in the vicinity of villages and towns could better their prospects, both for gain and fame.' So deciding, they chose to occupy trees along the main road in the bare plains.

After sometimes, a violent storm, accompanied by torrential rain, visited the area and all the trees including trees of great dimensions got their boughs and branches broken away and they fell down by the roots. When the violent storm reached the Sāla forest controlled by the Bodhisatta, they blew wildly all over the forest, but none of the trees fell because they were knitted closely together.

Those, who were rendered homeless, went holding their young ones by hand, to their friends dwelling in the *sāla* forest of the Himalayas and acquainted them with their miserable plight. Their friends in the Sāla forest recounted in turn, the story of their woes to the sylvan Deva Bodhisatta.

Whereupon, the Bodhisatta made it plain to them: "It is quite natural that the people who decided to dwell in such places against the advice of the wise, have to face such difficulties," and expounded the following discourse in verse:

Sāhu sambahulā ñati
api rukkhā araññajā
vāto vahati ekaṭṭhaṁ
brahmahāntampi vanappatiṁ

> O My relative devas .... when a great number of friends and relatives live close together, dependent upon one another, even the trees growing all over the forest, dwell comfortably free from oppression by the enemies. But the tree growing in isolation on the open plain, in spite of its huge trunk and many thick branches, cannot withstand the tempest which uproots it with all its branches and leaves.

After giving this discourse, the Bodhisatta passed away at the expiry of his life span."

The Buddha concluded the discourse by exhorting them thus: "O Royal Highnesses .... all the relatives should first strive to achieve unity; having achieved it, live happy, harmonious life, suffusing one another with loving-kindness." He finally revealed that: "The audience present today were the deities of the Sāla forest and I was the wise sylvan deity who gave them guidance."

Discourse on Vattaka Jātaka (or Sammodamāna Jātaka)

The Buddha then made further exhortation .... "O Royal Highnesses, it is not at all proper to quarrel amongst own relatives. There was an instance in the past where even animals could conquer their enemies and live together harmoniously through unity, and they perished due to internal strife." At the request of the kinsmen, the Buddha then gave an exposition of the Vattaka Jātaka.

"Excellencies ....Long time ago, a Bodhisatta was born as a quail and lived in a forest with thousands of companions during the reign of King Brahmadatta in Bārāṇasī.

A bird-hunter used to go to the place of the quails and enticed them by imitating their cry. Once the quails arrived and formed a gathering at a spot, he spread out his net over them. He then walked around the edge of the net to drive the quails to the centre of the net. The quails were then seized and put in a basket and taken away for sale. The hunter earned his living by catching and selling the quails.

One day, the Bodhisatta addressed all the quails in the group under his care:

> "My dear quails, the bird-hunter has caused serious damage to our kind for several times now. I have now devised a plan to avert danger of being caught by the bird-hunter, and this is what each and every one of us should do. Once we are caught under the net thrown over us by the hunter, every one should shoot his head out of the holes in the netting and then simultaneously lifting the net and fly away. You should all perch on a cluster of bushes, in a safe place, where the net will remain entangled with them, We can make our escape from beneath the net and fly away."

All the quails in his group accepted his advice saying: "Very well." On the following day, all the quails lifted up the net simultaneously at the moment they were caught in the net of the hunter, and flew away. They threw the net on a bush and flew away in different directions.

The hunter could free his net from the bush only after dusk and went back home empty handed. The next day the quails acted in the same manner too. The hunter took a long time to retrieve his net and went home empty handed again. This event continued in this way for some time. The hunter's wife became cross with her husband and asked him: "You come home late and empty handed day after day. It is as if you have someone to be maintained like myself."

"O my woman .... I have no one to maintain except you. The thing is that the quails are still there flying about the places. They are closely knit as before. As soon as I spread the net over them, they lift it up and carry it away and drop it into the thorny bushes. But, my dear, they cannot remain united for ever; so don't you trouble yourselves with suspicion on me. There will surely come a time when the quails will start quarrelling with one another, then I will catch them all and bring them to you to make you smile," consoled the hunter, who recited the following verse:

Sammodamānāgacchanti
jālamādaya pakkhino
yadā te vivadissanti
tadā ehiṅti me vasaṁ

> My good lady, with harmonious unity and co-operation, the quails carry away the net I have thrown over them, drop it on the thorny bushes and make their escape. There will be a time when they start quarrelling amongst themselves. At that time, they will have to yield to my wishes.

Quails' Destruction through Dissension

A few days later, a quail accidentally treaded on the head of another quail as it came down into the pasture. The sufferer asked, in a threatening tone, and showing its anger: "Who is that that tread on my head?" The other quail replied meekly: "Please pardon me, my dear friend, I have done it through carelessness. Please don't be angry with me." But the angry quail could not be pacified. The two began to make scurrilous attack upon each other very often, beginning from that day.

When the two quails were found to be in quarrelsome mood, arguing as to who could lift the hunter's net, the Bodhisatta foresaw a trail of consequences:

> "Where there are heated arguments, there can be no peace and happiness. As of now, the quails will fail to take part in the lifting and carrying away of the net. The lives of numerous quails are at stake, the hunter will undoubtedly take advantage of the situation. It will not be proper for me to stay at this place any longer."

He therefore departed from this place, taking along with him all the quails which are the associates forming his group. Only the group of quails, headed by the future Devadatta, remained in that forest.

The bird-hunter went to the same spot a few days later and made the sound in imitation

of the quail, and threw his net over the quails headed by Devadatta. (Instead of working unitedly for their freedom), the quails started finding faults among themselves, quarrelling and challenging one another as to their superiority in strength and ability in lifting the net. The bird-hunter lost no time in capturing and taking them to his house as handsome presents for his wife."

The Buddha, in winding up the discourse said: "Excellencies, strifes amongst relatives are, on no account, justifiable, it is the causal condition of destruction," and finally revealed that: "Devadatta was the leading ignorant quail and I was the wise leader of quails of the other group at that time."

Discourse on Attadaṇḍa Sutta

The Buddha after expounding the five Jātakas, proceeded to teach the Attadanda Sutta[13] of Sutta-nipatta Pāli Text, as the final discourse.

The members of the royal families of the two countries finally reconciled and appeased, and, with devotional faith and full of gratitude, agreed amongst themselves: "Had not the Buddha come and intervened, we would certainly have destroyed one another and made the blood flow in a stream. We have been saved from mutual destruction only because of Him. Above all, had He not chosen to renounce the world, He would have been enjoying the life of a Universal Monarch, ruling over the Four Continents surrounded by two thousand smaller islands. Accompanied by thousands of His sons of great intellectual and physical strength, He would have roamed over all His dominions followed by a large retinue. But our royal kith and kin of noble blood, the Buddha, had renounced all the pleasures and luxuries of a Universal Monarch to become a recluse and He had blossomed forth as a Fully Self-Enlightened Buddha. It would be only right and proper, now that He had become a Buddha, we should let Him have *bhikkhus* of royal blood to attend upon Him." With this unanimous decision, the royal members of the two countries offered two hundred and fifty princes, from each country to the Buddha, for ordination.

The Buddha accepted them and ordained them as e*hi-bhikkhus* and took them to Mahāvana Grove near the city of Kapilavatthu. From the following day onwards, He took alternate turns to receive alms-food from Kapilavatthu and Koliya in the company of these five hundred *bhikkhus*. The people of the two countries offered the Sangha large amount of alms-food.

Five Hundred Bhikkhus are Unhappy in The Sāsana

These five hundred *bhikkhus* had taken up the ascetic life not out of their own volition, but because they were unable to refuse the request of their parents and relatives. Thus, within a few days, the five hundred *bhikkhus* found their life tedious, uninteresting, and boring. News from their homes also did not help to make them happier in the monastery. "We beseech you not to take delight in the life of a *bhikkhu*; from the time of your departure, our private business have been deteriorating day by day," wrote their wives to them.

Buddha taught Kuṇāla Jātaka to The Five Hundred Bhikkhus

The Buddha kept constant watch over these five hundred *bhikkhus* by personal contact, three times in a day and three times at night, a total of six times a day, just as a pheasant looks after her eggs, a fabulous beast Camari regards for its tail, a mother cares for her only son, a one-eyed man regards for his only good eye. He became well aware of the unhappy state of their minds and He considered: "These *bhikkhus* felt discontented and tedious even in the company of such a person as Myself, the Buddha, what kind of discourse would be suitable for them?" He perceived that Kunalā Jātaka, (which mentions frailties and weaknesses in the character of women) would be the best for them. Therefore, He made the decision: "I shall first take these *bhikkhus* to the Himalayas, then, by relating Kunala Jātaka, I shall bring home to them the imperfections and defects in the character of

13. *Attadanda Sutta*: Readers may refer to **Sutta Nipata Pāli** for details of the discourse.

women. In this way, I shall remove the unhappiness and discontent which had risen in their hearts and give them the knowledge of Path, *sotāpatti-ñāṇa*."

The Buddha entered the city of Kapilavatthu in the morning for the usual round of alms-food, and in the afternoon He asked the five hundred *bhikkhus*: "Have you ever seen the pleasant forests of the Himalaya regions?" and they replied: "We have never seen them, Lord." He asked them again: "Do you like to pay a short visit to the forest of Himalayas?" "Most Glorious Buddha, we do not possess any supernatural power; how would we go there then." Whereupon He asked: "But if someone who has the power offers to take you there, would you like to go along with him?" The *bhikkhus* answered: "Yes, Lord, we will."

The Buddha, exercising His supernormal power, took them all through the space towards Himalayas, and in the course of the journey, while still remaining in the sky, they were shown the golden, silver, emerald, vermillion mountains, mountains of glass, etc., the five great rivers and the seven great lakes. The Himalayas was of huge dimension, five hundred *yojana* high with an area of three thousand *yojanas*. The Buddha was revealing to the five hundred *bhikkhus* by His supernatural power only a small portion of the delightful splendours of the Himalayas. He also showed them four-legged animals such as lions, tigers, elephants, as well as enchanting parks and gardens teeming with various kinds of flora and fauna, abounding in numerous species of birds, aquatic and land flowers. They were shown also the sheer cliff on the east side of the Himalayas, the whole surface of which was golden and the cliff on the west completely covered with vermilion.

From the moment they had witnessed the rare spectacle and the strange sceneries of the mighty Himalayas, all these five hundred *bhikkhus* had virtually cut off their attachment to their former wives. Then the Buddha, with all the five hundred *bhikkhus*, descended on the western slope of the Himalayas where there was a massive vermillion slab, sixty *yojanas* in extent, on which was a huge Sāla tree (that will last to the end of the present world-system) with a height and width of seven *yojanas*. Under the shade of that tree, on a vermillion platform, three *yojanas* in width, the Buddha took His seat surrounded by the five hundred *bhikkhus*. With brilliant six-hued rays emitting from His body, He sat there looking like the morning sun whose rays were being reflected from the surface of the ocean. He then addressed the *bhikkhus*: "*Bhikkhus*, you may ask Me if there is anything in this vast region of the Himalayas you have not seen before."

At that moment, a king of cuckoos, seated on a stick that was carried by a pair of youthful hen cuckoos with their beaks on either end of the horizontal stick, was seen coming down from a higher altitude They were accompanied by groups of eight youthful hen cuckoos, each group taking their positions above their heads, below them, on their right and left and on their front and back. Struck with wonder at the sight of the strange spectacle, the five hundred *bhikkhus* made their request to the Buddha: "Exalted Buddha, what kind of birds are they and how are they called?"

> "*Bhikkhus* .... those birds are the descendants of a succession of generations of cuckoos that owe their origin to a species of bird I was born in long ago. Such youthful hen cuckoos had treated Me in like manner at the very outset, their number being three thousand five hundred in my days. The number has dwindled in time and there is now just enough to preserve the species."

Then the *bhikkhus* requested the Buddha to recount how those three thousand five hundred cuckoos had attended upon Him in those forests. Whereupon He expounded the Kuṇala Jātaka of **Asiti Nipata** in three hundred verses to draw lessons from.

Bhikkhus becoming Sotāpannas

By the end of the discourse, all the five hundred *bhikkhus*, the descendents of the Sakyan clan, attained *sotāpatti-phala*. At the moment of entering the *sotāpatti-magga*, all the *bhikkhus* became endowed with supernormal psychic powers such as flying through space, etc.

> (NB. An ordinary worldling has to practice the Kasiṇa method of Concentration meditation in order to attain the mundane *jhānas* with supernormal psychic powers

(*abhiññās*).

Certain *ariya-puggalas*, after realization of the Path and Fruition, practise the Concentration Meditation and attain the mundane *jhānas* with *abhiññās*; other *ariyas*, having attained mundane *jhānas* with *abhiññās* even while they were still worldlings, have no need to practise Concentration Meditation afresh; they can enjoy the privileges of mundane *jhāna* and *abhiññās* easily at will.

Still there is another type of *ariyas* who were not endowed with mundane *jhānas* and *abhiññās* while still ordinary worldlings and yet, the moment they realize the supra-mundane Path and Fruition, they become endowed with mundane jhānic and *abhiññā* powers which they can enjoy at will easily. Such jhānic attainments are termed '*Magga-siddhi-jhāna'* meaning '*Jhāna* attained through realization of *magga*'; and such *abhiññās* are called '*Magga-siddhi-abhiññās*' meaning '*Abhiññās* attained through realization of *magga*'.

Those five hundred *bhikkhus*, due to former applications and deeds of merit, achieved *Magga-siddhi-jhāna* and *Magga-siddhi-abhiññās*, without having to specially practise Concentration meditation for them. They can enjoy these privileges freely at will.)

The Buddha considered that the Path and Fruitional stage of *sotāpatti* should be sufficient for the five hundred *bhikkhus* for the time being and departed for the Mahāvana forest by His psychic power. The *bhikkhus*, who had relied upon Him on their outward journey, returned to the Mahāvana forest, by their own powers, accompanying the Buddha.

The Occasion of The Great Assembly (Mahāsamaya)

Taking His seat on the prepared throne in the Mahāvana Forest, the Buddha caused the *bhikkhus* to be assembled and addressed them:

"Dear *bhikkhus* .... come on, sit down, I shall teach you the meditation practice that leads you to the three higher stages of the Path (*magga*), through eradication of defilements." He then instructed them on the meditation method for attainment of the three higher *maggas*.

The *bhikkhus* thought to themselves:

"The Buddha, being well aware that we were not happy leading the life of a *bhikkhu* in the Dispensation, took us to Kunala lake and then having removed our discontent and unhappiness led us to the first stage of *sotāpatti-phala*. And now that, in this Mahāvana forest, He has taught us the meditation method of attaining the three higher *maggas*, we should not become lax with the thought: 'We are *sotāpanna-ariya*,' but should strive hard like those pioneers who have gone before us attaining the state of perfection through application."

They paid homage to the Buddha and left; in the secluded place at the base of trees, each of them spread their own small mats, and sat on them.

The Buddha perceived:

"These *bhikkhus*, being *sotāpannas*, know the technique of attaining the Path and Fruition and as such, they will not have any difficulty to achieve the higher stage of the Path and Fruition. Each and every one of *bhikkhus* who have now gone to practice the Vipassanā meditation will return in the evening to acquaint me with the virtues of arahatship he has gained. All the devas and Brahmās from the ten thousand universe will also gather together in this Universe at the same time. Then this will be an occasion of a Great Assembly (*Mahāsamaya*). It would be better for me to wait for such an assembly from a secluded place."

Having considered in this way, He went to a secluded spot and sat on the reserved place abiding in *phala-samāpatti*.

The Five Hundred Bhikkhus attained Arahatship

Of the five hundred *bhikkhus*, the one, who left first after receiving instructions on meditation, attained arahatship complete with four *paṭisaṁbhidā-ñāṇa* before the rest. The

bhikkhu, who left second after receiving instructions, attained arahatship with *paṭisaṁbhidā-ñāṇa* like the first one. He was next followed by the third *bhikkhu* in a like manner. Thus all the five hundred *bhikkhus* had their knowledge of the Four Noble Truths blossoming out as *arahatta-phala* one after another like Paduma lilies blooming forth into beautiful flowers in order of maturity.

The first *bhikkhu* who attained arahatship, rose from his seat picking up the small mat on which he had been sitting with a view to go to the Buddha to acquaint Him with his attainment. The second and the third *bhikkhu* and all the rest of them followed suit and headed towards the refectory. Then they went in a long queue as if they had lined themselves according to seniority in monkhood, to where the Buddha was waiting for them.

The *bhikkhu* who arrived first sat on the small mat at a suitable place and prepared to address the Buddha with the virtues of the *arahatta-phala* he had attained. But first, he turned round to see if there was anyone coming behind him with the same idea, and saw the second *bhikkhu*, the third *bhikkhu*, and finally all the five hundred *bhikkhus* lined up in a row after him.

When all the *bhikkhus* had taken their seats at suitable places, each one looked at the other with a searching eye to form an idea of one another's intention and discovered, that "each one of them felt shy to address the Buddha about his attainment."

Two Qualities of Arahats

(1) Noble *arahats* always have the welfare of all beings at heart and their sincere wish that "devas, humans and Brahmās acquire the penetrative Insight-wisdom which they attained."

(2) They have no desire to reveal their attainment of arahatship for conspicuousness unlike the person who has discovered a pot of gold.

Expounding of Mahāsamaya Sutta

The Great Assembly of the five hundred *bhikkhus* took place in the cool evening on the full moon day of Jetthamasa. No sooner had the five hundred *arahats* taken their seats, the moon appeared, rising from the top of mount Yugandhara in the eastern hemisphere, free from five kinds of obstructions, namely, dew, mist, cloud, eclipse and smoke. The moon, in its fullness, assumed the form of a framed disc of a silver mirror or the frame of a silver wheel turning round and round on its edge, hanging high above the eastern horizon, shining with all its brightness as if to reveal the world that was made delightful and pleasurable by the appearance of the Enlightened Buddha. At that auspicious moment, the Buddha was still in residence in the forest of Mahāvana near Kapilavatthu of Sakka country, in the company of five hundred *arahats*.

The Gathering of Devas and Brahmas

The devas residing in the environs of Mahāvana, in great excitement, hailed one another: "O friends! Come, let us go. To pay homage to the Buddha is meritorious; to hear the Dhamma is beneficial; to pay respects to the Sangha is to acquire great merit; Come, friends, let us go." Thus clamouring, they congregate in the presence of the Buddha, making obeisance to Him as well as to the five hundred *bhikkhus* who had just attained arahatship.

Their rousing clamour, spread far and wide, reaching by stages from a haling distance, to half a gāvuta, to a gāvuta, to half a *yojana*, and to a *yojana* and thus extending from the centre of this universe to the surrounding ten thousand universes. All the devas and Brahmās, inhabiting these ten thousand universes, therefore congregated in this universe, excepting the few Brahmās, the *Asaññasa* (no consciousness) Brahmās, *Arūpa* (Formless) Brahmās and those Brahmās who happened to be absorbed in their *jhāna* attainments (*samāpatti*).

At that time, the universe was entirely packed with devas from celestial regions, reaching up to the Brahmā realms (like a needle case packed tightly with needles with no space left

between them) who had come to attend the Great Assembly. The distance between the plane of Brahmās and the human world may be reckoned by dropping a boulder (of the size of seven tiers, crowning the graduated mansion known as 'Lohapa' of Sri Lanka) from the Brahmā land. It took four months for that boulder to reach the human plane. The space between the two planes was so tightly packed with the devas and Brahmās that there was no vacuum whatsoever, even for the sweet fragrance of flowers to float upwards or a mustard seed to find its way downwards.

When a Universal Monarch sat in congregation with all the monarchs from the vassal states, privileged and powerful rulers who arrived earlier could find their seats which were in the vicinity of the Universal Monarch (not too uncomfortable). But those who arrived later could occupy only back seats which were packed tight and provided little comfort. In a like manner, the space around the Buddha who was like a Universal Monarch, was comparatively not so tight. All the powerful Brahmās, such as *Mahāsakkha Brahmas*, could find their seats close by the Buddha. But even there, those privileged powerful Brahmās had to make themselves comfortable, occupying a tiny space the size of a yak tails end, in batches of ten, twenty, to sixty, by making their bodies subtler and subtler.

Late Arrival of Four Suddhāvāsa Brahmas

When the Buddha and the five hundred *arahats*, together with devas and Brahmās from ten thousand universes, had assembled (as stated above), four *Suddhāvāsa* (*arahat*) Brahmās rose from absorption in *jhāna* at the expiry of the pre-determined duration. When they looked round the Brahmā realms, they found the whole region lifeless (like a deserted mess room after lunch time). On investigating 'where the Brahmās had gone', they noticed that the Great Assembly was in progress.

The four *arahat*-Brahmās discussed among themselves: "This is a great assembly and we are left behind, and there will be no seats for late comers. Let us not go empty handed; let each of us prepare a verse for presentation to the Assembly. These gift verses will serve as an intimation of our arrival and as a gesture of our homage to the Buddha." Having agreed thus, each Brahmā composed a stanza before they left the plane of Brahmās and then one *arahat*-Brahmā descended on the edge of the eastern hemisphere of the universe; another descended on the edge of the southern hemisphere of the universe; another one descended on the edge of the western hemisphere of the universe and the last one on the edge of the northern hemisphere of the universe.

(1) The *arahat*-Brahmā who had descended on the edge of the eastern hemisphere entered into *jhāna* through meditation device of dark blue object (*nila kasiṇa*); and to signify his presence, emitted brilliant dark blue rays from his body that enveloped all the devas and Brahmās from the ten thousand universes as though they were covered by an emerald blanket. He then traversed along the approach passage, *Buddha vithi*, (free from any hindrance and reserved for easy access to the Buddha) and stood in front of the Buddha, paying homage by presenting the verse he had composed:

Mahāsamayo pavamasamiṅ
devakāyā samāgatā
āgatamhā imaṁ Dhammasamyaṁ
dakkhitāye apārajitasaṁghaṁ

Most Exalted, Glorious Buddha .... Today, a Great Assembly of devas and Brahmās from the ten thousand universes is being convened in the forest of Mahāvana to pay homage to the *arahats* who have conquered the Three Maras with pure devotional faith. Like all these devas and Brahmās, we have also arrived with great delight at this congregation to pay our respect to the invincible victors, the *arahats*, with pure devotional faith.

Having presented this stanza, he returned (for want of space in the vicinity of the Buddha's throne) to the edge of the eastern hemisphere of the universe and remained standing there.

(2) The Brahmā who had descended on the edge of the southern hemisphere of the

universe entered into *jhāna* based on meditation device of golden yellow object (*pita kasiṇa*); and to signify his presence, emitted brilliant golden yellow rays from his body that enveloped all the devas and Brahmās from the ten thousand universes as though they were covered under a cloak of gold. Then after the manner of the first Brahmā, approached the Buddha and presented his verse:

Tatra bhikkhuvo samādahaṁsu
cittamattano ujukamakamsu
sārathīva nettāni gahetvā
Indriyāni rakkhanti panditā

Most Exalted, Glorious Buddha .... at this congregation of the devas and Brahmās, the five hundred *arahats* have kept their minds at peace and perfectly tranquilised through developing the highest state of supramundane concentration of attainment, *appana-samādhi*. They have kept their minds perfectly upright, free from mental deviations which may be likened to three deviations from straightness exemplified by zigzag track of urine of an ox, the comb shape crescent of the moon and the curvature of a harrow's handle. In the same way, a skilful charioteer of a chariot harnessed to well-tamed Sindara horses, held the reins gently without pulling them roughly, to get an easy, comfortable ride, these five hundred *arahats*, wise with Path Knowledge (*magga-ñāṇa*), have guarded the sense doors, the eye, ear, nose, tongue, body and mind, against the inroads of defilements by means of the guardian Mindfulness. Most Exalted, Glorious Buddha .... we have come to this forest of Mahāvana with the object of paying homage to these five hundred *arahats*.

Then he went back to his place at the edge of the southern hemisphere of the universe like his predecessor and remained standing there.

(3) Then the Brahmā who had descended on the edge of the western hemisphere of the universe entered into *jhāna* based on meditation device of red object (*lohita kasiṇa*); and to signify his presence at the Great Assembly emitted shining red colour from his body that enveloped all the devas and Brahmās from the ten thousand universes as though they have been wrapped up in a cloak of red colour. Then after the manner of his predecessors, approached the Buddha and presented his verse:

Chetvā khīlam chetvā paligham
Iṅda khīlam ūhajjha maneja
te caranti suddhā vimalā
cakkhumatā sudantā susunāgā

Most Exalted and Glorious Buddha, the youthful *arahats*, who being well instructed, have been subdued and tamed to restrain their six faculties by the Buddha who is gifted with five kinds of eye: *Buddha-cakkhu*, the eye of a Buddha who sees the heart of humans; *Dhamma-cakkhu*, the eye of Truth which means attainment of the Path knowledge; *Samanta-cakkhu*, the eye of all round knowledge, Omniscience; *Mansa-cakkhu*, the physical eye which is exceptionally powerful and sensitive; *Dibba-cakkhu*, the deva-eye which is all pervading, seeing all that proceeds in the hidden worlds. These youthful *arahats* have done away with the thorns of passion, malice and delusion (*lobha*, *dosa*, *moha*) by the sword of the fourfold *magga-ñāṇa*. They have struck off and destroyed the cross-bars and bolts (on the door of the chamber of existence) namely, *lobha*, *dosa* and *moha*, which hinder escape from the Saṁsāra. By the same weapon of *magga-ñāṇa*, they have up-rooted the pillars, namely, *lobha*, *dosa* and *moha*, stoutly standing at the gate of the city of '*Sakkāya*' (personality-belief), by means of the fourfold *magga*. Being devoid of craving, free from taints and desires, they freely roam about in all

the four directions without any hindrance of defilements. We have come to pay homage to these youthful *arahats*.

Then he went back to the edge of the western hemisphere of the universe and like his predecessors remained standing there.

(4) Then the Brahmā who had descended on the edge of the northern hemisphere of the universe entered into jhāna based on meditation device of white object (odata kasiṇa); and to signify his presence at the Great Assembly emitted rays of white colour from his body enveloping all the devas and Brahmās from the ten thousand worlds as though they have been wrapped up in robes made of Jasmine flowers. Then like the previous Brahmās, he approached the Buddha and recited the verse he had composed:

Ye keci Buddhaṁ saranaṁ gatāse
na te gamissanti apāyabhumiṁ
pahāya mānasaṁ dehaṁ
demkāyaṁ paripūressanti.

Most Exalted, Glorious Buddha, any person who has taken refuge in the Buddha with confidence will not be reborn in the four planes of misery, viz., plane of suffering, of animal, of peta, of asura.

After presenting the verse, he went back to the edge of the northern hemisphere of the universe like his predecessors.

The Buddha observed that the Great Assembly of devas and Brahmās was taking place in the vast space which extended to the edges of the universe in width and to the plane of Akaniṭṭha Brahmā in height. He considered: "This is indeed a huge congregation of devas and Brahmās; the five hundred *bhikkhus* may not be aware of this fact. I will make it known to them presently." He therefore addressed them:

"*Bhikkhus*, all the devas and Brahmās from ten thousand universes have congregated here now to pay homage to the Omniscient Buddha whose coming (appearance), *sugato*, is just as excellent as those of the Supreme Buddhas of the past, and to the *bhikkhus* as well. *Bhikkhus*, just like this great assembly, similar congregations of devas and Brahmās (of the same magnitude, no more no less) had taken place during the time of Buddhas of the past also.

Bhikkhus, just like this great assembly, similar congregations of devas and Brahmās (of the same magnitude, no more, no less) will also take place during the time of the Supreme Buddhas in the future."

Devas and Brahmas as well as The Buddha formed Ideas of Their Own

The devas and Brahmās at the Assembly were of the opinion that, in consideration of the huge number of celestial beings present, the Buddha might mention only the names of powerful devas and Brahmās and those of minor importance might not be brought out. The Buddha, on considering what the devas and Brahmās might be thinking about, perceived what was going on in their minds, as though He had held their hearts with His hands thrust through their mouths, or just as the case of a thief being caught red-handed with the exhibit, and accordingly decided:

"I shall reveal the names and clans of all the devas and Brahmās from ten thousand world-systems who are present at this Great Assembly, irrespective of whether they are of great or small power."

Buddhas are very great and glorious personalities. There is nothing that is beyond their ken. All the six sense objects that make contact with the sense-organs of men and celestial beings to produce eye-consciousness, ear, nose, tongue, body and mind-consciousness are within the scope of their perception, with no obstruction whatsoever. The Buddha, therefore, had the power of differentiating between those who were fully matured and developed and ready to be released from the *saṁsāra* and those who were not yet ready to gain emancipation. He first (mentally) put aside all those beings who were not ready and gave His concentrated attention to those who would be benefitted by His teaching.

Again, amongst those who would gain release from *saṁsāra*, the Buddha divided them (mentally) into six groups, according to their inclinations, viz., devas and Brahmās with a propensity for lust, craving (*rāga-cittam*); devas and Brahmās with a propensity for aversion (*dosa-cittam*); devas and Brahmās with a propensity for delusion (*moha-cittam*); devas and Brahmās with a propensity for thought-conception (*vitakka*); devas and Brahmās with a propensity for faith (*saddhā*), and devas and Brahmās with a propensity for wisdom (*paññā*).

Then of these six groups, He decided that devas and Brahmās with an inclination towards lust, craving should be taught Sammā Paribbājaniya Sutta; those with tendency towards aversion, Kalahavivāda Sutta; those with inclination towards delusion, Mahābyuha Sutta; those with inclination towards thought-conception, *Culabyuhā Sutta*; those with inclination towards faith, Tuvaṭṭakapatipadā Sutta and those with wisdom tendency should be taught Purābheda Sutta.

He next determined which mode of teaching would be suitable for the assembled devas and Brahmās out of the four modes, namely,

(1) teaching according to Buddha's free will, *Attajjhāsaya sutta nikkhepa*.

(2) teaching according to the wish of the audience, *Parajjhāsaya sutta nikkhepa*.

(3) teaching according to occasion or prevailing circumstance, *Aṭṭhuppattika sutta nikkhepa*.

(4) teaching in the form of an answer to a particular question, *Pucchāvasika sutta nikkhepa*.

And He perceived that devas and Brahmās would gain emancipation through realization of the Four Noble Truths, on hearing a discourse taught by way of answering the question asked in harmony with their inclination. He then tried to see if any of the five hundred *arahats* was capable of raising such a question that would be in accord with the inclinations of the devas and Brahmās, and perceived that there was none among them. He also found out that the eighty senior Disciples and the two Chief Disciples were not capable of raising such a question.

He perceived that a Paccekabuddha was equally incapable of raising such a question. He then considered whether Sakka or Suyama Deva could fulfil His need, but they were also found to be incapable of raising such a question.

Finally, realising that only a Fully Enlightened Buddha like Him would be able to raise a question in accord with the inclination of devas and Brahmās, He looked into the innumerable world-systems with His infinite power of vision to see if there was another Enlightened Buddha in any of the universes, and He discovered that there was none of His equal in any of the universes.

(N.B. There is no wonder that He could find none to equal Him now (there being none). Indeed there was none of His equal, amongst the devas and humans, even at the time of His last birth. As baby Prince Siddhattha, he uttered the bold words: '*Aggohamasmi lokassa*. — I am supreme in the whole world.' Needless to say that there was no one to equal Him now that He had become a Fully Enlightened Buddha.)

Creation of An Image of True Likeness of The Buddha

Perceiving there was not another Buddha like Himself, the Buddha considered that: "These devas and Brahmās would not get a penetrative insight into the Dhamma if I were to ask a question and then provide the answer myself. Only if another Buddha raised the question and I gave the answer to it, would it be a wonderful feat and the devas and Brahmās would get a penetrative insight of the Teaching. I would have to create an image of my true likeness." For this purpose, the Buddha entered into the fourth *rupāvacara (kiriya) jhāna* which formed the foundation for development of supernatural power (*abhiññā*). Then arising from the *jhāna*, He made the resolution, through exercise of '*Mahākiriya Ñānasampyutta Adhiṭṭhan javana*' thought-process, that a Buddha of complete

likeness of Him, in all respects, such as handling the bowl and robe, looking straight forward and glancing side ways, bending and stretching the limbs, should come into being. Thus He created another Buddha, an exact replica of Himself, as though it had emerged from the surface of the full moon which was then just rising from the top of Mt. Yugandhara in the eastern hemisphere.

Varying Views held by Devas and Brahmas

At the sight of the created Buddha (known as Nimitta Buddha), the devas and Brahmās expressed their views saying: "Friends, another moon has appeared besides the existing one." When the Nimitta Buddha was seen emerging from the surface of the moon and coming closer to them, they changed their views and said: "Friends, that is not the moon but the appearance of the sun." As the image came nearer, they said: "Friends, that is not the sun but the mansion of a deva." When it was coming closer and closer, they said: "Friends, that is not a mansion but a deva", and again they said: "Friends, that is not a deva but a great Brahmā," and finally as it came quite close to them, they concluded: "Friends, that is not a great Brahmā, but, in fact, it is another Buddha coming to us."

Of the celestial beings, ordinary (*puṭṭhujana*) devas and Brahmās thought to themselves: "When the universe was packed to its capacity by devas and Brahmās congregating to pay homage to a single Buddha, the number of devas and Brahmās for two Buddhas would be beyond imagination." But the *ariya* devas and Brahmās concluded that there could not be two Buddhas in one and the same universe at the same time; therefore the other Buddha must be a creation in His own likeness by the living Buddha."

In the meanwhile, the Nimitta Buddha came closer to the Buddha as the devas and Brahmās were looking on, and sat face to face with Him, on a seat kept in reserve on equal level, without paying homage to the Buddha.

There were thirty two characteristics of a great person on the body of the Buddha, and the Nimitta Buddha also bore the same characteristics. Six-hued rays emanated scintillating from the body of the Buddha; and the same kind of six-hued rays also emanated scintillating from the body of the Nimitta Buddha. The rays of the Buddha got reflected from the body of the Nimitta Buddha, just as the rays of the Nimitta Buddha were reflected from the body of the Buddha. The flashes of the rays from the body of the Buddha and those of the Nimitta Buddha shot up to the Akkanittha Brahmā plane and retracing their paths, rested on the heads of the devas and Brahmās before they scattered towards the edge of the universe. The whole universe assumed the form of a scaffolding, made of bent rafters of gold, enclosing a stupa, looking graceful and glittering.

All the devas and Brahmās from the ten thousand universes, grouped together in this single universe, enveloped in the chamber formed of the meshing rays emanating from the two bodies of the Buddha and the Nimitta Buddha.

The Nimitta Buddha, in His sitting posture, put forward a question, after a formal address in verse in praise of the Buddha for His conquest over defilements (*kilesa*) on the throne of Enlightenment under the Bodhi Tree.

Before proceeding to deal with the question presented by the Nimitta Buddha, (i.e. before teaching the *Sammaparibbājaniya Sutta*), the Buddha, in order to make the minds of devas and Brahmās malleable, pliable, firm and imperturbable, decided to greet them, as it were, by announcing their names, families and clans, etc., without any distinction as regards to rank or status. Therefore, the Buddha proceeded to give the discourse on '*Mahāsamaya Sutta'*, which began with words, '*acikkhissamai bhikkhave devakāyanam namāmi*' etc., which means '*Bhikkhus*, I shall disclose the identity of the audience by announcing their names, the names of their families, clans, etc.'

(*Mahāsamaya Sutta* has been dealt with in great details by various eminent scholars giving the Pāli Text and the translation (including word by word translation, *nissaya*, based on the Mahāvagga Pāli Text). Special mention must be made of the treatise entitled 'Exposition of *Mahāsamaya Sutta* with Pāli Text and word-meanings' by the Venerable Bhadanta Nandiya, Presiding Thera of

Mahāvisutarama Monastery of Pakokku. There is a section, at the tail end of the treatise, on six inclinations dealt with by the Buddha in the six discourses such as *Sammaparibbajaniya* following the *Mahāsamaya Sutta*; their Pāli text and word for word translation are also provided therein.)

Large Number of Devas and Brahmas achieved Emancipation

At the conclusion of the discourse on *Mahāsamaya Sutta*, one hundred thousand crores of devas and Brahmās attained arahatship, and those who attained *sotāpanna* ariyaship were beyond calculation (according to Mahāvagga Commentary).

Venerable Sayadaw U Budh's Note of Clarification

When we look at *Mahāsamaya Sutta* as a whole, we find that the discourse was given with emphasis placed on the nomenclature of the devas and Brahmās, mentioning their family and clan names; and the question may arise:

In the absence of exposition of Ultimate Truth how should devas and Brahmās realise the Four Noble Truths and achieve emancipation (attain the state of *sotāpannas*, etc.) by hearing only their family and clan names?

Here is the answer: (1) The Buddha was aware that by hearing the discourse on *Mahāsamaya Sutta*, the mind of devas and Brahmās had become imperturbable, malleable, free of hindrances, exulted and pellucid, and therefore at that moment expounded the Four Noble Truths which He himself had discovered. Having thus heard the discourse on the Four Noble Truths, devas and Brahmās became *ariyas*. (2) In other words, by hearing the *Mahāsamaya Sutta*, there arose in the mind continuum of the devas and Brahmās, continuous mental states one after another, the preceding one serving as the cause for the arising of the following, which developed joyful satisfaction (*pīti*), tranquillity (*passadhi*), happiness (*sukha*), concentration (*samādhi*), knowledge according to reality or absolute knowledge, *yatthābhuta-ñāṇa*; getting thoroughly tired of worldly life, *nibbida-ñāṇa*; fading away of lust or passion, *virāga-ñāṇa*; knowledge of release, *vimuccana-ñāṇa* or Knowledge of the Path, *Magga-ñāṇa*; Knowledge of emancipation, *vimutti-ñāṇa* or Knowledge of Fruition, *Phala-ñāṇa*; insight arising from Knowledge of the emancipation, *vimutti nānadassana* or *Paccavekkhana-ñāṇa*. It was only because of development of series of these mental states that devas and Brahmās became *ariyas*.

In providing these clarifications, the Venerable Sayadaw U Budh quoted the authority of pertinent Commentaries.

Mahāsamaya Sutta was held in High Esteem by Devas and Brahmas

Mahāsamaya Sutta has been held in high esteem by celestial beings. Therefore a wise person who wishes welfare and prosperity in both mundane and supra-mundane matters should recite this *sutta* on auspicious occasions such as construction and occupation of houses, monasteries and villages.

(When we think of why *Mahāsamaya Sutta* was held in high esteem by devas and Brahmās, we find that) The Buddha was naturally the chief personality at the Great Assembly which comprised of a variety of beings from the lowly earth deities to the most powerful *Harita Brahmas*. *Mahāsamaya Sutta* was, in fact, the opening address by the Buddha in His capacity as the Chairman of the Great Assembly.

The Great Assembly was attended by three categories of celestial beings: those of the highest rank and power, those of the middle status and those from the lowest strata. To an audience of different social status, it would be a tactful measure for the Chairman to evince interest in the members of the lowest rank by announcing first their presence to the congregation, followed by mentioning those of the medium status and finally the most powerful devas. Any attempt to introduce the devas of highest rank and power at the outset by announcing their family and clan names might cause displeasure and dissatisfaction among those of the lower rank.

As it happened, the Buddha had made it a point to mention the members of the lowest

rank of devas, such as the earth deities, at the beginning of the address of welcome, followed by giving recognition of the presence of the devas of medium status, and closing His address by giving attention to those of the highest rank. He thus gave delight to all classes of the audience, the lowest rank feeling happy that they were welcome first and the devas of position and influence satisfied that they were given prominence by being mentioned at the crucial closing of the proceedings. This can be regarded as how the Buddha had set a fine example for the guidance of those who are responsible for delivering address of welcome to a great gathering.

In view of the facts stated above, all the devas have since been looking forward to hearing the *Mahāsamaya Sutta*, as they wander about in the four directions of the universe.

The following is an illustration of how *Mahāsamaya Sutta* is held in high esteem by the devas.

There was a cave known as 'Nagalena' in the precincts of 'Kotipabbata' monastery. A celestial damsel was dwelling on an ironwood tree standing at the gate of the said cave. One day a young *bhikkhu* dwelling in the cave was reciting the *Mahāsamaya Sutta* and the female deva listened ardently to the recitation of the Sutta. When the *bhikkhu*'s recitation came to a close, the celestial damsel uttered '*Sādhu, Sādhu*' at the top of her voice and a dialogue ensued between the youthful *bhikkhu* and the female deva:

(*Bhikkhu*) B: Who is that who is saying '*Sādhu"*?

(Celestial Maiden) CM: Venerable Sir, it is me, a female deity

B: Why have you said, '*Sādhu"*?

CM: It is because, I had had the good fortune to hear *Mahāsamaya Sutta* for the first time, when the Buddha propounded it in the forest of Mahāvana and for the second time, I heard it today. I understand that you have learnt the Sutta well, exactly as taught by the Buddha, not making the slightest variation from the original even for a single letter. (I said *Sādhu* on that score).

B: Had you heard the recitation of Buddha by yourself?

CM: Yes, I had, Reverend Sir.

B: It is said that there was a great assembly of devas and Brahmās at the time of recitation by the Buddha of this Sutta. From which place did you hear the recitation?

CM: Venerable Sir, I was then a resident of the forest of Mahāvana near Kapilavatthu, but I was unable to acquire a place in the whole of Jambudipa because the powerful devas and Brahmās crowded in. I was compelled to go across to Sri Lanka, and as I was attempting to listen to the discourse standing at the port of Jambukola, powerful devas came crowding in again. I was again pushed further and further backwards until I got to a small village of Rohana near Mahāgama where standing in the ocean to the depth of my neck, I was finally able to hear the recitation.

B: O Celestial maiden, how could you see the Buddha at Mahāvana forest which was at such a great distance from where you happened to be at the time?

CM: Venerable Sir, I did see the Buddha really; it appeared as if the Buddha was looking at me fixedly from the forest of Mahāvana all throughout the time of expounding the discourse so much so, I felt afraid and abashed and I felt like hiding myself between the foamy waves.

B: It is said that one hundred thousand crores of devas and Brahmās attained arahatship on that day (when *Mahāsamaya Sutta* was delivered). Had you attained arahatship too?

CM: No, Venerable Sir, I had not.

B: Then I think you had attained Fruitional stage of *anāgāmī*!

CM: No. Sir, I had not.

B: Then I think you had attained the Fruitional stage of stage of *sakadāgāmī*!

CM: No. Sir, I had not.

B: O Celestial maiden, It is said that (hearing the *Mahāsamaya Sutta*) countless number of devas and Brahmas attained the three lower paths; I am sure you must have at least become a *sotāpanna*.

CM: (As one who had indeed attained the Fruitional stage of *sotāpanna*) the celestial maiden felt shy and said: 'Venerable Sir, you should not have asked me such a question', (thus side-tracking the issue.)

The young *bhikkhu* then asked the celestial maiden: "Can you manifest yourself to me?" She replied: "Venerable Sir, not the whole body but only the top of a finger and so saying, she thrust one of her fingers through a key hole, exposing just the tip of it. The whole cave was then brightly illumined as though thousands of moons and suns had thrown beams of light into it. (The celestial maiden did not manifest her whole person so as to save the young *bhikkhu* from the danger of temptation, which would ruin his life as a recluse.)

Then the celestial maiden departed after giving her respects and urging the young *bhikkhu* not to be remiss in his effort to practise precepts prescribed for *bhikkhus*.

This is how *Mahāsamaya Sutta* is being held in high esteem by the devas and Brahmās.

Preaching The Discourses in Harmony with The Inclinations of The Audience

After delivering the *Mahāsamaya Sutta*, the Buddha proceeded to give discourses to the same Assembly on the following *suttas* in accordance with the dispositions of different groups of devas and Brahmās.

(1) ***Samma paribbājaniya Sutta*** was taught to the devas and Brahmās who had propensity towards lust (*rāga*), (by way of a dialogue between a Nimitta Buddha and the Buddha himself). One hundred thousand devas and Brahmās attained arahatship at the conclusion of the discourse and countless devas and Brahmās attained the three Lower Paths at the same time.

(2) ***Kalahavivāda Sutta*** was taught to the devas and Brahmās with inclination towards aversion (*dosa*), such devas and Brahmās achieved emancipation in a like manner.

(3) ***Mahābyūha Sutta*** was taught to those who had inclination towards delusion (*moha*), such devas and Brahmās gained emancipation likewise.

(4) ***Cullabyūah Sutta*** was taught to those who were inclined to thought-conception (*vitakka*) with the same results.

(5) ***Tuvaṭṭakapaṭipaḍa Sutta*** was delivered to the audience with a tendency of Faith, confidence (*saddhā*) (in the Three Gems) with same results.

(6) ***Purābheda Sutta*** was taught to those who were inclined towards wisdom (*paññā*) in the same manner and with similar results.

(For full particulars in respect of these six *suttas*, reference may be made to Myanman version of Suttanipata Pāli Text and especially, to the treatise entitled 'Exposition of *Mahāsamaya Sutta* with Pāli Text and word meanings' by the Venerable Bhadanta Nandiya, Presiding Thera of Mahāvisutarama Monastery of Pakokku.)

Chapter 23

THE BUDDHA'S FIFTH VASSA AT VESALI

Having accomplished an incumbent duty of a Buddha by teaching Mahāsamaya Sutta, Sammāparibbājaniya Sutta, etc., to the five hundred *arahats* of Sakyan descent and establishing seven hundred thousand crores of devas and Brahmās in *arahatta-phala*, and countless number of them in the three lower Paths, as stated above, the Buddha took up residence at Kutagara monastery, which had terraced roofing and crowning pinnacle, in the country of Vesali to observe the fifth *vassa*.

Two Forests with The Name of Mahāvana

(There were two forests bearing the name of Mahāvana: one near Kapilavatthu and the other near Vesali. Of these two, the one (where the Buddha taught the Mahāsamaya Sutta) near Kapilavatthu extended from the edge of Kapilavatthu to the Himalayas on one side and to the ocean on the other side. The one near the city of Vesali was a great forest with its marked boundary on all sides.)

King Suddhodāna attained Arahatship

When the Buddha was observing the fifth *vassa* in the Mahāvana forest near Vesali, King Suddhodāna entered Nibbāna after attaining arahatship[1] under the white umbrella in his golden palace.

Requesting for Permission for Ordination of Women.

Step-mother Mahā Pajāpati Gotamī had approached the Buddha since the time of His first visit to Kapilavatthu with a request for admission of women to the Order by formal ordination. Since then she had made the requests for three times repeatedly and the Buddha had rejected her request every time.

The reason for such rejection was because the Buddha had decided to grant admission of women to the Order not easily but only after pains-taking efforts on the part of women to gain permission for ordination. Only then would they realize that becoming a *bhikkhunī* in the Dispensation was a thing difficult of attainment and would safeguard their *bhikkhunī* status with constant vigilance. He wished them to cherish the hard won admission to the Order after a great struggle.

Thus, when Mahā Pajāpati Gotamī made her first request, which was repeated three times to the Buddha at the Nigrodha monastery of Kapilavatthu, her request was rejected by Him for reasons as stated above. At each attempt, she had to abandon her hope and return to the royal palace.

Now an opportunity had presented itself for her to make another attempt when the Buddha had taken up residence at Vesali to keep the fifth vassa.

As stated in the previous chapters, the five hundred *bhikkhus* of royal blood, prior to their attainment to arahatship, had messages sent to them by their former spouses, requesting them to return and live a household life again. These ladies made their earnest appeal again by sending messages, as before, to the five hundred *bhikkhus* who had become *arahats* now. But the *arahat-bhikkhus* sent the reply: "We are no longer in a position to lead a worldly life."

The five hundred deserted wives considered that 'it would not be appropriate to seek for

1. An account of King Suddhodāna's attainment of arahatship under the white umbrella in his golden palace and entering Parinibbāna has been dealt with in detail in the treatise entitled '*Tathāgata Udāna Dipani*.' In view of this, it is only briefly mentioned here as treated in the **Anguttara Commentary**.

new married life' and decided unanimously to go to Mahā Pajāpati Gotamī to appeal to her 'to obtain permission from the Buddha for admission to the Order as *bhikkhunīs*.' Accordingly, they went in a group to the step-mother Mahā Pajāpati Gotamī and made their appeal to her.

Their request reminded her of her failure to obtain permission for the women to receive ordination when the Buddha was taking up residence at Nigrodha monastery on a previous occasion and so she had a hair-dresser to shave their heads, including that of her own, and asked the ladies to wear dyed clothes to assume the form of *bhikkhunīs* while they were still in the royal palace. Then they made arrangements to set out all together for Mahāvana forest of Vesali where the Buddha was then residing.

The distance between Kapilavatthu and Vesali was fifty *yojanas*; and when Sakayan and Koliya royal families considered arrangements for their journey, they concluded: "It would not be possible for these princesses and royal ladies, who were brought up so regally and gently, to make the journey on foot," and they arranged to provide them with five hundred sedans to solve the problem.

The five hundred ladies agreed amongst themselves that such a mode of travelling might tantamount to an act of disrespect to the Buddha and they therefore made the journey of fifty *yojanas* on foot. Royal families of both countries arranged for regular provision of food at every stop and sufficient number of escorts for their security en route to Vesali.

Having made the difficult journey of fifty *yojanas*, their delicate feet were swollen with boils that took turns to rise and burst, looking as if they were covered with seeds of clearing-nut, Strychos potato rum. All the five hundred fair ladies, headed by Mahā Pajāpati Gotamī, arrived at Vesali with swollen feet, bodies besmeared with dirt and dust, with tears streaming down their cheeks and in sore distress, stood in a group at the gate of the Kutagara monastery in the forest of Mahāvana. (They dared not enter the precincts of the monastery at once).

> (Step-mother Mahā Pajāpati Gotamī thought to herself that she had taken on the dress of a *bhikkhunī* without the permission of the Buddha; and the news of her action had already spread throughout the land. It would be well if the Buddha would be pleased to admit her into the Order. But, failing that, she should have to withstand reproaches. That was the reason why she stood bewailing at the gate without daring to seek entry).

When Venerable Ānanda noticed Mahā Pajāpati Gotamī in such a plight at the gate, he came to her and inquired: "O dear Step-mother, why do you look so miserable? Have the royal relatives of Sakya and Koliya families met with tragedies and are ruined? Why are you in an unsightly appearance such as this, with swollen feet, and looking shabby, a grief stricken face, standing helplessly and weeping at the gate?"

Whereupon, Mahā Pajāpati Gotamī replied: "O... Venerable Ānanda, we have been standing at the gate with tears for failure to get the Buddha's permission for women to receive formal ordination, so that they might lead the life of *bhikkhunīs* in the Dispensation of Dhamma-Vinaya." Ānanda soothed her by saying a few words of encouragement:

"Step-mother... if that is the case ... I will go and approach the Tathāgata for admission of women into the Order by formal ordination, so that they might lead the life of *bhikkhunīs* in the Dispensation of Dhamma-Vinaya; please remain at the gate till I come back," and so saying Venerable Ānanda went to the Buddha and made this request:-

> "The Most Exalted Buddha... Step-mother Mahā Pajāpati Gotamī is standing at the gate with her feet swollen, her body covered with dirt and dust, her heart soared, tears streaming down her cheek, and in a miserable plight for failure to obtain your permission for womenfolk to receive formal ordination, so that they might lead the life of *bhikkhunīs* within the *sāsana*. May I pray solemnly that they be granted Your permission for receiving formal ordination!"

The Buddha said in response: "That is not a proper thing... dear Ānanda and I advise you not to be interested in the matter of admitting womenfolk into the order as *bhikkhunīs*."

With an undaunted will, Venerable Ānanda made similar requests for the second time, for the third time, but received the same words of discouragement from the Buddha.

A Renewed Request

Venerable Ānanda thought of a new approach, after failure to obtain permission for admission of womenfolk to the Dispensation of Dhamma-Vinaya for three times, and accordingly went to the Buddha and addressed Him:

> "Most Exalted Buddha... could womenfolk attain ariyaship ranging from Fruitional Stage of *sotāpatti, sakadāgāmī, anāgāmī* to *arahatta*, by leading the life of *bhikkhunīs* within the frame-work of Dhamma-Vinaya *sāsana*?"

Whereupon, the Buddha replied: "Ānanda.. womenfolk could attain Ariyaship ranging from Fruitional Stage of *sotāpatti, sakadāgāmī, anāgāmī* to *arahatta*, by leading the life of *bhikkhunīs* within the frame-work of Dhamma-Vinaya *sāsana*."

> "Most Exalted Buddha..., if womenfolk were capable of attaining the four Stages of ariyaship by way of their being *bhikkhunīs* within the frame-work of *Dhamma-Vinaya sāsana*, may I submit a case that is worthy of the Tathāgata's sympathetic consideration in support of my request:-
>
> Most Exalted Buddha... Mahā Pajāpati Gotamī had rendered great service to you besides being your step-mother. She was responsible for feeding, nursing you and for your physical and mental wellbeing ever since the time of your birth. She used to tidy you up by showering with scented water twice a day. Indeed, she was responsible for feeding you exclusively with the milk that flowed from her breast."

(Mahā Pajāpati Gotamī gave birth to Prince Nanda a few days after Mahā Maya Devi had given birth to the Bodhisatta. She entrusted her own child, Nanda, to the care of wet nurses, and she volunteered to act as Bodhisatta wet nurse and caretaker; hence this additional weight applied to his request!)

> "Most Exalted Buddha... I humbly pray for favour of granting your permission for the womenfolk to receive ordination as *bhikkhunīs* within the frame-work of Dhamma-Vinaya *sāsana*."

The Buddha finally acceded to Ānanda's entreaties, saying: "Ānanda, if Mahā Pajāpati accepts the Eight Special Rules (*Garu-dhamma*), let such acceptance mean her admission to the Order.

The Eight Special Rules are:

(1) A bhikkhunī, even if she enjoys a seniority of a hundred years in the Order, must worship, welcome with raised clasped hands and pay respect to a bhikkhu though he may have been a bhikkhu only for a day. This rule is strictly to be adhered to for life.

(2) A bhikkhunī must not keep her rains-residence at a place that is not close to the one occupied by bhikkhus. This rule is also to be strictly adhered to for life.

(3) Every fortnight, a bhikkhunī must do two things: To ask the bhikkhu-sangha the day of Uposatha and to approach the bhikkhu-sangha for instruction and admonition. This rule is also to be strictly adhered to for life.

(4) When the rains-residence period is over, a bhikkhunī must attend the Pavarana ceremony at both the assemblies of bhikkhus and bhikkhunīs, in each of which she must invite criticism on what has been seen, what has been heard or what has been suspected of her. This rule is also to be strictly adhered to for life.

(5) A bhikkhunī who has committed a sanghadisesa offence must undergo penance for a half-month, pakkha manatta, in each assembly of bhikkhus and bhikkhunīs. This rule is also to be strictly adhered to for life.

(6) A bhikkhunī must arrange for ordination by both the assemblies of bhikkhus and (bhikkhunīs for a woman novice only after two year's probationary training under her in the observance of six training practices. This rule is also to be strictly adhered to for life.

(7) A bhikkhunī should not revile a bhikkhu for any reason whatsoever. This rule is also to be strictly adhered to for life.

(8) *Bhikkhunīs* are prohibited from exhorting or admonishing bhikkhus with effect from today. Bhikkhus should exhort bhikkhunīs when and where necessary. This rule is also to be strictly adhered to for life.

These are the Eight Special Rules. If Mahā Pajāpati Gotamī accepts the Eight Special Rules, let such acceptance mean her admission to the Order."

The Buddha thus permitted the establishment of *bhikkhunī-sāsana* after expounding the Eight Special Rules for their guidance.

Ānanda learned the Eight Special Rules from the Buddha and returned to Mahā Pajāpati Gotamī at the gate and told her what had transpired at his meeting with the Buddha:-

"Great step-mother .... if you accept the Eight Special Rules, such acceptance means your admission to the Order. The Eight Special Rules are:

(1) A bhikkhunī, even if she enjoys a seniority of a hundred years in the Order, must worship, welcome with raised clasped hands and pay respect to a bhikkhu though he may have been a bhikkhu only for a day. This rule is strictly to be adhered to for life.

Etcetera (Pelayya)

(8) *Bhikkhunīs* are prohibited from exhorting or admonishing *bhikkhus* with effect from today. *Bhikkhus* should exhort *bhikkhunīs* when and where necessary. This rule is also to be strictly adhered to for life.

Great step-mother, you can count yourself as one who has been duly admitted to the Order of *Bhikkhunī*, the moment you adhere strictly to these Eight Special Precepts."

Mahā Pajāpati Gotamī responded: "Venerable Ānanda .... just as a young maiden who is in the habit of decorating herself with flowers, with her hair washed and brushed or a man in like manner, would eagerly receive lilies, Moe-swe or Lai-tu flowers, with outstretched hands, for planting on their heads if and when offered; so also I am prepared to adhere to the Eight Special Rules (*Garu-dhamma*), with great delight and due respect till I breathe my last.

Thereupon, the Venerable Ānanda approached the Buddha again with profound respect and stood at a suitable place and addressed: "Most Exalted Tathāgata... Mahā Pajāpati Gotamī has vowed to adhere strictly to the Eight Special Rules as laid down, with due diligence and respect up to the end of her life."

(Her enthusiastic acceptance of the Eight Special Rules constitute automatic admission to the Order; she became a *bhikkhunī* without formal ordination in a Sima. Such procedure of admission into the Order is known as "*Attha garu-dhamma patiggahana Upasampadā*.")

Permission Granted for Ordination of Bhikkhunī

Step-mother Mahā Pajāpati Gotamī went to the Buddha and sat at a suitable place with due respect and asked: "Exalted Buddha... what should I do with the five hundred princesses of royal blood?" He gave her certain instructions. She left after hearing the *dhamma* and making obeisance to Him. Then the Buddha told the *bhikkhus* about His instructions to Mahā Pajāpati and laid down the following rules:

"*Bhikkhus*, I give permission to *bhikkhus* to help in ordination of female candidates to become *bhikkhunīs*."

The *bhikkhus* proceeded to help in ordination of the five hundred royal princesses with Mahā Pajāpati Gotamī as their preceptor (*upajjhaya*). They were known as "*ekataw upasampaññā"* there being insufficient number of *bhikkhunīs* to participate jointly with *bhikkhus* in the ordination ceremony.

When the ordination ceremony was over, Mahā Pajāpati Gotamī attained Fruition stage of arahatship through hearing Sankhitta Sutta (**Aṅguttara**), and the five hundred *bhikkhunīs*

attained ariyaship according to their wishes, ranging from *sotāpatti, sakadāgāmī, anāgāmī* to *arahatta* through hearing Nandakovāda Sutta (*Majjhima*).

> (The ordination of distinguished *bhikkhunīs*, such as, Queen Yasodharā, Princess Janapadakalayani, Queen Khemā, Dhammadinna, wife of a rich man, Bhaddakapila, will be described separately when we come to the "Jewel of Sangha".)

Victory over The Wandering Ascetic Saccaka

The Buddha conquered the wandering ascetic Saccaka while taking up residence at Kutagara monastery in the forest of Mahāvana near Vesali. An account of this wandering ascetic, Saccaka, will be reproduced here from **Catukka nipatta**, **Culalcalinga Jātaka Commentary** and **Mulapaṇṇāsa**, **Culasaccaka Sutta Commentary**.

Long time ago, seven thousand, seven hundred and seven descendents of Licchavi royal family of Vesali took turns to rule the country. All those royal descendents were very much inclined to investigate into various ascetic views prevailing at that time. Once, a wandering mendicant, who professed five hundred views, arrived in Vesali. These royal descendents held him in high esteem and treated him well. A female mendicant, who also professed five hundred views, arrived in the country of Vesali at about the same time.

The descendents of the royal family arranged a debate between the two mendicants. The debate ended in a draw as one could not defeat the other since they were equally matched. A peculiar idea struck the Licchavis: "Should the two be united in marriage, they could expect of them an off-spring of great talent." So they persuaded them to remain in their country without taking the trouble of wandering about. They treated them with respect and arranged for their maintenance.

As years rolled by, the couple produced four daughters and one son. The names of the daughters were, (1) Sacca, (2) Lola, (3) Avadharika, (4) Paticchada and that of the son was Saccaka. (According to **Cula Saccaka Sutta Aṭṭhakathā**, the names of daughters are (1) Sacca, (2) Lola, (3) Patacara and (4) Acaravati)

When they came of age, they were given instructions on views held by their parents: five hundred paternal and five hundred maternal views, a total of one thousand. Special parental advice was also given to the four daughters:

> "My dear daughters .... if you find anyone who could refute your views, you might offer yourself as his wife if he is a lay man; should he, however, happened to be a *bhikkhu*, you might lead a homeless life under him."

After the death of their parents, the wandering Saccaka, being more intelligent than his four elder sisters, studied more and more unorthodox views in addition to the one thousand that he had inherited from his late parents. Without wandering forth he kept on residing in Vesali by giving instructions to young royal princes. Fearing that his belly, which was full of 'wisdom' might burst at any moment, he had it wrapped up with iron plates.

His elder sisters held the view that Jabudipa island was conspicuous by the presence of Jabu-tha-bye tree (the golden Eugenia tree). So they used to carry Thabye flowers and fresh leaves as they moved from town to town in search of rivals in the matter of doctrinal views. They used to plant a few branches of Thabye on a heap of sand or earth at the entrance to a town, announcing: "Anyone capable of refuting our views can smash it," by way of a challenge, before they entered the town.

As they wandered from place to place, they eventually arrived at Savatthi. Here, again, they planted a branch of Thabye at the gate and made a challenging announcement: "Anyone, whether a laity or a *bhikkhu*, who can refute our ideology, can destroy this heap of earth and this branch of Thabye by his feet." They left their word with the children whom they found loitering round the gate, and went into the town.

The Venerable Sāriputta's Feat of Intellectual Power

On that day, the Chief Disciple, the Venerable Sāriputta, went for the usual round of receiving food fairly late in the morning, as he had been sweeping certain places in the

monastery, filling pots with drinking water and nursing the sick within the precincts of Jetavana monastery. As he reached near the gate, he came upon those branches of Thabye. He, therefore, asked the nearby children about the strange spectacle. They gave a full account of it to the Venerable.

Whereupon, the Venerable Sāriputta asked them to smash the Thabye branches. The boys replied: "Reverend Sir... we dare not do it... we are afraid ..." Venerable Sāriputta urged them again by saying a few words of encouragement: "Boys .... don't be afraid; should they ask you as to who was behind you, just let them know that I, Sāriputta, the Chief Disciple of the Buddha, had asked you to do it, and tell them also that if they want to challenge me in debate, they should come to Jetavana monastery." The boys summoned their courage and smashed the Thabye branches as instructed. Venerable Sāriputta went on his round of receiving alms and returned to the monastery.

When the four sisters came out of the town, they asked the boys: "Who has asked you to destroy our Thabye branches?" They told them all about it.

The four women went back into the town, each moving along a different route, announcing: "We learn that the Chief Disciple of the Buddha, known as Sāriputta, is ready to engage in a debate with us. Will those wishing to hear the debate come along..." Many people came out and went along with them to the Jetavana monastery.

Venerable Sāriputta felt that presence of womenfolk in the residential area of *bhikkhus* was not permissible, and so he went to the central part of the precincts of the monastery to meet them. On arrival, the womenfolk asked: "Did you ask the boys to smash up our Thabye branch?" "Yes... I did it," was the reply. Whereupon those women challenged the Venerable Sāriputta to a debate on ideology. The Venerable accepted their challenge and asked them as to who should start questioning. They replied: "The onus of questioning rests with us." To which the Venerable Sāriputta said: "Yes, you, being womenfolk, start questioning."

The four women took positions, one on each of the four sides, and thrust a barrage of questions, thousand in number, which they had learnt from their parents. Venerable Sāriputta gave prompt answers to every of their questions, just like cutting off the stalk of lily with a double-edged sword, leaving no problem unsolved. He then invited more questions from the four women, who being subdued, replied: "Most reverend Sir... We know this much only."

Venerable Sāriputta said: "Well, wanderers ... I have answered all the one thousand questions that you have asked, and now I will ask you only one question and will you answer it?" Knowing by now somewhat about the Venerable's standing, they dared not reply courageously: "Please do, Venerable Sir, we will answer your questions." but, instead, they said meekly: "Reverend Sir... please do. We will answer if we possibly can." Before putting forward his question, Sāriputta made it plain to them that the question which he was about to ask was not of higher standard but one meant for prospective novices who have to learn them after becoming *sāmaṇeras* and asked this question: "What is meant by one Dhamma?" (*Ekam nāma kim*).

The four ascetic women could not make head or tail of the problem. Venerable Sāriputta asked them: "Heretic women... answer the question," and they admitted their inability: "Reverend Sir... we have not the vaguest idea of the answer." The Venerable told them: "Now that I have answered your one thousand questions while you cannot answer a single question of mine, who, then, is the victor and who are the vanquished?" Their reply was: "Reverend Sir... you are the conqueror and we are the conquered." Venerable Sāriputta asked: "What would you do in such circumstances?" They told the Venerable of what their parents had asked them to do in the event of their defeat (as related in the preceding chapters), and expressed their desire to receive ordination under the patronage of the Venerable.

Venerable Sāriputta, then gave them this instruction: "This is not the right place for you womenfolk to receive ordination and you will be best advised to go to the monasteries of

bhikkhunīs with our introduction and ask to be ordained there." Accordingly, they went to the monasteries of the *bhikkhunīs* with the introduction of the Venerable and received ordination. (They received ordination under the patronage of Uppalavan Therī, according to **Jātaka Commentary**) They attained arahatship within a short period of time through mindful, earnest effort in the practice of the Path. (The Buddha expounded an account of this episode in **Culakalinga Jātaka**, vide **Catukka Nipatta**. For further particulars, please refer to five hundred and fifty Jātaka).

(N.B. This episode happened only when the Buddha was taking up residence at Jetavana monastery of Savatthi, some time after the establishing of *bhikkhunī-sāsana* with the Buddha's approval and also in compliance with Mahā Pajāpati Gotamī's express request when He was residing in Mahāvana forest, Vesali. This interesting episode has connections with the story of wandering Saccaka, hence its exposition here.)

The Story of Wandering Ascetic Saccaka

As narrated above, the four women ascetics had a younger brother called wanderer Saccaka, who was acting as an instructor of the royal princes of Vesali.

It was during the period when the Buddha was staying at Kutagara monastery in Mahāvana forest, near Vesali, that wanderer Saccaka, son of sectarian Nigandha, was proclaiming himself as one skilled in debating, one who was very learned; and people also took him to be a holy person. He was boasting to the Vesali citizens:

"I have never come across any person claiming himself to have *bhikkhu* followers, to be a sectarian, a sectarian leader, a *samana* Brāhmana or one worthy of Homage, a Perfectly Self-Enlightened Buddha, who could resist without perspiring from their arm-pits when I refute and rebuke them on grounds of views. Even senseless logs or wooden blocks could not remain unshaken when I talk about things in terms of views, leave alone the living creatures!"

Wanderer Saccaka was, in fact, going about the city and boasting himself as one who was out to find faults with Samana Gotama. On one morning, as he was strolling about and taking walking exercise, he noticed the Venerable Assaji on his round of receiving alms, at a distance. He thought to himself:

"I am a person, who has been contemplating how to debate with Samana Gotama's Teaching though I cannot do it yet, since I have no means of knowing His views. I must therefore try to get to know His views before I could challenge Him in a proper manner. Venerable Assaji is well versed in Samana Gotama's views and I should make Him to declare their doctrine firmly before I could find fault with Gotama and rebuke Him."

He approached the Venerable Assaji with that end in view, and entered into conversation with the him after exchanging friendly greetings: "O Assaji... how does Samana Gotama exhort His disciples? In how many ways does He give them instructions in minute detail?"

Whereupon, Venerable Assaji explained him in this way:

"O descendent of Aggivessana, wanderer Saccaka, ... the Buddha exhorted His disciples in this manner. He gave detailed instructions in various ways:-

Bhikkhus,..... Corporeality (*rūpa*) is impermanent, sensation is impermanent, perception is impermanent, volitional activities are impermanent, six-fold consciousness is impermanent. Corporeality is not self, sensation is not self, perception is not self, volitional activities are not self, six-fold consciousness is not self (*attā*). All conditioned things are not permanent; all *dhammas* are without self.

O descendent of Aggivessana, wanderer Saccaka,.....the Buddha had exhorted His disciples in this way. He had given many detailed instructions in various ways."

The above is the Venerable Assaji's reply to heretic Saccaka's query.

[Points of special interest which are worthy to note: From the foregoing statement, it will be seen that, in his reply to Saccaka's query, Venerable Assaji mentioned

facts of 'Impermanence' and 'Unsubstantiality' or Non-self, but nothing was said about the fact of 'Suffering'. The reason for the omission of the fact of suffering has been explained in the **Commentary** as follows:-

"Had Venerable Assaji mentioned the fact of suffering as corporeality is suffering, sensation is suffering, perception is suffering, volitional activities are suffering, six-fold consciousness is suffering, Saccaka might get a chance for disputation. This is because, figuratively speaking Path and Fruition are regarded as suffering (*saṅkhāra-dukkha*). Hence the omission of the fact of suffering. Otherwise, Saccaka would have asked: "O Assaji what is the object of your receiving ordination?" Then Venerable Assaji's reply would be: "For the sake of Path and Fruition." In such a case, he would be exposed to censure: "O Assaji..., your *sāsana*, after all, does not lead to emancipation, in reality, your so called *sāsana* simply is a place of oppression and destruction; your so called *sāsana* is a kind of *Ussada* plane of misery! Therefore, your minds are void of desire for joy. Indeed, you all have been wandering round striving anxiously after suffering." It was for this reason that Venerable Assaji had purposely avoided the employment of the figurative term (*pariyāya*), and adopted the abstract term (*nippriyāya*) that could not have another meaning, hence exclusive presentation of 'Impermanence' (*anicca*) and Unsubstantiality (*anatta*)'.]

Whereupon, Saccaka said: "O Assaji what improper things do I hear? We have heard what Samana Gotama has been preaching. Perhaps we could meet with honourable Gotama sometime when there might be some discussion. Perhaps we could then rid Him of this evil view."

At that time the five hundred Licchavi princes were assembled at the Assembly Hall to transact some business. Saccaka thought to himself: "I was unable to decry the views of Samana Gotama in the past for not knowing anything about it. Now, I have learnt about them from His great disciple Assaji. I know them fully well, I had better go to His place and reproach Him for His views."

He went first to the Assembly Hall where his five hundred Licchavi princes were holding a meeting. He bid them to come out from the chamber, shouting:

"Come forth, honourable Licchavis! Come forth honourable Licchavis! Today, there will be a discussion between Samana Gotama and myself about His view. It is going to be a grand show! Assaji, one of the five *bhikkhus* and a well-known disciple of Samana Gotama, has stood firmly on the view of Impermanence and Unsubstantiality. If Samana Gotama also stood firm on the same view of *anicca* and *anatta*,

(1) Just as a powerful man taking hold of a long fleeced ram by its fleece, might pull, push and pull it about, even so will I pull and push and pull Samana Gotama about with my arguments and refutations of His view.

(2) Just as a powerful workman of a liquor shop, taking a big mat from the liquor shop, might throw it into a deep lake and seizing it by the corner, might pull it, push it, and shake it, even so, will I pull, push and shake Samana Gotama about with my arguments and refutations of His view.

(3) Just as a powerful drunkard, taking hold of a liquor strainer by its edge, might shake it up, shake it down, and toss it about, even so, will I shake up, shake down and toss about Samaṇa Gotama with arguments and refutations of His view.

(4) Just as an elephant, which gets infirm only when it is sixty, might get down into a deep pond and play the game of washing hemp, even so, will I play with Samana Gotama as in the game of washing hemp with my arguments and refutation of His view.

(N.B. When hemp stalks are in the process of being transformed into fibres, they are made into bundles and dipped in the water for softening. After three days, when they are soft and pliant, workmen come with provisions, such as drinks and eatables, for enjoyment when the work is over. They take hold of bunches of hemp

and strike them hard against the planks laid on their right, left and front in turn, while they enjoy food and drink.

The royal elephant, imitating the action of hemp workers, goes deep into the pond and drawing water with its trunk, blows it on its head, on its back, on either side of its body, and in between its thighs. Hence the term, (*Sana dhovika*) playing the game of washing hemps.)

"O Licchavi princes come forth come forth. Today there will be a debate between me and Samana Gotama on His view. Its going to be a grand show!" Thus Saccaka invited his disciples.

Among the Licchavi princes there were (1) those who expressed their conviction that 'Samana Gotama is not capable of refuting the views of Saccaka, it is only Saccaka who will be able to refute the view of Samana Gotama and (2) those who said: "What kind of a man is Saccaka that he would be able to refute the Buddha? It is the Buddha only who will be able to refute Saccaka."

Then Saccaka made his way towards Kutagara monastery in the company of five hundred Licchavi princes. It was noon then and many *bhikkhus* were walking to and fro to repulse sloth and torpor after having rich food. [In other words, these *bhikkhus* were meditators in the day time (*divā padhānika*) who usually took a walk to and fro to expose themselves to the sun at noon and then bathed. They found this practice most helpful in developing concentration in their meditation.]

Saccaka approached these *bhikkhus* and asked: "Friends where does Honourable Gotama take residence at the present moment? We would like to see Him."

Early at dawn on that day, the Buddha, after abiding in *mahā-karuṇā-samāpatti*, looked into the ten thousand universes and perceived through His Omniscience, that Saccaka would be coming along with many Licchavi princes to rebuke Him concerning His view. He, therefore, took His bath early in the morning and went out for receiving alms, accompanied by *bhikkhus*. On return, He did not go into the Scented Chamber but went straight into the Mahāvana forest and sat under a shady tree for the convenience of the visiting crowd, led by heretic Saccaka.

Those *bhikkhus* whom Saccaka had contacted were the meditating *bhikkhus*, who had just returned from the Buddha. They, therefore readily replied indicating with their clasped palms pointing towards the Buddha, saying: "O Saccaka, the Buddha is sitting under a tree in the Mahāvana forest to spend the day."

Thereupon, Saccaka went into Mahāvana forest in the company of a huge mass of people. He approached the Buddha, and after a cordial exchange of greetings with Him, sat at a suitable spot. (It should be noted that in addition to the five hundred Licchavi princes who were his disciples, the huge crowd following him, now consisted of numerous citizens of Vesali who were interested to witness the debate between the two distinguished personalities.)

Those who came along with Saccaka may be divided into five categories: (1) Some people paid homage to the Buddha and sat at suitable places. (2) Some exchanged greetings with Him, saying words that would remain always fresh in the their hearts throughout their lives, and sat at suitable places. (3) Some bowed with palms towards Him and sat at suitable places. (4) Some announced their names and lineage and sat at suitable place. (5) Some simply sat down in complete silence.

Having sat down at a suitable place, Saccaka addressed the Buddha: "May I, with your approval, submit a question concerning a certain subject?" The Buddha replied: "Ask, Aggivessana, whatever you like." (This is the sort of invitation to questions, peculiar to Fully Self-Enlightened Buddhas, and beyond the range of Paccekabuddhas and Sāvakas.)

Saccaka started questioning: "O Honourable Gotama..., how do you exhort your disciples? What part of your many Teachings is most emphasised for your disciples?" To which Buddha replied:

"O descendent of Aggivessana, Wanderer Saccaka...., I exhort my disciples in this

manner. This part of the many teachings is most emphasised for my disciples.

Bhikkhus, corporeality is impermanent, sensation is impermanent, perception is impermanent, volitional activities are impermanent, six-fold consciousness is impermanent. *Bhikkhus* corporeality is not self, sensation is not self, perception is not self, volitional activities are not self, six-fold consciousness is not self (*attā*). All conditioned things are impermanent; all conditioned and unconditioned things (*dhamma*) are not self (*attā*).

O descendent of Aggivessana, Wanderer Saccaka..., this is how I exhort my disciples; this part of the many teachings is most emphasis for my disciples."

Saccaka said: "A simile occurs to me." The Buddha then told him: "O descendent of Aggivessana, reveal it (boldly and vividly)."

"Just as seeds and trees cannot grow without depending and resting on the earth that affords support, or just as a manual worker cannot accomplish his task without depending and resting upon the earth that affords support.... O Honourable Gotama.... even so, this individual person produces merit or demerit based on corporeality (that is *attā* or self); this individual person produces merit and demerit based on sensation (that is *attā* or self); this individual person produces merit or demerit based on perception (which is *attā* or self); this individual person produces merit or demerit based on volitional activities (which is *attā* or self); this individual person produces merit or demerit based on six-fold consciousness (which is *attā* or self)."

Thus Saccaka presented his view on *attā* (Soul) theory by way of similes: (He had likened the five-fold aggregate to the earth; sentient beings are dependent on the five-fold aggregates like the earth. They produce merit or demerit based on the five-fold aggregate.) "The Honourable Gotama has thus discarded the very evident and manifest *attā* and declared it to be *anatta* (non-self)." Thus Saccaka presented his Soul theory firmly supported by seeming similes.

The supporting similes presented by Saccaka are notable, quite valid and firm. With the exception of the Fully Self-Enlightened Buddhas, there is no one capable of refuting his criticism and condemning his Soul theory. In fact, there are two types of people: (1) those who are tractable by Fully Self-Enlightened Buddhas only and (2) those who are tractable by Sāvakas. Those in category (2) can be corrected by the Buddhas and the disciples, but those in category (1) can be guided by the Buddhas alone. Wanderer Saccaka belonged to the first category and could be instructed only by the Buddha. The Buddha had, therefore, decided to personally rectify and refute his view:

"The descendent of Aggivessana, Saccaka.... Do you say that corporeality is myself (*attā*), that sensation is myself (*attā*) that perception is my body (*attā*), that volitional activities are myself (*attā*), that six-fold consciousness is myself (*attā*)?"

Saccaka came to realize then that "Samana Gotama has put me in difficulty, making me to declare, confirm and admit my soul theory (*attā vāda*) in the presence of an audience. Should anything untoward happens, I will alone be condemned for my soul theory," and thinking of citing the people of Vesali as co-adherents of *attā*, he replied:

"O Honourable Gotama — Indeed, I do say: 'Corporeality is my *attā*, sensation is my *attā*, perception is my *attā*, volitional activities are my *attā*, six-fold consciousness is my *attā* and the general mass of citizens of Vesali also say this."

The Buddha, being a hundred thousand times superior to Saccaka in matters of beliefs, would not let him make other people to share the same fate with him. Instead, He would make His conquest over Saccaka alone, and said to him:

"Saccaka what has the great mass of people to do with this? I urge you, Saccaka, to explain your own view."

(What the Buddha meant to say was this: "Not all of these people are out to refute My view. You are the only one who have come to refute My view. They are here because you

have invited them to witness the debate. The onus of expressing the view rests with you, and don't let them share the same fate with you.")

Saccaka was thus pressed to repeat his own view: "O Honourable Gotama ..... Indeed, I do say: 'Corporeality is my *attā*, sensation is my *attā*, perception is my *attā*, volitional activities are my *attā*, six-fold consciousness is my *attā*.'

After causing Saccaka to explain his own view, the Buddha proceeded to ask:

> "Saccaka, since you have admitted that the five-fold aggregates are *attā,* I will ask you in turn about this. Answer Me as you wish. Saccaka..... what do you think of the question I am about to ask? Would an anointed king like Pasenadi Kosala, or the crowned King Ajātasattu, ruler of Magadha, son of Queen Vedehi, have the power in their respective realm to order the execution of one deserving to be put to death, to order the confiscation of one whose property deserves to be confiscated and to banish one deserving of banishment?"

In answer to the above question, Saccaka replied:

> "O Honourable Gotama, a king like Pasenadi Kosala, or the crowned king like Ajātasattu, ruler of Magadha, son of Queen Vedehi, have the power in their respective realm to order the execution of one deserving to be put to death, to order the confiscation of one whose property to be confiscated and to banish one deserving of banishment?
>
> O Honourable Gotama.... even those Federated State Governments like Vajjis or Mallas would have power in their respective realm to order the execution of one deserving to be put to death, to order the confiscation of one whose property deserves to be confiscated and to banish one deserving of banishment? What more need we say of an anointed king such as King Pasenadi of Kosala or King Ajātasattu of the Kingdom of Magadha, the son of Queen Vedehi? He would have the power, O Gotama, he deserves to have the power."

(The Buddha had purposely brought Saccaka to bay in order to completely crush his soul theory (*Atta vāda*). Saccaka being unwise had even gone to the extent of "sharpening the weapon meant for his execution" by mentioning the Governments of Vajjis and Mallas in support of his statement).

> "O Saccaka, how do you like the question I am about to ask? You have said: 'Corporeality is my *attā* (self).' If so, can you cause it to obey your words, saying: 'Let my corporeality should be thus; let my corporeality should not be thus?' "

When the Buddha asked in such a point blank manner, Saccaka remained completely silent.

(N.B. Saccaka had discovered his grave mistake. He thought to himself: "Samana Gotama had brought about the destruction of my view. I was foolish enough to have created a chance for Samana Gotama to defeat me in my own game. I have been ruined beyond redemption. In case I say: 'I can prevail my power upon my corporeality,' the Licchavi princes would stand up and rebuke me for my ugly figure (body) compared with their own beautiful, admirable bodies which resemble those of celestial beings of Tāvatiṁsa.

In case I choose to say: 'I cannot prevail my power upon my body,' Samana Gotama would stand up and rebuke me: 'O Saccaka you already have said that you have control over your body, and you have retracted your own profession.' He has placed himself on the horns of a dilemma. He therefore kept complete silence.)

For the second time the Buddha asked Saccaka to answer the same question:

> "How do you like the question I am about to ask? You have said: 'Corporeality is my *attā* (self).' If so, can you cause it to obey your words, saying: 'Let my corporeality should be thus; let my corporeality should not be thus?' "

Saccaka remained completely silent, and did not answer the Buddha's question for the second time in succession.

> (If no answer was given to a reasonable question put by a Fully Self-Enlightened Buddha for three times in succession, it constitutes a grave act of excruciation

against the Buddha, and the offender's head is liable to be split into seven parts, according to the course of the principle Law of Nature, *Dhamma-Niyāma*.)

Fully Self-Enlightened Buddhas had fulfilled the *pāramīs* for four *asaṅkhyeyyas* and a hundred thousand aeons, out of great compassion for all beings, and, as such, the Buddha did not repeat the question for the third time, but changed the subject of discussion: "Saccaka.... speak up now. This is not the time for you to keep silent. The head of one, who does not answer a Buddha's reasonable question for three times in succession, is liable to get split into seven parts spontaneously."

Then Sakka could not help coming to the scene under the guise of an ogre holding a burning, blazing, flaming thunder bolt and stood right on top of Saccaka's head, as though threatening to punish him should he fail to answer the Buddha's reasonable question for three times. The strange spectacle was visible only to the Buddha and Saccaka (no one else could see it).

(N.B. Sakka had come holding a thunderbolt in his hand and stood above Saccaka. Having great compassion for him, like the Buddha, and to persuade him to give up his wrong views by threatening him in the guise of a terrible ogre wielding a thunderbolt. He made his appearance, not because he actually wanted to do harm to Saccaka but because no untoward mishap to anyone should ever occur in the presence of a Buddha.) — **Majjhima Ṭikā** —

(The reason why Sakka came under the guise of an ogre was that, he had a desire to cause Saccaka to turn into a new leaf and accept the Right View. Sakka was in the company of Sahampati Brahmā when the latter approached the Buddha with a formal request to preach the Dhamma. Both of them requested the Buddha to preach the Dhamma, and they, on their part, undertook to see to it that reluctant people are persuaded to act according to His instructions. "Let yours be the authority of the Dhamma, and ours will be the law of temporal authority." Hence the appearance of Sakka under the guise of an ogre in fulfilment of his undertaking.) — **Majjhima Commentary** —

When Saccaka saw Sakka under the guise of an ogre, his body perspired profusely through fright, beads of sweat streaming down, and waves of sounds swirled right round in his stomach. He looked around to see if there was any one also witnessing the strange phenomenon and saw none. He thought it would be unwise to shout out 'a great ogre' when no one saw it, and would be like creating a chance for the people to turn against him saying: "We also have eyes but you are the only one seeing the ogre. You see it only because you dispute with Samana Gotama." He was so shaken that his hair stood on end and goose flesh developed all over his body. He found no one but the Buddha to take refuge in, and seeking shelter, protection and refuge only in the Buddha, he thus spoke to the Buddha: "Be pleased to ask me, Honourable Gotama; I will answer."

The Buddha asked him:

"Saccaka..... how do you like the question I am about to ask? You have said: 'Corporeality is my *attā*.' If so, do you have power over that corporeality and can you say: 'Let my corporeality be thus; let my corporeality be not thus?' "

Saccaka replied: "Honourable Gotama.... I do not have the power." Then the Buddha warned him: "Saccaka.... think over it again, ponder over it again before you give an answer. What you have said before does not agree with what you have just said; and what you have just said does not agree with what you said before. They do not collaborate one another." and He proceeded to ask:

"Saccaka.... how do you like the question I am about to ask? You have said: 'Sensation is my *attā*.' If so, do you have power over that sensation and can you say: 'Let my sensation be thus; let my sensation be not thus?' "

Saccaka replied: "Honourable Gotama.... I do not have the power."

Then the Buddha warned him: "Saccaka.... think over it again, ponder over it again before you give an answer. What you have said before does not agree with what you have just

said; and what you have just said does not agree with what you said before. They do not collaborate one another." and He proceeded to ask:

> "Saccaka.... how do you like the question I am about to ask? You have said: 'Perception is my *attā*.' If so, do you have power over that perception and can you say: 'Let my perception be thus; let my perception be not thus?' "

Saccaka replied: "Honourable Gotama..... I do not have the power."

Then the Buddha warned him: "Saccaka.... think over it again, ponder over it again before you give an answer. What you said before does not agree with what you have just said; and what you have just said does not agree with what you said before. They do not collaborate one another." and He proceeded to ask:

> "Saccaka.... how do you like the question I am about to ask? You have said: 'Volitional activities are my *attā*.' If so, do you have power over those volitional activities and can you say: 'Let my volitional activities be thus; let my volitional activities be not thus?' "

Saccaka replied: "Honourable Gotama..... I do not have the power."

Then the Buddha warned him: "Saccaka.... think over it again, ponder over it again before you give an answer. What you said before does not agree with what you have just said; and what you have just said does not agree with what you said before. They do not collaborate one another." and He proceeded to ask:

> "Saccaka how do you like the question I am about to ask? You have said: 'Six-fold consciousness is my *attā*.' If so, do you have power over that six-fold consciousness and can you say: 'Let my six-fold consciousness be thus; let my six-fold consciousness be not thus?' "

Saccaka replied: "Honourable Gotama.... I do not have the power."

Then the Buddha warned him: "Saccaka.... think over it again, ponder over it again before you give an answer. What you said before does not agree with what you have just said; and what you have just said does not agree with what you said before. They do not collaborate one another."

The Buddha continued to exhort Saccaka by expounding a discourse which involves questioning and answering three times, a mode of teaching known as '*Teparivatta dhamma desanā*.'

> "Saccaka what do you think of this? Is corporeality permanent or impermanent?"

Saccaka answered: "Impermanent, O Gotama." "That which is impermanent, is it painful (*dukkha*) or pleasant (*sukha*)?" "Painful, O Gotama."

"Would it be proper to consider that this corporeality, which is impermanent, painful and subject to change as, 'This corporeality is mine (through clinging), this corporeality is I (through conceit), this is my *attā* (through wrong view)?' " Saccaka answered: "O Gotama.... It is indeed not proper."

> "Wanderer Saccaka..... what do you think of this? Is sensation permanent or impermanent? Is perception permanent or impermanent? Are volitional activities permanent or impermanent? Saccaka .... how do you think of the question that I am about to ask. Are the six kinds of consciousness permanent or impermanent?" Saccaka answered: "Venerable Gotama .... impermanent." "That which is impermanent, is it painful or pleasant?" "Painful, O Gotama."
>
> Would it be proper to consider the six kinds of consciousness, which are impermanent, painful and subject to change as, 'This consciousness is mine (through clinging), this consciousness is I (through conceit), this consciousness is my *attā* (through wrong view).'"

Saccaka answered: "Venerable Gotama, it is indeed not proper."

Just as an expert snake charmer caused the snake concerned to suck its venom out of the bitten part of the body of the victim, even so the Buddha had caused Saccaka to admit, by his own mouth, the fact that the five *khandas* are impermanent, painful and insubstantial,

and not permanent, pleasant and substantial as he had primarily maintained by word of his mouth and in the presence of the same audience which comprised Licchavi princes. (The venom, that is, the false view of *attā*, which had appeared out of the mouth of Saccaka, had been made to be sucked out by the same mouth of Saccaka and an admission to be uttered that it is *anatta*, not self, in the presence of the audience.)

In this manner the Buddha had Saccaka to definitely admit that the five *khandhas* are impermanent, painful and insubstantial in the presence of throngs of people, and being desirous of subduing him to accept the Truth with his head hanging down, the Buddha went on to ask:

> "Heretic Saccaka, how would you like the question that I am about to ask? When a person clings to *dukkha*, adheres to *dukkha*, cleaves to *dukkha* and considers *dukkha* (the five-fold aggregates) as this *dukkha* is mine (through clinging); this *dukkha* is I (through conceit) and this *dukkha* is my *attā* (self) (through wrong view), could he himself accurately understand *dukkha* (with three *prinnas*)? Could he remain abiding in complete extinction of *dukkha*?"

Saccaka answered: "O Honourable Gotama.... How could it be possible! It is an impossibility!" Whereupon, the Buddha went on to ask:

> "Wanderer Saccaka .... how would you think of the question I am about to ask? If that is so, being clung to those *dukkha* (of five aggregates), attached to those *dukkha* (of five aggregates), cleaving to those *dukkha* (of five aggregates), do you not hold the wrong view, and consider that this *dukkha* (of the five aggregates) is mine (through clinging), this *dukkha* (five aggregates) is I (through conceit), this *dukkha* (five aggregates) is my *attā* or self (through wrong view). In view of all this, you are on the wrong track in respect of view?"

Saccaka answered: "O Honourable Gotama .... How could it not be so! I do consider it so."

Then the Buddha gave further exhortation to Saccaka:

> "Saccaka, it is as if a man, desiring heart-wood, seeking heart-wood, and wandering about, might enter the forest with a sharp hatchet. He might see a plantain tree with a straight stem and devoid of a budding stalk. He cut off the bottom part and then cut off its crown. Then he might peel the bark of the stem. Having peeled the bark of the stem, that man would not get even the sap wood, let alone heart-wood.
>
> In the same way, Saccaka, as I question and cross-question you for reasons in regard to your view, you prove to be empty, futile and a great failure.
>
> O Saccaka, you have been boasting among the citizens of Vesali, through empty pride thus: 'I have never come across such persons as Samana Brāhmanas or Fully Self-Enlightened Buddhas, one who could resist me without perspiring from their arm-pits when I refute and rebuke them on grounds of views; and even senseless logs or wooden blocks could not remain unshaken when I talk about things in terms of views, leave alone the living beings.' "

The Buddha then exposing His golden coloured body to the assembly and said: "Saccaka .... there is no trace of perspiration on my body."

> (N.B As a matter of course, a compounded body perspires at one time or the other; hence, the Buddha said: "....there is no trace of perspiration on body at the moment."
>
> As regards 'exposition of the golden coloured body' it does not mean that the whole body was exposed to view. It is customary among the Buddhas to have the button-knob properly fixed to the button-ring of the robe when they take their seat before an audience. The Buddha, on this occasion, held the robe above the upper part of the throat and dropped just four inches of it to permit the emergence of red rays, whirling round like a stream of liquid gold or flashes of lightning, right round

the His head, resembling a golden tabor and shooting skywards.

The Buddha had done such a thing to dispel doubt, if any, on the part of the people. If the Buddha did not disclose the true aspect by exposing (His body), certain people might gainsay "we can see beads of perspiration streaming down Saccaka's body; Samana Gotama had said He had no sweat but we cannot know if it is true because His body is completely cloaked in a double-layered robe.")

When the Buddha had said thus, Saccaka sat speechless with a sad look, drooping shoulders and downcast head and at his wit's end.

Licchavi Prince Dummukha's Statement.

Then a Licchavi prince, Dummukha, seeing Saccaka speechless with a sad look, drooping shoulders and downcast head and at his wit's end, addressed the Buddha: "Most Exalted Buddha, a simile has come into my head." The Buddha urged him: "Dummukha, reveal it." Prince Dummukha addressed the Buddha thus:

"Most Exalted Buddha.... there was a pond near a village or a marketing place. A crab was living in that pond. Many boys and girls, coming out from that village or town, might approach the pond and might go down into the pond. Taking the crab out of the water, they might put it on dry ground. And, Venerable Sir, as often as that crab would thrust out a claw, these boys and girls would cut it, break it and smash it with sticks and potsherds. Just as that crab, with its claws cut, broken and smashed, would be unable to get back into the pond again as before, even so, Venerable Sir, Saccaka will be unable now to come round to the Buddha to make refutations and assertions as You have cut, broken and smashed all the distorted, conceited, twisted views of Saccaka."

Whereupon, Saccaka asked Dummukha: "Dummukha... stop it, Dummukha... stop it; (you are a person with rough speech;) we are not speaking to you, nor are we discussing with you. I have been discussing with the Venerable Gotama." He thus objected to Dummukha's participation in the conversation.

(When other Licchavi princes heard the simile quoted by Prince Dummukha, they remembered the contemptuous treatment received at the hands of Saccaka while undergoing training under his care. They thought the table had turned and it was the most opportune time for them to revenge on their common enemy by quoting different similes, in the manner of delivering blows to a fallen enemy. So they waited their turn thinking of similes they would quote.

Saccaka had a presage of what the princes were planning and what was in store for him. He knew: "These princes were impatiently waiting their turn. If each of them gets the chance to come out with his simile, I will never be able to raise my head again in such crowds." He therefore planned to avoid such a mishap by approaching the Buddha with a request to solve a problem before they could intervene as planned. It was with this intention that he had deterred Prince Dummukha from intervention and approached the Buddha with the request:)

"Venerable Gotama ... please leave aside my words, as well as those of many *samaṇas* and Brahmās. Such words may be taken as idle talks. To what extent does a disciple of yours practise according to the Teaching, following the instruction and abide by the Teaching of Gotama, having overcome uncertainty, having dispelled all doubts, having gained the courage of conviction and not dependent on others in matters of faith?"

The Buddha gave the following answer in compliance with his request:

"Wanderer Saccaka, in this *sāsana*, a disciple of mine, sees any or all corporeality with right understanding as they really are, whether past, future, or present, in oneself or outside oneself, gross or subtle, mean or exalted, far or near, in these eleven different manners, through *vipassanā-ñāṇa*, *magga-ñāṇa*, thus: 'This corporeality is not I, this corporeality is not mine, this corporeality is not my *attā*, self,' ...p... all sensation ...p... all perception ...p... volitional activities ...p... Sees any

or all six-fold consciousness with right understanding as they really are, whether past, future, or present, in oneself or outside oneself, gross or subtle, mean or exalted, far or near, in these eleven different manners, through *vipassanā-ñāṇa*, *magga-ñāṇa*. Thus, this consciousness is not mine; this consciousness is not I; this consciousness is not my *attā*, self."

Wanderer Saccaka ... it is to such an extent does a disciple of mine practise according to the Teaching, following the instruction and abide by the Teaching, having overcome uncertainty, having dispelled all doubts, having gained the courage of conviction and not dependent on others in matters of faith?"

(According to Canonical terms, the three Lower Fruition stages are termed *Sikkha-bhūmi*, i.e. the *Sikkha* personalities (trainees); Canonical term of *Arahatta* Fruition stage is termed the *Arahatta-puggalas* or the abode of *ariya-puggalas* exclusively.

Herein, the term 'sees' signifies a continuing process, not having completed the act of seeing. Although Saccaka was not acquainted with the terms employed in the *sāsana*, it occurred to him that 'sees' is somewhat short of 'realization', and so he addressed the Buddha again.)

"Venerable Gotama...to what extent (in what manner) does a *bhikkhu*, become an *arahat*, having eliminated *āsavas*, having accomplished *magga* practices, having done what is to be done, having laid down the burden (of aggregates, defilement and conditioned existence), having attained his own goal of *arahatta-phala*, having destroyed all the fetters of existence, and having become emancipated through full comprehension?"

The Buddha replied:

"Wanderer Saccaka, in this *sāsana*, a disciple of mine, sees any or all corporeality with right understanding as they really are, whether past, future, or present, in oneself or outside oneself, gross or subtle, mean or exalted, far or near, in these eleven different manners, through *vipassanā-ñāṇa*, *magga-ñāṇa*, thus: "This corporeality is not I, this corporeality is not mine, this corporeality is not my *attā*, self, ...p... all sensation ...p... all perception ...p... volitional activities ...p.. Sees any or all six-fold consciousness thus: this consciousness is not mine, this consciousness is not my *attā*, self," and becomes emancipated having no clinging.

Wanderer Saccaka ... it is to that extent does a disciple of mine become an *arahat*, having eliminated *āsavas*, having accomplished *magga* practices, having done what is to be done, having laid down the burden (of aggregates, defilement and conditioned existence) having attained his own goal of *arahatta-phala*, having destroyed all the fetters of existence, and having become emancipated through full comprehension?

Wanderer Saccaka ... such a *bhikkhu*, with the mind thus emancipated becomes endowed with three eminent qualities, namely, eminence[2] in insight, eminence in practice and eminence in emancipation.

Wanderer Saccaka, a *bhikkhu* with his mind thus emancipated, reveres, esteems, honours, and venerates the Buddha saying:

Buddho boddhāya desesi
danto yo dhammathāya ca
samathāya santo dhammaṁ
tinnova taraṇāya ca
nibbuto nibbānatthaya
taṇ lokasaranaṁ name.

2. Eminence in insight means insight into Nibbāna; eminence in practice means perfect practice, the Ariya Path of Eight Constituents; eminence in emancipation means the attainment of *arahatta-phala*.

Our Teacher, the Buddha, having gained Enlightenment with regard to the Four Noble Truths expounds the Dhamma to enlighten sentient beings.

Our Teacher, the Buddha, having subdued or tamed Himself, expounds the Dhamma to tame sentient beings.

Our Teacher, the Buddha, having extinguished the flame of defilements Himself, expounds the Dhamma to sentient beings to help them extinguish the flame of their defilement.

Our Teacher, the Buddha, having crossed over Four Great *Oghas* (floods of sensual desire, rebirth, wrong views and ignorance), expounds the Dhamma for crossing over.

Our Teacher, the Buddha, having achieved total extinction of *kilesa*, expounds the Dhamma to sentient beings, for their achievement of total extinction of their *kilesa*.

Offering of Alms-meal to The Buddha by Wanderer Saccaka

When Buddha had thus explained the Exalted State of the Fruit of Arahatta, Saccaka addressed Him:

"O Venerable Gotama ... we have, indeed, offended you and were impudent to think that we could dispute your views and refute them. We have tried to disparage you with harsh and discourteous words.

O Venerable Gotama ... for example, a person might find safety after attacking an elephant in must. But there could be no safety for a man attacking the Honourable Gotama.

O Venerable Gotama ... a man who attacks a blazing mass of fire might find safety but there could be no safety for a man attacking the Honourable Gotama.

O Venerable Gotama ... a man who attacks a dreadful and poisonous snake might find safety, but there could be no safety for a man attacking the Honourable Gotama.

O Venerable Gotama ... we have, indeed, offended you and were impudent to think that we could dispute your views and refute them. We have tried to disparage you with harsh and discourteous words."

(N.B. Saccaka said, "....there could be no safety for a man attacking the Honourable Gotama." This meant that anyone, who chanced to pass strictures on the Venerable Gotama in a debate on views, cannot escape from being destroyed and had to depart with his views completely demolished. It should be noted that the Buddha had not caused harm to the life of anyone, like a big elephant, a great bon-fire or a venomous snake.

Saccaka had made such a statement, with three similes, not intending to praise the Buddha, but to blow his own trumpet. For example, a King, who had caused the death of an enemy might speak highly of the defeated by remarks, such as: "That man is such a brave and courageous one", just to glorify his feat of arms.

Saccaka had, in like manner, praised the Buddha, who was difficult to be approached by an ordinary being, by the similes of a big elephant, a great bon-fire and a venomous snake, just to show that he was the only wise man with great courage to have challenged the Buddha to a debate on views.)

When Saccaka had thus indirectly praised himself, he turned to the Buddha and presented an invitation: "Venerable Gotama ... May the Honourable Gotama be pleased to accept my offering of alms-meal, together with the community of *bhikkhus* at my place tomorrow". The Buddha accepted his invitation by keeping silent.

Saccaka then turned to the Licchavi princes and said: "Let Licchavi princes listen to me. The Venerable Gotama has accepted my invitation to the food offering ceremony at my place tomorrow. You might bring me whatever you think is suitable for them." When the night passed, they all brought five hundred pots of cooked food to him. Then Saccaka,

having made ready sumptuous food, hard and soft at his place, sent a messenger to inform the Buddha: "O Honourable Gotama, it is time for meal; the alms-food is ready."

Then in the morning, the Buddha, having rearranged His robes and taking His alms-bowl and (great) robe, went to the place of Saccaka and took the seat prepared for Him, together with the community of *bhikkhus*. Saccaka served, with his own hands, sumptuous food, both hard and soft, to the *bhikkhus* headed by the Buddha, till they were completely satisfied and could not take any more.

When Saccaka knew that the Buddha had finished taking the meal, he sat down in a suitable place and addressed Him:

> "O Gotama ... May the main beneficial result[3] accruing from this *dāna* and the subsidiary consequences of this great offering be for the wellbeing of the donors (i.e. the Licchavis)."

Saccaka had made such wish under the impression that only Licchavi princes were entitled to enjoy the fruits of the act of merit, which was performed with the food donated by them. But it was Saccaka himself who should enjoy the reward because he had actually made the offering to the Buddha and the Sangha with what he had received from the Licchavi princes. The Buddha therefore removed his wrong impression by saying:

> "Wanderer Saccaka, the merit goes to the Licchavi princes for gifts offered to a recipient like you, who is not free from *rāga*, *dosa* and *moha*.
>
> Saccaka, the merit goes to you for gifts offered to a recipient like Me, who is free from *rāga*, *dosa* and *moha*."

Thus the Buddha impressed upon his mind the idea of consequences of deeds of merit (so as to let it become part of his nature).

Expounding of Mahā Saccaka Sutta

The above is *Cula Saccaka Sutta*. This is not the only Sutta that the Buddha had expounded. *Mahā Saccaka Sutta* was also expounded to him at a later date. *Mahā Saccaka Sutta* deals with two modes of meditation, namely, contemplation of the body (corporeality) and contemplation of the mind, and two types of persons, namely, *Sammūhḷa-puggala* meaning 'bewildered person' and *Asammūhḷa-puggala* meaning 'one who is without bewilderment.' For full particulars, please refer to **Mulapaṇṇāsa Pāli** Text.

Natural Bent

The Buddha expounded Cula Saccaka Sutta and Mahā Saccaka Sutta. The former is as long as a section for recitation at the Buddhist Council while Mahā Saccaka Sutta is as long as one and a half section for recitation at the Buddhist Council. In spite of these long discourses and exhortation by the Buddha, Saccaka did not attain any stage of the Path and Fruition nor did he receive ordination. He did not take refuge in the three Jewels either. A question might be asked as to why then the Buddha had preached him such exhaustive *suttas*?

The Buddha preached the discourses to sow the seed of the Noble Truths in him so as to reap the harvest of the Path and Fruition, in due course. This is an explanation in detail: The Buddha perceived that Saccaka lacked sufficing conditions for the attainment of the Path and Fruition during his life time. But he was destined to attain arahatship two hundred years after the Buddha's Parinibbāna when the *sāsana* would be in full bloom at Sihala (Sri Lanka). He would be born to the family of a minister of a king. When he became of age, he would become a *bhikkhu* and after learning the Tipiṭaka and practising the Vipassanā meditation attains *arahatta-phala*, endowed with *paṭisaṁbhida-ñāṇa*. He would be popularly known as Kala Buddha Rakkhita Thera. Perceiving thus his future destiny

3. The main beneficial results mean future existence (in the form of five aggregates) in *deva* realm or happy circumstances in the human world; the subsidiary consequences mean wealth, properties, regalia etc. necessary for sumptuous living conditions.

through His knowledge of the future, *anagata-ñāṇa*, the Buddha had instilled into his heart a spark of Truth so that it might develop into a natural tendency in due time.

When the *sāsana* was in full bloom at Sihala, he would pass away from the celestial plane and was reborn to the family of a minister at a village that was responsible for the provision of food for a Great Monastery known as Dakkhinagiri. He would receive ordination when he came of age and studied the Tipiṭaka. He eventually rose to the status of a senior *bhikkhu* in charge of a section of the Sangha. He would go to pay homage, in the company of his numerous disciples, to his preceptor, who was responsible for his ordination.

The preceptor would decide to censure his own disciple, Buddha Rakkhita, for neglecting the practices for liberation, though he had studied the Tipiṭaka. The teacher then decided therefore, not to sit face to face with the disciple.

Going to his master's monastery on the following day, Kala Buddha Rakkhita Thera would ask his teacher: "Revered Sir ... now that I have come to see you after completion of the full course of learning the scriptures, I find that you do not seem to have the desire to see me. May I know if there is anything wrong I have done?"

His teacher would answer: "Buddha Rakkhita ... do you think that you have accomplished all the tasks incumbent on a *bhikkhu* just because you have studied the five Nikāyas and the Tipiṭaka?" Whereupon, he would seek for instructions by asking: "Revered Sir ... if so, what should I do?" His preceptor would give the following instructions: "You must give up all the obligations to your followers (*ganapatibodha*) which obstruct your progress, and cut off all the remaining defilement by repairing to Cetīya Mountain Monastery and devote entirely to the *bhikkhu-dhamma*, i.e. meditation.

Kāḷa Buddha Rakkhita Mahāthera would do as he was advised by his old master and in due course he attained the Exalted State of *Patisambhida arahat*. He would continue to reside at the Cetīya Mountain Monastery amidst many disciples, and became well-known as the Master of the King and the commoners, as well.

King Tissa Listened to The Discourses

At one time, King Tissa was keeping his religious practice in a cave known as Raja on the hill of the Cetīya. He left words with a *bhikkhu* who was attending upon the Kāḷa Buddha Rakkhita Mahāthera: "Revered Sir ... Kindly let me know when the Venerable Kāḷa Buddha Rakkhita attends to questions or preaches Dhamma." On a day fixed for preaching, Kāḷa Buddha Rakkhita went to the precincts of Kandhaka stupa and sat on the Dhamma throne prepared at the base of an ebony tree.

Kala Buddha Rakkhita recited the introductory stanza and started to preach the Kāḷa Karama Sutta as laid down in **Catukka nipatta Aṅguttara Pail Text**. The *bhikkhu* attendant to the Mahāthera went to King Tissa and informed him of the preaching of the Dhamma by the Mahāthera.

King Tissa reached the site of Dhamma teaching while the Mahāthera was still reciting the introductory stanza. He stood listening the discourse on the fringe of the big audience, in the guise of a commoner, throughout the three watches of the night. He said: "*Sādhu*, *Sādhu*" at the conclusion of the discourse. The Mahāthera recognized him to be the King and asked: "How long have you been here?" "Revered Sir ... from the outset of the discourse," was his reply. When the Mahāthera said: "Your Majesty ... you have done a difficult thing indeed." To this, the King made this solemn reply: "Revered Sir ... this is not a difficult thing at all for me to keep standing and listening the discourse for a night. In fact, I had been taking note of every word and following the discourse without my mind being led astray at any moment, from start to finish. I swear that this statement of mine is true. Had I told a lie, I might be stripped off my sovereignty over this island of Sihala, without having any more authority even over a tiny spot of land the size of the tip of a whip." He thus made a solemn vow very boldly.

Infinite Attributes of The Buddha

Kāḷa Karama Sutta illustrates the attributes of the Buddha, and therefore King Tissa asked the Mahāthera: "Revered Sir ... should we take it that you have described all the attributes of the Buddha in full or are there any more besides these?" The Mahāthera replied: "Your Majesty... attributes of the Buddha are infinitely incalculable, many times more than what I have just described."

(1) The King then requested: "Revered Sir ... kindly explain to us with an example." The Mahāthera gave an example in response to the King's request. "Your Majesty ... suppose there is a state paddy field measuring one thousand pais[4]. The amount of seeds present in an ear or spike of corn is infinitesimal compared with the number of seeds borne by the rest of corn spikes in the whole field; even so the attributes of the Buddha that remain undescribed by me are innumerable times greater than what I have just described."

(2) The King said: "Revered Sir ... please give us another example." The Mahāthera said: "Just as the amount of water that would pass through the eye of a needle, which is dipped in alignment with the current of the river Ganges, is negligible when compared with the remaining volume of water that flows down the mighty river, even so the attributes of the Buddha that I have described is negligible compared to those that still remain undescribed."

(3) The King said: "Revered Sir ... please give us some more example." The Mahāthera said: "A tiny bird of sky-lark species can be seen flying merrily about the sky. Just compare the area of space that is covered by its spread-out wings with the remaining open space, and, tell me which portion of the space is greater?" The King readily responded: "Revered Sir, how can you have said it to me ... it goes without saying that the amount of space occupied by the spreading wing of the bird is negligible when compared to the remaining infinite portion of the space (sky)." The Mahāthera told the King: "Your Majesty, even so, the attributes of the Buddha that remain unrevealed by me are far greater than what I have just described."

The King then addressed the Mahāthera: "Revered Sir ... you have taught well by comparing the infinity of attributes of the Buddha with the infinity of the space. May I express my profound respect and deep sense of gratitude to you. We are incapable of making a fitting homage to you. May I therefore offer you kingship and sovereign power over the island of Sihala with an area of three hundred *yojanas*! This is an humble offer of a poor man." (The King had evaluated his kingship vis-a-vis the invaluable discourses on the Attributes of the Buddha; hence he likened the offering of his kingship as a poor man's gift.)

Kāḷa Buddha Rakkhita Mahāthera made this remark in response to the King's offer: "Your Royal Highness ... you have, indeed, shown your profound respect and deep sense of gratitude to me, and I now return the kingship, which you have offered to me with all its glories, to you with my blessings: my sincere wish is that you rule the people of the Sihala and govern them with righteousness."

(This Kāḷa Buddha Rakkhita, the *arahant*, had set an example to the members of the Order. The kingship and regalia or emblems of royalty, offered out of deep devotional faith and reverence to *bhikkhus* are not to be accepted since they are appurtenances and luxurious belongings of worldly people. They should be returned to the donors.)

During the fifth *vassa*, the Buddha had made the first and second visit to Sihala to give exhortations to the dragon King Culodara and his nephew Mahodara. But as the Buddha made a third visit to the island during the eighth *vassa*, we have deferred inclusion of the first two visits in order to give a combined account of the three visits when we describe the events of the eighth *vassa*.

4. one pai equals to 1.75 acres covered by five baskets of seed paddy scattered.

Chapter 24

THE BUDDHA'S THE SIXTH VASSA AT MT. MAKULA

The Buddha took up residence at the forest of Mahāvan in Vesali country during the fifth *vassa* emancipating those sentient beings who were deserving. He left there after conclusion of the *vassa*, and travelled towards the countries of Savatthi and Rājagaha on a similar mission.

Two Kinds of Journey

There are two kinds of journey undertaken by the Buddha, according to circumstances, namely, (1) the kind of journey made suddenly, *turita cārika* and (2) an itinerary with stops at villages and towns, covering distances from one to two *yojanas* regularly per day, *aturita cārika*.

Turita Cārika: The journey undertaken suddenly when perceiving someone deserving of emancipation. There are many instances such as, the Buddha setting out all of a sudden to receive Venerable Mahā Kassapa covering three gavutas; then He covered a journey of thirty *yojanas* in no time to save Ogre Alavaka; He did the same thing at the time of saving Angulimala, a notorious robber; He covered forty-five *yojanas* swiftly to preach to King Pakkusati after He had become a *bhikkhu*; He covered one hundred and twenty *yojanas* in no time to save King Mahā Kappina; He covered seven hundred *yojanas* in no time to save Dhaniya, the wealthy owner of bullocks and his wife. Such journeys made suddenly on such missions are termed *Turita cārika*.

Aturita Cārika: When the Buddha left a certain place at the end of a period of *vassa*, and set out on a journey, He usually touched in at every intermediate towns and villages to receive aims or to preach, covering a distance of one or two *yojanas* per day. Such a journey honouring all people along the route by receiving alms or preaching to them is known as *Aturita cārika*.

Three Circumferential Dimensions of The Buddha's Journeys

The Buddha used to make three types of journey with varying circumferential dimensions, viz., (1) a journey covering the most widespread territory, *Mahā-maṇḍhala*, (2) a journey with a medium coverage of territory, *Majjhima-maṇḍhala*, (3) a journey with the smallest coverage of territory, *Anto-maṇḍhala*.

Of these three types (1) *Mahā-maṇḍhala* has an area of 900 *yojanas*; (2) *Majjima-maṇḍhala* has an area of 600 *yojanas* (3) *Anto-maṇḍhala* has an area of 300 *yojanas*. This will be clarified:

(1) The Buddha held the *Pavāraṇā* ceremony at the end of *vassa* on the full moon day of Thadingyut, Assayujo. Should there be no special reason to wait, such as to save a worthy sentient being from the round of existence, He started His journey on the first waning moon of Thadingyut, in the company of a large number of *bhikkhus*, covering one or two *yojanas* per day. He continued on wandering thus for nine months till the full moon day of Waso (Asalho) of the next year.

At each stop en route to the destination, enthusiastic donors from all directions, within an area of one hundred *yojanas* came in groups to pay homage with offerings. Those who came late scarcely got the chance of extending invitation to the Buddha to their places. These two other regions formed part and parcel of this *mahā-maṇḍhala* zone. The Buddha stayed a day or two at villages and towns within the vast zone of *mahā-maṇḍhala*, to bless the people of the locality by receiving alms from them and by preaching to them the Dhamma, He thus developed their merit to escape from the round of rebirth. Thus the Buddha usually spent nine months en route before He ended His itinerary. The journey lasting nine months covered a distance of three hundred *yojanas* from the beginning to the

end. With this area of three hundred *yojanas* as the centre, people from places three hundred *yojanas* on the left side of the route as well as those on the right also had the opportunity of doing meritorious deeds such as offering alms and listening to the Dhamma. Thus, these areas may be considered as also been visited by the Buddha. Hence the statement above that a *mahā-maṇḍhala* journey measures nine hundred *yojanas*, as explained.

(2) In case the *bhikkhus* had not reached maturity in their practice of concentration and insight meditation, *'Pavāraṇā'* Ceremony of Sangha which fell on the full moon of Thadingyut, was put off till full moon of Tazaungmon, *Kattika*. Then only on the first waning moon of Tazaungmon, the Buddha would start the journey attended by the *bhikkhus*. If for some other reason He wished to go on a *majjima-maṇḍhala* range of journey, He would tarry till the full moon of Tazaungmon (a full four months) at wherever He had kept the *vassa*, and then set out on the journey. In the above manner, the Buddha would spend the eight-month journey honouring the populace with His visits and preaching the Dhamma. The journey of eight months would cover two hundred *yojanas* from the beginning to the end. Each area on either side of the road measured two hundred *yojanas*. People from these areas also had the opportunity of doing meritorious deeds such as offering alms and listening to the Dhamma. Thus these areas may be considered as also been visited by the Buddha. Hence the statement above that a *majjima-maṇḍhala* journey has an area of six hundred *yojanas*, as explained.

(3) Although Buddha had spent four months observing the *vassa* at a certain place (i.e. up to and inclusive of the full moon of Tazaungmon), if deserving beings were still lacking in maturity of faculties, He continued His stay at the same place for another month. When necessary, such time of grace was prolonged, month after month, even for four months right up to the full moon of Pyatho (Phusso), as occasion demanded, and then only did He leave that place in the company of a great number of *bhikkhus*, to set out on the *anto-maṇḍhala* journey.

As in the previous case the Buddha spent these respective months, blessing people by His visits and preaching. The length of time necessary for traversing the country was reduced from seven to four months, for reasons as described above. Because of the shortage of time, that seven, or six, or five, or four month journey had a distance of one hundred *yojanas.* As in the above manner, the areas on either side of this one hundred *yojanas* journey were also visited. Hence it is said: "*Anto maṇḍhala* journey ranges altogether three hundred *yojanas*."

It should be borne in mind that the Buddha had set out on anyone of these itineraries not for receiving the four requisites, namely, robe, food, shelter, medicine, but out of compassionate consideration and with the sole purpose of affording opportunity to the poor, the ignorant, the aged, the sick, who would have no means of paying homage to Him at any other time. Of them, some would be pleased just to see Him, some would like to offer flowers and sweet scents, or a morsel of hard earned food, and there would be those who had given up wrong view to take up the Right View. Such encounters with Him would bring about lasting peace, prosperity and happiness for these people.

This was how the Buddha, after having kept the fifth *vassa* in the Mahāvana forest at Vesali, travelled to Savatthi and Rājagaha with the villages on their outskirts (by way of any of the three kinds of journey) for the uplift of all living beings and administering the Elixir of the Dhamma with His preaching. He kept the sixth *vassa* at Mount Makula Monastery, which was situated by the side of the ocean and was shaded and walled by a forest of star flower trees, saving all deserving human and celestial beings and Brahmās from the sufferings of sentient existence.

The Sandal-Wood Bowl

The Buddha, having kept the sixth *vassa* at the Mount Makula monastery, left for Rājagaha and took up residence at Veḷuvana monastery there.

At that time, a rich man of Rājagaha, being desirous of disporting himself in the River

Ganges, caused a huge net to be constructed in the form of a casket surrounding all four sides of the place where he was to disport, to protect himself against all possible danger from both above and below the spot and against the risk of his jewellery being washed.

At that time, a red sandal-wood tree was drifting down the Ganges from the upper reaches of the river. The current of the river had caused it to fall by washing away the sand at its base. The tree lost its size, shape or form as it dashed against the cliffs and rocks while floating down the swift current during the course of a long journey. It had been battered, broken into pieces, tattered and finally a heartwood piece of red sandalwood, with the constant abrasion, had taken the form of a block of wood with a smooth surface. As it floated down, it was caught in the rich man's net with all the duckweeds wrapped around it. The servants and attendants brought it to their master, the rich man.

At that time, the rich man of Rājagaha was a man without any religious belief; he did not hold the Right View (*Sammā-diṭṭhi*) or the Wrong View (*Micchā-diṭṭhi*) either. He brought the bowl of sandalwood to his house and had the upper layer chipped off with an adze. They found the reddish heartwood emitting the sweet fragrance of sandalwood. It set him thinking: "I have so many kinds of sandalwood in my house, and what should I do with this one!" and it eventually dawned on him:

> "In the world today, there are many people, who profess themselves to be *arahats*. I have no idea as to who is a real *arahat*. I will have a lathe to be installed in my house and get the block of sandal-wood made into an alms-bowl; the wood dust from the lathe I will use, but the bowl I will donate as charity. I will put it into a containing frame and keep it hanging from a pole made by tying a series of bamboos, end to end, to a height of sixty cubits, and announce: 'Anyone who can prove himself to be an *arahat* by flying into the air through jhānic power and securing the bowl can have it for his own. And the *arahat* who can actually come by air and claim the bowl as announced, I, together with my family, will accept him and worship him as our teacher.' "

He, accordingly, had the sandal-wood made into an alms-bowl, and kept it hanging in a framework from a series of bamboos tied together to a height of sixty cubits, announcing: "Any real *arahat* in the world my receive this bowl by flying through the space (sky)."

The Six Sectarian Teachers

At that time, there were residing in Rājagaha six sectarian teachers who professed themselves to be *arahats* and sages of their own sects. They were:

(1) Purana Kassapa:

His proper name is Purana, and he belonged to a clan known as Kassapa, and he came to be known as Purana Kassapa.

This is a brief account of this sect teacher: There was a rich man who had ninety-nine slaves, and Purana was born as the 100th slave, hence he was named Purana or "Centenary Slave." He was considered an auspicious slave for being the hundredth one, and he was not criticized for his misdeeds or blamed for negligence of duty.

With all that, he absconded with a conceited idea: "Why should I stay in this house?" and ran straight into a gang of robbers who stripped him bare. He had not enough decency to clad himself in leaves or grass. He went into a village with his body altogether nude. People misplaced their faith in him, speaking highly of him: "This recluse is an *arahat*; he is so self-denying and continent; there is no one like him." They went to him with offerings of hard and soft food. He thought to himself: "Mine being nude is the cause of gaining such gifts." From that time on, he remained unclothed even when he had clothings offered him. He became fixed in his belief that nakedness was a condition of a recluse. He had five hundred men who became his disciples by adopting such a way of life. In this way he became a leader of a sect, an illustrious teacher, a god to his followers.

> N.B. When we examine the life of this sect leader closely, we find that he absconded from his master's place only to run straight into a gang of robbers, who stripped him bare. That was how he was reduced to the state of nakedness. But

unintelligent people thought that nakedness constitutes holiness and pronounced him an *arahat*. When accepted as such, he began to style himself as a great sage, a god, even though he had nothing to show in the matter of spiritual development and practice. He and the following five sect leaders, in their self-acclaimed positions, had made speculations and pronounced them as creeds of their own. For details, reader may refer to 2-Samañña phala Sutta of Sīlakkhanda Vagga of **Dīgha Nikāya**.

(2) Makkhali Gosala

His proper name was Makkhali, Gosala was added to his name as he was born at the village of Gosala (or as he was born in a cow-shed where bullocks were kept during the rainy season).

A short account of his life:

He was a slave, like Purana. One day as he was going across a muddy spot with an oil-pot on his shoulder, his master warned him to be careful not to slip and fall: "My lad, don't slip: My lad ... don't slip." But he was so careless that he did slip and fall and so he tried to run away because of fear of his master.

When his master caught him by a portion of his nether garment, he abandoned his clothings and escaped through the fingers of his master. (The rest of the story is identical with that of Purana Kassapa.)

(3) Ajita Kesa-kambala:

He was also the teacher of a sect. His proper name was Ajita. He used to wear a garment, *kaṁbala*, made of human hair (*kesā*), and he came to be known as Ajita Kesa-kambala.

(4) Pakudha Kaccayana:

He was also the teacher of a sect. His proper name was Pakudha. He belonged to Kaccayana clan, so he came to be known as Pakudha Kaccayana. He eschewed cold water. He used either warm water or vinegar to tidy up after defecating, or to wash away dirt or dust. He considered himself to have breached the precepts whenever he had crossed a stream or a river. Such lapses had to be atoned for by piling sand in small heaps and taking the precepts before he could continue his journey.

(5) Sancaya Belatthaputta:

He was also the teacher of a sect. The Venerables Sāriputta and Mahā Moggallāna lived with him when they started leading the life of a wandering ascetic. His proper name was Sancaya. He was the son of a man called Belattha, and he came to be known as Sancaya Belatthaputta.

(6) Nigantha Nathaputta.

He was also the teacher of a sect. He professed: "We have no defilements binding us; we are free from fettering defilements." Hence the term 'Nigantha.' (In fact they were far from being free from defilements). His father was called Natha and he came to be known as Nigantha Nathaputta.

The sandal bowl was kept hanging from the top of a pole made up of a number of bamboos, to a height of sixty cubits. A general announcement was made to the effect that "anyone who has become an *arahat* in this world may receive the bowl by flying through space with jhānic power." Whereupon, the teacher, Purana Kassapa came to the rich man of Rājagaha and said: "Rich man .. I am an *arahat* and am also one with power and so give the bowl to me." He made such a bold claim without any rhyme or reason. The rich man of Rājagaha tactfully made a meaningful reply: "Venerable Sir ... I have already offered the bowl to any real *arahat* who possesses power. If you be a real *arahat* and if you have such power, bring down and take away the bowl with your powers." (Since Purana Kasssapa was not an *arahat* replete with jhānic power, he had to return with his hopes dashed to the ground).

The other teachers also came to claim the bowl in like manner as Purana Kassapa: on the

second day there came Makkhali Gosala; on the third, Ajita Kesakambala; on the fourth day, Pakudha Kaccayana, on the fifth, Sancaya Belatthaputta; they all met the same fate as Purana Kassapa, since they could not fulfil the condition set out by the rich man.

On the sixth day, Nigandha Nathaputta summoned his disciples and confided to them: "Go ye to the rich man of Rājagaha and tell him: 'The bowl is only fit for our Great Sage; do not make our Great teacher come all the way through space for a negligible wooden bowl such as that; do exempt our Great Sage from such a task and offer it to him.'" He thus sent his disciples to the rich man of Rājagaha.

His disciples went to the rich man of Rājagaha and told him as instructed by their teacher. Whereupon, the rich man gave them a firm reply: "Only those who can come through space may get the bowl."

Nigantha Nathaputta had a desire to go there personally and so he confided these instructions to his disciples:

> "I will make a sham attempt by lifting one of my legs and hands, as though I am about to shoot up into the sky, and you all come saying: 'O Great Sage .. What are you going to do .. please do not demonstrate the secrets of the virtues of *arahatta-phala* for the sake of a wooden bowl,' and then you will push and make me fall to the ground."

He thus confided to them his plans.

After conspiring with his disciples, Nathaputta went to the rich man and said: "Rich man .. this bowl is not fit for anybody else, why should you want me to fly in the air for a paltry wooden bowl. Do offer it to me." "Venerable Sir... just fly up to the sky and take it," was the rich man's terse reply.

Whereupon, Nathaputta said: "If that is the case I will shoot up into the sky" and turning to his disciples he asked them to move aside and he lifted one of his hands and feet. Then his disciples hastened to their teacher and said to him: "O Great teacher ... what do you mean by this! ... it is not worth demonstrating the virtues of *arahatta-phala* for the sake of a worthless wooden bowl" as previously arranged. They pulled him by his hands and feet and caused him to fail to the ground. Nathaputta, while still lying on the ground, told the rich man: "O rich man ... you have seen that my disciples would not allow me to fly into the sky. I urge you to offer me that bowl." But the rich man was not to be moved. He calmly repeated: "Please take it only by flying into the sky."

Thus the six teachers made six attempts for six days in succession, but to no purpose.

Venerables Mahā Moggallāna and Pindola.

On the seventh day, the two Venerables, namely, Venerables Mahā Moggallāna and Pindola came out of the Veḷuvana monastery to enter the City of Rājagaha for the usual round of receiving alms food. When they were putting on robes while on a huge rock near the city, they overheard the calumniating remarks of some drunken persons:

> "Friends ... those six sectarian teachers used to go round announcing themselves as *arahats* in the past. It is now the seventh day since the rich man of Rājagaha made the announcement: 'If there is an *arahat*, let him come through space to take the bowl,' after hanging the sandalwood bowl from a series of bamboo poles tied together to a height of sixty cubits. Not even one person declaring: 'I am an *arahat*' has been able to fly into the sky. Only today we know well there are no *arahats* in the world."

On hearing that remark, Venerable Mahā Moggallāna asked the Venerable Pindola: "Friend ... do you hear the derogatory remark of those drunken persons? His sweeping calumniating remark also affects the prestige of Buddha-Sāsana. You possess power; you are mighty; Go and bring the sandalwood bowl by flying through space." Whereupon, Venerable Pindola Bharadvaja replied: "Friend ... The Buddha had elevated you to the Chief position (*Etadaggaṁ*) with respect to your supernormal power, and, as such, I wish you to do it yourself. I will accomplish the task only if you do not undertake it." (This

shows that Venerable Pindola had given priority to Venerable Mahā Moggallāna out of respect for his seniority). Whereupon, Venerable Mahā Moggallāna willingly permitted the Venerable Pindola to accomplish the task all by himself.

Venerable Pindola Bharadvaja obtained The Sandal-Wood Bowl

Having obtained permission from Mahā Moggallāna, Venerable Pindola entered into the fourth *jhāna* state, it being the basis of supernormal psychic power and arising therefrom, he caused the huge slab of rock, on which they stood to put on their robes, to rise into space by means of his super-normal will. The rock, with neatly and elegantly trimmed sides, was made to fly like a piece of silk cotton-wool and circle round seven times above the city of Rājagaha which had an area of three *gavutas*. The huge slab of rock seemed to be an enormous lid covering the city of Rājagaha.

The citizens were frightened at the sight of a huge rock hanging over their heads and thinking "the huge slab of rock has covered and pressed us" ran helter-skelter and took shelter under nearby places, covering their heads with flat trays. When the huge rock had made its seventh round above the city, Venerable Pindola made himself visible through the rock. Whereupon the citizens appealed to the Venerable: "Venerable Sir ... please hold the rock fast, lest it destroys all of us." Even as the people looked on, the Venerable caused the huge rock to return to its original position by kicking and tossing it with his toes.

When Venerable Pindola stood in the sky right above the residence of the rich man. The latter, on seeing him, crawled on his breast on the ground and invited the Venerable to descend. Once the Venerable was in his house, he had the bowl brought down and filled it with four kinds of nourishment, '*Catu-madu*', to its brim. He then offered it to the Venerable with due respect.

People came rallying round (Venerable Pindola)

As the Venerable was on the way to the monastery with the bowl, people who had missed the opportunity of seeing the super-normal power, for their being away in the fields, came rallying round the Venerable and requested: "Venerable Sir ... please let us see the supernormal performance like the others." They followed him right up to the monastery witnessing the miracle as demonstrated by the Venerable.

The Buddha prescribed A Ruling Prohibiting Demonstration of Miracles

On hearing uproarious noises, Buddha asked the Venerable Ānanda: "Dear Son Ānanda ..,whose clamour are those?" The Venerable Ānanda replied: "Most Exalted Buddha... Venerable Pindola had flown up into the sky and brought down the sandalwood bowl offered by the rich man of Rājagaha. Hearing the news many people have followed at his heels. Those clamorous voices are the voices of the people."

Whereupon, the Buddha caused the Sangha to be assembled and asked Venerable Pindola: "Dear Son Pindola ... is it true that you had obtained the sandalwood bowl of the rich man of Rājagaha by means of a miracle (*patihāriya*)?" When Pindola replied it was true, the Buddha censured him, giving many reasons and preached some discourses by way of exhortation, and then He prescribed a ruling: *Na bhikkhave Iddhipatihāriyam dassetabbam, yo dasseya āpatti dukkatassa — Bhikkhus ...* no *bhikkhu* shall display a miracle; the defaulter is guilty of transgression, "*Dukkata Āpatti*." He then continued that the sandalwood bowl be broken into pieces and distributed amongst the *bhikkhus* to be powdered for use as eye medicine, and prescribed another ruling that no *bhikkhu* should make use of wooden bowls, any defaulter would be guilty of transgression, "*Dukkata Āpatti*."

The Impudent and Arrogant Boast of The Heretic Sects

Upon hearing that Buddha had prohibited the *bhikkhus* from demonstrating miracles, heretics were confident that all the disciples of the Buddha would not breach such a ruling even on pain of death. They considered how they could take advantage of such a situation.

They went about the streets and alleys of the town bragging to the people: "In the past, to uphold our prestige, we had not made any attempt to display our super-normal power for (the sake of) a wooden alms-bowl. Only the disciples of Recluse Gotama have shamelessly done such things. It is said that Recluse Gotama, being a wise man, had caused all trace of the bowl to be lost by having it broken into pieces, and has also prescribed a ruling prohibiting the *bhikkhus* from performing miracles. We can now take advantage of the situation and challenge Gotama to perform a feat of miracles."

Buddha's Declaration to Perform Miracles.

On hearing the above news, King Bimbisāra approached the Buddha and discussed the question with this dialogue:

King: Most Glorious Buddha... did you prescribe a rule prohibiting the *bhikkhus* from performance of miracles?

Buddha: Yes... I did, gracious King!

King: Sectarians have been going round boasting that they would challenge the Buddha to feats of miracles. What would you do now?

Buddha: If they are going to stage performance of miracles, I too shall stage performance of miracles.

King: Have you not prescribed a ruling prohibiting the performance of miracles?

Buddha: Gracious King ... I have not prescribed the rule for Myself, I have prescribed the ruling exclusively for my disciples!

King: Could a ruling be prescribed exclusively for the disciples, except the Buddha?

Buddha: Gracious King ... in such a case, I will put a question to you: Are there mango trees and fruits in your garden?

King: Yes, there are ... Revered Sir.

Buddha: What action would you take against a person who chanced to pluck the fruits and eat them?

King: I will have to punish him in that case.

Buddha: Have you any right to enjoy the fruits by yourself?

Kings: Yes, I have ... Exalted Lord, no action need be taken against me when I enjoy my own property.

Buddha: Gracious King ... just as your authority prevails in this country with an area of three hundred *yojanas*, so My authority extends to one trillion world-systems (*āṇākhetta*). There cannot be any ruling for Me; only My disciples are subject to restrictions. I shall perform miracles.

King: Exalted Buddha... when will you perform the miracles?

Buddha: Gracious King .. four months from today, on the full moon day of Waso (Asalho), miracles will be performed by Me.

King: Exalted Buddha... at which place?

Buddha: Gracious King ... near the Kandamba mango tree in the country of Savatthi.

(The term *Kandaṁba*, means white mango tree; what the Buddha meant by *Kandaṁba rukkha* was the mango tree planted by a gardener by the name of *Kandaṁba*.

The Buddha had chosen that place firstly, because this is the place where all the previous Buddhas used to perform miracles; secondly, to enable a greater number of people to witness the Great Event. The Buddha had decided this place which was a distance of forty-five *yojanas* and the time, after a lapse of four months.)

Chapter 24

The Sectarians' Schemes and Pretences

When the heretics heard of the bold declaration by the Buddha (that He would perform miracles on the full moon day of Waso, near the Kandhamba mango tree, in the country of Savatthi) they foresaw that they would be doomed forever. They, however, devised ways to mislead the people by false pretensions. They therefore agreed amongst themselves to dog the steps of the Buddha en route to Savatthi, and "to tell people (should they ask for explanation) that they had declared to stage a parallel performance of miracles in competition with the Recluse Gotama," but that the Recluse Gotama was now running away from them in fear and thus they were dogging His footsteps not to lose sight of Him and give Him the chance to escape. "With this scheme of ours, we will even receive much gain and fame," the heretics entertained the hope.

Buddha left Rājagaha for Savatthi

The matter of performance of miracles cropped up some time about the full moon day of Tabaung, Phagguno, in the year (108) one hundred and eight of the Great Era. It was about the First waning of Tabaung that the Buddha went on alms-round in Rājagaha and left that city for Savatthi in the company of disciples.

The heretics also started their journey simultaneously and travelled almost together, trailing behind the Buddha all along the way, receiving food and partaking from the same place, starting off and halting at the same time, sleeping at the same place and resuming the journey after breakfast at the same time the next morning. When asked by the people: "What makes you go along with the Buddha?" They gave the same answer as stated above. Crowds of people went along intending to witness the performance of miracles.

The Buddha travelled along the route, and on arrival at Savatthi, took residence at the Jetavana monastery. The heretics, having travelled along with Him, built a pavilion of heartwood of clutch wood out of the fund of one lakh raised by their disciples at their request. They decorated the pavilion in grand and novel way with blue lotus blooms and boastfully announced that this would be their centre for the performance of miracles.

King Pasenadi Kosala went to the Buddha and asked: "Most Exalted Buddha, the heretics have already got a pavilion built. May I have your permission to build a pavilion for you." He replied: "Gracious King ... you need not build it. I have a donor at hand who is prepared to build it." "Is there any person capable of building a pavilion for you other than myself?" "Gracious King .... Sakka (the King of Devas) will build it," was the reply. The King asked: "Most Exalted Buddha.... at which place would you be pleased to perform miracles?" "Gracious King near the Kandamba mango tree," was the reply.

The heretics were greatly shaken when they heard of the news "the Buddha will perform miracles near the mango tree," and so they discussed with their supporting lay people to buy and fell all the mango trees, even day-old sprouts, growing within a radius of one *yojana* around the city of Savatthi.

An Account of Kandamba Mango Tree

The Buddha entered the city of Savatthi, accompanied by His disciples, to receive food on the morning of full moon day of Waso, (Asalho).

Incidentally, the royal gardener, named Kanda, was scaring away crows which were attracted by the scent of a big ripe mango fruit within the folds of an old nest of red ants on the mango tree. He eventually picked it with the idea of offering it to the King. On his way, he beheld the Buddha and then a fresh idea dawned on him:

> "If the King were to enjoy this mango fruit, his reward would be something like eight or sixteen pieces of money, which would not keep me going for the whole of my life; if this was offered to the Buddha, I would get, in return, immeasurable benefit throughout the cycle of rebirths."

With this devotional faith, he offered it to the Buddha while on his way to the King. Whereupon, the Buddha turned round and looked at the Venerable Ānanda, who being

perceptive understood what the Buddha wanted him to do. He handed the stone alms-bowl that had been offered to the Buddha by the four Great Brahmas. The Buddha then lowered the bowl to accept the gift offered by the gardener Kanda. Then the Buddha showed signs of wishing to sit down at the spot.

Venerable Ānanda spread a robe over the spot for the Buddha and went ahead to prepare some mango squash and offered it to Him. After partaking of the mango squash, the Buddha called upon the royal gardener and said: "Lay devotee Kanda ... scrape the earth and have that mango seed planted here." When Kanda had sowed the seed, the Buddha washed His hand right on top of the mango seed.

As soon as Buddha had washed His hands over the seed, a sprout of the size of the stock of a harrow came up; the sprout continued to grow gradually to a height of fifty cubits even as they looked on. The main stem put out four main branches sideways, into four directions, and the fifth shooting upwards each one measuring fifty cubits. The main branches, in turn, put out small branches and abundance of fruits, till gradually the whole tree was full of bunches of ripe fruit.

All the *bhikkhus* who arrived later could also partake of the fruits (there being enough and to spare). On hearing the marvellous appearance of the strange mango tree, King Pasenadi Kosala issued a royal order to the effect that no one must cut the tree and caused a number of security personnel to be posted around the tree.

(The mango tree was named after the gardener, Kanda, who planted the tree, hence "*Kandamba Rukkha*." The Buddha was referring to this mango tree when He had told King Bimbisāra and King Pasenad Kosala that He would perform miracles near Kandamba mango tree, in answer to their query. This was a fact unknown to the heretics, and they had therefore arranged with their followers for the destruction of all mango trees, inclusive of sprouts, in and around the city of Savatthi, at their own expense so that the Buddha could not perform miracles.

Drunken men of the locality also had their share of fruits to enjoy with great satisfaction. They turned to the heretics and they decried their low and selfish motives saying: "Ha ..... you ruined heretics, you have destroyed all the mango trees, and uprooted even day-old sprouts in and around the city of Savatthi, for fear that the Recluse Gotama would perform miracles near (a white mango tree that you had in mind); but the miracles will take place near the mango tree planted by gardener Kanda," and they attacked the heretics by throwing the seeds of the mangoes they had eaten at them.

The Pavilion of The Heretics was destroyed by The Wind 'God'

Sakka (Indira) ordered the wind god: "Blow down the pavilion of the heretics, uprooting even the posts and dump it in the garbage." The wind god did as he was told.

Sakka asked the sun god to cause intense heat for the sectarians by taking his mansion down a little. The sun god did as he was bid.

The wind god was asked again by the Sakka to create a whirlwind exclusively at the place of the heretics. The wind god did as he was bid, with the result that the heretics were soaked with perspiration and covered with dust, and they resembled the big red ant-hills.

Sakka then asked the rain god to pour torrential rain together with hail stones. The rain god did as he was bid, with the result that the heretics looked like oxen with white and red spots all over their bodies.

The heretics, with their pavilion wrecked beyond repair, could not withstand the intense heat and the force of the whirlwind accompanied by hail, they became crestfallen and helpless under the hopeless conditions, and there was no alternative but to run away helter-skelter wherever their legs could carry.

Purana Kassapa drowned Himself

Thus the six heretic teachers ran away in different directions. Meanwhile, a male servant servitor devotee of Purana Kassapa, who was a farmer, thought: "Now it must be time for my noble teachers, to perform miracles. I will go and see the miracles." He released the

oxen from the plough, and carrying the pot in which he had brought his gruel early in the morning, a rope and the goad, he arrived at the spot where his Sage was expected to show his feat of miracle. When he saw Purana Kassapa running hastily he asked him: "Most Rev. Sir .... I have come to witness your performance of miracles, and where are you bound for?" Purana Kassapa replied: "What good could my miracle do? Just hand me the pot and the rope." Taking the rope and the pot he ran straight to the banks of a nearby running stream, got the pot filled with sand, and tying the pot tightly round his neck with the rope sprang into the running current to end his life. This was marked by some bubbles floating on the surface of the stream while he was reborn in the plane of misery known as Avīci.

A Lesson

It is natural that:

(a) those who are ignorant, unenlightened are destined to suffer for a long time, through many transient existences;

(b) those noble, virtuous, intelligent and enlightened persons enjoy the maximum of peace, joy and benefits.

Such is the nature of the world.

Addresses made by The Buddha's Disciples at The Feats of Miracle

Towards the evening on that day, Sakka realized that it was his duty to arrange for the creation of a jewelled pavilion for the Buddha and so he commanded Vissukamma to create a great pavilion extending over twelve *yojanas*, profusely covered with blue lotus blooms and adorned with seven kinds of jewels. The Sangha and the laity would assemble around the Buddha in this pavilion.

Towards the evening on that day, the Buddha left His Scented Chamber to take up temporary residence at the pavilion, which was created by Vissukamma, getting ready for the demonstration of the feat of miracles, and on arrival sat on the jewelled throne of the size of one *yojana* and under a white celestial umbrella of the size of three *yojanas*.

It will be recalled that a period of four months had elapsed since the last full moon day of Tabaung when the Buddha had given intimation to King Bimbisāra of His desire to demonstrate a feat of miracle near the Kandamba mango tree. This piece of news had spread far and wide ever since, and now all the *bhikkhus*, *bhikkhunīs* and male and female lay devotees had gathered around the Buddha on four sides, i.e., at the front, back, left and right, and 12 *yojanas* long on each side; 24 *yojanas* from end to end and 72 *yojanas* in circumference. All the celestial beings from ten thousand world-systems had also assembled at this place at the same time.

A Female Lay Devotee, Gharani's Address

At the assembly, Gharani, a female lay devotee and an *anāgāmin* with great power, stood in front of the Buddha and paying obeisance with palms together, made her address: "Most Exalted Buddha... when there is a daughter of yours such as myself, we see no need for you to exert yourself. May I be kindly permitted to demonstrate a feat of miracle?" Whereupon, He asked: "Dear daughter Gharani ... how would you demonstrate your feat of miracle?" She replied:

> "Most Exalted Buddha... I shall cause the earth portion of the universe into water thereby turning the entire world-system into a uniform mass of water. I shall transform myself into a water hen and dive to reappear at the eastern edge, then likewise at the western, northern and southern edge of the universe, and then at the centre of the universe.
>
> Whereupon, a certain person might ask as to who I am, and the people would answer: 'She is Gharani, daughter of the Buddha, a female *anāgāmin*.' This would lead the people to say: 'This display of power is only the prelude, the power of a

daughter of the Buddha, a young woman. The power of the Buddha must indeed be infinite.' In consequence, all the heretics would naturally lose courage and flee without even daring to glance back at You."

The Buddha told her: "Dear daughter Gharani, I knew you have the power to demonstrate such a feat of miracle, but the bouquet of flowers (attached to the winning post) was not meant for you." Gharani considered that the Buddha had not given her permission for good reasons; it might be that there was someone far superior than her in respect of power in the performance miracles. So she remained at a suitable place.

The Buddha contemplated: "If, in this manner, I should ask my sons and daughters, in the mildest of these spectations, covering twenty-four square *yojanas*, they will rise up bravely and with the mien of a lion king, make such wildly confident declarations. In this way, the attribute of my sons and daughters will be already revealed." He therefore asked other disciples, both males and females, about their individual achievements. The disciples courageously disclosed the way in which they would display their feat of miracles in His presence.

Cula Anāthapiṇḍika's Address

Amongst those male and female disciples, who made such bold statements, Cula Anāthapiṇḍika was one who had this to say: "Most Exalted Buddha... when there is a *anāgāmī* disciple of yours such as myself, there is no need to exert yourself. Let me be kindly permitted to demonstrate a feat of miracles."

Whereupon, Buddha asked him: "Dear son Anāthapiṇḍika ... in what form would you demonstrate a feat of miracles?" The lay disciple, Anāgāmin Anāthapiṇḍika replied:

> "I will transform my body into that of Brahmā's body, which measures 12 *yojanas*, and then by slapping one of the upper arms with the open palm of the other hand, produce the thunderous sounds of a great rain storm in the midst of the throngs of people present here.
>
> Whereupon, people would ask: 'What sort of sound is that?' and the others would answer: 'This is the sound of the clapping of the arms by the young rich man, Anāthapiṇḍika, who is an *anāgāmī*-disciple of the Buddha.' This would lead the heretics to say: 'This is only the prelude, the power of a young lay-disciple. The power of the Buddha cannot even be guessed.' In consequence, they would naturally lose courage and flee without even daring to glance back at You."

He told him: "Dear Anāthapiṇḍika... I know that you have the power to display the feat of miracles; but you had better wait."

A Seven Year Old Samaneri, Cira's Address

A young *samaneri* of seven years old, known as Cira, who had acquired *patisambhidā-ñāṇa*, after paying obeisance, requested the Buddha: "Most Exalted Buddha... may I be permitted to display my feat of miracles?" He asked her: "Dear young daughter Cira, in what form would you display your feat of miracles?"

> "Most Exalted Buddha... I will bring three mountains, namely, Sineru, Cakkavalapabbata and the Himalayas to this spot, where the feat of miracles is being demonstrated, and place them in a row. I will transform myself into a Braminy duck and coming out from these mountains fly about freely without any hindrance.
>
> Whereupon people would ask: "Who is this little girl?" and the others would answer: 'This is Cira, a young *samaneri* of the Buddha.' This would lead the heretics to say: 'This is only the introductory performance, the power of only a seven-year old Samaneri. The power of the Buddha cannot even be conjectured.' In consequence, they would naturally lose courage and flee without even daring to glance back at You."

(Such remarks are applicable to subsequent cases of similar nature and no attempt will be made to reproduce them hereafter.) The Buddha gave the same reply, and she was not

permitted to display her feat of miracle.

A Seven-Year Old Arahat Sāmaṇera, Cunda's Address

Next, a young seven-year old *arahat sāmaṇera*, Cunda, who had acquired *patisambhidā-ñāṇa*, after paying obeisance, made a request: "Most Exalted Buddha... may I be kindly permitted to display my feat of miracles?" He asked: "Dear son Cunda, in what form would you display your feat of miracles?"

> "Most Exalted Buddha... I will shake the gold Eugenia tree (which is regarded as the victory pennant of the universe) by its stem and bring the fruits that fall to feed the audience here; and again, I will bring flowers from the coral tree Erythrina indica in Tāvatiṁsa and give them to the audience here."

The Buddha gave the same reply as before and did not permit the young novice to display his miracle.

Next, Uppalavana Therī requested the Buddha to display her feat of miracle and the Buddha asked her: "In what form would you demonstrate?"

> "Most Exalted Buddha... I will create an audience extending to the length of 12 *yojanas*, occupying a space of 36 *yojanas* in circumference. I will transform myself into a Universal Monarch and surrounded by a Universal Monarch's attendants come to pay homage to you."

He replied: "I know that you have the power" but did not grant permission for demonstration as in the previous cases.

The Venerable Mahā Moggallāna's Statement

Next, Venerable Mahā Moggallāna requested permission to demonstrate a feat of miracle. The Venerable's request took the form a dialogue between the Buddha and himself:

Moggallāna:	Kindly permit me to perform a feat of miracle.
Buddha:	Dear Son Moggallāna ... how would you demonstrate?
Moggallāna:	I will reduce the Mount Meru to the size of a mustard seed, shelve it in between the fissures of my teeth and chew it in the presence of the spectators.
Buddha:	How else would you demonstrate?
Moggallāna:	The earth will be rolled up like a small thin mat and I will keep it in between my fingers.
Buddha:	Any other way?
Moggallāna:	Like a potter's wheel (for grinding earth), I will turn up the great earth and feed the populace here with the fertile top soil that lies under the surface.
Buddha:	How else?
Moggallāna:	This earth will be put on the palm of my left hand, and human beings will be placed on another island continent.
Buddha:	Any more?
Moggallāna:	Most Exalted Buddha .... I will use Mount Meru like the shaft of an umbrella and placing the earth on top of it like the folds of an umbrella, I will walk in space to and fro, holding both in one hand, like a *bhikkhu* with an umbrella in his hand.

The Buddha told Venerable Mahā Moggallāna: "Dear son Moggallāna ... I know you have great power to demonstrate feats of miracles," but did not permit him to perform them. The Venerable Mahā Moggallāna came to understand: "Permission was not given to him because the Tathāgata had in mind greater and nobler miracles than his to perform." So he remained at a proper place.

The Buddha further pointed out to the Venerable Mahā Moggallāna: "Dear son, this

victory bouquet is not earmarked for you. I, the Buddha, have the power to accomplish any task that lies beyond the achievement of any other person. It is no wonder that there is no match for Me when I have become a Fully Self-Enlightened Buddha. I had no equal even when I was born as an irrational creature and my *pāramī* accomplishment was still immature." At the request of Venerable Moggallāna, the Buddha propounded **Kanha Usaba Jātaka** (vide Ekanipata: 3-Kurunga vagga, the ninth Jātaka).

Creation of A Walk

After recounting the Kanha Usaba Jātaka, the Buddha created a jewelled Walk, which extended from one end to the other end at a group of ten thousand world-systems, standing from east to west in a row. The ten thousand Mahā Merus in the ten thousand world-systems served as posts in the creation of the Walk. The eastern perimeter of the Walk rested on the edge of the eastern-most world-system; the western perimeter of the Walk rested on the western end of the western-most word system. The width of the Walk was twelve *yojanas*. The bordering surfaces on either side of the Walk were golden in colour; the middle portion of the entire Walk was filled with earth of rubies, and the rafters, beams, purloins were finished with various kinds of shining gems, the roofing was of gold, and balusters lining the Walk were of gold; ruby and pearl grains were spread like sand on entire surface of the structure.

On each of the four sides of the Walk, extending to 12 *yojanas*, was the audience of human beings. The number of devas, humans and Brahmās was uncountable. It was in the midst of such an audience that the Buddha demonstrated the Twin Miracles. The following is an excerpt, in abridged form, from the Pāli Text.

(1) When there were flames of fire appearing from the upper part of the body, there were streams of water flowing from the lower part of the body and when there were flames of fire appearing from the lower part of the body, there were streams of water flowing from the upper of the body.

(2) When there were flames of fire appearing from the front part of the body, there were streams of water flowing from the back part of the body and when there were flames of fire appearing from the back part, there were streams of water flowing from the front of the body.

(3) When there were flames of fire appearing from the right eye, there were streams of water flowing from the left eye and when there were flames of fire appearing from the left eye, there were streams of water flowing from the right eye.

(4) When there were flames of fire appearing from the right ear, there were streams of water flowing from the left ear and when there were flames of fire appearing from the left ear, there were streams of water flowing from the right ear.

(5) When there were flames of fire appearing from the right nostril, there were streams of water flowing from the left nostril and when there were flames of fire appearing from the left nostril, there were streams of water flowing from the right nostril.

(6) When there were flames of fire appearing from the edge of the right shoulder, there were streams of water flowing from the edge of the left shoulder and when there were flames of fire appearing from the edge of the left shoulder, there were streams of water flowing from the edge of the right shoulder.

(7) When there were flames of fire appearing from the right hand, there were streams of water flowing from the left hand and when there were flames of fire appearing from the left hand, there were streams of water flowing from the right hand.

(8) When there were flames of fire appearing from the right side of the body, there were streams of water flowing from the left side of the body; and, when there were flames of fire appearing from the left side of the body, there were streams of water flowing from the right side of the body.

(9) When there were flames of fire appearing from the right leg, there were streams of water flowing from the left leg; and, when there were flames of fire appearing from

the left leg, there were streams of water flowing from the right leg.

(10) When there were flames of fire appearing from each of the ten fingers and the ten toes, there were streams of water flowing from the spaces between each of the ten fingers and the ten toes; and, when there were flames of fire appearing from the spaces between each of the ten fingers and the ten toes, there were streams of water flowing from each of the ten fingers and the ten toes.

(11) When there were flames of fire appearing from some individual hairs of the body, there were streams of water flowing from the other individual hairs.

(12) When there were flames of fire appearing from some individual pores of the body, there were streams of water flowing from the other individual pores.

From these different parts of the body there was emanation of six different colours of light, namely, dark blue, gold, red, white, crimson, resplendent, in pairs, in streams or in groups.

(N.B. The Buddha developed *tejo-kasiṇa-jhāna* based on fire (*tejo*) meditation device for the appearance of flames of fire from the upper part of the body and developed *āpo-kasiṇa-jhāna* based on water (*āpo*) meditation device for the flow of streams of water from the lower part of the body. The same principle was applied in reversing the order of performance of the Twin Miracle.)

It should be borne in mind that the flames of fire did not get mixed with the streams of water and vice versa. They remained in their own orbit. Since there can be no two simultaneous thought moments in one instant of time, creation of flames of fire and creation of streams of water took two separate moments, taking turns in alternation, although they would appear to synchronize and be taking place simultaneously in the minds of ordinary average persons. The mental creation happened in very great speed although separately. This may be attributed to (a) the moment between each state of mind of the Buddha being extremely short, (b) speed of mind, (c) having reached the climax of mastery in the attainment of *jhāna*s. The flames of fire and streams of water emitted from the Buddha's body went up to the summit of the universe and descended on the edge of the ten thousand world-systems.

Loka Vivarana Patihāriya (The Miracle of Unveiling of The Universe)

Following the demonstration of the Twin Miracle, the Buddha performed the miracle of unveiling of the Universe. This is how it was performed. He entered the *rūpā-vacara kiriya* fourth *jhāna* based on white object meditation device (*odata-kasiṇa*); arising therefrom, He made the resolution: "Let there be illumination throughout the ten thousand universes." Instantaneously, the whole universe, right from the human world up to the Akkaniṭha Brahmā realm became illuminated.

All the human beings could have full view of the universes from Catumahārajika Deva region to Akkaniṭha Brahmā realm even as they stayed in their own residences. They could see all the celestial beings therein going about their daily life in their many special and various planes with all the lakes, gardens, thrones, couches, tiered-roof mansions, carriages, regalia, in happy joyous mood, disporting themselves fully enjoying a luxurious life in their jewelled brilliant flying mansions of their own creation, themselves and everything radiantly bright.

In the sixteen *rūpa-vacara* planes, some radiant Brahmās, still and serene as statues made of assorted jewels, were seen enjoying the tranquillity of *samāpatti*, while others were seen engaged in discussing the profound and delicate essence of the Dhamma. They were clearly seen with human eyes by virtue of the Glories of the Exalted One.

In the same way, down and deep in the earth, there are eight great infernal planes, and each plane has four sides or minor regions of punishment, sixteen in all, known as *Ussada niraya*. In between every three universes is a minor region of punishment known as *Lokanta niraya*. These are regions of utter darkness. In each plane of misery, there are

beings in great agony, serving terms of punishment according to their deserts, depending upon the intensity of their guilt. All the people on this earth could see these planes of misery and miserable beings clearly, by virtue of the glories of the Exalted One.

All the devas and Brahmās in the ten thousand universes, who had arrived by means of their great powers, could be seen paying homage to the Buddha with hands raised and heads bowed in adoration and with minds filled with overwhelming wonder and devotion. They uttered stanzas in praise of the splendours and glories of the Buddha and spoke words of exuberant joy and happiness.

All these strange phenomena, such as the Twin miracles, six Radiations from the body of the Buddha and ten thousand universes could be seen by all the people on this earth, caused much delight and reverential faith.

Miraculous Display of Iridescence in Six Colours.

(1) (***NĪLA***) Dark-blue radiation: The Buddha, who had demonstrated the Twin Miracles, had caused, by virtue of *yamaka patihariya-ñāṇa*, radiation from His body: the dark-blue radiation emanated from where the hair and the beard grew and the iris of the eye, with the result that the whole sky appeared to have been sprinkled and scattered with powder of antimony or covered by the butterfly pea (Clitoria ternatea) and the blue lotus flowers; it resembled a moving fan made of bluish-green rubies; the whole sky was flooded with the sapphire blue light.

(2) (***PĪTA***) Yellow Radiation: emanated from the skin and the sockets of the eyes and all the golden parts of the Buddha. The entire environs were brightened by a golden colour as though the whole area was poured over with liquid gold or covered by a garment of gold, or as if saffron was sprinkled and golden silk cotton flowers strewn over it.

(3) (***LOHITA***) Red Radiation: emanated from flesh and blood and certain parts of the eyes and other red parts of the body. The entire environmental area was brightened by the red light as though dyed with vermilion or coated over with red liquid of lac, or covered with red velvet, or as if cloaked with flowers of Pentapeters phonecea, and Indian coral were strewn over it. The whole area was strangely and beautifully brightened by this radiation.

(4) (***ODATA***) White Radiation: emanated from the bones, teeth, the eye-tooth of the Buddha and the whites of the eyes. The whole area looked as though covered with milk flowing constantly from silver pots, or with a silver ceiling hung with silver leaves and plates laid out layer upon layer, or a silver fan in motion, or as if wild jasmine, white lores, streblus asper, jasmine, Arabian jasmine were strewn over the place.

(5) (***MANJEṬṬHA***) Crimson Radiation: emanated from the palms of the hands and soles of the feet, thereby beautifully brightening up the environs as though covered by a net of coral and flowers of the barleria prionitis species.

(6) (***PABHASSARA***) Resplendent radiations: emanated from a single hair on Buddha's fore-head, nails of the fingers and toes, and all parts that shone, thereby brightening up the region as though filled with many constellations of the evening star and with flashes of lightning and currents of electricity. It was indeed a wondrously beautiful scene.

— Excerpts from **Patisambhida Maggaṭṭhakatha**, Second Vol. —

The emanation of the six-hued radiance was indeed a strange phenomenon which resembled the continuous flow of streams of liquid gold, silver and ruby from a fountainhead shooting up to the roof of the universe and then descending to the edge of the universe. All the thousands of universes merged into a great elegant wonderful and beautiful golden mansion as it were with beams, rafters of assorted precious jewels.

The Buddha delivered Discourses while walking on The Walk

On that day, the Buddha preached discourses in harmony with the inclinations of the people, at intervals while demonstrating the Twin Miracles on the Walk, which was laid from east to west, across the thousands of world-systems. He suspended the performance of miracles to allow a short interval of rest for the audience who, in return, said: '*Sādhu*' as

a gesture of gratitude. It was during these intervals that He looked into the dispositions of each and every member of the audience, who formed a sea of beings. To this end, He observed the mental process of each one of them by the exercise of *cittanupassanā*, noting the sixteen different mental attitudes of each individual. One may imagine the speed of mind of the Fully Self-Enlightened Buddhas.

As stated above, the Buddha performed miracles and preached the Dhamma in harmony with the disposition and inclinations of the people (beings), only after He had looked into and considered their mind process, with the result that numerous beings were emancipated from the sentient existence through realization of the Four Noble Truths.

Indeed, it was the occasion of a great triumph of the Dhamma, "*Dhammābhisamaya*."

Creation of Buddha's Own Double

The Buddha looked into the minds of individual persons, amongst a great company of beings, to find out if there were any who were capable of raising questions according to His own desire (so that He might furnish the right answer, in return) but He could not find anyone. So, He created His own double, that gradually grew into two, then into three into four, into hundreds, by multiplication.

There was an exchange of series of questions and answers between himself and the created Buddhas, alternately taking turns to raise questions and to answer. The created Buddhas took up different postures, some were standing, some lying down, some walking and some sitting, while engaging in the dialogue.

The glow and splendour of the six hues of radiations, together with flames of fire and streams of water of the twin miracles of the Buddha, and brilliancy of the created Buddhas, combined to light up the whole stretch of the sky, producing a confused array of gorgeousness to an extent that lay beyond the capability of the *sāvakas*.

A great number of devas and Brahmās spoke eulogies in praise of the glory, greatness and grace of the Buddha. The whole sky rang with the songs of the celestial beings. They poured showers of celestial flowers, the music from the thousands of musical instruments of the celestial beings combined with those of the human beings rent the air. It was indeed, as if a single grand festival of all beings was being celebrated.

Twenty Crores of Humans, Devas and Brahmās gained Emancipation

Such an uncommon feat of Twin Miracles was demonstrated by the Buddha by virtue of *asādhārana-ñāṇa*, wisdom peculiar to the Fully Self-Enlightened Buddhas and not shared with Paccekabuddhas and *sāvakas*. Having had the opportunity to witness the miracles as well as listen to the preaching delivered at intervals, twenty crores of human beings, celestial Brahmās and other beings were emancipated at this great gathering of the Feat of Miracles.

An opportunity will be taken here for the reproduction of a relevant Stanza composed in adoration of the attributes of the Fully Self-Enlightened Buddha, in Pāli and vernacular, to promote the sense of devotional faith in the Buddha.

> (N.B. Here the author reproduced a verse "*Yamakapatihāriya Vandanā*" of veneration in praise of the display of Twin Miracle. Being a repetition in Pāli and Burmese of the performance of the Twin Miracle described above, we left this portion untranslated.)

Buddha's Ascension to Tāvatiṁsa

The Buddha looked into the past, while still in the act of demonstrating the miracles, as to where His predecessors usually observed *vassa* after demonstrating the miracles, and eventually perceived that "they ascended to Tāvatiṁsa to observe *vassa* and to preach the **Abhidhamma** to the celestial being who were their respective mother in their respective previous existence." Whereupon, He decided to ascend to Tāvatiṁsa, and as soon as He raised His right leg, the peak of Mount Yugando, with a height of forty-two thousand

yojanas moved to place its peak under the soles of His right foot, spontaneously. When the left foot was lifted, the summit of Mount Mahā Meru, with a height of eighty-four thousand *yojanas*, came underneath His left foot automatically.

> (NB. No one had seen the summits of Yugando and Mahā Meru bending to place themselves beneath the feet of the Buddha; nor did He take unseemly strides to reach Tāvatiṁsa. This is purely a matter of supernormal power, exclusively the domain of Fully Self-Enlightened Buddhas and beyond all other beings to conceive.)

The Buddha had thus reached Tāvatiṁsa with only two steps. Tāvatiṁsa is on top of Mount Meru, and to reach its summit is to reach Tāvatiṁsa itself.

Sakka's Erroneous Idea

As soon as Sakka saw the Buddha, he mistakenly thought: "The Buddha might take up residence on the emerald slab to observe *vassa* and devas and Brahmās would benefit by it. In such a case, no one would even have the chance of touching the emerald slab for the duration of the *vassa*. The emerald slab is of enormous size, being sixty *yojanas* in length by fifty *yojanas* in breadth by fifteen *yojanas* in height. When the Buddha resides on it for the whole *vassa*, it would resemble the scene of a sparrow resting on a big flat tray, leaving a good amount of space vacant.

Having read the thought of Sakka, the Buddha dropped His double stitched robe on the slab which became completely covered by it. Sakka was still of the idea 'that a good amount of space would still be wasted after the Buddha had sat on it, because even though the robe covered the whole slab of emerald, the Buddha's person would occupy only a small space.' The Buddha knew what was going on in the mind of Sakka and like a *mahāthera* sitting on a small stool and observing ascetic practice, He sat cross-legged on the emerald slab and occupied the whole slab with no space left.

Sakka realised his mistakes and blamed himself for not knowing his own limitations: "What kind of person, the Buddha is? We can never fully comprehend nor can we discern to the full the magnitude of His glorious attributes. Even one such as the Buddha, replete with attributes beyond our mind's power to conceive, I have conceived erroneous thoughts and ideas!" In open acknowledgment of his wrong, he paid obeisance with deep devotion and profound respect to the Buddha.

Many People cried and lamented as The Buddha went out of View

In the human world, the people were struck with wonder when the Buddha suddenly went out of view. While they were witnessing the marvellous feat of miracles, as though hundreds of thousands of suns and moons had set and disappeared and so they discussed as to the cause of the disappearance of the Buddha among themselves.

Gato nu cittakuṭaṁ vā
kelāsam vā Yugandharaṁ
na no dakkhemu sambuddham
lokajettham narāsabhaṁ

> The noblest leader of the three worlds, most Exalted and renowned Buddha, the Omniscient, has gone out of view even now while we were witnessing the great feat of miracles! We wonder if He has retreated far from this clamorous crowd to a place of seclusion like the Cittakuti mountain, or to the silver mountain of Kelasa or to Yugandhara?

They wept and uttered the above stanza as they were discussing among themselves.

There were other people who opined that "the Buddhas delight to dwell in seclusion. The Buddha must have reflected: 'In spite of liking seclusion, I have gone and exhibited the strange and wonderful feat of miracles to this great multitude', and feeling embarrassed had retreated to a certain place of seclusion where no one could see him." They wept and uttered the following stanza:

Pavivekarato dhīro
nayimaṁ lokam punehiti
na no dakkhemu sambruddham
loka jettham narāsabhaṁ

Now that the Omniscient Buddha has retreated to a place of solitude where disturbances of the five senses are calmed, He will never again return to this frenetic human world, full of worldly temptations of the five human senses. The Noblest Leader of the three worlds, Most Exalted and renowned Buddha, the Omniscient has gone out of view, even while we were worshipping.

People asked the honourable Mahā Moggallāna as to the present residence of the Buddha. Although he knew that the Buddha was in Tāvatiṁsa, he directed them to Mahāthera Anuruddha for an answer so that credit might be given to him. When they asked the Mahāthera, they were told that the Buddha had taken up residence on the throne of Sakka, under the Kathit tree (Erythria Indica) in Tāvatiṁsa, preaching the *Abhidhamma Piṭaka* to the celestial devas headed by a deva, who was the mother of the Buddha in his previous existence. When asked about the return to earth of the Buddha, they were told that He would return on the *Mahā Pavāraṇa* day (traditional assembly of Sangha at the end of *vassa*) which falls on the full moon day of Thadingyut (Assayujo), and after preaching the *Abhidhamma Piṭaka* throughout the *vassa*.

These people decided: "We will not leave without paying homage to the Buddha," and so they erected temporary pavilions with leaves and shrubs in that locality. The sky itself served as the roof and mother earth absorbed all refuse extirpated by them, and the whole area was in a sanitary condition.

The Buddha had given prior instructions to the Venerable Moggallāna to preach to these people, and the lay devotee, Cula Anāthapiṇḍika, was charged with the responsibility of providing them with food. He provided them with broth, food, sweet meats, beetle tobacco, tea-leaves, sweet scents, flowers clothing and all articles of human use, with nothing wanting. As arranged in anticipation, Mahā Moggallāna preached them throughout the period of *vassa*.

Devas and Brahmas from Ten Thousand World Systems gathered around The Buddha

Devas and Brahmās from ten thousand world-systems gathered around the Buddha to hear the teaching of the **Abhidhamma** from the Throne of Sakka, under the Erythrina lndica tree in the celestial world of Tāvatiṁsa. There was no one among the devas and Brahmās who surpassed Buddha in appearance; indeed He surpassed all others in comeliness.

When the most gracious and glorious Buddha sat on the throne of Sakka, Santusitta Deva descended from Tusitā plane and sat respectfully in front and on the side close to Him. He was the mother of the Buddha in his previous existence.

Biographies of Ankura Deva and Indaka Deva

Indaka Deva, who arrived after Santusita Deva, was seated on the right side close to the seat of Buddha, and Ankura sat on the left side in close proximity to Him. Ankura Deva was obliged to make room for more powerful devas and Brahmās every time they arrived until he was at a place twelve *yojanas* away from the Buddha. But Indaka could retain his status quo.

Biography of Ankura Deva

The genesis of his biography may be traced back to a dark period (that followed the extinction of Buddha Kassapa's *sāsana*). He was the youngest of the eleven children of Prince Upasagara and Princess Devagabbha. Prince Upasagara was the son of King Mahā Sagara of Uttaramadhuraj country, and Princess Devagabbha was the daughter of Mahākansa, ruler of Asitanjana, a province of Uttarapatha country. His eldest brother was Vasudeva and eldest sister was Ujanadevi.

When he came of age, his elder brothers made him the ruler of a town with a grant to receive revenues of that town. This being his share of the spoils of victory after his elder brothers made a conquest of the whole of Jabudipa with their political power. But he, in turn, surrendered the town to the eldest sister, Princess Ujana. He simply asked for exemption from taxation on merchandise involved in his private trading within the borders of their provinces. He led the life of a free trader. He was happy and contented with his lot.

Once, he was put into a great difficulty through shortage of provisions during his journey across a desert. There was a guardian deity of a banyan tree, who had the power to produce every necessary thing one could desire with only just a gesture of his right hand. He was a grateful deity and he fulfilled the needs of the prince and his people by producing their needs by (a show of the finger) pointing with his right hand, in repayment of his debt of gratitude towards the prince in a previous existence. The Prince, out of curiosity, asked him about his mysterious power and he replied: "I was a poor tailor living near the house of a rich man, Asahya, in the town of Roruva. Once the rich man gave a great alms-giving to the needy and I gladly assisted the poor who came my way by pointing my hand towards the direction of the charity pavilion of the rich man. I am thus enjoying the fruit of my voluntary labour! Thus, all things necessary for human use such as food, clothing flow copiously, as desired, from my right hand."

In emulation of the guardian deity of the banyan tree, Prince Ankura, on arrival back to the country of Dvaravati, as a great alms-giving, donated alms to everyone in the whole of Jabudipa (ten thousand *yojanas* in extent). Such an act of charity bore an adverse affect on the machinery of taxation. It, indeed, paralysed the system of tax levying or any description and his elder brothers had to advise him to do charity with a sense of proportion. He shifted to the city of Dakkhinapattha in Damittha country to resume his acts of charity along a stretch of land measuring 12 *yojanas*, by the side of the ocean. All along that stretch, he had a row of pots of alms-food resting on tripods and almost touching one another. He lived to be ten thousand years, giving charity all the while and passed away. He was reborn in the celestial plane of Tāvatiṁsa bearing the same name, Ankura.

Although Ankura had given much for such a long time, he did not get much in return, and this is because his recipients were destitute of virtue existing during a dark period void of the *sāsana*, just like a farmer who had sown his seeds on barren ground. (This is a brief sketch of the life of Ankura. For full particulars, please refer to Burmese translation of **Peta Vatthu Pāli Text**: 2 - Ubbari Vagga: 9 Ankura Peta Vatthu.)

Biography of Indaka Deva

It was during the time of our Buddha Gotama and while Ankura Deva was enjoying the life of a celestial deva in Tāvatiṁsa, a young man by the name of Indaka offered, out of faith and devotion, a ladleful of rice to the Venerable Anuruddha who was on his round of receiving food.

After his demise, he was reborn as a powerful deva in Tāvatiṁsa, endowed with the ten privileges of celestial beings in reward for his meritorious deed done during the *sāsana* of Buddha Gotama, like a farmer who had sown his seeds in a fertile field. He was known by the same name, Indaka. The ten privileges of celestial beings are: (1) celestial objects of sight, (2) of hearing, (3) of odour, (4) of taste, (5) of touch, (6) longevity, (7) abundance of attendants or companions, (8) good appearance, (9) wealth or prosperity, (10) supremacy.

Ankura Deva had to make room for more powerful devas and Brahmās attending the Great festival of **Abhidhamma**, he was pushed back right up to 12 *yojanas* from the Buddha, whereas Indaka Deva could retain his seat without having to make room for any other celestial beings.

When the Buddha saw the difference of status of Ankura Deva and that of Indaka Deva, He thought it would be a good thing to bring out, for the sake of edification of beings, the differences in the benefit accrued from deeds of merit done during the flourishing *sāsana* of Fully Self-Enlightened Buddhas and that from deeds of merit done during the dark period void of the *sāsana*. The Buddha, therefore, asked Ankura: "Ankura .... How is it that you have to stay 12 *yojanas* away from Me, though you had made offerings of food

produced from a line of pots on tripods laid across a stretch of land 12 *yojanas* in extent for ten thousand years?"

Mahādānaṁ tayā dinnam
Ankura dighamantare
atidūre nisinnosi
āgaccha mama santike

O Ankura lay devotee .... why do you have to move back and make room for powerful devas and Brahmās on their arrival at this Great **Abhidhamma** Festival, although you have to your credit merits for offering food produced from a line of pots laid across a stretch of land 12 *yojanas* in extent, for ten thousand years? Now you are 12 *yojanas* far away from Me. Come now and stay in My presence!

Buddha's utterance of this interrogative stanza reached the earth and was heard by those in the world of men. (vide **Dhammapada Commentary**)

Ankura Deva's reply to Buddha's question constitutes one and a half stanzas (6 *padas*) and the supplementary verse by Mahāthera Sangitikaraka constitutes half a stanza (2 *padas* or two lines) amounting to two stanzas, and these were systematically recorded in the proceedings of the Buddhist Council in Pāli as follow:

Codito bhāvitattena
Ankuro etadabravi
kim mayham tena dānena
dakkhiṇeyyena sunnataṁ

Ayam so Indako yakkho
dajjā dānaṁ parittakaṁ
atirocati amhehi
cando tārāgane yatha.

Having been questioned by the Buddha who had practised two types of meditation conducive to mental and physical composure, Ankura Deva, who had done meritorious deeds during a long dark period which was void of *sāsana* respectfully made a reply, as follows:

"Most Exalted Buddha.... there is a kind of deed of merit done assiduously during a dark period void of the *sāsana* when there was not a single virtuous person deserving of offering of alms. How could my meritorious deed done for a long time during the dark period void of *sāsana* help me stand in good stead!!!

Although Indaka Deva, who is in your presence, had offered just a ladleful of rice to the Venerable Anuruddha, with faith and devotion, he has received a reward that surpasses mine like a silvery moon that out-shines a multitude of stars; and for the same reason, he has the good fortune to enjoy the ten privileges of devas which are superior to those like us who had done meritorious deeds during the dark period void of the *sāsana*!"

Whereupon, the Buddha asked Indaka Deva: "Indaka .... you have been sitting on my right side without making any move? Why you don't have to make room for powerful devas as and when they arrive, now and again?" This is Indaka's reply: "Most Exalted Buddha, my case may be likened to that of a farmer who had sown a small amount of seeds in a fertile plot, and by the same analogy, I had the good fortune to have a recipient worthy of offering," and he went ahead to utter four stanzas in praise of qualities and qualifications (attributes) of recipients of gifts: -

Ujjangale yatha khette

bijam bahumbi ropitam
na phalaṁ vipulaṁ hoti
napi toseti kasakam.

Tatheva dānam bahukam
dussīlesu patiṭhitaṁ
na phlam vipulam hoti
napi toseti dāyakam.

Although a great amount of seeds is sown in a plot on a hillock which is rocky, salty, caustic, barren and broken, the yield would be negligible and disappointing to the farmer.

By the same analogy, notwithstanding the vastness of offering made to a recipient, who is destitute of virtue during a dark period which is void of the *sāsana*, the benefit accrued therefrom would be negligible and disappointing to the donor.

Yathapi bahaddake khette
bijam appampi ropitam
sammā dhāraṁ pavecchante
phalam toseti kassakaṁ

Tatheva sīlavantesu
gunavantesu tādisu
appakaṁpi kataṁ kāram
puññaṁ hoti mahāphalaṁ

Most Exalted Buddha..... just as the yield of products pleases a farmer who works hard in sowing seeds in a fertile field (of first class soil) that receives a regular shower of rain every fifteen days; or (of medium class soil) that receives regular showers every ten days, (a third class soil) that receives regular shower of rain every five days.

So also, reward accrued from a meritorious deed of offering gifts to *ariya-puggalas*, who are virtuous and self-composed, will turn out to be great and prosperous, as in the case of the yield of the seeds grown in a fertile field.

Thus lndaka had drawn a distinction between deeds of merit done in favour of two different kinds of recipients at two different periods by way of four stanzas. Whereupon, the Buddha said: "Ankura .... it is only right and proper that one makes a choice of both the gift and the recipient. A fitting reward could only be materialized by the choice of type of gifts and the type of recipient, just as good seeds are sown in fertile soil. Of course, you could not make offerings in the manner just described since you happened to be born in a wrong period when there was no *sāsana*, opposed to the right period when there is *sāsana*. Wherefore, your meritorious deeds were not as fruitful as those of Indaka." The following four stanzas were uttered by the Buddha for the sake of clarification:

Viceya dānam databbam
yattha dinnaṁ mahāpphalaṁ
viceya dānam datvāna
saggam gacchanti dāyakā

Viceya dānam sugataapasaṭhaṁ
ye dakkhiṇeyya idha jīvaloke
etesu dinnāni mahāpphalāni
bijāni vutthāni yathā sukkette

O Ankura Deva.... offerings made to persons of virtue with faith and

generosity bring about abundance of reward. Choice of recipients should be made before offerings are made. Offerings of gifts to the selected persons with faith and generosity invariably lead the donor to the world of devas.

Choice of both gift and recipient has been highly praised by a succession of Buddhas. There are virtuous persons with longevity in this world. Gifts dedicated to such persons of virtue with faith and generosity will invariably bring about wealth and happiness to the donors while in the worlds of men and deva before his attainment to the Final Goal of Nibbāna, as in the case of sowing the choicest seeds of five kinds, *bijagam*[1].

The Buddha went on to preach four more Stanzas that lead to Nibbāna through the avenues of Path and Fruition stages:

Tiṇadosāni Khettāni
rāgadosā ayaṁ pajā
tasamāhi vīta rāgesu
dinnaṁ hoti mahāpphalaṁ

There have been instances where potential seeds '*bijagam'* have been thrown on the fields full of grass and weeds. In the same way, gifts have been offered to devas and humans who are destitute of virtue and full of passion (*rāga*). Therefore, offering of gifts should be made to the *ariya-puggalas* who are void of passion (*rāga*), with a view to enjoy worldly life in the planes of devas and humans before attainment to the Final Goal of Nibbāna.

Tiṇadosāni Khettāni
dosadosā ayam pajā
tasamā hi vītadosesu
dinnaṁ hoti mahāpphalaṁ.

Just as there are arable lands full of grass and weeds, so there are devas and humans who are destitute of virtue and full of anger. Wherefore, one should see to it that gifts are offered to those who are free from malice, so that one may enjoy the worldly life of devas and humans before attainment to the final goal of Nibbāna.

Tiṇadosāni Khettāni
mohadosā ayaṁ pajā
tasmā hi vītamohesu
dinnaṁ hoti mahāpphalaṁ.

Just as the arable lands are naturally full of grass and shrubs, so devas and humans are full of delusion. So gifts should be offered only to the *ariya-puggalas*, who are devoid of delusion, so that one may enjoy the worldly life in the planes of devas and humans before attainment to the final Goal of Nibbāna.

Tiṇadosāni Khetāni
Icchādosā ayaṁ pajā
tasmā hi vīgaticchesu
dinnaṁ hoti mahāpphalaṁ.

Just as arable lands are naturally full of grass and shrubs, so devas and humans are naturally imbued with five kinds of desire for pleasures of the

1. *Bijagam* means bīja or germ, five in number, namely, root, aggregation, germ, fruit, seed; each of these is able to grow when separated from the tree.

five senses. Wherefore, gifts should be offered to the *ariya-puggalas* who are void of *iccha*. Such an act of merit invariably brings about a pleasant life in the planes of devas and humans and even to attainment of the final Goal of Nibbāna.

At the conclusion of the discourse, Ankura Deva and Indaka Deva attained the fruition state of *sotāpatti*; the discourse was of great benefit to all devas and Brahmās, as well.

Thus ended the biographies of Ankura Deva and Indaka Deva.

Chapter 25

THE BUDDHA'S SEVENTH VASSA AND TEACHING THE ABHIDHAMMA AT TĀVATIṀSA

Having established Ankura and Indaka Deva in the Fruition stage of *sotāpatti*, the Buddha continued to stay on to observe the 7th *vassa*, sitting crossed-legged on the throne of Sakka in Tāvatiṁsa and preached the **Abhidhamma**, day and night, to all those devas from ten thousand world-systems, who rallied around Him, with Santusita Deva as their head. He started with the 'Law of good action' and its result (*kusala dhamma*); bad action and its result (*akusala dhamma*); neutral or amoral or indeterminate action (*abyakata dhamma*); teaching round the clock, like the river of the sky flowing continuously, for the duration of the *vassa*.

(N.B. Buddhas used to deliver before noon discourses in praise of food offered, such discourses could be as long as *Digha-nikāya* and *Majjhima-nikāya* put together. The discourses preached to the devas and Brahmās who arrived in the afternoon have the combined lengths of *Samyutta-nikāya* and *Anguttara-nikāya*.

This is because the thought-process of the Buddha is very fast, with very few intervening *bhavaṅga* consciousness. And the Buddha's lips are proportionately and firmly set, the lip movements are precise. The tongue is long, slender and delicate. All these features contribute to production of a voice, so melodious at a very fast rate.

It is stated that when an ordinary average person had spoken a word, the Venerable Ānanda had spoken eight words as much; when Venerable Ānanda had spoken one word, the Buddha had spoken sixteen words as much. It has thus been calculated that the Buddha's rate of speech is 128 times faster than that of an average person)

Thus, with such unimaginable fast rate of speech, it is no wonder that the Buddha preached the long discourses, in appreciation of offering of food, before noon and more lengthy discourses to devas who arrived in the afternoon. The **Abhidhamma** that the Buddha had preached during that *vassa* of three months is thus endless and incomparable.

Keeping The Body well maintained while preaching The Abhidhamma

In case a question such as this arises: "How did the Buddha maintain His body when He was engaged in preaching the **Abhidhamma** during the whole period of *vassa* lasting three months?" The brief reply is, He did it by regular provision of nourishment.

The following is an extensive answer:

All Buddhas are mindful of such matters; they usually followed the progress of time in the world of man while in the act of preaching the **Abhidhamma**. When the time came for going on the alms-round, He created a Buddha after His own image, acting after His own manner in handling the bowl and holding the robe and with a voice like His own. He caused the created Buddha to preach the **Abhidhamma** to the extent prescribed by Himself.

The Buddha then left for the Anotatta lake with His bowl and robe. On His arrival at the Anotatta lake devas presented Him with a twig frayed at one end. After brushing His teeth with the twig, He took a bath in the Anotatta lake. After His bath, He stood on the slab of orpiment and donned the well-dyed double stitched robe. He then took the brown stone-bowl that was offered by the Four Great Devas of Catumahārājika Deva plane, under the Rājayatana tree (at the seventh place of the seven places at which Buddha Gotama spent seven days each after attaining Buddhahood. Each deva had offered one bowl and the four were pressed into one with four rims by the Buddha with His hands.) He then proceeded to Uttara Kuru (north island) for receiving alms-food, and on return, He partook the food on the peaceful bank of the enchanting delightful Anotatta lake. After His meal, He proceeded

to the forest of Sandal trees to spend the day.

The Venerable Sāriputta, the General of the Dhamma, went to the Sandal forest to attend on the Buddha and stood at a place that was free from six faults. Whereupon, the Buddha told the Venerable: "Dear son Sāriputta... I have taught this much of the Dhamma." He would only give the gist and the guidelines, but the Venerable Sāriputta, being endowed with four *paṭisaṁbhida-ñāṇa*, could fully grasp of the Dhamma outlined by the Buddha, like a man who is shown the vast ocean by someone with an outstretched hand. He had the ability to understand it in a hundred, a thousand ways.

(The Buddha returned to Tāvatiṁsa in the afternoon to resume preaching there. With the exception of the powerful devas, no one knew that a created Buddha was preaching the **Abhidhamma** in the place of the real Buddha and that the real Buddha had gone to the human world and had returned from it. The created Buddha was an exact replica in all respects: in emission of rays, in voice and in the manner of speaking.)

The Venerable Sāriputta taught The Abhidhamma to His Five Hundred Bhikkhus Disciple

The Venerable Sāriputta, having learnt the **Abhidhamma** briefly from the Buddha daily, taught it in a form (neither too brief nor too elaborate) to his five hundred *bhikkhu* disciples, who had been common bats in a previous existence.

This is a short account of their previous life: They were little common bats dwelling in a cave, hanging down from its roof, in the time of Buddha Kassapa. They heard the recitation of the **Abhidhamma** by two *bhikkhus*, who were well versed in the **Abhidhamma**. They had not even the slightest idea of what was meant by the waxing and waning of the moon, but, their attention was drawn to the recitation of the **Abhidhamma** by the *bhikkhus*' pleasant and harmonious tone. (The bats had no idea of what was meant by **Abhidhamma**, the aggregates, sensation, *dhātu* (elements), truth, not even the waxing and waning of the moon, but since the tone of the recitation by *bhikkhus* served as a good object of their dying consciousness (*kamma-nimitta*) for the following life, they were reborn in the plane of devas).

They enjoyed the life of devas from the time of Buddha Kassapa up to the time of Buddha Gotama, not being born even once in the lower planes of woes. At the time of the present Buddha, they were reborn in the world of humans. They witnessed the Twin Miracle, which aroused their faith and devotion and made them receive ordination under the personal supervision of Venerable Sāriputta. Everyday, Venerable Sāriputta taught them the **Abhidhamma** in a fairly extended form of what he had learnt from the Buddha in an abridged version.

The preaching of the **Abhidhamma** by the Buddha in the world of devas came to a close simultaneously with the completion of the full study of the **Abhidhamma** taken up by the five hundred *bhikkhus* under the Venerable Sāriputta in the world of humans.

Everyday the Buddha informed the Venerable Sāriputta of the nature and extent of the **Abhidhamma** taught by Himself and the nature and extent of the **Abhidhamma** taught by the created Buddha in Tāvatiṁsa and instructed him to teach his five hundred disciples as necessary, before He returned to resume preaching from the point where the created Buddha had concluded.

The teaching of the **Abhidhamma** came to a close at the end of the *vassa*, on the full moon day of Thadingyut, with the result that eighty thousand crores of devas and Brahmās were emancipated through realization of the Four Noble Truths. Santusita Deva, the Buddha's mother in the human world, attained the fruition state of *sotāpatti*.

People shifted from Savatthi to The Town of Sankassa

On the ninth waxing moon of Thadingyut, people lingering within the area of thirty-six *yojanas*, went and asked the Venerable Mahā Moggallāna: "Venerable Sir, ... it would be right and proper that we enquire the time of the Buddha's return (to earth); we will not go back (to our own homes) until we have paid homage to the Buddha." Venerable Mahā

Moggallāna said: “Very well,” and dived right into the earth and went right up to the base of Mt. Meru. He willed that people should see him ascend to Tāvatiṁsa rising from within Mt. Meru. Then like a fine golden string threaded through a ruby he was clearly visible to the people, ascending from within the centre of the mountain to Tāvatiṁsa.

People who saw Venerable Mahā Moggallāna during the course of his ascent to the summit through the inside of the mountain measured his progress in terms of *yojanas* saying: “Now he has ascended one *yojana*, he has ascended two *yojanas*,” etc. On arrival at Tāvatiṁsa it was as if the Buddha’s feet rested on the head of Venerable Moggallāna who then approached the Buddha with profound respect and addressed: “Most Exalted Lord... people will not return to their home without paying homage to You and are anxious to know the time of Your descent to the world of humans.” The Buddha asked: “Dear son Moggallāna, where, at present, is your elder brother the Venerable Sāriputta?” Whereupon Venerable Moggallāna replied: “Most Exalted Lord, he has been keeping *vassa* at Sankassa town.” The Buddha made the following reply:

“Dear son Moggallāna... I will descend at the gate of Sankassa on the seventh day from now, that falls on the full moon day of Thadingyut, the time for the celebration of *mahā-pavarana*. The distance between the two towns is thirty *yojanas*, but tell the people they need not bring any food for the journey, just as they would observe the precepts and go without taking any food or provisions to the monasteries at the head of the towns and villages but to listen to My Teaching (sermons) on this day. Venerable Mahā Moggallāna replied "Very well .... Most Exalted Lord.” On arrival back to earth, he relayed Buddha’s message to the people.

Buddha descent at The Gate of Sankassa Town by Triple Stairways

The Buddha made known His departure to Sakka: “Lay devotee Sakka, King of Devas.... I shall be returning to the world of humans” by way of formal leave taking. At the close of *vassa*, on the full moon day of Thadingyut, Sakka created a set of three stairways, one of gold, another of ruby and another of silver, side by side, with the bases at the Gate of Sankassa town and with their upper end resting on the summit of Mt. Meru. (1) The stairway on the right hand side was reserved for the devas, (2) the silver stairway on the left-hand side was reserved for the great Brahmās, (3) the ruby stairway in the middle was exclusively for the Buddha.

The Buddha, on the eve of departure, stood on the summit of Mt. Meru and performed the Twin Miracle of water and fire, and looked up at the sky. The whole region, right up to the realm of Akaniṭṭa Brāhma, appeared as an open space, unobstructed and clearly visible and when He looked downwards, He could see the Avīci at the bottom of the eight planes of misery; when He looked forward and side-ways, in all directions, thousands of world-systems could be seen without any obstruction whatsoever. The strange scene was witnessed by all the devas, humans and Brahmās. Thus all the devas and Brahmās could see the human beings and human beings could see them.

The Buddha caused the emanation of the six-hued rays from the body as He descended from Tāvatiṁsa to the world of humans, and there was no one in that crowd of spectators of thirty-six *yojanas* in circumference, who did not aspire to Buddhahood when they noticed the grandeur, greatness, grace and glory of the Buddha.

The devas came along down the gold stair-way on the right hand side. The Brahmās came along down the silver stairway on the left-hand side. The Buddha alone descended by the ruby stairway in the middle. Pañcasikha Deva on the right side of Buddha, paid homage by playing his Beluva harp; Suyama Deva also came along on the right side, fanning the Buddha with a fan made of hair of the yak's tail; Santusita Deva came along on the same side fanning the Buddha with a fan studded with rubies, Sakka on the right hand side also blew the *Vijayuttara*, conch shell. Devas from the rest of the world system also came along paying homage in adoration in various ways. Brahmas came along by the silver stairway, holding the Brahmā's white umbrella over the head of the Buddha as a gesture of profound respect.

Thus the Buddha descended to earth in the manner described above, and on arrival, stood at the gate of the town of Sankassa. Those people, who were gathered at Savatthi city, left after the morning meal, looking forward to seeing the Buddha on *Pavarana* day, at the end of the *vassa*. They eventually reached the gates of Sankassa town as quickly and effortlessly as if they were going to the monastery at the head of their village.

Preaching of Sāriputta Sutta

The Venerable Sāriputta was the first person to pay homage to the Buddha as soon as He had set His right foot on the earth on arrival from Tāvatiṁsa. All those, who were also present, followed suit subsequently. The spot where the Buddha had set His right foot on the earth was later regarded as a sacred place and termed *Acala Cetiyaṭṭhana*.

The spot, where the Buddha set His right foot on reaching the earth, on His return from Tāvatiṁsa at the end of the *vassa*, after teaching the **Abhidhamma** in keeping with the practice of Buddhas, is also regarded as one of the sacred places termed *Avijahitaṭṭhāna* (i.e. Every Buddha after preaching the **Abhidhamma** in Tāvatiṁsa during the whole of *vassa*, on return to earth by the three Stairways, had always first set His right foot on the very spot where the triple stairways were placed at the gate of Sankassa.)

The Four Avijahitaṭṭhāna (Four Sacred Places)

Here, being appropriate and to be specially noted, a brief mention will be made of the four *Avijahitaṭṭhāna*. The permanent sacred sites utilized by all Buddhas for the same purposes with unchanging uniformity are known as *Avijahitaṭṭhāna*. They are four in number, namely:

(1) The site of the Mahābodhi tree, the Victory Throne (*Aparājita* throne) where all Buddhas had conquered the Five Maras. (i.e. the very spot where there arose the *Aparājita* throne for our Buddha Gotama had been site of the *Aparājita* thrones of all Buddhas. There is no change of location.)

(2) Isipatana, Migadāya where our Buddha Gotama preached the *Dhammacakka*, the first Discourse: (This is the location where all the Buddhas had also preached the *Dhammacakka*. It is not preached at any other place).

(3) The spot on which the Buddhas usually first set their right foot on their return from Tāvatiṁsa after preaching the **Abhidhamma** there. (The gate of Sankassa town is that sacred place in our Buddha Gotama's time.)

(4) The location of Buddhas' bedstead (where the four legs of Buddhas' bedstead usually rested without change.) The Scented Chamber of Buddha Gotama in the monastery of Jetavana was the site of where His bed-stead lay).

As regards the monasteries of the Buddhas, they differ in size due to the circumstances prevalent at the time. To clarify:

(a) **BUDDHA VIPASSI**: A plot measuring one *yojana*, donated by a rich man, Punabba Sumittā, at a cost of gold bricks placed edge to edge on the surface of the plot.

(b) **BUDDHA SIKHI**: A plot measuring three gavutas, donated by richman Sirivatta, at a cost of gold bars touching one another throughout the plot.

(c) **BUDDHA VESSABHU**: A plot measuring half a *yojana*, donated by richman Sotthija, at a cost of gold-cups (gold teeth of harrow) touching one another throughout the surface of the plot.

(d) **BUDDHA KAKUSAN**: A plot measuring one *gāvuta*, donated by richman Accuta, at a cost of gold blocks (moulded like elephants' feet) touching one another through out the plot.

(e) **BUDDHA KONAGAMANA**: A plot measuring half a *gavuta*, donated by richman Ugga, at a cost of gold bricks placed edge to edge throughout the surface of the plot.

(f) **BUDDHA KASSAPA**: A plot measuring twenty *ussaba*, donated by richman Sumangala, at a cost of gold tortoise figure placed side by throughout the plot.

(g) **BUDDHA GOTAMA**: A plot measuring eight *pais*, donated by richman Suddatha, also known as Anāthapiṇḍika, at a cost of gold coins touching edge to edge throughout the plot.

— Excerpts from **Buddhavaṁsa Athakatha and Vinaya Cula Vagga Athakatha** —

Although the size of the location of the monasteries differs through the passage of time, the location of the Buddha's Scented Chamber remained the same without any change (The above is a short account of the four sacred places (*Avijahitaṭṭhāna*).

Devas and Humans are filled with Adoration for The Fully Self-Enlightened Buddhas

As stated before, the Venerable Sāriputta approached the Buddha after He first set His right foot at the head of the Stairway, paid homage to Him and addressed Him: "All the devas and laity here are filled with adoration for You, so much that they all long for Buddhahood." Whereupon the Buddha replied: "Dear Son Sāriputta, it is true that all the devas, humans and Brahmās love and revere the Buddhas for their being great, gracious and glorious," and then He uttered the following stanza, in preparation to a discourse which He would be teaching:

Ye jhānappa sutā dhīra
nekkhammupasame rathā
devāpi tesam pihayanti
Sambuddhānam satīmatam.

Dear son Sāriputta .... All the Fully Self-Enlightened Buddhas have gained mastery over *jhāna* practices in five ways and they delight in these *jhāna* absorptions. They also abide usually in *phala-samāpatti* that has, as its object, the Absolute Truth of Nibbāna, which is free from all *dukkha.* Even the devas and Brahmās of the celestial regions have made the remark with great adoration and esteem for the Buddhas, who are always abiding in full mindfulness: "How great would it be, if we who have had this rare opportunity were to become Buddhas?"

According to **Dhammapada Commentary**, thirty crores of devas, humans and Brahmās were emancipated at the conclusion of the discourse. The five hundred disciples of the Venerable Sāriputta attained arahatship as a result.

The Buddha revealed The Attributes of Venerable Sāriputta

While still standing at the head of the Stairway, the Buddha contemplated thus:

"People, who gathered here at this assembly, do know that the Venerable Moggallāna is the greatest in the matter of (jhānic) powers; the Venerable Anuruddha in supernatural vision; the Venerable Punna is a celebrated Teacher in Dhamma; but no one knows the attributes of the Venerable Sāriputta." Therefore, He thought it would be proper to bring the knowledge and wisdom of Sāriputta to the limelight in some way or the other. He asked Sāriputta questions relating to the problems of ordinary average people (*putthujana*), those of *ariya-puggalas* (*sekkhas*) in the three lower Paths and Fruition stages, and those of *arahats* (*asekkhas*), in the presence of all those present at the time. The Venerable gave prompt answers to each and every question, stage by stage, concerning ordinary average persons, *ariya-puggalas*, in the three lower Path and Fruition stages and the *arahats*, the perfected ones, with the result that all those present came to realise the Venerable's state of exaltation in wisdom!

Expounding of Parosahassa Jātaka

The Buddha then proceeded to propound thus: "Sāriputta has not exceeded the average level of intelligence only now, but he had also excelled others in the matter of knowledge and wisdom, in the past existences," making a reference to **Ekata Nipatta, Litta Vagga**, and **Jātaka Commentary**. He then related the Parosahassa Jātaka in its abridged form.

Once upon a time, there lived in a forest, at the foot of a hill, more than one thousand

hermits who lived on herbs, fruits and roots. Once their teacher fell sick, and the most senior disciple went out in search of medicine, leaving instructions with his juniors to attend on their teacher with due care and diligence.

The great teacher passed away before the return of the senior disciple. Upon a request being made by the disciples regarding *jhāna-samāpatti* on the verge of his demise, the old sage told them: "*Natṭhi kiñci*" meaning "There is none", implying the third *jhāna*, *Akiñcañña̱yatana*. Anyone wishing to abide in the third *arūpa-jhāna* known as *Akiñcañña̱yatana-jhāna* termed "*Jhāna-samāpatti"* must first and foremost contemplate on the concept of "non-existence" of the first *arūpa-jhāna* repeatedly. This in fact was what the great master had in his mind when he said: "*Natṭhi kinci*.")

But the disciples had missed the point and utterly misunderstood the great master and looked down upon him as one who had not attained any stage of *jhāna-samāpatti* and they did nothing about the burial rites concerning his remains.

(N.B. The great sage was accomplished in *akiñcañña̱yatana-jhāna* (by which incorporeal Brahmā realm is attainable) but when asked by his disciples he simply said: "*Natṭṭhi kiñci"* and passed away to be reborn in Ābhasara (corporeal) Brahmā realm which is attainable by the second *rūpavacara-jhāna.* This is because the four Arūpa Brāhma realms are not befitting of the Bodhisattas, *abhabba*.)

On his return with suitable medicine, the senior disciple was told that the great teacher had passed away. He asked his juniors if they had asked him anything. They replied: "Aye .... we had; "*Natṭhi kiñci*" was his reply, and he must, therefore, have gone without attaining any *jhāna* whatsoever."

The senior disciple explained to them thus: "You have no idea of what the great master meant. Our great teacher is endowed with *akiñcañña̱yatana*, the third *arūpa* stage of *jhāna*." He thus gave them a correct interpretation again and again to convince them.

But his correct answer simply fell on deaf ears. When the great teacher, the Bodhisatta then an Ābhasara Brahmā, came to know about the unhappy situation, he contemplated that he should reveal the truth by removing the doubt entertained by those ignoramuses, who were groping in the dark. Therefore, the great sage descended from the Ābhasara Brāhma Loka to the world of humans. Poising himself high above the roof of the hermitage with great power, and wishing to praise the senior disciple's wisdom, he uttered the stanza:

Parosahassampi samā gatānam
kandeyyuṁ te vassasataṁ apaññā
ekova seyyo puriso Sapañño
yo bhāsitassa vijānāti atthaṁ.

Those without any knowledge may cry for a hundred years (they will have no idea whatsoever of what their master meant to say). The only person, among an assemblage of over a thousand persons, capable of understanding what was meant, is worthy of praise.

The great teacher returned to the world of Brahmās after preaching the discourse. All the hermits attained *jhāna-samāpatti* as a result of his visit, and they were reborn in Brāhma Loka after death.

In winding up the discourse, the Buddha revealed that Sāriputta was then the senior disciple and He was the Great Brahmā in the realm of Ābhassara Brāhma Loka.

(This is an abridged form of Parosahassa Jātaka; for full particulars please refer to **Ekatanipatta Jātaka Vatthu**.)

Expounding of Sāriputta Sutta

After the Buddha had preached the preceding discourse, Venerable Sāriputta put forward a questionnaire concerning suitable and desirable place (abode), lawful resort (for alms), practice (meditation), etc. for the benefit of his disciples who were undergoing training under his personal supervision. These were presented to the Buddha in eight stanzas and

the Buddha gave a series of answers comprising thirteen stanzas[1].

Sāriputta Sutta (Abridged form)

(1) I, Sāriputta, have hitherto never seen or heard of a Great Sage of a sect, who had come into his mother's womb from the celestial abode of Tāvatiṁsa, who speaks so pleasantly and is endowed with the power of performing miracles, with all the greatness, graciousness and glory of a Fully Self-Enlightened Buddha.

(2) All the devas, humans and Brahmās have seen Him truly as one who has dispelled the darkness of delusion, as one who is peerless and unique enjoying the calm state of jhāna, and the serene and tranquil state of Nibbāna. All the devas, humans and Brahmās have looked upon Him as the possessor of Five Eyes[2]

(3) Most Exalted Buddha... who is free from the two defilements of clinging and wrong view, one who is not to be moved or shaken by worldly vicissitudes, one who has never tried to attract the attention of people by trickery through performing miracles, who has come to the gate of the city of Sankassa as the Sage of a Sect .... I, Sāriputta, have come to this place with the object of presenting to you problems for favour of solution in the interest of my disciples.

(4,5) (a) How many fearful and offensive sense objects are there, that are harmful to a noble *bhikkhu*, who retires through fear and loathing of the grave dangers of birth, etc., to the quiet base of a tree, a cemetery, a secluded couch or a short-legged bedstead in a cave?

(6) (b) How many kinds of danger are there to suppress, which a noble *bhikkhu* may encounter as he speeds his way to the strange yet unattained land of Nibbāna, in his lonely forest hermitage on the outskirts of a town or village?

(7) (c) What are the words which a noble *bhikkhu* may speak? (d) What are the lawful resorts for a noble *bhikkhu*? (e) What are the practices a noble *bhikkhu* should develop with intensity as meditation?

(8) (f) How should a noble *bhikkhu* observe the precepts with steadfastness, mature judgment and clear mindfulness to discard the dust of defilement, just as a goldsmith purifies gold?

> (Thus the Venerable Sāriputta presented eight stanzas, of which the first three stanzas are in praise of the attributes of the Buddha, i.e. 1 - 3 and the remaining five regarding the practice which his five hundred *bhikkhu* should observe.)

(1) Dear son Sāriputta .... there are two things that a person of good birth who is going after Path knowledge, and who retires to a place of seclusion through fear of transient existences, ought to know: (i) the way to live in peace and tranquillity and (ii) the practice to be cultivated. I will preach you these two things as I know them from practical knowledge and not by inference.

(2-3) Dear son Sāriputta .... a person of intellect and mindfulness should not get frightened or be shaken when he comes into contact with five kinds of dangers, such as: (1) gadfly, mosquito, fly, (2) snake, scorpion, centipede, mice, (3) burglars and robbers (4) quadrupeds, such as lions, leopards and tigers, (5) people outside of the Teaching without faith in the three Gems who cause inconvenience by their annoying antagonistic views and questions. One should not get alarmed or frightened by those five kinds of terrible objects, just described.

> (It will be noted that, in answer to question (a) the five kinds of dangers are given, namely, (1) gadfly, mosquito, (2) snake scorpion, centipede, mice, (3) burglars and robbers, (4) quadrupeds, such as, lions, leopards, tigers, (5) those

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1. They are lengthy and exhaustive, and it is proposed to reproduce them here in condensed form only. For full particulars, please refer to **Sutta Nipata Pāli Text**.
2. *Five Eyes*: (i) *Maṇsa,* human eye, (ii) *Dibba-cakkhu*, celestial eye, (iii) *Paññā Vipassanā* (Four Noble Truths), (iv) *Samaṇta*, All seeing eye, (v) *Buddha-cakkhu*.

heretics who caused inconvenience by their senseless antagonistic views)

Further, a noble *bhikkhu* in striving for the attainment of Nibbāna by following a good true path should suppress the following five "internal enemies" in addition to those just described.

(4) (1) Disease, (2) hunger, (3) cold, (4) heat, and (5) when the noble *bhikkhu* experienced inconvenience through contact with any of these dangers, he must resist or put up with them, as such sensations and ailments are conducive to the arising of the ten modes of wrong conducts (by deed, word and thought). He should protect himself by means of Earnest Effort (*sammappadhāna*).

(In answer to the question (b) the Buddha mentioned these 5 kinds of "internal enemies", viz., (1) disease, (2) hunger, (3) cold, (4) heat and (5) a group of ten modes of wrong conduct arising through them.

Having dealt with (a) and (b), the Buddha proceeded to deal with (c), (d), (e), and (f) in nine stanzas as enumerated below.)

(5) A noble *bhikkhu* must always refrain himself from stealing and lying; he must wish for the well being of both, i.e., (i) those who still have taints of craving (*tasa*) and (ii) those who have already eradicated craving (*thavara*). He must dispel all the ten modes of wrong deeds, in short, the group of unwholesome acts, as they are the associates of Mara.

(The Four modes of moral conducts as prescribed in this verse are: Avoidance of stealing and lying, wishing for the well being of all fellow men and abandonment of immoral conduct.)

(6) A noble *bhikkhu* must not yield to anger (*kodha*) and unrestrained conceit (*atimāna*). The root causes of these two unwholesome factors are six in number, viz., Ignorance (*avijjā*), wrong attitude (*manasikāra*), self-conceit (*asamimāna*), lack of sense of shame (*ahīri*), lack of dread of evil consequences of misdeeds (*anottappa*), and distraction (*uddhacca*). These root causes must be up-rooted or extirpated. In addition, sense of affection (liking) and hatred (disliking) must be overcome by a state of balance of the mind or equanimity.

(By this, four practices are described, namely, anger and conceit must be discarded; and the six root causes of these must be removed; and objects of affection and hatred must be avoided by means of equanimity)

A noble *bhikkhu* is required to cultivate comprehension and develop the ten contemplation. With the force of joyful satisfactions (*pīti*), developed thereby, the aforesaid enemies, both internal and external must be abandoned.

(This is Buddha's exhortation for expulsion or destruction of internal and external enemies shown in (a) and (b) by means of contemplation of ten (*anusati*) recollections[3]. *Pīti* arising from meditation should be utilized as a means of developing forbearance. This is a means of overcoming those forces of enemy)

(7) One should overcome disinterestedness in a hermitage of seclusion and development of meditation by such means of expediency to ensure full measure of success. Such means of expediency should also be adopted in defeating the four causes of crying enumerated below:

Four Causes of Lamentation

(i) What kind of food shall I have to eat today (is it rice, or barley cake, or dinner-role or fish, or meat)? (ii) At what place shall I have to eat (at the palace of a king, or the house of a brahmin or of a rich man)? (iii) I had to sleep miserably last night (on a-piece of plank, or on a coarse mattress, or a piece of leather or a heap of grass). (iv) In what kind of luxurious place shall I have to sleep tonight (on an ornamented bed, or a four legged bed-stead)? These four kinds of reflections or speculations are known as four causes of

3. The ten Contemplations or reflections on the Buddha, the Dhamma, the Sangha, *Sīla*, *Cāga*, *Devatā, Marana, Kāyagatā, Ānapāna, Upasamāna*. (For details, vide **Visuddhimagga**).

lamentation.

(8) A *bhikkhu*, cultivating the practice of *sīla*, *samādhi* and *paññā*, being free from impediments (*paḷibodha*), such as, attachment to clan, sect, shelter and requisites, should abandon the worries connected with food and with matters relating to lodging. These four types of worries should be given up.

(A noble *bhikkhu* is apt to cry under pressure of such anxieties or worries. He is therefore required to cut off all four impediments such as attachment to clan or the donor, members of his sect, dwelling place and requisites.)

When a *bhikkhu* acquires food and robe lawfully at proper times, he should have the sense of judgment or moderation in accepting and using them with a view to promoting the sense of contentment.

(As regards the matter of judgment or moderation, a *bhikkhu* should take into consideration the quantity of objects for offering, the extent of donors intention, and the extent of one's requirement. In case where the quantity of objects for aims outweighed the intention of the donor, the donee should be content with a limited amount of alms. When the amount of aims available is comparatively smaller than what the donor has in mind to offer, the donee should still receive only limited amount of aims. Where the amount of alms is large enough to satisfy the wishes of the donor to offer large amount of aims, the donee should still receive just enough to meet his own requirements. Hence the term (*Patiggaha mataññuta*) receiving just the amount required: Utilization or consumption of the four requisites by way of retrospection is known as *Paribhoga mataññuta*).

(9) A noble *bhikkhu*, having guarded himself against unwholesome states by observing the two sets of observance in respect of receiving and utilization of the four requisites, should enter the towns and villages with agreeable deportment of bodily posture, and avoid the use of harsh words, even in dealing with those who have calumniated him.

(It means that a noble *bhikkhu* (i) should receive and utilize alms in accordance with the two modes of moderation, (ii) should move about with proper deportment in towns and villages, and, (iii) should refrain himself from the use of harsh words even when one deals with those who had calumniated him.)

(10) A noble *bhikkhu* should keep his eyes cast downwards, should not wander here and there, should endeavour to attain *jhāna* that has not been attained, to acquire the five kinds of mastery over *jhāna* that has been attained; should sleep mindfully, only four hours a day and only in the middle watch of the night, (and spend the rest of the day, sitting or walking while observing the precepts incumbent on a *bhikkhu*). Through such activities, equanimity is developed by means of the fourth *jhāna*. The mind being well composed, sensuous thoughts (*kāma-vitakka*), sensuous perceptions (*kāma-saññā*) and restless movement of hands and feet termed *kukkucca* are restrained.

(11) Any instruction given by one's preceptor, "this is not right and proper," should be noted, regarded with sincere delight and gratitude. Ill-will or unfriendly attitude towards ones associates should not be entertained. It should be eradicated as a thorn is eradicated. Only faultless speech should be made, never talk beyond the scope of discipline (*sīla, samādhi, paññā*) or beyond the limits of time. (One will be liable to be criticized and reproached for breach of precepts and moral conduct, for wrong view, wrong mode of livelihood. It is, therefore, necessary to refrain from such immoral conducts, even in thought, not to say of physical or verbal acts.)

(12) Dear Sāriputta .... Besides this, in this world, there are five kinds of dust, viz., attachment to visible form (*rūpa-raga*), attachment to sound (*sadda-rāga*) attachment to smell (*ganda-rāga*), attachment to taste (*rasa-rāga*), and attachment to touch (*phothabba-rāga*). All such attachments should be removed by the practice of *sīla, samādhi* and *paññā* with mindfulness. Constant practice will enable the *bhikkhu* to overcome these five dusts.

(Five kinds of dust should be done away with by observance of the three training

precepts. Only those who observe these precepts can overcome these five kinds of dust, no one else can do so.)

(13) Once these five kinds of dust are done away with, the *bhikkhu* will no longer take delight in the five objects of sensual pleasures. That *bhikkhu*, with mindfulness, emancipated from the grip of hindrances, contemplates at appropriate time on the conditioned as impermanent, unsatisfactory and unsubstantial (non-soul) with resolute steadfastness. His mind will become composed, and will penetrate through the dark mass of defilements.

The Buddha has thus answered the questions of Sāriputta with a view to pave the way stage by stage, that invariably leads to the Fruition stage of arahattaship. The five hundred disciples of Sāriputta attained *arahatta-phala* at the conclusion of the discourse, and thirty crores of devas and humans were emancipated through realization of the Four Noble Truths.

Buddha was calumniated by A Female Wandering Ascetic named Cincamanavika

As stated in the preceding paragraphs, the Buddha, after emancipating five hundred disciples of the Venerable Sāriputta and thirty crores of devas and humans through realization of the Four Noble Truths, proceeded to Savatthi to take up residence at the Jetavana monastery and to resume preaching Dhamma to rational beings who went there.

It was at that time, a lowly, wily, female wandering ascetic by the name of Cincamanavika made a malicious, slanderous charge against the Buddha. The following is an account of that calumniatory attack.

The number of disciples of the Buddha increased by leaps and bounds, like a rising tide, during the first twenty years of His Dispensation, termed *Paṭhama Bodhi* or The First Period of Enlightenment. And the number of devas, humans and Brahmās who attained the Four Stages of Fruition (*ariya-bhūmi*) also increased with time; and the attributes of the Buddha, such as Araham, spread right up to the roof of the world; the volume of offerings made to the Buddha and the Sangha grew so much while the power of heretics waned and the offerings made to them dwindled to a vanishing point, just like the diminishing glow of fire flies as the sun rises up in the morning.

The sectarian stood at road junctions and made attempts to induce or court the people to make offerings to them, saying:

> "Lay devotees .... Bhikkhu Gotama is not the only one who has attained Buddhahood; we have attained Buddhahood, as well! ... Is merit gained by making offerings to the Recluse Gotama only? You can gain merit by making offerings to us as well. Therefore, you should make offerings to us also."

Their appeals were of no avail, and they, therefore, assembled for a secret meeting "to devise ways and means to calumniate Recluse Gotama, so that people might not make offerings to Him through lack of respect and esteem."

At that time, there lived in Savatthi, a wandering female ascetic by the name of Cincamanavika. She was so named because she was born of a moisture-laden tamarind tree; hence she was popularly known as "damsel who takes conception in a tamarind tree, Cincamanavika." She is said to be as pretty and gracious as a celestial maiden and her body emitted radiation that spiralled around her body.

As the discussion was in progress, a cruel, stupid sectarian put forward a plot to slander the Buddha and bring about His destruction by employing Cincamanavika as an instrument to achieve their selfish ends. This plot was approved and accepted as an effective device for cutting off the flow of gifts to the Recluse Gotama.

When the wandering ascetic woman, Cincamanavika, went to their parks and stood before them in a worshipping posture, she was totally ignored by the heretics. She was anxious to know what was held against her. She, therefore, addressed them: "Good Sirs,... I worship you three times, what wrong have I done to you and what is my offence? What is the cause of your silence?"

This was their censorious reply: “Sister Cincamanavika... don't you know that the Recluse Gotama has been going round and doing harm to us by depriving us of our gifts?”

Whereupon, Cincamanavika said: “I know nothing about this. What can I do for you in this matter?” They gave her this express reply: “Cincamanavika .... if you have our welfare at heart, you might calumniate the Recluse Gotama by using your personal charm as an instrument to destroy His fame, honour and gifts.” She was thus charged with the task of performing a dirty job.

Cincamana's Wily Tactics

Cincamana pledged boldly: “Very well, good Sirs, ... you may rest assured that I will accomplish the task entrusted to me. Have no more worries over this matter,” and she left the park of the heretics. She then started to bring her wily tactics into action. She dressed herself in a costume that was as red as the colour of a flying insect and made her way towards Jetavana monastery with a bouquet in her hand, at about the time when people were leaving the monastery after hearing the discourses. People casually asked her: “Where are you headed for?” she replied: “What would you gain when you know my destination?” arousing people's suspicion on her. She actually went her way into the parks of heretics in the proximity of Jetavana monastery and spent her nights there. At the time people were arriving from the city of Savatthi to pay an early homage to the Buddha, she prepared herself to look as if she had spent the night at the Jetavana monastery and was making her way back to Savatthi. When asked as to where she had passed the night, she gave a similar answer: “What would you gain when you know where I slept last night?” to create suspicion in their minds.

She went on keeping the same routine everyday. After a lapse of one and a half month she began her campaign of imputation by replying: “I passed the night with the Recluse Gotama in His Scented Chamber.” That caused the ordinary people to wonder whether she might be speaking the truth. Some three or four months later, she pretended pregnancy by tying her abdomen with rags and covering herself with red dress. And she started telling people that she got pregnant by the Recluse Gotama, an accusation wrongly believed by unthinking people.

Foul Accusation In Front of Four Kinds of Audience

After a lapse of eight or nine months, Cincamanavika tied a disc of wood, which was cut into the shape of half of an egg, round her body and wore a red costume to assume the form of a pregnant woman. She struck her hands and feet with the jaw bones of a cow to appear like a worn out fatiguing expectant mother. She then made her way one evening to where the Buddha was sitting on the Throne of Dhamma and preaching to four kinds of audience. She stood right in front of the Buddha and made the following malicious accusation:

> “Big Recluse, ... You have been calmly preaching to the people keeping compressed lips! As for me, I have become an expectant mother through association with You. You have a heart to remain without thinking about arrangement's for confinement or for collection of butter-oil. If You don't care to do such things Yourself, You should have charged King Kosala or Anāthapiṇḍika or to Visakha, the donor of the monastery with the task to do the needful for me. You have remained irresponsible and callous towards Your own blood, but You know how to amuse Yourself by sensual pleasures.”

Cincamana thus levelled a malicious accusation against the Buddha in the presence of a huge congregation like a stupid woman trying to destroy the moon with a lump of faeces in her hand! Whereupon, the Buddha suspended His preaching and, like a lion king, refuted her charge with a raised voice:-

> “Sister Cincamana .... Only you and I know whether what you have just said is true or false.”

Cincamana was not to be daunted, she made another wave of attack by these words:

"Truly enough, big Recluse .... this is a matter between You and I only, this advanced stage of pregnancy."

Sakka descended to solve The Problem

Whereupon, the emerald throne of Sakka began to grow warm causing him to deliberate as to its cause; he perceived that "Cincamana had made a malicious allegation against the Buddha." Thinking: "I will go and thresh out the matter myself in the presence of the people," he therefore descended, accompanied by four devas, to where the Buddha was preaching. These four devas transformed themselves into four rats and bit off the strings on the wooden disc, and as the wind blew off Cincamana's clothes upwards, the wooden disc dropped right on top of her ten toes, breaking them severely.

Cincamana swallowed up by A Fissure appearing in The Earth

All those present condemned her and spat on her; holding stones, spears and sticks, they dragged her out of the precincts of the monastery. Once she was out of sight of the Buddha, the earth split into two to claim her body. She was soon wrapped up in the flaming tongues of Avīci fires that swallowed her into the bottom of the great Hell, Mahā Avīci.

When the people saw the heretics in their true colours, they made lesser offerings to them, while the alms received by Buddha grew without limitation.

Propounding of Mahā Paduma Jātaka

On the following day, all the *bhikkhus* assembled in the Central Hall and were discussing the topic of the day: "Friends ... Cincamana had been ruined for her false allegations against the most glorious Buddha, who is worthy of Homage that the world could make." The Buddha went to their place and asked: "*Bhikkhus*... what is the subject of your discussion?" On being informed by the *bhikkhus* that they were discussing the fate of Cincamana, the Buddha recounted her past story making reference to **Mahā Paduma Jātaka** saying: "This is not the first time that she had made false allegation against Me and suffered in consequence thereof," and proceeded to propound the *Mahā Paduma Jātaka*.

Mahā Paduma Jātaka of Dvadassa Nipata

Once upon a time, King Brahmadatta ruled the country of Bārāṇasī, when the Bodhisatta took conception in the womb of the queen. When he was born, he was named Prince Mahā Paduma, as his face resembled a newly blossomed lily of paduma species.

When he came of age, he was sent to Takkasīla to learn the arts and crafts; and on completion of his studies, he returned to his country and found that his mother had passed away and that his father had made another woman his chief queen. He was formally declared as the Crown Prince, the sole heir to the throne.

Sometime later, the King had to go to the border areas to suppress insurrections. He told the queen: "Chief Queen .... I am going to the border areas to suppress insurrections and you shall remain in this royal palace with ease and comfort." Whereupon, the Queen said: "I do not like to stay behind, I would like to accompany you to the front line." The King explained to her the dangers of battlefields: "Chief Queen... you had better stay in the royal palace until my return without any feeling of melancholy through lonesomeness; I will leave instructions with the Crown Prince to attend on you with due diligence." The King then went to the disturbed areas, and returned after driving away the rebels, and rehabilitation of the effected areas, but he did not immediately enter the city on arrival instead, he stayed in a temporary accommodation outside the City for a time.

When the Bodhisatta, Crown Prince Mahā Paduma heard of the news of his father's return, he made arrangements to welcome his father by decorating the city and setting the palace in order. Having done all this, he entered the apartment of the Chief Queen all alone. On seeing the amazing beauty of the Prince, the Chief Queen felt an intense attraction towards him. The Prince paid his respect to the Queen and asked: "O Royal mother ... how can I be of help to you?" The Queen replied: "Don't you call me 'mother'," and so saying she got up and held the prince by the hands and ordered him 'to get up on to

the bed.' "The two of us will enjoy sexual pleasure to the full before the King returns."

As one who treasured his morality, the Prince gave a stiff reply:-

> "O! Royal Queen mother ... you have become my mother ever since the demise of my mother. You are a married woman, I have never in all my life looked at a woman with a legal husband with concupiscence, and how would a self-restrained person like me commit such a hideous crime in collusion with you?"

After making three or four vain attempts to make the Prince yield to her temptations, the Queen resorted to threatening him, asking: "Won't you obey my order?" "Yes .... I won't," replied the Prince boldly and bluntly. Whereupon, she made it plain to him: "I will lodge a false allegation against you with the King, so that he will break your head into pieces." "You may slander me as you like but I won't yield to your temptations," he left her chamber after putting her to shame.

The Queen, being conscious of her own guilt, made up her mind to save her own skin by lodging a false allegation against the Prince with the King without delay, as her life was at stake, lest the prince might reveal her secrets before she could see the King. She got her body scratched all over with her own fingers and lay on her bed without taking any food, feigning illness. She instructed her attendants how they should answer the King when he asked them about her, in due course.

The King entered the City after circumambulating the city and sat on the throne. When he could not see his Queen, he enquired about her and her attendant reported that she was not well. He went to her chamber and asked: "Darling Queen .... what ails you?" She pretended not to hear his words for two or three times and, at last, she made this reply: "O King what has made you to press for an answer that I loathed to give. Please keep silent to save me from shame. My case is quite different from those of the other married women." On hearing such an insinuation, the King asked her: "Do tell me at once who has done wrong to you and I will break the head of the criminal," in a severe tone. In response to the King, she asked this question: "O King .... under whose charge was this city kept when you left?" "It was left under the charge of my son, the Crown Prince," replied the King. The Queen then started to tell her fabricated story to calumniate the Crown Prince: "Your Majesty... the very person you had left in charge of the city, Prince Paduma, entered my room all alone and tried to make me yield to his temptations, and when I beseeched him meekly not to offend his mother, he retorted rudely: 'Is there any other King than myself .... I will keep you in house and enjoy sexual pleasure to the full with you.' When I refused to yield to him, he pulled me by my hair, beat me all over my body and then throwing me down on the floor, he outraged me and left my chamber."

The King ordered The Execution of Prince Mahā Paduma

The King lost his sense of reasoning through anger, like a venomous cobra, and ordered the execution of the Prince. The executioners entered the residence of the Prince, beat him most severely, bound his hands at the back and brought him out of his house with a ring of red-primrose round his neck, like a prisoner given the life sentence.

The Prince knew that the Queen was responsible for the whole affair. He followed the executioners complaining: "O executors... I have done nothing against the King, I am innocent." The whole city was shocked and tensed with fear, and the citizens exchanged views among themselves: "The King has misunderstood Prince Mahā Paduma, and ordered his execution on the strength of his wife's false allegation." They rallied round at the feet of the Prince, crying and sobbing aloud: "O Crown Prince... the kind of sentence passed upon you is not just and reasonable." They kept on weeping and crying at the top of their voices around him.

When the executioners had brought the Prince before him, the King, in a fit of temper, at once ordered the execution of the Prince, by throwing him into a steep chasm (usual place where robbers were usually thrown down) with his head down. In passing the order, the King remarked that, the Prince, though his own son, was guilty of impersonating him and offending the Queen. Whereupon, the Crown Prince protested: "Royal father... I am not

guilty of such allegations... please do not cause my destruction on the strength of your wife's allegation." But his appeal fell on the deaf ears of the King.

The citizens were not alone to weep over the fate of the prince but sixteen thousand courtiers, also wept muttering: "Darling son .... Mahā Paduma .... it is a great pity that such a punishment has been meted on you for no fault of yours." All the princes, princesses, ministers, brahmins, rich men, all rank and file made joint appeal to the King: "O Your Majesty .... Mahā Paduma has peerless character, is a righteous heir to the throne, both by right and by tradition, do not cause the destruction of the heir to the throne on the strength of your wife's allegation, without investigating into the matter in the name of justice, is our prayer."

Their appeal was made in seven stanzas as follows:-

1) Nadaṭṭhā parato dosaṁ
anuṁthulani sabbasso
issaro panaye daṇḍam
sāmaṁ appatiyekkhiya.

Noble King .... a Ruler should not order the destruction of life and limbs of an accused without personal knowledge; without investigation into the allegation against the accused.

(N.B. In the time of Malta Samata (One raised to the status of a Supreme Ruler by the people) there was no order or penalty exacting more than one hundred pieces of money; no penalty demanding the destruction of life and limbs beyond corporeal punishment or banishment. Punishment of more severe forms were adopted by cruel rulers at later times. Therefore, the ministers had made the above appeal with reference to the said precedence.)

2) Yo ca appaṭivekkhitvā
daṇḍam kubbati khattiyo
sakaṇūkam so gilati
jaccandhova samakkhikaṁ.

A noble King, who happened to cause the destruction of life and limbs of an accused without proper investigation being made into the allegation, is likened to a person born blind who had swallowed a fly contaminated, unwholesome food with attendant troubles; such an act is tantamount to partaking of food enmeshed with thorns.

3) Adaṇḍhiya dandhayati
dandhiyañca adaṇḍhiyauṇ
andhova visamaṁ maggaṁ
na jānāti samāsamaṁ

A King who happened to punish an innocent person who does not deserve any punishment, and has allowed a guilty person to escape unpunished, through power-intoxication, is considered to have taken an uneven path full of dangers, like a person, born blind. He has no discrimination between the even path of ten meritoriousness and the uneven path of demeritoriousness and is destined to be punished in the plane of misery.

4) Yo ca etāni tṭhānāni
aṇuṁthulani sabaso
suḍiṭhamanusāseyya
sa ve voharitumarahati.

A King, who examines cases according to correct procedure, and adjudge or adjudicate the guilt or otherwise of cases, trivial or great, in the name of

justice, is a ruler invested with qualification expected of a king fit to rule over a domain of territory.

5) Nekantamudunā sakkā
ekantatikhi nena vā
attaṁ mahāṇte ṭhapetuṁ
tasmā ubhayamācare

Noble King ... it is not possible for anyone to remain forever in a position of responsibility by always exercising extreme measures, either soft or rough. A ruler needs a careful balance of judgement to discriminate between what requires gentle handling and what demands stern treatment.

6) Paribhūto mudu hoti
atitikkho ca veravā
etañca ubhayaṁ ñňatvā
anumajjaṁ samācare.

Noble King ... one, who governs his people with kindly disposition, constantly is open to contempt and disrespect by his subjects. On the other hand, a ruler, who governs his subjects harshly oppressively, is liable to provoke hostility and hatred in the people he governed. A King should be able to discriminate between the two extremes and resort to the middle course in the interest of peace and tranquillity.

7) Bahompi ratto bhāseyya
duṭhopi bhahu bhāsati
na ithikāranā rāja
puttam ghāteteumarahati.

O Noble King .... one who is inflamed by passion may speak in many different ways; one who is inflamed by malice may also speak in many different ways. Therefore, there is no justification in causing the death of the Crown Prince without proper consideration and mainly on the strength of false accusation by a woman acting under the influence of burning passion and malice.

The minister's submissions and solicitations failed to move the King. Prince Paduma himself tried several times for the revocation of the Royal order in different ways, but to no avail. The King stood firm on his judgement and ordered: “Go ye all to the chasm and throw down this ignorant blunderer forthwith.”

8) Subbova loko ekato
itthi ca ayamekikā
te nā ham patipajjissaṁ
gacchatha pakkhipathe va taṁ.

All the citizens took sides with the man of standing, the Crown Prince, and my Chief Queen is all alone, and in the circumstances, I will take side with the Queen. Go ye all to the chasm and get the traitor, Prince Paduma, thrown into the ‘Robbers’ pit forthwith.

Upon hearing this summary order, none of the female members of the crowd could not help crying. All the people raised their arms in protest and shouted slogans as they followed the Prince with their hair spreading over their bodies in distress. The foolish King was under the impression that the people would stand in the way of throwing the prince into the pit; so he went along with the weeping crowd under escort right up to the pit. He caused the Prince to be borne with his head down and the feet up and flung cruelly into the

pit in his very presence.

Power of Bodhisatta's Mettā

Under the influence of the Bodhisatta's *mettā*, the guardian deity of the mountain made himself visible and consoled the prince: "Prince Paduma .... don't you worry," and he held him in his arms close to his chest, so that the Prince might be comforted by the pervading warmth of a deity. He then descended the cliff and placed the Prince on the expanded hood of a dragon king who was dwelling at the foot of the mountain.

The dragon king took the Prince to the Kingdom of dragons and shared with him the ease and comfort in the country of the dragons. Having stayed in the company of dragons for a whole year, the Bodhisatta intimated his desire to leave: "I am going to the world of humans." The dragon king asked: "To which place you intend going?" "To the Himalayas," was the reply. The dragon king took the Prince to the Himalayas and after providing him with the requisites of hermits and *bhikkhus*, he returned to his country. The Bodhisatta as a recluse spent his days developing *jhāna-abhiññās* and living on herbs, fruits and roots.

After some time, a hunter of the City of Bārāṇasī came upon the abode of the hermit and recognized that he was the Crown Prince. He asked the hermit: "O noble Prince .... are you not Prince Mahā Paduma?" "Yes, I am .... my dear man," was the reply. The hunter paid homage to the Bodhisatta and stayed with him for a few days before he returned to the city of Bārāṇasī: On arrival, he went to the King and reported: "O your Majesty .... your son, Prince Mahā Paduma is living in the forest of Himalayas as a hermit. I have seen him and stayed with him for a few days." Whereupon, the King asked: "Have you seen him personally?" "Yes, your Majesty .... I have," was the hunter's response.

The King proceeded to that place in the company of a great number of army personnel and stayed at the edge of the forest in a temporary shed hoping to seeing his son. When he met face to face with the hermit sitting in front of his hut, like a golden image, he paid respect and sat in a suitable spot. The ministers exchanged greetings with the hermit. The Bodhisatta presented the King with fruits and exchanged greetings in an amicable manner.

The King began to ask, by means of a verse: "Dear son... I had caused you to be thrown into a precipice named Corapapata with your head down and I wonder how you managed to keep yourself alive?"

9) Anekatāle narake
gambhīre ca suduttare
pātito giriduggasmiṁ
kena tum tattha nāmari.

Dear son ... how did you manage to survive after you had been thrown upside down into a precipice with a depth of several lengths of palm-trees, that was difficult of escape?

Then a dialogue between the father and the son ensured:-

10) Nāgo jātaphano tattha
thāmavā girisānujo
paccaggahi mam bhogehi
tenāham tattha nāmariṁ

Royal father ... a powerful dragon that sprang into being on the sides of mountain valleys received me on its expanded hood from the hands of a guardian deity of that locality. That was the reason why I escape from the danger of being smashed to death after I had been thrown into that precipice of unfathomable depth.

The royal father was greatly delighted by the Bodhisatta's reply and said solemnly: "I am a vile person to have offended a righteous son like you at the instigation of my wife. I humbly plead for favour of your pardon for my blundering offence against you," with his head bent at the feet of the Bodhisatta. Whereupon, the Bodhisatta convinced his father:

"Your Majesty ... please do get up ... I forbear all your offences, and my sincere wish is that you avoid becoming such a person again, behaving blindly without consideration and investigation." The King said in reply: "Dear son ... your acceptance of kingship with all its glories over the territories alone will signify your forbearance towards me."

11) Ehi tam patinessāmi,
rajaputtam sakaṁ gharaṁ,
rajjaṁ kārehi bhaddante,
kiṁ aranne karissasi.

My Royal son, Prince Mahā Paduma ... I am taking you back as the rightful heir to the throne of the Kingdom of Bārāṇasī. May you reign with glory and greatness. I pray thee to accept the Kingship and sovereignty over the domains: how could you promote the welfare and prosperity of the citizens in such a wilderness cut off from civilization!

The following is the Prince's reply in verse:-

12) Yatha gilitvā baḷisaṁ
uddbareyya salohitam
uddharitvā sukhī assa
evaṁ passāmi attanaṁ.

O King father... just like a man who had accidently swallowed a hook brought it out with all the blood immediately before it had gone far enough to reach the vital heart, so that he might keep his mind and body in a state of peace and tranquillity. So I see myself as a person who had accidentally swallowed a hook but had taken it out in time to live in peace and tranquillity.

13) Kiṇ nu tuṁ baḷisaṁ byūsi
kiṁ tum lyusi salohitam
kin nu tum ubbhataṁ vyusi
tam me akkhāhi pucchito

Dear son ... what do you mean by hook? What do you mean by blood? What do you mean by immediate vomiting? I beseech you to enlighten me by answering these questions for me!

14) Kāmāham balisam byūmi
hatthiassaṁ salohitaṁ
cattāhaṁ ubbhatam byumi
evam janahi khattiya

O Royal father... I have seen, by reason of wisdom, the five sensual pleasures as hook; the worldly wealth or possessions, such as elephants horses, chariots, etc., as blood; renunciation of the five sensual pleasures, as immediate vomiting; you may try to understand these things discriminately by contemplative knowledge.

After he had given the above answer, he continued to give his father an instruction for guidance in administering justice: "Noble King ...as already mentioned above, I have nothing to do whatsoever with the kingship of the Bārāṇasī, and what I wish to commend to you is to rule by strict adherence to the ten codes of conduct[4] for a ruling monarch, without

4. Ten codes of conduct of a king: alms giving, morality, liberality, straightness, gentleness, self-restraint, non-anger, forbearance, austerity and non-opposition.

the influence of four wrong courses of actions[5].

The King returned to The Country and punished His Queen

The King, after several vain attempts to persuade his son to return to his country, made his way back to his capital, crying and weeping all along the route. In the course of his journey, he questioned his ministers: "Who is responsible for the severance of my son from me?" They all unanimously replied: "You have sustained the loss of such a worthy and honourable son through your Chief Queen." On his arrival at the city, he immediately caused the Queen to be flung over the precipice upside down before he entered the royal palace. He ruled over the country and the people wisely and justly ever after.

The Buddha, after preaching the above discourse, proceeded to say: "*Bhikkhus*, in this manner Cincamana had decried Me by abusive language in a previous existence":

15) Cincamānavika māta
Devadatto ca me pitā
Ānando pandito nāgo
Sāriputto ca devatā
Rājaputto aham āsiṁ evam dhāetha jātakam.

Bhikkhus .... Cincamana was then the Queen, the stepmother, the brother-in-law Devadatta was then the king, Ānanda was then the wise dragon, Sāriputta was then the guardian deity of the mountain, and I was then Mahā Paduma. The Jātaka was brought to a close by this last verse.

End of Mahā Paduma Jātaka

The Buddha proceeded to reveal the fact that, there is no immoral act that a liar dare not commit: "*Bhikkhus* ... one who has abandoned the course of telling the Truth and pursued the course of telling lies, has also forsaken the advantages of attainment of Nibbāna and rebirth in the worlds of devas and humans, and as such, there is no immoral act that they loath to perform!"

Ekaṁ dhammaṇ atītassa
masavādissa jantuno
vitiṁṇaparalokassa
nathi pāpaṁ akariyaṁ.

Bhikkhus ... one who has breached the course of not telling lies has also forsaken the advantages of Nibbāna and rebirths in the realms of devas and humans, and as such, there is no immoral act that these people, destined for planes of woes, will not dare to perform.

At the conclusion of the discourse, a large multitude of beings attained *sotāpatti* fruition state, etc.

(This is an extensive exposition of Cincamana's false accusation.)

The Original Cause of Wicked Cincamana's Accusation.

The following is an exposition of the original cause that actuated wicked Cincamana to make the accusation:-

Prior to an infinite period of four *asaṅkhyeyyas* and a hundred thousand aeons (before the definite prophecy of enlightenment had been made) the Bodhisatta was a person of distracted mind, with wrong attitudes through constant association with bad people of the most hopeless type. On one occasion, he chanced to slander an *arahat* named Nanda, a disciple of Buddha Sabbabhibhu, by accusing him of having unlawful association with a woman. This was a very grave offence of slandering a noble person, *ariya*.

5. Wrong Courses of action: those dominated by desire, by ill-will, by delusion and by fear.

As a result of such false accusation against an *ariya* (*ariyūpavāda*), he had to suffer in the plane of misery for many a year, and, once release from it and reborn in the world of humans, he was subjected to false accusations, existence after existence, and in the last existence as a Buddha, by wicked Cincamanavika in the presence of four kinds of audience.

(**Apādāna Pāli** 1st. Vol., **Avataphala vagga: 10-Pubbakammalotika Buddha apadan** gives full account on this matter as expounded by the Buddha himself.)

An Account of Female Wandering Ascetic Sundari

As stated above, heretics outside the Teaching, because of paucity of offering for them, had the wicked woman Cincamana to slander the Buddha. They made another attempt to slander the Buddha by a similar ruse when they engaged a good looking sectarian woman named Sundari at a time when the Buddha was residing in Savatthi (vide **Udāna Pāli Text 4 Maghiya vagga 1: 8. Sundri Sutta Pāli** and **Commentary**)

While the Buddha was residing at Jetavana monastery, all devas, humans and Brahmās paid homage to Him and the Sangha; they revered, honoured and made offerings to them. The four requisites of robe, food, monastery and medicine were always in ample supply for them. For the Buddha and the Sangha, their accumulation of meritorious deeds in the past was immense and also their practice of the True Path in the present existence was also productive of good merits. The beneficial results from these two wholesome sources, combine together to produce an incessant flow of requisites and offerings for them, just like the huge volume of water pouring forth from the confluence of two big rivers.

In sharp contrast, the heretics suffered from deficiency of four requisites and other offerings. This is attributed to their lack of meritorious deeds in the past and the wrong practice they followed in the present.

At that time, there lived in Savatthi a young heretic maiden who was in her most impressive youth excelling others in comely appearance; hence she was named Sundari, though her behaviour deed, word and thought were deplorable.

The heretics gathered together to devise ways and means to slander the Buddha and the Sangha out of covetousness. They all took part in the discussions with that end in view:

> "Dear Sirs .... we have been ruined beyond redemption since the coming of the Recluse Gotama and we have suffered much from paucity of gifts, because people have almost forgotten our existence. What has prompted the people to make such wonderful offerings to the Recluse Gotama with such profound respect and enthusiasm?"

One of the heretics present at the meeting offered his opinion: "Dear sirs, the Recluse Gotama is a direct descendant of Noble Mahā Sammata., through an uninterrupted Khattiya lineage of pure Sakya clan. That must be the reason why people have honoured him and made offerings so profusely." Another heretic had this to say: "It is because a variety of miraculous events took place at the time of His birth." Likewise many heretic leaders presented their individual views: "It is because, when His father, King Suddhodāna made Him pay homage by raising His two hands in a worshipping posture towards the Devila hermit, just after His birth, His feet miraculously flew aloft and rested on the matted hair of hermit. And when His parents placed Him under the cool shade of a rose-apple tree while the Ploughing Ceremony was in progress, while the shades of many other trees moved with the sun; the shade of the rose-apple tree under which the Prince reposed stood unchanged even after noon-tide." "It is because He is extraordinarily handsome," said another, while yet another speculated: "It might be because he had forsaken the Throne of the Universal Monarch with all its glories and renounced the world through seeing the Four Great Signs, that the people have been paying homage and making offering in greater volumes."

They went about beating the bush without finding the real cause of immense respect being paid to the Buddha by the people because they were totally ignorant of the Buddha's

incomparable attributes: *pāramī*, *cāga*, *cariya*. After exchange of fruitless discussions, one of the fiercest heretics came forward with a plot to destroy the fame and gains of Gotama with the aid of a woman.

> "Dear sirs .... there is no one in this world who is immune from desires for sexual pleasures derived from a woman and the Recluse Gotama, being young and good looking like a deva, will certainly get entangled with a maiden of His age and appearance, if and when available. Even when He cannot be completely tempted, people will begin to have doubt about His moral uprightness. Come let us send wandering woman Sundari on a mission of bringing ruin to the Recluse Gotama's reputation throughout the land."

Upon hearing this suggestion, all the heretics spoke in support of him: "Your plan is excellent, indeed. This will bring about the down-fall of the Recluse Gotama. He will have no alternative but to run away aimlessly with His head hanging down." They all decided to turn the resolution into action and went en masse to the place of Sundari.

On seeing the heretics, Sundari asked: "Why have you come here all in a group?" They all went to a corner and sat there without giving her any reply. She approached them in a submissive manner and asked them again and again: "Have I done any thing wrong and, if so, what is my offence?"

At last, they gave this reply: "We have not given you any reply since you have neglected us when we have been oppressed by someone." Sundari asked them: "Who has oppressed you?" Whereupon, they revealed their case: "Don't you see the Recluse Gotama wandering around and depriving us of offerings, to our great disadvantage?" "Good Sirs, in this matter, how can I be of assistance." They replied: "Sister, can you really work for the good of your own relatives like us?" trying to tie her down to a commitment.

> (They had employed the word 'relatives' to win her over, though there was no blood relationship apart from the fact that all of them were leading a homeless life. The heretics are indeed terrible.)

Whereupon, Sundari said: "Good Sirs... what should I do for you, there is nothing that I cannot do. I am prepared to sacrifice my own life to do anything that would be of advantage to my relatives like you." (She had thus pledged herself to fulfil their wishes and she could not shrink back, like a deer that had got itself entangled in a bush.) The heretics told her: "Sister, you have pledged to do anything that would be of advantage to us. Being in your most impressive youth, at the first stage of life, do anything to the best of your ability that will ruin the Recluse Gotama by means of your own gorgeous personality." Thus playing up to her vanity, they sent her away on the mission with a hint "that she should pay constant visit to Jetavana monastery."

Foolish Sundari, like a person who wishes to dance with a ring of flowers on the teeth of a saw, like one who attempts to catch a bull elephant in musk by its trunk, like one who extends warm welcome to the King of Death with his forehead, got herself besmeared with sweet scents and bedecked with flowers, wandered her way towards the Jetavana monastery, at the time when people were coming out of the precincts of the monastery after hearing the discourses. When asked, she said: "I am going to the Recluse Gotama with whom I usually stay together in His own Chamber." But she dared not enter the monastery and instead, made her way to the nearby hermitage of the heretics. She returned by the same route to the city when people were going to the monastery. When asked, she told them that "she had just come out of the chamber of the Buddha with whom she had stayed the night, giving Him sexual gratification."

After a few days, the heretics, being satisfied with the part played by Sundari, bribed drunkards and instigated them to kill Sundari and to conceal her body under heaps of decayed flowers in a ditch adjacent to the Buddha's chamber. The drunkards carried out their instructions. The heretics then spread the news of missing Sundari, and went to King Kosala and reported that their female disciple, Sundari, was missing and could not be found. The King asked them if there was any place of suspicion. They informed him that they had their suspicion located in Jetavana monastery. The King then ordered for a search

to be made in Jetavana monastery.

The heretics went with their disciples to the Jetavana monastery and pretended to look for the wandering woman Sundari. They found the dead body of Sundari beneath the heaps of decayed flowers in a ditch and brought the corpse to the King's presence on a decorated bedstead. They made the King believe that "the disciples of the Buddha had slain the young Sundari and left her corpse beneath the heap of decayed flowers to conceal the evil deed of their Master, Recluse Gotama." The thoughtless King passed a summary order without any formal investigation, to the effect that "the corpse be carried and shown around the city, street by street, to make all the citizens aware of the case."

Encouraged by the ill considered judgement of the King, the heretics carried the corpse of Sundari on a decorated bedstead and went all over the city, from street to street, from one junction to another, announcing:-

> "Know all men and women. See for yourselves what the descendants of Sakyan race have done. They are shameless; they are of evil nature, they have no morals; they are wont to tell lies; and they indulge in sexual intercourse, and, yet they made false claims pretending to be good *bhikkhus*, saying without shame: 'We observe precepts, we are virtuous, we are of good conduct, of morality, developing noble practices, speaking only what is true.' But for these recluses there is no more precepts; noble precepts are the things of the past, How can there be any element of virtue in them? How can there be noble practice? They are bereft of precepts, bereft of noble practices. Why has man slain a person of fair sex after ravishing her?"

They also made the citizens of Savatthi to make similar slanderous charges. When the citizens saw the *bhikkhus*, they made accusations against them as instigated by the heretics:

> "These *bhikkhu*-princes of Sakyan race are shameless, without virtue, stupid, regular liars, they indulge in sexual practices, they pretend to be virtuous, righteous, straight forward, noble, truthful and moderate persons. In actual fact, they are without virtue, without precepts, precepts for *bhikkhus* are no more but things of the past. How can there be any noble precepts or elements of virtue in them? They have no noble qualities whatsoever. Why should a man slay a woman when he had finished enjoying sex with her?"

The citizens had thus condemned the *bhikkhus* when they were seen in the city, using vulgar languages and humiliated them in an aggressive manner.

On their return from Savatthi, after regular rounds of alms-food, the *bhikkhus* went to the Buddha and addressed Him:

> "Most Exalted Lord ... when the people of Savatthi saw the *bhikkhus* they accused them in vulgar language: 'these *bhikkhus* of Sakyan race are shameless, without virtue, regular liars, they indulge in sexual practices, and they pretend to be virtuous, righteous, straight forward, noble, truthful and moderate persons. But they are, in fact, without virtue, without precepts, without noble practices or habits, the precepts for *bhikkhus* are no more but things of the past. How can there be any precepts or noble qualities whatsoever? Why had man spoilt a woman when he had ravished her?' "

Thus the *bhikkhus* told the Buddha how they had been calumniated, reviled, abused, oppressed in very harsh language (not fit for the ears of noble people). The Buddha explained to them that these people will reap as they sow, by offending the *bhikkhu* and said: "*Bhikkhus* ... such voices of slander will last only for seven days and they are bound to disappear after seven days. You shall refute these people who had calumniated, reviled, abused, oppressed you in very harsh language (not fit for the ears of noble people) by uttering the following stanza:"

Abhūtavādi nirayam upeti

yo vāpi Ratvā na karoni cāha
ubhopi te pecca samā bhavanti
nihīnakammā mānajā parattha

> A person who is in the habit of speaking falsehood by saying, I have seen it, I have heard of it, I have met with it, I know about it, though he has not personally seen it, heard of it, though he has no knowledge of it; and a person who denies commission of his own offence are equally guilty and both of these vile people who had done low, base deed are liable to be reborn in the plane of misery after death.

The *bhikkhus* learnt the stanza from the Buddha and uttered it in the presence of those citizens by way of refutation.

The Citizens began to see The Truth

On hearing the verse of refutation uttered by the *bhikkhus*, it dawned on the citizens: "The *bhikkhus*, belonging to the Sakyan race, had not committed the murder as charged by the heretics through proclamation all over the city. There is one thing that deserves consideration, that is, these noble persons did not even care to take any steps whatsoever to retaliate upon us for abusing them, reviling them, slandering them by using vulgar languages, not fit for their ears. Instead, they are seen to have put up with false allegations and have thus shown forbearance (*khantī*) by gently, meekly carrying on with their wholesome deeds (*soracca*). And, above all, they simply preached to us and explained to us, who have blindly and inconsiderately slandered them, reviled them, the evil consequences of lying and denying commission of one's own offence, to prove that they are innocent, by way of an avowal of truth.

The citizen had thus regained their senses and became reasonable once again. After hearing the stanza, it dawned on them: "We have not personally witnessed the fatal event and what we have heard may or may not be true. And there is one point that called for special consideration: these heretics are bent only on wishing ill to the *bhikkhus*, their undoing and ruination. We should not make one sided statements believing the words of the heretics. We really do not know the truth about these *bhikkhus*." They began to have sense of detestation and repentance for their conduct towards the *bhikkhus*. The scandalous accusations did not last long, after seven days died away completely.

The Murder Case of The Heretics brought to light

King Kosala had caused a squad of secret service personnel, who were spread throughout the city, to bring those responsible for the death of Sundari to justice. On one occasion, the murderers were drunk on the liquor which they bought with the money they received from the heretics for slaying Sundari. Two murderers quarrelled with one another and started mud slinging and one of them shouted at the other: "So you are enjoying drinks with the money you got from the heretics for killing Sundari and keeping her dead body under the heaps of decayed flowers." (Drunkenness led a thief to expose his own criminal act of stealing an ox, as the saying goes!). The secret police arrested them and brought them to King Pasenadi Kosala.

The King asked: "Did you kill Sundari?" They admitted: "Yes we did ... your Majesty." The King went on to ask: "Who had instigated you to commit the crime?" They replied: "At the instigation of those heretics, from outside the Teaching." The heretics were sent for and a formal investigation was made. All the heretics admitted their guilt. And the King passed the judgment, ordering the heretic to go round the city and proclaim:

> " 'We had engaged the murderers to kill Sundari with the sole purpose of bringing about the ruination of the Recluse Gotama. Recluse Gotama is absolutely innocent; His disciples are also absolutely faultless. We are solely responsible for the killing of Sundari.' You, heretics, must go all over the city and get this message publicly announced by word of mouth."

In obedience to the order of the King, the heretics did as they were bid. The citizens lost

respect for them and were disgusted with them. The heretics had to undergo punishment for the charge of murder. The citizens honoured, revered and esteemed the Buddha and His Sangha more than ever before. They made offerings to the Buddha and the Sangha with greater devotional faith.

Buddha's Utterance of Joy

Then a great number of *bhikkhus* approached the Buddha and sat in a suitable place after paying obeisance to Him. They then addressed Him: "Most Exalted Bhagava .... it is, indeed, an unprecedented event deserving of praise by the snapping of the fingers. Most Exalted Buddha.... your prophecy: '*Bhikkhus* .... those voices would not last long; they would last only for seven days and they would disappear after a period of seven days' has proved to be true, the voices are no more."

The Buddha was well aware of the fact that there never is a case where a wise virtuous person could not tolerate even the most heinous accusation by lowly, stupid persons. This feeling of supreme confidence led to repeated development of joy of satisfaction so much so that it reached the point of bursting forth an utterance of a verse of joy (*udāna*):

Tudanti vācāya janā asaññatā
sarehi sañgāmagataṇva kuñcaraṁ
sutvāna vākyan phrusam udīritam
adhivāsaye bhikkhu aduṭṭha citto

Bhikkhus .... a *bhikkhu*, who has renounced the world for fear of the evil consequences of transient existence, should overcome evil forces by toleration, like a war elephant that could resist and repulse the arrows from the side of its foe in a battle field, when attacked by those lowly, stupid persons without any restrained conduct in deed, word and thought, stupid abusing, slandering and accusing, as if attacking you with a double edged sword.

Past Misdeed as Cause of Accusation by Sundari

Here a question might arise as to "Why the Buddha had not revealed the fact that the heretics were at the bottom of the whole affair, though he had full knowledge of this case of conspiracy?" The answer is as follows:- There is no point in telling this to *ariya puggalas*. The noble individuals have, from the outset, complete faith in the nobility of the Buddha and the Sangha. And there might be certain persons amongst the ordinary worldlings who would not accept the words of the Buddha when He was revealing the facts of the case. Disbelief in the Buddha mounts to be an unwholesome act in thought, which may cause them untold harm and suffering for a long time to come. Hence the Buddha's reticence at the time.

In other words, it was not the regular practice of Buddhas (*Dhammatā aciṇṇa*) to foretell the events and their related sequences. They are not wont to point out a particular person as a culprit in a criminal case. They dealt with such matters only in an objective way (vide the verse for refutation mentioned above). They were not in a position to deter the misfortune that was destined to befall upon them either. They had, therefore, taken up an indifferent attitude towards accusations by the people and of Sundari's assassination, which formed the cause of those accusations.

And, there is yet another question that may be asked as to the origin of this unwholesome fate of being accused in this most disgraceful manner, when there was tremendous amount of merit to the credit of the Buddha for incalculable wholesome acts done throughout forty crores and one lakh of world-systems! This is the answer:-

The Buddha was a habitual drunkard, named Murali, in a previous existence, at the earlier stage of life as a Bodhisatta. He moved about in the company of immoral, wicked persons and eventually acquired unwholesome mental attitude. One day, he noticed a Paccekabuddha, known as Surabhi, in the act of rearranging his robes, preparing to entering

the town for alms-round. Incidentally, a woman was seen to have gone past the Paccekabuddha. Murali, with a habitual wrong frame of mind happened to make a casual remark: "This *bhikkhu* has the habit of indulging in sexual enjoyment."

He had suffered in the realms of woes for several lakhs of years for that offence; and He had to pay for remnant of His past misdeed by being maliciously accused by the people of having indulged in sexual intercourse with heretic Sundari, even after attainment to the Most Exalted State of an Enlightened Buddha. (There are twelve modes of similar retributions which the Buddha had to make up for His past misdeeds, in previous existences. These are laid down in serial order in **Apādāna Pāli Text**)

Chapter 26

THE BUDDHA'S EIGHTH VASSA AT THE TOWN OF SUSUMARAGIRA

As stated before, the Buddha observed the seventh *vassa* on the emerald stone slab at Tāvatiṁsa and preached the **Abhidhamma** throughout the *vassa*. At the conclusion of that *vassa*, the Buddha descended to the world of men by triple stairways and preached the Sāriputta Sutta, etc., at the base of the stairways, near the gate of the City of Sankassa, for the benefit of devas, humans and Brahmās present. The Buddha then observed the eighth *vassa* in the forest of Bhesakala near the town of Susumaragira in Bagga province.

(The country of Bagga, where the Buddha observed the eighth *vassa*, was one of the sixteen historic countries in the Majjhima desa. Susumaragira was named after a big crocodile that raised its voice from the river at the moment of laying the foundation-stone of the town. The forest where the Buddha observed the eighth *vassa* was named after the location of what was once the abode of an ogre by the name of Bhesakala. The forest was a sanctuary.)

Nakulapitu and His Wife attained Sotāpatti

At a time, when the Buddha was taking up residence in the company of *bhikkhus* in the forest of Bhesakala, near Susumaragira, wealthy man Nakulapitu and wife Nakulamatu came along with the pilgrims of the town to pay homage to the Buddha and to hear the discourses. On seeing the Buddha for the first time, the couple "recognized him to be their own son." They approached the Buddha and addressed: "Beloved son .... where have you been roaming about for such a long time after leaving us, your parents, behind?" (as though they had been recounting the events of the same existence, with a mingled feeling of joy and reproach, to their own son.)

(N.B. Nakulapitu was either the Buddha's father, paternal younger uncle or elder uncle or elder maternal uncle in each of the past five hundred existences. Likewise, his wife was either the Buddha's own mother, maternal elder aunt, younger aunt and paternal elder aunt in each of the past five hundred existences. (Their paternal and maternal affection for the Buddha, that remained latent for so long, had produced the perception of Him being their long separated son.)

The Buddha waited till the couple regained their mental equilibrium and then preached them the Dhamma which established them in the Fruition stage of *sotāpatti* (vide **Aṅguttara Commentary**).

(The account of the wealthy man Nakulapitu and his wife will be mentioned again in the chapter on the Jewel of the Sangha.)

The Story of Prince Bodhi

(The story of Prince Bodhi is given here in consultation with two treatises, namely, **Majjima Paññās Commentary** on **Bodhi Raja Kumara Sutta** and **Dhammapada Commentary**, Second Vol. 12 Atta vagga on Bodhi Raja Kumara.)

Prince Bodhi was the son of King Udena. He learnt the art of managing elephants and wielding gore (iron hook) from his royal father. As such, he became an expert in elephant taming. (It is proposed to deal with his account here in abridged form. For full particulars, please refer to **Dhammapada Commentary** translation by the Venerable Canda Joti Mahāthera.)

During the reign of King Parantapa, in the country of Kosambī, the Queen was one day taking sun bath with the king in an open space. She was at an advanced stage of pregnancy and was wearing a red blanket. Suddenly a big monster bird came sweeping down and snatched away the Queen, mistaking her for a piece of meat. The Queen made no attempt

to voice for help lest it might drop her at the cost of her life.

The bird dropped her at the fork of a tree, its usual place of feasting. When the Queen shouted at the top of her voice, clapping her hands at the same time, with the result that the huge bird flew away from fright. The Queen gave birth to a child at the fork of the same tree. She continued to clad herself in the red blanket due to constant shower of rain all night.

There was a hermit living in the vicinity of the tree. The hermit went to the base of the tree at dawn, as he had heard the voice of the Queen the night before and asked her about her race and birth. Once he knew all about it, he made a ladder for her to come down, and took her to his hermitage. The boy baby was named "Udena" as he was born in a moist atmosphere of rains and mountainous region.

One day, as she received the hermit on his return from the forest, she tempted him to yield to her feminine charms as she was anxious about her own future. As a result, both lived together as man and wife. Years rolled by and King Parantapa of Kosambī passed away. The ex-hermit discovered the King's death by means of his astrological knowledge and intimated the matter to the ex-Queen: "Your King had passed away. Do you want your son to stay on in this forest or to return to Kosambī and claim the throne of his father and remain there as a ruler?" The ex-Queen acquainted her son with the true aspect of his life to ascertain his attitude. When she learnt of her son's desire to become a king, she confided to the ex-hermit.

The hermit was well versed in incantation that had the power of wielding influence upon elephants. He learnt it from Sakka: Once Sakka came and asked the hermit: "Is there anything that caused you to feel worried?" The hermit replied: "Yes ... we have been faced with the danger of annoying elephants." Whereupon, Sakka taught him incantations and gave him a harp, to overcome his trouble. His instructions were that, when the hermit wanted the elephants to go away, he should tune the harp in a certain way and recite a certain verse and when he wanted the elephant to come to him, he should tune the harp in a different way and recite a different verse. The ex-hermit taught the prince how to make use of the harp and to utter the incantation in case of emergency. The prince climbed up a banyan tree to see for himself how the incantation worked. When he saw the elephants coming towards him, he struck the right chord of the harp and uttered the appropriate incantation and, truly enough, the elephants ran away through fright.

On the following day, he caused the elephants to come, by playing the harp and uttering the incantation as instructed. The elephants came running to him in response to his command. The elephant king lowered its shoulder for the prince to step on it. Riding the elephant king, the prince selected young, stout and strong elephants capable of engagement in a battle field. He requested for the red blanket of his mother and her ring to serve as evidence of his lineage. Then paying homage to his parents, he left the forest. He stopped at every village in his attempt to build up an army by announcing: "I am the legal son of the late King Parantapa; anyone wishing wealth and prosperity may join me." Surrounding the city with his army, he laid claim to his father's throne: "I am the legal son of the late King Parantapa. Hand over the throne to a rightful successor." To support his claim, he showed the red blanket and the ring of his mother to those who seemed to have doubt about his claim. In this manner, he was able to ascend the throne without let or hindrance. Udena was very much fond of capturing elephants. He would go without hesitation to any place to capture elephants on being told about the presence of fine elephants.

King Candhapajjota, a rival of Udena, was desirous of learning the art of managing elephants from King Udena. He caused the construction of a wooden elephant and kept trained soldiers inside of the sham elephant which served as a trap to catch Udena as and when he came out to catch elephants. His plan succeeded and Udena was taken prisoner. King Candhapojjota sent his daughter, Vasuladatta, to King Udena to learn the art of elephant management and the two eventually fell in love with each other. King Udena eloped with the Princess Vasuladatta and lived in the town of Susumaragira in the province of Bagga. Princess Vasudatta gave birth to Prince Bodhi, who learnt from his father, King Udena, the art of elephant management and became an expert in it.

Prince Bodhi caused The Construction of A Palace known as Kokanda

Prince Bodhi caused the construction of a palace with a turreted roof known as Kokanada. The turret was of peculiar and unprecedented design and won the admiration of the people. The Prince asked the master builder: "Have you constructed a turret of a similar design elsewhere or was it the first of its kind ever constructed by you?" He replied: "Your Majesty .... this is the first of its kind I have ever constructed." Whereupon, Prince Bodhi was worried with the thought: "Should the carpenter build a similar turreted mansion for someone else, my palace would no longer be the object of praise and wonder by the people." An evil, cruel thought entered his head to plot the destruction of the architect and deprive others of having a similar palace built for themselves. He was thinking of doing away with the builder either by killing him, or by cutting off his hand and feet or extracting his eye-balls.

Prince Bodhi happened to confide his brutal plot against the carpenter to one of his close boyhood friend, named Sanjikaputta, who was of kindly disposition and considerate. Sanjikaputta felt certain Prince Bodhi meant what he said, but he was quite against the idea of destroying an innocent man of arts and crafts of great prominence. He made up his mind to avert the imminent danger and so he went to the carpenter and asked: "Have you finished with the work of constructing the turreted palace for prince Bodhi or is there anything still left to be done?" When the carpenter said: "All complete," he confided, "Prince Bodhi wishes to do away with you, please be careful about your own security."

The master carpenter said words of gratitude: "O dear Lord .... you have, indeed, done very well by such words of kindness," and he told him: "I will do everything as demanded by the circumstances." When Prince Bodhi asked him: "Big master carpenter .... is there anything yet to be done in connection with the turret?" "Your Majesty, not completed yet, there is a lot to be done," was the reply. Whereupon, the Prince asked: "What kind of job was left to be done?" The carpenter said in reply: "Your Majesty .... details will be given later, just provide me with necessary timber immediately." The prince demanded: "What kind of timber do you want me to supply?" "Your Majesty .... just light wood, such as Yamane.. those light and dry wood," was the reply. The Prince, not suspecting anything, supplied him with light and dry wood as demanded.

The master carpenter subsequently asked the prince: "Your Majesty .... please do not visit my place of work forthwith, as the kind of job I am about to handle is very delicate, so much so that I will have no leisure to enter into conversation with anybody, excepting my wife charged with the task of conveying food." The prince gave his consent, saying: "Very well."

The master carpenter stayed in a work cabin and cut the soft wood to measurement and built a 'Flying Vehicle' in the form of a Garuda bird. On completion of the job, he asked his wife to turn their assets (household property) into hard cash and jewellery and to have the family kept in a state of readiness. Prince Bodhi posted security forces around the place where the turret was supposed to be under construction. When everything was ready, the master carpenter had his family gathered together at the workshop and after taking their morning meal, went aboard the flying vehicle and flew away. Even as the guards were reporting the matter to the Prince: "Your Royal Highness... the master carpenter is gone.." the carpenter and his family had descended in a region of the Himalayas and settled there permanently. The new settlement developed into a city and he ruled the region as its king. He was known as King Kathā Vahana.

The Inauguration of Prince Bodhi's Turreted Palace

Prince Bodhi had in mind to invite the Buddha and His Sangha to the inauguration of his palace Therefore, he caused it to be decorated and smeared profusely with sweet scents. Then he had a white carpet laid from the lowest rung of the ladder. (The prince had no off-springs. He thought that there was the chance of getting a son or a daughter should the Buddha care to tread on the white carpet; if not otherwise. That was the idea behind the laying of the white carpet.)

When the Buddha arrived at the palace door, the Prince paid homage to Him in a traditional manner and received His bowl with his hands, saying: "Exalted Buddha.... please enter." But the Buddha would not enter the palace. The Prince requested the Buddha for three times in succession. At the third time, the Buddha turned round and looked at the Venerable Ānanda who at once realized that the Buddha would not tread upon the white carpet. He therefore, turned to the Prince and asked him to remove the white carpet since the Buddha would not tread upon it.

(Facts relating to Prince Bodhi's object of laying the white carpet and the Buddha's refusal to tread upon it are fully explained in **Majjhima Nikāya Commentary**. Here is an abridged form of the exposition:

The Prince's object: Prince Bodhi had no off-spring. He had heard that any handsome offerings made to the Buddha usually bring about fitting rewards. He, therefore, made the resolution that he would get an off-spring should the Buddha care to tread on the white carpet; if not, otherwise.

Prince Bodhi's former kamma: The Prince was an inhabitant of a small island in one of his previous existences. He had a wife who had a similar frame of mind. They killed and ate helpless small birds by mutual consent. The Prince stood the chance of getting children had he married a woman other than his previous wife just described. Since he and his wife were jointly responsible for the destruction of the young birds in the past, they were equally guilty of taking the life of the infant birds. The Buddha was well aware of all this and hence His refusal to tread upon the white carpet that was purposely laid on that occasion.

There are still some other points to ponder here:

(1) The Prince was predestined not to get any off-spring due to deterrent acts, and nothing could interfere with the course of cause and effect, even though the Buddha treaded upon the carpet laid by the Prince with an erroneous idea. He might, through ignorance, make an additional mistake by forming an idea that nothing could be gained by making offerings to a Buddha, notwithstanding the adage that "every offering made to a Buddha brings about fitting rewards." He might be led to form such mistaken ideas on this aspect.

(2) Such a practice might be a cause for complaint by members of other sects: "Those *bhikkhus* are wandering around hither and thither and treading on the white carpets and there is nothing that they dare not do."

(3) Amongst those *bhikkhus* who might have occasions to tread on the white carpets during the life time of the Buddha, there are *bhikkhus* replete with supernormal faculties that enabled them to know the mind of the people. Such *bhikkhus* would tread on carpets as and when they should be tread upon! They would refuse to do so, when circumstance did not allow. Once the Buddha had passed away, the chances of attaining the Path and Fruition endowed with the knowledge of the future would be rare for sentient beings, if not remote. Their faculty of reasoning will deteriorate and they will not be able to decide whether the white carpets could be treaded with advantage and vice versa. It would be well if they had enough foreseeing power to decide as necessary. If not, the lay devotees might naturally form the idea that: "During the life time of the Buddha, offerings made to the Sangha invariably fulfil their wish, whereas nothing accrued from the offering made to the *bhikkhus* of our time. Perhaps they are not devoted to practise of the path nowadays." Such thought might make them unhappy.

It was for these reasons that the Buddha had not treaded on the white carpet, and the Venerable Ānanda had also stated: "The Buddha did not tread on the white carpet in consideration of the facts stated above and because of concern for the *bhikkhus* of the generations to come," with emphasis being placed on (3) above.)

The Prince had the white carpet to be removed and conducted the Buddha to the mansion and offered Him gruel, soft food and sweet meats. When the feasting ceremony was over, the Prince addressed the Buddha: "Most Exalted Buddha.... it occurred to me that, the state

of peace and tranquillity can only be attained by strenuous effort." Whereupon, the Buddha replied: "Prince .... I was also of the same idea when I was a Bodhisatta," and explained to him the part of His life from the time of taking up austere practices to the time of preaching the Anatta Sutta to the Five Vaggis, who consequently attained the fruition stage of arahatship.

Prince Bodhi took Refuge in The Three Gems

When the Buddha had preached the discourse dealing with the establishment of the five Vaggis in arahatship, Prince Bodhi asked Him:

> "Most Exalted Buddha, for one who has a leader (teacher) in the person of You, how long has he to work for the attainment of Fruition stage of arahatship and, enjoy peace and tranquillity?" The Buddha replied: "Prince, in this connection I would ask you a question and you may answer as you deem fit and proper: 'Aren't you skilful in managing elephants and wielding of the goad?' " The Prince replied: "Yes Lord, I am skilful in elephant management and wielding of the goad."

The Buddha went on to ask the Prince:

> "Prince ....supposing a person, knowing that you are skilful in the art of elephant management and wielding of the goad, come to learn the art of elephant management under you and he has these defects: -
>
> (1) **Lacking in confidence**: He has not enough confidence to attain the desired standard or goal.
>
> (2) **Disease**: He is suffering from a disease bad enough to prevent him from attaining the desired goal.
>
> (3) Pretension: He makes false pretension or puts on vain and boastful airs, that deters him from attaining the desired goal.
>
> (4) **Lacking in effort**: He is lacking in earnest effort to attain the desired goal.
>
> (5) Lacking in intelligence: He is not intelligent enough to attain the desired goal.
>
> Would that person he able to learn the art of elephant management and wielding of the goad from you?"
>
> The Prince replied: "Most Exalted Buddha... it will not be possible to train a person with any one of the five defects to attain the desired goal, leave alone the question of training one with all those five defects."
>
> Again, the Buddha put a set of alternative questions:
>
> "Prince supposing, the person who comes to you to learn the art of elephant management and wielding of the goad has the following qualifications:
>
> (1) Confidence: He has enough confidence that enables him to reach the desired objective.
>
> (2) Disease: He is free from any disease, or one with sound health to enable him to reach the desired objective.
>
> (3) Pretension: He does not make false pretensions, or he is one with an honest mind that enables him to attain the desired objective.
>
> (4) Effort: He is one with earnest effort that enables him to reach the desired objective.
>
> (5) Intelligence: He is a man of intelligence capable of attaining the objective.
>
> Will it be possible for you to train a person with such qualifications to achieve the desired objective?"
>
> Prince Bodhi replied: "Most Exalted Buddha... it will be quite possible for me to train a person to achieve the desired objective even when he has only one out of the five qualifications, the more so if he is one with all the five qualities."

Five Elements of Effort (Padhāniyañga) required of Those who practise Meditation.

The Buddha then proceeded to preach:

"Prince in a similar manner, there are five qualities to be striven after by one who practises meditation:-

(1) In this *sāsana*, a bhikkhus has complete confidence in the *Arahatta-magga Ñāṇa* and Omniscience of the Buddha, with the understanding that the Fully Self-Enlightened Buddha is replete with the nine attributes (of Arahaṁ, being worthy of the highest veneration; of Sammā Sambuddha, being Perfectly Self-Enlightened; etc.; of Bhagavā, being endowed with the six great qualities of glory).

(2) He is free from disease, and possesses an equable frame of mind and body, and is endowed with a gastrointestinal system (pācaka-tejo) which can digest food easily, conducive to practice of meditation.

(3) He is free from pretensions and deceptions, presenting himself as he is to the Buddha or to his associates.

(4) He is diligent in the work of doing away with what is bad and striving after what is good. He is energetic and steadfast in his effort. He possesses unrelenting zeal to perform deeds of merit, free from fault.

(5) He is possessed of wisdom and is one with penetrative knowledge (Path-insight into the state of 'rising and falling' of the conditioned, (udayabbaya-ñāṇa), that eradicates the suffering of the round of rebirths).

Prince ...., as already stated, a person who has these five qualities (termed '*Padhāniyañga*: faith, freedom from illness, honesty, diligence, and knowledge of rising and falling of the conditioned, termed, '*Udayabbaya'*) is capable of realizing *arahatta-phala* within seven years under the guidance of a leader (teacher) in the person of the Buddha and can live happily.

Prince..., if a period of seven years is considered to be too long, a person who has these five qualities can realize *arahatta-phala* within six, five, four, three, two, one year under the guidance of a leader (teacher) in the person of the Buddha and can live happily.

Prince..., should a period of one year is considered too long, one possessed of these five qualities can realize *arahatta-phala* stage within seven months under the guidance of a leader (teacher) in the person of the Buddha and can live happily.

Prince..., should a period of seven months is considered to be too long, one endowed with these five qualities can realize *arahatta-phala* within six, five, four, three, two, one month, half a month (15 days) under the guidance of a leader (teacher) in the person of the Buddha and can live happily.

Prince..., should a period of 15 days is considered to be too long, one endowed with these five qualities can realize *arahatta-phala* within seven days, six days, five, four, three, two, one day under the guidance of a leader in the person of the Buddha and live happily.

Prince..., should a period of one day is considered to be too long, one endowed with these five qualities can realize *arahatta-phala* within half a day that is, one endowed with these five qualities and instructed by the Buddha in the evening realize *Arahatta-phala* in the morning, when instructed in the morning will realize the *arahatta-phala* in the evening.

This was the answer given in response to the question by Prince Bodhi.

Here are some points connected with the five *Padhāniyañga* Factors from a verse written by Ledi Sayadaw to be learnt by heart:

Faith, health, honesty,
Diligence, insight into state of flux,
Qualities to be striven after,

For attainment of Arahatta-magga!

Of these five mundane factors, confidence or faith (*saddhā*) may be divided into Four classes:-

(1) *Agama saddhā*: Faith of Bodhisattas that has remained unshaken since the time of making the resolution to become a Buddha.

(2) *Adhigama saddhā*: Faith of the *ariya-puggalas* that remains unshaken since the time of realization of *magga-ñāṇa.*

(3) *Okappana saddhā*: Faith in the Buddha as one who is perfectly Self-Enlightened; in the Dhamma which has been well-taught; in the Sangha for its uprightness.

(4) *Pasāda saddhā*: Simple adoration through respect for the moral virtues of the Buddha, the Dhamma and the Sangha.

Of these four modes of saddhās, *Okappana saddhā* should be considered as the Faith factor forming a constituent of the *Padhāniyañga*.

When Prince Bodhi had heard of the practical and personal knowledge of the Dhamma preached by the Buddha, he said these words of adoration and praise: "One who practises as taught by the Buddha in the evening is able to attain Path and Fruition in the morning; one who practises as taught by the Buddha in the morning is able to attain Path and Fruition in the evening. The Buddha is wonderful, the Dhamma is wonderful; the way of preaching the Dhamma, which is good in the beginning, good in the middle and good in the end, is wonderful, indeed." Thus the Prince said in praise of the way in which the Buddha had preached the Dhamma.

When the youth, Sanjikaputta, heard of Prince Bodhi's address of appreciation of the discourse, he spoke against the Prince: "This Prince Bodhi has said that Buddha is wonderful, the Dhamma is wonderful for being good in the beginning, good in the middle and good in the end, and he also praised the way in which the Dhamma was preached. With all that, the Prince does not seem to have taken refuge in the Buddha, the Dhamma and the Sangha."

Whereupon, the Prince explained to him in detail:

"My dear man .... Sañjikaputta... please do not say so; please do not say so my dear man Sañjikaputta, please take note of certain facts which I am about to tell you now, that I had heard from my mother in the past:

When the Buddha was taking up residence at Ghositarama monastery in the country of Kosambī, my mother respectfully approached the Buddha and made a solemn request: 'Most Exalted Buddha.... please be so kind as to do honour to my coming child, a son or a daughter, whom I am bearing now, and who takes refuge in the Buddha, the Dhamma and the Sangha by accepting him/her as a lay devotee (*upasakā* or *upasikā*, as the case may be) from the time of his/her birth to the time of death.'

My dear man, Sañjikaputta ..... when the Buddha was taking up residence in this very sanctuary of Bhesakala forest in the province of Bagga, my governess approached the Buddha carrying me in her arms and made a request: 'Most Exalted Buddha... this Prince Bodhi takes refuge in the Buddha, the Dhamma and the Sangha, please be so kind as to regard this Prince as a lay devotee from today till he breathes his last.

My dear man, Sañjikaputta .... in addition to the two requests made by my mother and my governess, I do hereby for the third time take refuge in the Buddha, the Dhamma and the Sangha. The Most Exalted Buddha, may you regard me as a devout lay devotee from today for the rest of my life!

(A question might arise as to the effectiveness or otherwise of the requests made by his mother and the guardian on his behalf. Strictly speaking, they were not effective due to lack of volition (*cetanā*) on the part of the person concerned. There is no such thing as taking refuge in the three Gems without volition

Does it mean that the two previous requests became null and void? As a matter of fact,

they were not absolutely valueless, they served as a stepping stone to devotional faith and placed the Prince in good stead. He became aware of the attributes of the three Gems when his parents acquainted him with what they had done for him in anticipation of his birth. He virtually became a confirmed lay devotee the moment he was aware of the attributes of the Triple Gems and placed his confidence in them.)

(Facts connected with Prince Bodhi are taken from **Majjima-paṇāsa** Bodhi Rājakumāra Sutta Pāli, Atthakata and Tika.)

Prince Bodhi attained Sotāpatti

After that, Prince Bodhi sat at a place free from six faults and addressed the Buddha: "Most Exalted Buddha.... I am one of your devotees: my mother had requested for the first time for favour of your accepting me as a lay devotee before I was born and my governess had repeated a similar request for the second time holding me in her arms when I was a baby. I have also renewed the request for the third time when I came of age. With all that you have refused to tread on the white carpet laid by a devotee like me, may I be enlightened as to the cause of all this!"

Whereupon the Buddha asked him: "Prince .... what was your object of laying that white carpet?" "Exalted Buddha.... I had done it with the thought and wish that if I would be bestowed with a son or a daughter, You would decide to tread on it," was his admission.

The Buddha said in response: "That was the reason why I did not tread upon it." The Prince again asked: "Glorious Buddha.... am I destined to go without any off-spring, a son or a daughter?" "Aye ... prince," replied the Buddha.

The Prince asked: "What was the cause of it?" The Buddha gave him a hint: "This is because you had been forgetful and had indulged in the five sensual pleasures in association with your wife, as a partner, in a past existence!" The Prince requested the Buddha to enlighten him as to when and in what existence had he been forgetful and indulgent in the five sensual pleasures. The following is the Buddha's reply to his request:

> "Once upon a time, hundreds of people went across the ocean by means of a big boat. The boat was wrecked in the middle of the journey and all the travellers perished with the exception of a couple who managed to land on an island by means of a plank.
>
> The island was inhabited by quite a large number of birds, and the couple, being pressed by hunger, managed to satisfy their hunger by baking the eggs of the birds for their meals. When they found that eggs alone would not do, they killed young birds for their meals, throughout their first, second, and third stages of their lives. They did not realize at all that their indulgence in pursuit of luxurious living constituted a wrong deed."

Having revealed their past immoral deeds, the Buddha proceeded to evaluate their guilt saying:-

> "Prince... Had you and your wife realized your wrong deeds at a certain stage of life, you might stand a chance of getting offspring at a corresponding stage of your present existence.
>
> Had either of you realized the wrong deed, there is a chance of getting off-springs on that score.
>
> Prince .... one, who holds oneself dear, will virtually become aware of the advantages of moral acts in all stages of life, failing which, he might guard himself against wrong deeds at one or the other stage of his life."

The Buddha then went on to preach:-

Attānañce piyam jaññā,
rakkheya naṁ surakkitaṁ
tiṇṇaṁ aññataraṁ yāmaṇ
paṭijaggeyya paṇḍito.

> Rajakumar .... a wise person, who knows to hold himself dear, guards himself from any shortcomings, in his own interests for the present and future existence. One should see to it that he cleans himself from the dust of ten wrong deeds, in his own interests in one or the other of the three stages of life.

(The passage: "A wise person who knows to hold himself dear, guards himself" should be understood clearly: In the case of a lay devotee (an ordinary person), he should not consider himself to be well protected by simply shutting himself in the topmost chamber of a mansion with its doors and windows securely fastened and security guards well posted on the outside. In a similar manner, a *bhikkhu* should not consider himself safe in a cave with its doors and windows securely fastened.

As a matter of fact, a lay devotee guards himself well only by giving alms and observe the precepts as far as possible. A *bhikkhu* guards himself by performing his routine duties towards his associates and elderly *bhikkhus*, and striving to learn the Teaching and practise meditation in the interests of their progress and security.

The passage that reads: "One should see to it that he cleans himself in one or the other of the three stages of life" means; it is imperative that a *bhikkhu* or a lay person should strive to gain merit by observance of precepts of his own prescribed standard in all stages of life or failing which, at one of the stages of life.

When one cannot perform meritorious deeds at playful young age, he should do it at the second stage of life. Failing which, due to the burden of a household life, he should do it at the last stage of life without fail. Such a person is considered to have worked out for his self-purification. One, who fails to work out for his own purification, is considered to be one who does not 'hold himself dear' and to be paving his own way to the plane of misery.

In case where a *bhikkhu* fails to observe *bhikkhu* precepts and practise meditation at the first stage due to pressure of work and studies, he should do so at the second stage. When he could not find time to observe *bhikkhu* precepts and practise meditation due to heavy burden of advanced studies at the second stage, he should, on no account, fail to do it at the third and final stage of life. Only then could he be considered to be a person who works out his own purification, one who holds oneself dear and would be free of bitter regret. This is the correct interpretation of these lines under reference.)

At the conclusion of the discourse, Prince Bodhi attained the fruition stage of *sotāpatti*, and the discourse proved to be beneficial to those present on that occasion.

(This is the story of Prince Bodhi)

Mara entered The Belly of Venerable Moggallāna

Once upon a time, Mahā Moggallāna was taking up residence at a monastery in the Bhesakala forest sanctuary, near the town of Susumaragira in the province of Bagga. While he was taking a walk in an open space, Māra, the Evil One, chanced to enter his belly and sat on top of the larger intestine. Mahā Moggallāna felt that his belly weighed heavy like a mass of stone. The belly was tight and weighty as though it was full of cooked gram or a bag full of damp and watery gram. He considered that should the heaviness in his stomach be due to indigestion, it would not be proper to keep on walking in the open. He eventually retired to the chamber and sat on a reserved seat.

The Venerable kept on deliberating as to the cause of the trouble in a normal way. Had he made any attempt to rub his stomach after contemplating on the purity of his *sīla* and making a will to do away all the pain caused by indigestion or disturbances of internal system, the stupid Māra would have been torn into particles. But he did not make any attempt to allay his pain in that manner, instead, he simply kept on deliberating its cause in a normal way.

After thus scrutinizing the cause of his stomach pain, when he noticed the evil Māra was

sitting on top of his larger intestine, he said: “Evil Māra... get out; Evil Mara... get out.. don't you try to give trouble to the Tathāgata! Don't you try to bring trouble upon yourself and suffer the consequences for a long time.” (The Venerable had said this because, any attempt to give trouble to the children means giving trouble to the parents. In a like manner, to give trouble to the disciples amounts to giving trouble to the master. That was what the Venerable meant when he says "Don't you give trouble to the Buddha ".)

Māra was thinking that “this *bhikkhu* has been saying: ‘Evil Māra.. get out, don't you give trouble to the Tathāgata! Don't you try to give trouble to the disciple of the Tathāgata. Don't you try to bring trouble upon yourself and suffer the consequences for a long time,’ without seeing me at all.” He was also of the impression that even the Buddha would not have the power to notice him, leave alone His disciple. Whereupon, Mahā Moggallāna made it plain to Mara: “Evil Māra, I know you and I know what has been going on in your mind .... don't you think that I have no power to know about your thought. You are Evil Mara, you have been presently thinking I know nothing about you, when I said: ‘Get out Evil Māra... don't try to give trouble to the Tathāgata. Don't you try to bring trouble to the disciple of the Tathāgata! Don't you try to give trouble to the disciple of the Tathāgata. Don't you try to bring trouble upon yourself and suffer the consequences for a long time.’ You have been thinking that even the Tathāgata would not have the power to notice you, leave alone a disciple like me. Isn't that what was going on in your mind?”

Māra came to realize that the Thera had actually noticed him and knew his thought, otherwise he would not have said: “Get out Evil Māra .... don't you try to give trouble to the Tathāgata.... don't you try to give trouble to His disciple .... don't you try to bring trouble on yourself and suffer the consequences for a long time,” and so he came out of the Venerable’s stomach and got himself hidden on the outside of the door.

When the Venerable noticed him standing outside of the door, he said to him: “Evil Māra, I see where you are at present. Don't you think I can't see you. I see you standing on the outer-side of the door.” Then it occurred to the Venerable:-

> “Odour emitted from the human body can cause inconvenience to celestial beings one hundred *yojanas* away in the region of atmosphere (air) (see Di: 2:260) Māra belongs to the realm of Paranimmita Vasavatti which is inhabited by powerful devas who are noted for their purity and delicate body. But, since Māra had accommodated himself on top of the filthy intestine, it may be assumed that he is out to do me harm and cause my destruction. For a being with such a frame of mind, there should not be any immoral act that he is loathe to do!
>
> He does not seem to have any sense of shame and dread of consequences of evil acts. It would, therefore, be wise, in the circumstances, to let him know that we were relatives by blood and to make him meek and sober before he can be persuaded to leave.”

With this end in view, Mahā Moggallāna acquainted Mara with the fact that he was his nephew by revealing the course of his own unwholesome life in a previous existence.

Mahā Moggallāna's Unwholesome Life of The Past

> “Evil Māra... there was an event of interest that occurred in the time of Buddha Kakusandha. I was a Mara by the name of Dusi and my sister was Kali and you were then the son of my sister. Thus you were my nephew then.”

(In this connexion, Mahā Moggallāna recounted a succession of paternal and maternal relatives from knowledge handed down from generation to generation. In the case of human beings, a son ascended the throne of his father by inheritance, but this is not the case with beings of the celestial world. A celestial being springs into life to take the place of another celestial being as and when his predecessor dies, according to his merits. The present Vasavatti Māra, was a nephew of Dusi Māra. After passing away from that existence, he performed good deeds and consequently became Vasavatti Māra, according to his merits. It was not that Dusi Mara's nephew was still remaining in existence in that realm.)

Having acquainted Māra of how they were related by blood in a previous existence, Mahā Moggallāna went on to reveal the fact that he, in the capacity of Dusi Mara, had committed a heinous act, and he had to suffer in the plane of miseries for a long time (vide Piṭaka Burmese translation of **Mūlapaṇṇāsa Pāli Text**).

> "Evil Māra .... I was Dusi Māra during the time of Buddha Kakusandha, whose chief disciples were Vidhūra and Sanjīva. The chief disciple, Vidhura, excelled the rest in matters concerning the Law (*Dhamma*); hence he was named Vidūra, meaning a wise *thera*. Sanjīva Thera would abide in *nirodha-samāpatti* with ease wherever he might be, either in a forest, at the base of a tree, or at a secluded place. Once it so happened that cowherds, farmers and passer-by mistook him for a dead *bhikkhu* in a sitting posture, while he was in the middle of enjoying *nirodha-samāpatti*. They all collected fire-wood, dried grass and cow-dung and placed them on his body, got them alight as an act of cremation and departed."

(*Anāgāmins* and *arahats* wishing to enjoy *nirodha-samāpatti* perform four preliminary functions of willing (1) that such possessions of his as are not on his person, may not be destroyed by the five enemies, such as fire, etc.; (2) that he may wake up even before the messenger arrives and be ready when his services are required by the Order; (3) that he may wake up even before the messenger arrives and be ready when called or sent for by the Buddha; (4) that he will not pass away while he is still absorbed in *samāpatti*, (this is achieved by preliminary ascertaining of the time of expiry of his life-continuum). It is not necessary to will for the safety of what he is wearing, etc., as not a single thread of his robe would be affected by the fire caused by the cowherds and others.)

> "Evil Mara .... on the following morning, Sanjīva emerged from *samāpatti*, and came out treading on the burning red hot cinders of the colour of agati flower, shaking off dust from the robe, and entered the village for a round of receiving food. Cow-boys, farmers and passer-by who had cremated him the day before, were struck with wonder when they noticed the *mahāthera* on his round of receiving alms. They told among themselves: "This is a sort of miracle which had never occurred before; the *bhikkhu* was seen to have died in sitting posture the other day, and he is miraculously back to life again." Evil Māra... all those people had therefore called the *mahāthera* by the name of Sanjīva for his being back to life again; Sanjīva."

Māra Dusi's Heinous Acts

"Evil Māra... Dusi Māra hit upon a plan to create a situation that would agitate the minds of the good natured *bhikkhus* by cruel means. He thought to himself: 'I have no knowledge of whence those virtuous, righteous *bhikkhus* come from and where they are bound for; I will incite the brahmin householders to decry those *bhikkhus* who are reputed to be virtuous and righteous, to speak evil of those *bhikkhus* among themselves, using abusive language, despising, condemning, decrying, and deriding the *bhikkhus*. Such behaviour on the part of the brahmin householders would disturb and derange them, thereby creating a chance for me to cause harm to them.' "

Evil Māra...that Dusi Māra went ahead to incite the brahmin householders to act according to his instructions by calumniating and humiliating the *bhikkhus*, with the result that brahmin householders started to speak ill of the *bhikkhus* through misunderstanding:

'Those *bhikkhus* with foul means of livelihood, those shavelings of dirty, low castes, born of the arched upper part of a Brahmā's foot, sitting down lazily, gloomily pretending to be enjoying *jhāna*, with bent necks and faces drooping down.

They may be likened to an owl lying in wait for rats in the foliage of a tree, a fox looking slyly for fish along the bank of a river, like a cat lying in wait for its prey at the mouth of a drainage pipe or at a garbage container, like an ass, with a hole in

its back, moping near a garbage dump at a corner of a fencing; those *bhikkhus* shavelings of dirty, low castes, born of the arched upper part of a Brahmā's foot, sitting down lazily, gloomily pretending to be enjoying *jhāna*, with bent necks and faces drooping down.'

They thus abused the *bhikkhus*, by using abusive and harsh words, they calumniated the *bhikkhus* according to the instruction of Dusi Māra, through misunderstanding.

Most of those people were reborn in the planes of woes, such as *niraya* or hell, the worlds of animals, *petas*, and *asuras*, according to the sum of guilt.

(We should consider the following points with reference to the passage: "Most of those people were reborn in the four planes of woes" in order to arrive at a correct view of the case.

If those people were possessed by Dusi Māra and were made to abuse the *bhikkhus* as his 'agents', they were not guilty of such an offence because of lack of intent or volition on their part in doing so. Dusi Māra was solely responsible for this immoral act and it follows that those people were not liable to be reborn in the planes of misery on that score!

What actually happened was this: Dusi Māra did not attempt to possess them and use them as his agents, but he created a situation that compelled them to turn against the *bhikkhus* through misunderstanding. He created scenes that showed the presence of women in the vicinity of the *bhikkhus*; scenes that showed the presence of men in the vicinity of *bhikkhunīs*; *bhikkhus* in the act of fishing with traps and nets, of catching birds with traps, of hunting with hordes of hounds in the forest, enjoying drinks in the company of women at the liquor shops, dancing and singing; women lingering in the vicinity of *bhikkhus* and young men in the vicinity of the residence of the *bhikkhunīs* at dusk.. (These were the tactics adopted by Dusi Māra).

People noticed such incompatible, discordant scenes whenever they went to the forests, to the parks and to the monasteries, so much so that they were thoroughly disgusted with the *bhikkhus* and agreed among themselves not to make any further offerings to them saying: "These *bhikkhus* indulge in acts inappropriate for them. How should we gain merit by making offerings to such base persons?"

They reviled the *bhikkhus* whenever they saw them and they were thus reborn in the planes of misery for their unwholesome deeds toward *bhikkhus*.)

"Evil Māra .... when Buddha Kakusandha came to know that His *bhikkhus* had been outraged by the people under the undue influence of Dusi Māra, He urged His disciples to cultivate the four sublime abodes (*vihāra*): (1) *Mettā:* Loving kindness, (2) *Karuṇā:* Compassion, (3) *Muditā:* Altruistic Joy, (4) *Upekkhā:* Equanimity. The *bhikkhus* cultivated the four Factors of *jhāna*, the Brahmā Vihāra, with due diligence as instructed by the Buddha.

When Dusi Māra found out that such a tactic could not influence the minds of the *bhikkhus*, whose past existences and future destinations were beyond his range of intelligence, he decided, once again, to reverse the mode of his tactics by influencing the people to pay homage and make offerings, with ulterior motive to disturb and derange the *bhikkhus*, thus giving him opportunity to harm them. (His tactic will be dealt with later on).

Evil Māra .... those brahmins did as they were bid, paying homage and offering alms to *bhikkhus*.

Evil Māra .... most of those people were reborn in the celestial planes of happiness for such acts of merit."

(Some points of interest with regard to the attainment by the people to the planes of happiness:-

Just as Dusi Māra created unpleasant scenes on the previous occasion, so he created pleasant and agreeable scenes to promote devotional faith of the people in the *bhikkhus*:

He created scenes depicting the *bhikkhus* in different postures; some were flying in the sky, some standing or sitting with crossed-legs, some stitching robes, others preaching or learning canonical literatures, and spreading robes over their bodies for warmth in the sky as well as young novices plucking flowers in the sky. (This is another tactic of Dusi Māra).

When the people noticed the *bhikkhus* engaged in such activities wherever they went, in the forests, in the gardens or in the monasteries, they told the people in the town their own experience saying, "These *bhikkhus*, even young novices are of great glory and powers and worthy of offering. It is greatly beneficial to make offerings to such glorious, worthy *bhikkhus*."

People made offerings to the *bhikkhus* in the form of robes, food, monasteries and medicine and earned great merit; they were reborn in the celestial planes of happiness after death for such acts of merit!)

> "Evil Māra .... it was how Dusi Mara used his undue influence on the people to pay homage and make offerings to the *bhikkhus* once again."

After revealing this part of that fateful event to Mara, Buddha Kakusandha turned to the *bhikkhus* and urged them to practice meditation: "Come *bhikkhus*, abide practising meditation by repeated contemplation on the unpleasantness of the physical body (*asubha*); repulsiveness of material food (*ahare patikula*); unpleasant, undelightfulness, unsatisfactory nature of the world (*anabhirati*), insubstantiality and impermanent nature of the conditioned phenomena (*anicca*)."

> "Evil Māra .... in obedience to the exhortation of Buddha Kakusandha, all the *bhikkhus* meditated on *asubha*, *ahare patikula*, *anabhirati*, *anicca* in the forests or secluded corners and at the base of the trees, with the result that they attained arahatship in due course."

(N.B. Buddha Kakusaṇḍha visited all the residential places of the *bhikkhus* in the world, regardless of the number of *bhikkhus* at one place, and urged them to take up meditation. The *bhikkhus* practise these four kinds of meditation as foundation of their spiritual work and went on to cultivate insight meditation, ultimately gaining arahatship.)

> "Evil Māra .... sometime afterwards, Buddha Kakusaṇḍha went on alms round, attended by the Right-hand chief disciple, Mahāthera Vidhura, when Dusi Māra, failing to achieve an opportunity to harm *bhikkhu* by instigating the householders to revile them or also to honour them, made his last bid to destroy the Sangha by himself. He took possession of a youngster and threw a handful of stones at Mahā Thera Vidhura. The stones hit the Mahāthera's head cutting the skin and touching the skull, as the result of his assault.
>
> Evil Māra .... the Mahāthera Vidhūra followed Buddha Kakusandha with streams of blood running down his head, unmoved or unshaken by the incidence. Thereupon, Buddha Kakusaṇḍha turned around bodily to look at him, with the look of an elephant and condemned the offender: "This foolish Dusi Māra does not know his own limits," and at that very moment Dusi Māra passed away from the world of devas. He was reborn in the plane of misery."

(Herein, the passage "with the look of an elephant" should be understood that, when an elephant turns to look at an object, it does not turn its head only, it actually makes a right-about-turn.

The bones of ordinary people are joined together with their edges touching one another; in the case of Paccekabuddhas bones are joined together by hooks at the end of each joint, in the case of Buddhas bones are joined together by rings on either side of the joints. It is for this reason that Buddha Kakusandha had to make complete turn of the body before He could look at the object behind His back, like a golden figure turning round by mechanism. Buddha Kakusaṇḍha thus turned round and made that remark: "This Dusi Māra does not know his own limits. He has done an extremely, heinous act."

In connexion with the passage: "At this moment Dusi Mara passed away from the world of

devas and was reborn in the planes of misery" it should be understood that, devas of the celestial planes usually die in their respective planes at the expiry of their terms of life. It should not be taken, therefore, that Dusi Māra died in the world of human. It should be understood that he went back to the celestial plane and passed away from there to be reborn in the plane of misery.

It should be borne in mind that, although Dusi Māra died the moment Buddha Kakusaṇḍha turned round to look at the scene of crime, it does not mean that he lost his life on that score. As a matter of fact, his life term was cut off as if by a huge axe because of his atrocious offence against a Buddha's chief disciple who was possessed of great virtues and vast attributes.)

> "Evil Māra .... Dusi Mara had to serve his term of punishment in the three planes of misery, namely, Chaphassāyatanika, Sañkusamāhata and Paccatavedanīya."

(N.B. The denizens in this type of hell, had their sense-organs (eye, ear, nose, tongue, body, chest (heart) pierced by tapered iron-rods, and, as a result, they were constantly subjected to excessive pains at the site of each sense organs termed 'pains through contact'; and that plane of misery is accordingly known as 'Chaphassāyatanika plane of misery'. The same hell is also known as 'Sañkusamahāta plane of misery' because it has abundant supply of tapered iron-rods to punish the denizens. Another name for it is Paccatavedanīya, because of its nature of self-infliction even without anyone to impose the suffering.)

> "Evil Mara ....warders of this hell used to come at regular intervals, and told me that when two javelins had come together at my chest it would mark the completion of a thousand years."

(N.B. The passage: "When the two javelins have come together" needs to be explained. The denizens of this type of hell measure three *gavutas* in size. The executioners, in two groups, started to punish them by piercing and lacerating his body with javelins (tapered iron-rods) from the chest, saying: "This is the spot where your thoughts had arisen to do evil."

Each javelin was of the size of a palm tree in diameter; each party of executioners comprised fifty in number. One group went from the chest towards the head causing severe pains by lacerating with javelins all their way. The other group made their way towards the feet from the chest in like manner. Each party took 500 years to reach the head or to the feet, or one thousand years to make a complete round trip when the two groups come together again at the chest.)

> "Evil Mara .... I had to suffer tormentation in that Great Hell for hundreds of thousands of years, and on being released, I had to pass through a sub-section of that hell, named Ussāda, where I was subjected to punishment more severe than in the Great Hell, for ten thousand years before the final release.
>
> Evil Māra .... I had the body of human beings and the head of fish throughout the term of tormentation in that Hell (The head of man is round and on it the javelins are liable to slip off whereas the head of fish is long and flat and serves as a good target."

After recounting the events of the past, Venerable Mahā Moggallāna proceeded to preach the Māra in twenty one stanzas to make him repent his own follies:

(a) "The hell where Dusi Māra was punished for offending the Arahat Vidhūra, the disciple of the Buddha, as well as the Buddha Himself has the nature of being tormented by piercing with iron javelins; these javelins will give punishment automatically, even without executioners.

> Evil Māra .... You are liable to be tormented in such a hell for offending the disciple of the Buddha, who has understood the cause and effect of any deed.

(b) There are certain abodes situated in the middle of the ocean. They have the pleasant appearance of gems with brilliant colours. A great number of celestial maidens can be seen singing and dancing in those abodes.

> Evil Māra .... you have offended the chief disciple of the Buddha, who is fully

aware of these abodes, pleasures enjoyed by those celestial maids, and causal conditions of those pleasures.

(c) That bhikkhu had caused the Pubbayon monastery, donated by Visākhā, mother of the rich man Migara, to be shaken, even while being watched by the company of Sangha at the instance of the Buddha.

Evil Māra .... you will have to suffer the consequences of your offence against the *bhikkhu* accomplished in *abhiññā* and *paññā.*

(d) That bhikkhu had caused the Sakka's Vejayanta palace to be shaken with his big toe, with the aid of his supernormal power, thereby frightening all the devas.

Evil Māra .... you will have to suffer the consequences of your offence against the *bhikkhu* accomplished in *abhiññā* and *paññā.*

(e) That Bhikkhu had gone to the Vejayanta palace of Sakka and asked him this question: "Sakka.. do you know the fact of emancipation that is void of all forms of desires?" Sakka, on being asked thus gave the right answer.

Stupid Māra .... you will have to suffer the consequences of your offence against a disciple of the Buddha, who is accomplished in *abhiññā* and *paññā* which enabled him to ask such a question.

(f) That *bhikkhu* had asked the Brahmā a question near the Sudhamma Dhamma Hall: 'Dear lay devotee... are you still of the erroneous view that there is no powerful *bhikkhu* or recluse capable of coming to the realms of the Brahmās? Have you ever seen the overwhelming rays of the Buddha that excel those of the illuminations of the Brahmas, of their mansions and of their costumes?'

The Brahmā answered: 'I no longer hold the old erroneous views. I see the rays of the Buddha that surpass the illuminations of the Brahmas and of their mansions and of their costumes. Why should I insist anymore that I am permanent, or an immortal being?'

Evil Mara .....you will have to suffer the consequence of the offence against the disciple of the Buddha, who is accomplished in *abhiññā* and *paññā* which enabled him to ask such questions.

(g) That *bhikkhu* had contacted, through *abhiññā* based on *vimokkha-jhāna*, the summit of the Mahā Meru and the four islands continents, East, West, South and North, at the time of suppressing the dragon King, Nandopananda: (the Venerable Mahā Moggallāna had covered the Mahā Meru and the four islands continents through the agency of a created dragon at that time).

Evil Mara .... you will have to suffer the consequences of your offence against the disciple of the Buddha, who is accomplished in *abhiññā* and *paññā* which enabled him to ask such questions."

(N.B In dealing with the Māra, the Venerable Mahā Moggallāna was referring to himself as if he was another *bhikkhu*, and such a mode of preaching is termed *Annapadesa* method.

The Venerable Mahā Moggallāna managed to subdue Mara by exhibition of his supernormal power (*abhiññā*) in seven ways from (a) to (g):

(a) with reference to *Māratajjaniya Sutta* of **Mūlapaṇṇāsa Pāli Text**;

(b) with reference to his supernormal power to go on tours of preaching as in **Vimāna Vatthu** and **Peta Vatthu**.

(c) with reference to exposition of *Mahā Moggallāna Sutta* in **Mahā Vagga Saṁyutta Pāli Text**.

(d) & (e) with reference to *Culatanhāsañkhaya Sutta* of **Mūlapaṇṇāsa Pāli Text**.

(f) with reference to *Aññatara Brahma Sutta* of **Sagātha Vagga Saṁyutta**.

(g) with reference to **Visuddhi Magga Commentary**, Second Vol., on the suppression of the dragon King, Nandopananda.

(h) Fire does not make any effort to burn the foolish person. It is the foolish person who gets himself burnt by touching the fire. Just as the foolish person gets himself burnt by touching the fire, so will you be causing to be burnt yourself by offending the Buddha.

(i) Māra .... you have done sinful act by offending the Chief Disciple of the Buddha. Do you fancy that your sinful act will not produce any fitting result?

(j) Evil Mara .... The amount of unwholesome acts standing against you increases with the progress of time. Evil Māra .... have you not got tired of doing harm to the Buddha? (you should have taken lesson from the evil acts of your uncle Dusi Mara who had to suffer in realms of misery. You should at once cease your acts of harm to the disciples of the Buddha.

The Venerable Mahā Moggallāna thus exhorted the Māra, citing examples, so as to repent his follies and dread the consequences for a long period, in the forest sanctuary of Bhesakala, with the result that Mara, with a heavy heart, disappeared on the spot.

An Account of The Lay Devotee Brahmin Pancagga

After observing the eighth *vassa* and emancipating sentient beings, who were worthy of emancipation, by teaching Bodhi Raja Kumar Sutta and other discourses in the Bhesakala forest sanctuary, near the town of Susumaragira, the Buddha left for Savatthi to take up residence in the Jetavana Monastery.

There was a brahmin lay devotee by the name of Pancagga Dayaka. He was so named because of his habit of offering five kinds of stuff that came first and foremost in the process of production: (1) first ears of grains from his fields; (2) the first harvested grain; (3) the grain stored first in a granary (4) the cooked meal from the first pot (5) the first stuff laid on the breakfast table. (*Pañca* - five earliest products or stuff, and *dāyakā* - donor, hence *Pañcagga-dāyakā*). The following is an illustration:-

i) He used to offer the first ears of corns, barley or oats from his fields to the Buddha and His Sangha in the form of gruel prepared with milk, in the belief that offering the first products will yield early benefits. This is the offering made of the first crop from the field.

ii) When the grain was mature and ripened, he had the grains put in a heap after threshing and winnowing and prepared them into meals and offered them first to the Buddha and His Sangha. This is the offering made of the grains from the first heap of the harvest.

iii) After storing the harvested crops in many granaries, when the first granary was opened, he had some grains from the first lot taken out and prepared them as meals for offering to the Buddha and His Sangha. This is the offering made of the grains from the first granary.

iv) The cooked food collected from each and every cooking pot was first offered to the *bhikkhus*. Until such an offering had been made to the Sangha, no one was permitted to partake of the food from the pots. This is the first offering made from the cooking pots.

v) He never take his breakfast before collecting certain amount for offering to the Buddha and His Sangha in the morning, and in the afternoon he collected certain amount from his dining table for offering to beggars, in whose absence, the collected food stuff was given to dogs. This is the offering made before he ever took his meals.

Thus he came to be known as *Pañcagga-dāyakā*, one who made offerings on five kinds of first occasions.

One early morning, the Buddha looked into the world by means of *asayanusaya-ñāṇa* and *indriya-propriya-ñāṇa* and perceived the previous supporting conditions of *pañcagga-dāyakā* and his wife to be established in the *sotāpatti-magga*, and so He had Himself tidied up and remained in His own chamber, on that particular morning.

(All the *bhikkhus* in the monastery used to assemble at the Chamber of the Buddha at the time of going for alms-round every morning. They always went for receiving alms in the town with the Buddha leading. But the Buddha used to remain in the Chamber behind closed doors whenever He wanted to go all alone. On such occasions, *bhikkhus* went on alms-round all by themselves after circumambulating the Scented Chamber with tacit understanding that the Buddha would not go with them for reason known to Himself.)

On that day the Buddha remained in His Chamber, behind closed doors, at the time of going for receiving food. He came out only when it was time for *pañcagga-dāyakā* to have his meal.

He entered the city of Savatthi all by Himself, and the citizens knew that someone would be blessed by Him that day. They did not come out as usual to invite Him for alms-offering.

The Buddha went along the route from door to door, and stopped at the door of *Pañcagga-dāyakā* at the time when the Brahmin was holding a bowl of food to be eaten and his wife was in a state of preparedness to fan her husband while enjoying the food. His wife was the first person to notice the Buddha standing in front of their house. She tried to keep the Buddha out of sight of her husband by keeping the fan in between the Buddha and her husband. She knew that if her husband saw the Buddha, he would offer all the food in his bowl to the Buddha, thereby requiring her to make fresh preparation of food for her husband. At the same time, she was assailed with confusion and irreverence. The Buddha knew all about it and directed the rays from His body towards the couple. When the husband saw the golden coloured rays, he asked her: "What's all this?" and he looked around and eventually saw the Buddha standing at the door of the house. Whereupon, the wife dropped the fan and hastened to the Buddha and paid homage and worshipped Him, in accordance with the time honoured traditional way. The Buddha uttered a stanza in praise of her while she was in the act of standing up, as warranted by the favourable circumstance:

Sabbaso Nāmarūpasamiṁ
Yassa naṭṭhi mamāyitam
asatā ca na socati
sa ve bhikkhūti vuccati.

One who has cut off clinging to mental and corporeal elements (*nāma-rūpa*)without holding the erroneous views of 'I' or 'my own' and 'he' or 'she' is free from sorrow and lamentation. Because of cessation of *nāma* and *rūpa*, he has penetrated the dark mass of defilements and deserves to be regarded as a holy, noble *bhikkhu.*

The wife of the Brahmin was established in the Fruition stage of *sotāpanna* at the conclusion of this discourse.

The Buddha was invited by the Brahmin into his house and offered a seat. He then offered Him his share of the food, pouring water as a token of dedicating food to the Blessed One, saying: "Most Exalted Buddha, you are the most Homage-worthy personage in the world with devas and humans. May you receive my offer of food by the alms bowl." The Blessed One fulfilled his request by receiving the food offered in His bowl and partaking it. The Blessed One then uttered the following stanza after His meal, noting that the time was appropriate.

Yadaggato majihato sesato vā
piṇḍaṁ labhetha paradathepajīvī
nalam thuluṁ no be nipaccvādi
taṁ vāpi mira muni vedayantu

A *bhikkhu* lives on food enthusiastically offered by donors, either from the

first portion or the middle portion or the last portion of the pot, as a normal means of livelihood. A *bhikkhu* gratefully does accept the food regardless of which part of the pot that morsel of food comes from. He is not over pleased to receive the first portion of food nor is he disturbed by being offered the leftovers. He has abandoned the likes and dislike. Such a person, who is regarded only by wise people as one who has eradicated the *āsavas*, is indifferent to the world and worldly incidents.

Pañcagga-dāyakā attained the Fruition stage of *sotāpatti* at the conclusion of the discourse.

(These are excerpts from **Sutta Nipata Commentary**, exposition on Muni Sutta, which is not in agreement with exposition in **Dhammapada Commentary**).

Buddha's First Visit to Sihala Island

(An account of the Buddha three visits to the Island of Sihala (Sri Lanka), in abridged form, as mentioned in *Mahāvamsa*, Vol. I.)

The Buddha observed the first *vassa* after attainment of Buddhahood in Isipatana, Migadaya, near Bārāṇasī. From thence, he proceeded to the forest of Uruvelā to emancipate the hermit Uruvelā by exhibition of miracles. At that time, the citizens of Anga and Magadha were going to pay their annual homage to the hermit with gifts. The hermit did not wish the Buddha to come to the great festival of offering. His thoughts were known to the Blessed One. So on that very day the Buddha went to Uttaraguru island to receive offering of food, and from thence He returned to the Anotatta lake to have His meal, and at night-fall (ninth month of Enlightenment) He went on to Sihala island.

His visit coincided with the conference of ogres held at a spot, which is the location of the garden of Mahānagavana of today, measuring three *yojanas* in length by one *yojana* in breadth in the central part of the island, along the shore of a river. The Buddha went to the place where the ogres were holding conference and while standing directly above their heads, on the spot where the Mahīyañgana Ceti stood today, caused heavy rain to fall and strong winds to blow and darkness to descend to frighten them.

Ogres were very much frightened and they beseeched the Buddha to grant them a place of refuge, free from danger. The Buddha consoled them by telling them that He would relieve them of their anxieties and troubles, if He was offered a place on the island to stay. Whereupon, they replied: “Lord of peace and tranquillity... we hereby offer You this very spot and we beseech You to give refuge to all our race on this island.”

The Buddha restored peace and calmed the fears of the ogres by causing the rain, storm and black-out to cease and descended to the earth and spreading a leather rug, sat on it. When the Buddha spread the leather-rug over the place, ogres ran away to escape from the unbearable heat emanating from the blazing carpet and took refuge in remote areas of the island. The Buddha caused the island of Giridipa to come close to Sihala to accommodate the restless ogres. Once all the ogres had settled there, He caused the island to move back to its original site.

The blazing leather-rug was removed as soon as the Sihala Island was rid of all ogres. Then all the good devas assembled on the island and held a conference among themselves. The Blessed One preached them the Dhamma with the result that crores of being realized the Four Noble Truths and countless number of devas took refuge in the Three Gems with strong faith.

Buddha gave a Handful of Hair to Mahā Sumana Deva at His Request

Mahā Sumana Deva, a resident of the Sumanakuta Mountain, attained *sotāpatti* by hearing the Dhamma at the conference, just mentioned above. He requested the Buddha for some memorable object of worship. The Buddha rubbed His head with His fingers to get a handful of hair and gave it to Mahā Sumana Deva. After that, the Buddha returned to Uruvelā forest.

Mahā Sumana Deva brought the handful of hair in a gold casket and kept it at a spot that

was strewn with varieties of jewelleries; it was where Mahīyañgana Ceti is standing today. The gold casket containing the handful of hair was enshrined in a small stupa built of amethyst.

In due course of time, the Venerable Sāriputta's disciple, named Venerable Sarabhu, brought the neck-bone of the Buddha from a pile of sandal-wood fuel by his supernormal power to this place. He sanctified it by enshrining it in the original stupa of smaller dimension and raised its height to twelve cubits, assisted by a company of *bhikkhus*. The Venerable Sarabhu then returned after reconstruction of the stupa.

Years rolled by and Prince Uddha Culabhaya, younger brother of King Devānapiyatissa rebuilt the old stupa to a height of thirty cubits, enveloping the smaller *ceti*. Later, King Duṭhagamani again reconstructed that stupa making it eighty cubits high. Thus, Mahīyangana Ceti grew to a greater height by successive modification through the years.

This was Buddha's first visit to the Island Sihala.

Buddha's Visit to Nāgadipa Island

At a time when the Buddha was residing at Jetavana monastery in Savatthi, during the period of the fifth *vassa*, there was a battle being fought, involving huge armies for the possession of an emerald throne between Mahodara dragon king and his nephew, Culodara dragon prince. When the Buddha perceived this unhappy state of affairs, He woke up early and taking His robe and alms-bowl, He went to the theatre of war, which was the island of Nāgadipa, to save the *nāgas* from destruction.

Mahodara dragon king was a powerful king who claimed sovereignty over the *nāga* country, with an area of five hundred *yojanas* in that part of the ocean.

Mahodara dragon king gave away his sister, Kanha, in marriage with another dragon king who was ruling over the Vattamana mountain region. In due time, they produced a son named Culodara.

Culodara's maternal grand mother gave her emerald throne to Culodara's mother before her death. Consequently a war broke out over the possession of the throne between King Mahodara and his nephew Culodara. These inhabitants of the mountain region were also powerful rulers in their own region with their own big army.

There was a dryad, named Samiddhi Sumana Deity, living in a Linlun tree (Buchanania lati folia), near the arched entrance to Jetavana monastery. He accompanied the Blessed One all along the way to Nagadipa Island, carrying the Linlun tree as an umbrella, to protect the Blessed One from weather, with the permission of the Blessed One.

This will be further clarified: Samiddhi Sumana Deity was a human being living in Nagadipa Island in his previous existence. Once, he noticed a Paccekabuddha having His meal at the spot where Rajayatana Ceti (popularly known as Linlun ceti) is standing today. He offered the Paccekabuddha, out of reverence, a bunch of branches for use in washing and cleaning the bowl after His meal.

For this deed of merit, he became a dryad of the Linlun tree near the arched entrance to the garden of Jetavana, owned by Prince Jeta. The Linlun tree stood outside the monastery since the time of its construction.

The Buddha had brought Sumiddhi Sumana Deity together with the Linlun tree was for his own benefit and in the interest of the Island.

The Buddha, on arrival at the Island, sat in the middle of the site of war in the sky and caused complete darkness in the area to frighten the combatants in the battle. Then He caused the area to become bright and clear again to relieve the dragons of fear and anxiety. The dragons, on seeing Him, felt happy and rallied around Him and worshipped at His feet with profound respect.

When the Buddha preached them the Dhamma in the interest of peace and tranquillity,

the two rival dragon kings were very much delighted and interested in the preaching, so much so that they made an offering of the emerald throne to Him by their mutual agreement.

Then the Buddha came down and sat on the throne and partook of the delicious food offered by the *nāgas* and preached to them the Dhamma again, with the result that eighty crores of *nāgas*, both of land and water, took refuge on the Three Gems with great faith.

Buddha's Second Visit to Sihala Island

(A Request by Dragon King, Maniakkhika)

Maniakkhika, the dragon king of Kalayani region, a maternal uncle of Mahodara, also had arrived at Nagadipa Naga King Island to take part in the raging war. He had already taken refuge in the Three Gems at the time of the Buddha's first visit to the Sihala Island. He made a solemn request to the Buddha: "Exalted Lord... you have, indeed, done a great deed of kindness to us by your exhortations. Had you not come to this place, we would have, by now, been reduced to ashes. Our ardent wish is that, out of compassion, you do an honour to the place of my dwelling, Kalayani, by your visit when you come to the Island of Sihala on the next occasion."

The Buddha kept silent to signify His acceptance of the invitation.

Then the Blessed One urged them to build Rājayatana Ceti on that spot as a memorial to the happy occasion. He presented the Linlun tree and returned the emerald throne with instructions to hold them as sacred objects of veneration.

> "Dragon lords.. these two objects should be held in high reverence as relics of my utensils, (*Paribhoga Ceti*) in your own interest and for your continued prosperity."

The Buddha, after leaving those instructions, returned to Jetavana monastery of Savatthi.

These events marked the second visit to the Island of Sihala by the Buddha.

Buddha's Third Visit to Sihala Island

Three years later, Maniakkhika, the dragon king, went to Savatthi to invite the Buddha cordially to Sihala Island, while He was taking up residence at Jetavana monastery.

It was on a full moon day of Kasson (Vesakha), during the eighth year of Buddha's attainment to Buddhahood (and one day after Maniakkhika's arrival). The Buddha, on being informed of time for meal, put on His robe and went across to Sihala, together with five hundred *bhikkhus*.

Dragon King Maniakkhika, accompanied by his dragons, conducted the Buddha and His *bhikkhus* to a jewelled pandal near the site where Kalayani ceti is now situated and offered delicious food of the celestial world to Him and His *bhikkhus* with profound respect.

After preaching to Maniakkhika and all the dragons, the Buddha travelled through the sky to the Sumana hill and left an impression of His foot, in order that future generations might hold it as a sacred place (*Pāda ceti*). He went to the base of the hill in the company of *bhikkhus* to spend the day and proceeded to Dighavapi.

During His sojourn at Dighavapi, He and His *bhikkhus* enjoyed *phala-samāpatti* on the spot where Dighavapa Ceti is standing today. This is one of the sacred places held in high reverence by the people from the days of yore. From here, the Buddha proceeded to the Garden of Mahā Meghavana.

On arrival at Meghavana garden, together with His five hundred *bhikkhus*, the Buddha sat and enjoyed *phala-samāpatti* together with His *bhikkhus*. On the spot where the Buddha sat, a sapling of original Mahābodhi tree was planted.

From there, they proceeded to the location of Mahāceti and together they enjoyed *phala-samāpatti.* Rising from this *samāpatti*, they proceeded to the present location of Thupayon Ceti and enjoyed *phala-samāpatti* together again.

Rising from this *phala-samāpatti*, they went to Kyauk Ceti (Stone stupa), which still

stands today, and preached the Dhamma to all the devas who happened to be gathered there at that time. After which, together with His five hundred *bhikkhus*, the Buddha returned to Jetavana monastery.

These events marked the Buddha's third visit to Sihala Island. This is the account of Buddha's three visits to Sihala Island.

Chapter 27

AN ACCOUNT OF RICH MAN GHOSAKA OF KOSAMBĪ COUNTRY.

(This short account of the rich man of Kosambī country has been compiled in the light of **Dhammapada Atthakatha**, Vol. I and **Ankuttara Atthakatha**, Vol. I, where full accounts are given.)

Prior to the appearance of the Fully Self-Enlightened Buddha, a deadly infectious disease (*ahivataka*) broke out in the country of Allakappa, and the toll of this plague ranged anything from ten to twenty in a family at a time. Those who evacuated to the other countries escaped death. One of the citizens left Allakappa together with his wife and a baby son. But they suffered from shortage of food in the middle of crossing a barren land and were in a state of exhaustion. The parents took turns to carry the baby for some time.

The husband was of the idea that crossing the desert would not be possible with an extra load of the baby on their shoulder. So he kept himself a bit behind the wife by slowing down his speed as though pressed by the call of nature. He placed the child on the ground in a sitting posture and resumed his journey. When the wife did not see her son in his hands, she enquired about the child, asking: "My lord... where is my kiddy?" The husband replied: "What good could he do for us under such a condition of stress and strain. We could produce many children so long as we are alive!" The wife screamed in anger: "Such a brute you are .... I will not go along with a cruel person like you." The husband confessed his inconsiderate act and apologized to her: "Please pardon me for my fault." They continued their journey again after picking up the child.

The fatigued couple, with the load of a baby, managed to cross the sandy plain with great difficulty. By evening, they reached the hut of cowherds; who had cooked rice with pure milk for their own enjoyment. When they saw the couple and the child, they at once realized that the strangers were hunger-stricken, and offered them a big pot full of rich milk gruel. The wife was moderate in eating and so she ate just the right measure of food while the greedy husband ate very much, beyond his limit, so much so, that he died of indigestion the next morning. As he was very much attached to the people in the cowherds hut before his death, he took conception in the womb of a bitch.

The bitch gave birth to a lovely puppy in due time. It was well looked after by the cowherd as though it was his own child. The two were very much attached to each other and the puppy followed the cowherd wherever he went.

One morning, a Paccekabuddha stopped at the door of the cowherd to receive alms-food. The cowherd paid respect and offered food and requested the Paccekabuddha to stay and he (cowherd) would provide Him the requisites. The Paccekabuddha took up residence in a grove not far from his dwelling. The cowherd used to take the puppy along with him whenever he went to visit the Paccekabuddha. He used to strike the boulders and dry stumps with a stout staff, en route to the dwelling of the Paccekabuddha, to frighten away the beasts of prey. The puppy took careful note of his master's activities.

On one occasion, the cowherd made it plain to the Paccekabuddha that he might not attend on Him personally everyday for one reason or other. He assured the Paccekabuddha that the little dog would come to His dwelling to accompany Him to and from his hut, on his behalf, in case of his failure to do it himself.

One day, the cowherd sent his little dog to accompany the Paccekabuddha from the forest to his hut. The little dog went there, and, on arrival, lied with its belly stretched at the feet of the Paccekabuddha. The Paccekabuddha realized that the little dog was sent to fetch him. Hence, He took His robe and alms bowl. Being desirous of testing the intelligence of the dog, He deliberately went in a wrong direction. Whereupon, the little dog went in front of Him and blocked His way. It gave way only when the Paccekabuddha resumed the right

direction. He barked aloud at the same spots where his master used to strike the boulders and dried stumps with a stout staff to frighten away the beasts of prey.

The Paccekabuddha used to give it a big lump of food out of His own bowl every day. The dog was very much attached to the Paccekabuddha for showing such kindness to him.

At the end of the *vassa*, the cowherd offered a piece of cloth to the Paccekabuddha for making robes and said: "Reverend Sir... the *vassa* has come to a close and I would leave it to You to stay on at the same place or go to any place of Your own choice, as please You." As the Paccekabuddha appeared to have a desire to leave for another place, the cowherd accompanied Him to a certain distance and returned to his hut. When the little dog discovered that the Paccekabuddha had left for good, it died of broken hearted and was reborn in the deva realm of Tāvatiṁsa.

He was endowed with a voice that excelled that of the other devas of the celestial world, as a reward for barking aloud and frightening the beasts of prey as he passed through forest in the company of the Paccekabuddha in his previous existence. It was therefore known as Ghosaka Deva for having a voice that covered the whole of deva realm.

While Ghosaka Deva was enjoying the luxurious life of a deva in Tāvatiṁsa, Udena was the King of Kosambī country, in the world of humans. (Life of Udena has been dealt with elsewhere in this treatise).

Then Ghosaka Deva died and was conceived in the womb of a courtesan in Kosambī, during the reign of Udena. When the courtesan came to know that she had given birth to a son, she had the newly born babe cast on the garbage dump.

One of the supervisors of workmen, in the employment of the rich man of Kosambī, noticed the child in the middle of a flock of crows, on his way to his master's house. He was impressed by the look of the lovely child and thought there was a bright future for the child. Therefore, he picked up the baby and sent him to his house, under the care of one of his workmen while he continued his way to his master's house.

On that morning, the rich man of Kosambī met a wise man on his way to the palace of the King Udena. The rich man asked the wise men: "Master ... have you studied the astrological signs of the stars and their trend?" The astrologer examined the movements and behaviour of the planets on the spot and replied: "Anyone born today is destined to become the rich man of Kosambī, as he is born in conjunction with such and such stars and planets."

On hearing the predictions of the astrologer, the rich man of Kosambī turned to his attendants and gave instructions: "My dear men .... the predictions of this wise man are always axiomatic and determinate. My wife is an expectant mother, and, you better go to my house and find out if she has given birth to a child." The attendants rushed to his house and hurried back to tell him that his wife has not yet given birth to a child. He sent his men out again to find if there is any child born in the city on this day.

The attendants went all over the town to find out if there was any child born on that day. They discovered that there was a newly born babe in the house of his own labour supervisor. When this was brought to his notice, the rich man sent for the supervisor, and on his arrival, asked a few questions.

Rich man: Is it true that there is a baby in your house who is born today?

Supervisor: Yes... master.

Rich man: Give me that child.

Supervisor: I can't give... master.

Rich man: Take one thousand pieces of money in exchange for the baby!

The labour supervisor tried to speculate mentally: "This baby may or may not live long, the question of life and death is beyond my power of decision." In view of this matter of uncertainty, he decided to accept the money in exchange for the baby.

The rich man conceived an idea: "Should my wife give birth to a girl, he would be treated

as my own son; should she give birth to a boy, he would be killed." After a few days, the wife of the rich man gave birth to a boy.

Brutal Acts of The Rich Man of Kosambī

(1) He thought of placing the adopted son (Ghosaka, son of a courtesan) in the cow-shed to be killed by the treading of oxen. He accordingly asked his servants to place the kid at the gate of the cowshed. The boy was placed at the exit of the cow-shed, as instructed by the rich man.

A big bull, the chief of the herd was the first to come out of the compound and finding the baby lying helplessly on the ground, it shielded him, by standing over him with its four legs placed around him like a fence, from the imminent danger of being trodden by other oxen. On seeing Ghosaka, the cowherds expressed their opinion among themselves: "This child must be a favoured child of fortune, even animals seem to know his attributes" and so they took him to their house to be looked after by them with mutual consent.

(2) The rich man enquired as to the fate of the baby and was told that he was safe, under the care of the cowherds. He regained possession of baby by giving the cowherds one thousand pieces of money in exchange for him. He then commanded his men to throw away the baby at the cemetery.

The baby was abandoned in the cemetery at a time when the rich man's goat-herd was tending a herd of goats there. A milking she-goat caught sight of the baby, she left the herd and kept herself in such a posture as to afford an opportunity for the baby to suck her milk. She left the baby only after feeding him in the manner just described. On departure from the pasture in the evening, she went again to feed the baby again, in the same manner. The goat-herd's attention was drawn by the strange movements of that she-goat on that day, and saw for himself that the she-goat was feeding the baby as if it was her own kid. The goat-herd thought to himself: "This baby must be a favoured child of fortune, even animals seem to know his attributes," and so he brought the baby to be looked after in his own house.

(3) On the next morning, the rich man sent his men to find out what had happened to the baby. When he was told that the baby was safe under the care of a goat-herd, he sent his men to redeem the baby in exchange for one thousand pieces of money and commanded them to place the baby on the cart-track, in the busy part of the town, so that he might be killed by being trodden by the carts of a trader on the following day.

His servants did as they were told. A train of carts came into the town as expected but the oxen that drew the first cart saw the baby in their track, so they stood still with their legs fixed like four pillars. The leader of the trade band saw the strange spectacle and was greatly moved by it, so much so that he picked up the baby to be looked after by himself, as the baby appeared to be a favoured child of fortune with a bright future.

(4) The rich man sent out his men to find out if the baby had been killed, by being trodden by the carts of the trader, and when told that the boy was safe under the care of the leader of the trade band. He again asked them to redeem the child in exchange for one thousand pieces of money and to throw the baby down a steep cliff at a distance from the town.

The baby was thrown upside down by the servants, but the child fell right on top of a work-shop of those who manufactured mats from reeds. The mats made of reeds proved to be as soft as cotton that had been ginned a thousand times due to his deeds of merits in the past. The leading workman opined that the baby was a favoured child of fortune with a bright future, and so he brought the child to his house for adoption.

(5) The rich man sent out his men again to enquire into the state of the child. When he came to know all about the baby, he asked his servants to recover the baby in exchange for one thousand pieces of money, and to bring him to his house.

In due course of time, the rich man's own son and Ghosaka came of age. The rich man

again made a plot to kill the lad in conspiracy with his trusted potter. He therefore went to the potter and confided to him that there was a stupid son in his house whom he wanted to do away with secretly by hook or by crook, The potter said: “O rich man... you shouldn’t have uttered such a speech, a speech full of sin.”

The rich man thought that the potter would not do anything for nothing, and so he paid him one thousand pieces of money to make him yield to his persuasions. He was successful because there is no one who will not be corrupted by bribery. The potter accepted the money and told the rich man: “I will arrange for the pot-kilns to be kept ready on such a such a day, and you might send the boy to me on that date of appointment.”

The rich man kept on marking time and on the day of appointment, he asked the youth Ghosaka: “My dear son, I require many pots and I have arranged with our potter to supply them by certain date, you might go now to the potter and ask him to do as he was bid by me, without any delay.” Ghosaka replied: “Very well,” and left the house.

One's Own Malice brings about One's Own Ruin

On seeing Ghosaka on the road, the rich man's own son came running to him and asked for help: “Elder brother .... I've lost many marbles while playing a game with my play-mates. I do pray that you try to recover the loss I've sustained.” Whereupon, Ghosaka said: “I can't do it now, because our father has sent me on an errand.” The rich man's own son made another request: “If so, just play for me and recover the lost balls. I will go on the errand on your behalf.” Whereupon, Ghosaka said: “In that case, you might go to the potter's place and convey the message of your father to the potter in minute detail while I play with the boys to recover the marbles you lost to them.”

The rich man's son went and conveyed his father's message to the potter, on behalf of Ghosaka as agreed. The potter said he would carry out his father's orders. He took the boy into his house and hacked him into pieces with an axe and put the pieces of the dead boy's body into a mud pot which was later kept along with unbaked mud-pots in the kiln.

Ghosaka lad had won quite a lot of marbles and waited for the return of his younger brother for a time. When the younger boy failed to turn up, he went to the neighbourhood of the potter's place to look for him and returned home when no trace of his younger brother could be found.

The rich man was astonished to see the return of Ghosaka at a distance and was at a loss to know what had happened. He got up before Ghosaka could even take a seat to explain the matter. “Dear son... did you not go to the potter's place?” The youth replied: “No, father, I didn't go.” He asked him again: “Why did you not go?” The youth explained the reason why he did not go and why the younger brother went there on his behalf, in detail.

The rich man felt as if he was reeling under the weight of the great earth and scolded him: “My dear son, ... what do you mean by that?” and so saying he hurried to the place of the potter with a greatly agitated mind. When he got to the house of the potter, he could not breathe out full facts of the tragedy and so he simply uttered: “Look .. my man, look my man.” But the potter gave him a stiff reply: “Rich man ... what do you mean by that... when it is too late!” The rich man had to return home without any further ado. He was reduced to a mental wreck from that time.

(6) The rich man of Kosambī did not take meal together with Ghosaka from that time onwards, and deliberated as to how to do away with his son's rival. He wrote a note and asked Ghosaka to deliver it to one of his labour supervisors at a certain village and to tell him verbally that the contents of the note must be translated into action at once. He also instructed the lad to contact one of his boyhood friend, a rich man of Gamaka, and stop at his home for the meals en route to his destination. Ghosaka lad had come of age by that time.

Ghosaka paid respect to the rich man. On arrival at the village of Gamaka, he found his way to the rich man's house and stood worshipping in front of him. The local rich man was shaving his beard by the side of a window. When he noticed the lad, he asked: “Young man

from where have you come?" He replied with due respect: "Father .... I am the son of rich man of Kosambī." The Gamaka rich man was delighted to see the son of his boyhood friend.

By that time, one of the maids of the daughter of the rich man was on her way to the market to fetch some flowers for her mistress. She was stopped by the rich man who asked her: "Maid... tarry a little, you might wash and brush the feet of this Ghosaka lad and arrange for the provision of bed for him." The maid did as she was bid and then went to the market to fetch some flowers as usual.

On seeing the maid with a collection of flowers, the daughter of the rich man scolded her: "You have loitered on the road today...What on earth had made you take such a long time in fetching the flowers?" Whereupon, the servant girl replied:

> "Ahem, Mistress, I've never seen such a beautiful youth before. He is said to be the son of your fathers boyhood friend. It is beyond my power to express his handsomeness and graciousness. Your father had asked me to wash his feet and provide a bed in the middle of my way to the market to fetch flowers for you, hence the delay."

(The daughter of the rich man of Gamaka happened to be the wife of the lad Ghosaka four existences ago. On hearing about the youth, she was assailed by uncontrollable affection for him.)

The daughter of Gamaka rich man, accompanied by her maid, went to the bed-room and found Ghosaka sound asleep. She noticed a note tied to the edge of his waist-cloth and, out of curiosity, detached it quietly and read it. She discovered that the youth had brought a note that would cause his own life. She had it torn into pieces and wrote another one in substitution for the original one, before the lad woke up:

> Dear Labour Supervisor... I am sending my son to you. My boyhood friend, Gamaka, the rich man, has a daughter who has attained the age of puberty. I want you to collect all the yields accrued from our own estates and regroup them into lots of one hundred each kind for presentation at the matrimonial ceremony between the daughter of Gamaka rich man and my own son, and I wish you to act as my duly accredited representative on that happy occasion.
>
> I also wish you to give me an account of the matrimonial ceremony with a statement of expenditure incurred in connection with the marriage, in due course.
>
> Kosambī Rich man
>
> Kosambī Country

She had the fresh note nicely stamped with a fabricated seal and tied it to the edge of the waist-cloth of the lad as though nothing untoward had happened to it during his sound sleep.

Ghosaka lad spent for a day in that house and resumed his journey after taking leave from the rich man. On arrival at the place of the labour supervisor, he promptly handed over the note with the information that the contents of the note should be translated into action at once. The labour supervisor, after reading the note, summoned all the villagers and addressed the gathering: "My dear men .... although you do not seem to care much about me, my own master, the rich man of Kosambī, has entrusted me with the responsibility of arranging, on his behalf, a matrimonial ceremony for his son, Ghosaka, and the daughter of Gamaka rich man. It connoted that, all the products issued from this area should be collected and grouped into lots of one hundred each kind for presentation to the couple as his gifts.

When everything was set, he arranged for the matrimonial ceremony to be performed in a traditional manner and sent a report to the rich man of Kosambī, to the effect that the

matrimonial ceremony had been conducted and that everything had been done in compliance with his instructions, with a detailed statement of accounts attached thereto.

On hearing the news, the rich man of Kosambī felt like one suffering from burns and uttered: "Alas! I have been ruined beyond redemption." He suffered both from physical and mental agony and was eventually attacked with acute dysentery, and, yet he had not given up the idea of denying the estate to Ghosaka lad by hook or by crook. He, therefore, wrote a note with ulterior motive and sent it to the lad. The note reads: "Why have you, my son, stayed there long after your marriage. I want you to come back home urgently."

Upon receipt of the letter, simple minded Ghosaka made preparations for the return journey. The daughter of Ghamaka rich man perceived that the simpleton Ghosaka never knew that it was she who was responsible for his present luxurious life. So, she tried to detain him by her own clever tactics. She convinced him by saying: "My dear man... don't be so hasty. One should make necessary arrangements before one goes to the place of one's relatives." She had thus delayed his early departure for good reasons.

The rich man of Kosambī, with an undaunted will, sent another note stating that he had broken down in health through acute attack of deadly dysentery and that he is in a state of hopelessness and the situation warranted his immediate return.

The daughter of Ghamaka rich man could not help revealing, by that time, the true aspects connected with their union and other things at stake.

> "My dear man .... rich man of Kosambī is not your own father, though you have all along regarded him as your father. He had sent you to his labour supervisor with a note containing express instructions to kill you right away. I personally destroyed that fateful note and got it substituted by a fresh one of my own design that brought about our union. He did not call you for nothing but to expose that you are not his successor. You should wait until his death."

Soon afterwards rumour that "Kosambī rich man had died" was afloat and the couple made preparations to go there with attendants. The intelligent wife warned her husband to enter the building with great caution and to post escorts around the house before hand. She accompanied her husband as he entered the house, raising her hands and crying as if lamenting. She found her way to the rich man who was lying in a dark corner and struck his chest with her head, as if in great sorrow sending the dying man already weak with ailment to an early death.

After the cremation of the corporeal relics (*sarīrajāpana*) of the rich man of Kosambī, Ghosaka induced, by generous bribing, the intimate servants of the deceased to tell outsiders that he was the son of the late old man.

Title of Rich Man of Kosambī.

Seven days after the death of the rich man of Kosambī, King Udena considered that he had to find a person to succeed him, one with desirable qualifications to earn the title "The Rich Man of Kosambī". He ordered his royal servants to find out if the late rich man had a son or not. All the intimate servants of the late rich man unanimously reported that he had a son by the name of Ghosaka, who was worthy of succeeding his father.

King Udena conferred the title of "The Rich Man of Kosambī" on Ghosaka complete with insignia of office.

When Ghosaka became the rich man of Kosambī, his wise and intelligent wife said: "My dear lord ... although we were of lowly origins, we have become great and glorious by virtue of our meritorious deeds of the past, and let us, therefore, try and keep it up by performing meritorious deeds with redoubled zeal and enthusiasm." Her husband readily accepted her good proposals, and the couple mutually agreed to spend one thousand pieces of money every day in humanitarian acts (*nibaddha-dāna)*, without any breach or breakage throughout their lives.

THE BUDDHA'S NINTH VASSA AT KOSAMBĪ

There were three distinguished rich men in Kosambī country before the time of the Fully Self-Enlightened Buddha. They were Ghosaka, Kukkudha, and Pavarika who were boyhood friends. They looked upon five hundred hermits as their teachers (in the absence of a Buddha) and looked after them well. All the hermits used to take up residence at Kosambī during the raining season, which lasted for four months, and retreated to the forests of Himalayas in summer and winter seasons, lasting eight months.

Years rolled by, and one day, the hermits felt exhausted after crossing a vast barren land without water on their way from the Himalayas to Kosambī. They eventually came upon a huge banyan tree and naturally entertained the hope that "from the look of the banyan tree, there should be a guardian deity powerful enough to provide them with water."

The guardian deity of the banyan tree thought it would be well to fulfil the need of the hermits, and he caused a stream of water, about six inches in volume, to flow from the fork of his tree. When the hermits saw the silvery water, they received it with their cups and quenched their thirst. After quenching their thirst, they began to think that it would be a good thing if the guardian deity could also provide them with food, since they happened to be in the thick of a forest far away from the villages. Whereupon, the guardian deity offered them celestial gruel which was suitable for the hermits.

The hermits thought, since the guardian deity had provided them with food and water, they now had a desire to see him in person. The hermits asked him: "O deva ... you are enjoying such pleasure; therefore, we wonder what kind of deeds of merit you had done in your previous existence?" The deity replied: "I had observed the Eight Precepts for half a day in my previous existence."

> This will be further explained: This guardian deity of the banyan tree was one of the servants of Anāthapiṇḍika in his previous life. It was customary amongst the occupants of the house of Anāthapiṇḍika that everyone should observe the precepts on every holy day. One early morning (of a holy day) a workman was required to go to the place of work to perform his duties. When Anāthapiṇḍika took a list of the recipients of food for that day, he discovered that the work man was the only one who had gone to the forest for work that day. So he allowed the cook to draw food for the evening, just enough for that workman. The cooking woman drew the allotted ration and kept it ready prepared for him. On his return, the cook gave him his share of food which was reserved for him.
>
> When the workman found that the whole house was unusually quiet that day, he enquired about the unusual silence and the empty messing room from the cook. "All the occupants of the house are observing precepts, it being a holy day" was her reply. He asked her again: "Is it true .... mother?" She nodded her head, saying: "Yes, it is." "Dear mother .... please enquire from the rich man if one could keep precepts for the remaining part of the day."
>
> The cook obliged him by putting his question to the rich man, who replied: "It tantamount to keeping observance of precepts for half a day but not for a full day "
>
> On hearing the words of the rich man, the work man washed his mouth and made formal vow to observe precepts and went to his place and kept the precept till he fell asleep. He died of exhaustion on the following morning and was reborn as a guardian deity of a huge banyan tree on the fringe of a forest.

On hearing the full account of his previous existence, the hermits asked the deity: "You have said about the Buddha, the Dhamma and the Sangha .... which we have never heard before. Is it true that a fully Self-Enlightened Buddha has appeared?" When the deity answered in the affirmative, the hermits asked: "Where is that Buddha residing at present?" The deity said: "The Tathāgata has been residing at the Jetavana monastery in the Savatthi country."

The hermits left, saying: "Dear deity of the banyan tree... we are going to pay homage to

the Buddha," and they arrived at Kosambī en route to Savatthi. The three rich men extended cordial reception to the hermits and invited them to receive food on the following morning. There was a feasting festival on a grand scale on that day.

As soon as they had taken meal, the hermits said as a token of courtesy: "We are going ...." Surprised by such words, the rich men asked: "Revered Sirs .... it is quite unusual that you uttered such words when you have stayed only for a day on this occasion, though you usually stayed for one, two, three or four months on the previous occasions; we pray that you enlighten us the reason why you depart so early in the day?" Whereupon, the hermits replied: "Rich men... you have, indeed, said the truth: The Fully Self-Enlightened Buddha has appeared already, and death is a matter of certainty, though we know not how and when? Therefore, we are in great haste to the Buddha." The rich men asked for permission to go along with the them.

The hermits said a few words of encouragement in response to their request: "You might stay behind and come afterwards as you all are saddled with worldly affairs that restrict your movements. We will go ahead of you." They left Kosambī and found their way to Savatthi without stopping too long on the way. On their arrival at Savatthi, they went immediately to the Buddha who fed them with sweet Elixir of Dhamma. The hermits attained arahattaship through Path-knowledge acquired by hearing the preaching of the Buddha.

Three Rich Men attained Sotāpanna

The three rich men left Kosambī, each with five hundred carts fully loaded with gifts of all sorts for offering, and arrived at Savatthi eventually. They stayed at a spot in the vicinity of Jetavana monastery and erected temporary charity booths before they went to pay homage to the Buddha. On their arrival at the feet of the Buddha, they sat at suitable places. The Buddha then preached discourses in harmony with their dispositions, with the result that the three of them attained *sotāpanna*. They made offerings of gifts on a large scale for fifteen days in succession. They cordially requested the Buddha to do them honour by His visit to Kosambī. The Buddha said in response: "Buddhas naturally prefer places of seclusion!"

They enthusiastically replied: "This is understood... Exalted Lord!" and added: "Kindly honour us by Your visit, on receipt of our formal invitation in due time," and after making three rounds by the right side of the Buddha, they went their way home, building resting centres at every one *yojana's* distance between Savatthi and Kosambī. On arrival at Kosambī, they publicised the appearance of the Fully Self-Enlightened Buddha, far and wide. Each rich man constructed big monasteries in their own garden lands at great costs, in anticipation of the arrival of the Buddha.

Three monasteries were named after their donors, viz., one donated by Ghosaka as 'Ghositarama', one by Kukkudha as 'Kukkudharama', one by Pavarika in his mango garden as 'Pavarikambavana'.

When everything was ready, the three rich men despatched a cordial address of invitation to the Buddha, through a special messenger.

Brahmin Magandhi and His Wife attained Emancipation

The Buddha, on his way to Kosambī, in the company of many *bhikkhus*, perceived that Brahmin Magandhi and his wife were predestined to attain arahatship. He, therefore, diverted His route from the main road towards the direction of the market-town of Kammasadamma in Kuru country.

Brahmin Magandhi returned early after spending almost all night outside the village in offering lights, according to their custom. On his way to the village to receive food in the morning, the Buddha noticed Magandhi coming from the opposite direction at a distance. He grasped the opportunity of making His presence known to the old Brahmin. On seeing Him, Magandhi thought to himself: "I have all along been looking for my daughter a suitable bridegroom, who is as charming as she is, and assuming the form of a recluse.

This recluse is charming and good looking, He is a match to my daughter." With this idea, he went back straight to his house.

(There was a link in the chain of Magandhi's births, being a recluse in one of his existences. Therefore he had a natural inclination towards a recluse.)

Old Magandhi told his wife: "Dear one, I've never seen such a recluse before. The one whom I've seen has golden colour. He has the appearance of the Great Brahmā. He is really a match to my daughter (Magandhi). Get my daughter Magandhi dressed up hurriedly." As they were busy with dressing up their daughter, the Buddha had left a pair of foot-prints (*Pada ceti*) at the spot where He had first seen the old Brahmin, and entered the town to receive alms-food.

(N.B. The impression of foot-prints of the Buddha stands on the spot of His own choice but not on any other place. At the same time, His foot-prints are visible only by the privileged persons and nothing could stand in their way of seeing them: no bull elephant, no torrential rain, no violent destructive storm could destroy these foot prints)

— Dhammapada Commentary —

The old Brahmin, his wife and daughter went to the place where he had caught sight of the Buddha, but they could not see Him as He had gone into the village by that time. Old Brahmin grumbled at the way in which his wife had taken so long in dressing their daughter that the recluse had gone away. The wife asked the Brahmin: "Let Him be gone, but do tell me to which direction has He gone?" The old Brahmin retorted: "He's gone that way," and eventually they found the foot-prints of the Buddha. The old man said: "Here are His foot-prints, He must have gone towards that direction."

On seeing the foot-prints, the old Brahmin's wife thought: "This brahmin is really ignorant. He is not intelligent enough to know the intricacies of the treatise of Veda," and to ridicule her husband, she made this caustic remark: "O Brahmin, you are such a fool as to have said that you would give away our daughter to this person whose foot-prints are quite different from those of worldlings who have stains of passion (*rāga*), malice (*dosa*) and delusion (*moha*). Brahmin, look at His foot-prints which characterize those of a Fully Self-Enlightened Buddha, who had broken open the enveloping dome of defilements; just look at those foot-prints with care:"

Rattassa hi ukkuṭikaṁ padam bhave
duṭhassa hoti avakaḍḍhitaṇ padaṁ
mūṭassa hoti sahasāmupiḷitan
vivaṭaccha dassa imīdisaṇ padaṇ

- the foot-print of one with strong lust does not touch the ground in the middle;
- the foot-print of one with great amount of anger is more marked at the heels;
- the foot-print of one with great amount of delusion is marked by impression of its toes and heels

The foot print, we are seeing, is free from all these and it is therefore evident that it belongs to the Omniscient One who had done away with all forms of defilements.

The old Brahmin felt uneasy in his mind by his wife's caustic remarks and complained: "O woman, you are rude and aggressive." While they were thus engaged in arguments, the Buddha had taken the meal in the company of *bhikkhus* and He made His appearance at a place where the Brahmin could easily see Him.

When Brahmin Magandhi saw the Buddha coming from a distance, he scolded his wife and said: "The person whom I spoke of is He," and so saying he approached the Buddha and made things plain to Him:

"O recluse! I have been looking for You all over the places since the earlier part of the day. There is no one in the whole world who is as pretty as my daughter, and there is no one in the world as beautiful as Yourself. I wish to give You my daughter to attend upon You as a housewife."

The old Brahmin spoke directly and simply. Whereupon, the Buddha said, in response to his offer:

"O big Brahmin, I had no desire whatsoever for the three charming daughters of Mara of the celestial plane of Vasavatti, who stood by my sides and wooed and tempted Me by love-making talks full of sweet charms and (you might imagine) how could I have any desire for your daughter, Magandhi!" and He recited the following verse:

Disvāna Tanhaṁ Aratiṁ Ragañca
nāhosi chando api methuna samiṁ
kimevidam muttakarīsa punnaṁ
pādāpi naṁ sanphusituṁ na icche

Although the three charming daughters of King Mara, namely, Taṇhā, Arati, and Raga approached Me under the banyan tree, '*ajapala*' with firm determination to tempt Me to enjoy filthy sensual pleasure by mutual co-operation with them, I had not the least desire to yield to their wishes nor there was the slightest taint of sensual passion in Me. In the same way, I have not the slightest taint of sensual desire on seeing this young Magandhi whose physical body is full of filth such as excreta, urine, etc. I have not the slightest desire to touch her even with My feet.

The Buddha uttered this stanza as though He was communicating not with the Brahmin but with a different person.

Young Magandhi harboured Resentment

Magandhi, the daughter of Brahmin Magandhi, haboured resentment towards the Buddha for insulting her by comparing her physical body with a collection of fifth such as ordure, urine and what not. "He should have rejected me in a simple manner that does not affect my dignity. I vow to revenge this insult, as and when opportunity occurs, hereafter." Thus Magandhi had sowed the seed of enmity against the Buddha.

Brahmin Magandhi and His Wife attained Arahatship

The Buddha did not give any heed to the resentment harboured by the young lady, Magandhi, and proceeded to preach the Dhamma to the old Brahmin, Magandhi, in harmony with his disposition [for full particulars, please refer to **Suttanipatta Pāli Text** (Burmese translation), Magandiya Sutta]. Magandhi and his wife attained *anāgāmī* ariyaship at the conclusion of the discourse. In due time, the couple considered that no useful purpose will be served to continue on living the household life (after attainment to the exalted state of *anāgāmī*) for any length of time, and they entrusted their young daughter, Magandhi, to her paternal uncle, Magandhi, before they received ordination. They fully attained arahatship free from *āsavas* by virtue of observance of precept for *bhikkhus*.

Buddha accepted the Offering of Three Monasteries

After emancipating Magandhi and his wife, the Buddha resumed His journey to the country of Kosambī and arrived there eventually.

When the three rich men heard of the arrival of the Buddha in the company of *bhikkhus*, they arranged for His reception on a grand scale and conducted Him to the monasteries. On arrival at the monasteries, they sat at appropriate places and after paying their respects, addressed the Buddha: "Most Exalted Buddha... the three monasteries which have been built, are intended to be offered to all the members of the Noble Order. We humbly request for favour of Your acceptance of the three monasteries for use by Your Sangha arriving

from four quarters of the compass." The Buddha was pleased to accept them, as requested by the donors. The three rich men then invited the Buddha for the performance of feasting ceremonies the next day and then they made their departure.

(As a matter of course, facts connected with slave girl Khujjuttara, Queen Sāmāvatī, and Queen Magandhi need to be included here to complete the picture. But facts connected with Khujjatara and Sāmāvatī will be given when we come to the 'Jewel of Sangha' later. Full account of Magandhi may be referred to **Dhammapada Commentary** (Burmese translation). It is proposed to deal here only with certain pertinent facts that warranted inclusion in these chapters)

The Buddha stayed in the monasteries donated by the three rich men and observed the ninth *vassa* in the country of Kosambī.

Magandhi's Evil Acts

At the time the Buddha was observing the ninth *vassa* in Kosambī, the young woman Magandhi had become the Chief Queen of King Udena. This will be clarified: Magandhi was left by her parents, to the care of her paternal uncle, Cula Magandhi, before they received ordination. King Udena made her his queen after consultation with her uncle Cula Magandhi. A separate chamber with five hundred maids of honour was allotted to her by the King. Magandhi had thus been a Queen of King Udena by the time. The Buddha kept the ninth *vassa* at Kosambī!

Having come to understand that the Buddha had arrived at Kosambī, she caused all the wrecked, reckless, starving drunkards to be summoned, and she bribed and instigated them to call the Buddha by several names as taught by her. When the Buddha entered the city on the following day, in response to the invitation of the three rich men to a feasting ceremony, the wrecked, reckless drunkards reviled the Buddha by calling Him several ill names as taught by Magandhi.

The Venerable Ānanda implored the Buddha to leave the place: "Most Exalted Buddha... let us not continue our stay at a town where we have been abused. Let us go to another town!" Whereupon, the Buddha replied: "Dear Ānanda ... Buddhas are totally indifferent to the eight worldly vicissitudes and all those boisterous and abusive noises are bound to die off within a period of seven days and no more. The abusers will be liable to pay for their own demerit. You need not fret and bother yourself by such short-comings!"

(This is an abridged form of exposition in **Aṅguttara Commentary**. **Dhammapada Commentary**, 2:23 Nāga Vagga, preface to *Atta daṇḍa vatthu* gives more detailed exposition).

Extraordinary Volitional Efforts of The Three Rich Men of Kosambī

The three rich men invited the Buddha into the city and made offerings of all kinds on a large scale. The Buddha took residence at their monasteries in rotation and received offerings in the same manner. In other words, when the Buddha occupied Gositayama monastery on a certain day, He would receive alms-food from Ghosita's house on the following day. In the same manner the Buddha received alms-food from Kukkudha and Pavarika, in order of succession.

— **Dhammapada Commentary** —

After a lapse of one month, it dawned on the three rich men:-

"Buddhas have appeared for the purpose of safe guarding sentient beings and promoting their well being; we should see to it that all the citizens should also take shares in meritorious deeds."

They accordingly afforded opportunity to all the citizens to participate in meritorious deeds, with the result that all the citizens made offerings in their respective streets, quarters or by formation of charitable societies from that time.

Eruption of A Great Dispute within The Sangha

When the Buddha was residing in the Ghositarama monastery, there arose a dispute

between a *bhikkhu* who was versed in the Codes of Conduct (*Vinaya*), and another *bhikkhu* who was versed in Discourses (*Suttas*), both were living in the same monastery. One day, the one versed in *suttas* entered the privy and came out, leaving certain amount of water in the cup which was usually kept in the privy for common use. The *bhikkhu* versed in *Vinaya*, on entering the privy after him, saw the amount of water that was left in the cup, he came out and asked the one versed in *Suttas*: "Friend... did you leave some amount of water remaining in this cup?" The one versed in *Suttas* replied: "Friend ... yes, I have," with all sincerity. The one versed in *Vinaya* complained: "Well, friend... don't you know that such an act is tantamount to commission of a guilt (*āpatti*)?" The one versed in *Suttas* replied: "No ... I don't, my friend." Then the one versed in *Vinaya* explained: "Friend, to leave any amount of water in the cup is an offence (*appatti*)."

The *bhikkhu* versed in *Suttas* said: "If I am guilty of an offence, I am prepared to remove the offences by confessing." Whereupon, the *bhikkhu* versed in *Vinaya* explained: "Friend, if such an act was committed through forgetfulness and without any volition there lies no fault." On hearing this, the *bhikkhu* versed in *Suttas* formed the idea that he had not committed the offence of leaving behind some water in the cup.

> (Herein, the *bhikkhu* versed in *Vinaya* had thought that "such an offence (leaving remaining amount of water in the cup) does not amount to a guilt (*āpatti*) by reason of absence of mind, devoid of volition." As a matter of fact, such an offence is tantamount to a guilt, (*Dukkata-āpatti*) no matter whether such an act was committed through forgetfulness or without volition).

The *bhikkhu* versed in *Vinaya* told his disciples that the *bhikkhu* versed in *Suttas* did not know when he was guilty of an offence, to decry the one versed in *Suttas*. And when the disciples of the *bhikkhu* versed in *Vinaya* met the disciples of the one versed in *Suttas*, the former told the latter that their teacher had no knowledge of the guilt he had committed. When his disciples brought this news to his knowledge, the *bhikkhu* versed in Suttas said: "That *bhikkhu* versed in *Vinaya* himself told me that I was not guilty of that offence, and now, he had changed his words and accused me of being guilty of that offence. He has told a lie."

The disciples of the *bhikkhu* versed in *Suttas* went and told the disciples of the *bhikkhu* versed in *Vinaya*: "Your teacher is a liar." The quarrel thus began! The *bhikkhu* versed in *Vinaya* managed to obtain the support of his own associates and charged the *bhikkhu* versed in *Suttas* with the offense of not seeing the fault as fault (*āpattiyā adassane ukkhepaniyakaṁ*) and suspended him with a formal resolution.

The *bhikkhu*, who was thus suspended, being well informed and of social standing, approached his friends and associates and said: "As a matter of fact, that was a case where there was no fault, not a case where there was fault. I am unfallen, I have not fallen. I am unsuspended, I am not suspended. (although they have suspended me) I am not guilty, I was suspended by a formal act which was not legally valid. I would beseech you to stand by me as my partisans on account of the rule, on account of discipline, *Dhamma-Vinaya*. He thus gained many friends, supporters, and associates. A messenger was also sent to *bhikkhus* in the villages and country to explain the situation. Thus the *bhikkhus* in the country who were his associates also became his partisans.

The disciples of the suspended *bhikkhus* versed in *Suttas* went to those who suspended them and complained by way of refutation: "Friends... that is a non-guilty case, it is not a case entailing any guilt (*āpatti*). Wherefore, the *bhikkhu* versed in *Suttas* was not guilty of any offence. He is unsuspended though he has been suspended by a formal act which was not legally valid."

The *bhikkhus* involved in suspending, in turn, told the suspended *bhikkhus* that, it was a case of guilt (*āpatti*), it was not a non-*apatti* case, the *bhikkhu* versed in *Suttas* was, therefore, guilty of an offence; it was not that he was not guilty; therefore he deserved to be suspended by a formal act of suspension which was legally valid: "Friends.. do not pursue his course, do not attend upon him any more." But their appeals fell on the deaf ears of the *bhikkhus* versed in *Suttas*; they continued on attending upon the suspended *bhikkhu*,

following him wherever he went.

Buddha exhorted Partisan Bhikkhus of The Rival Groups.

An unknown *bhikkhu* approached the Buddha and reported with due respect all that had happened. Whereupon, the Buddha uttered: "The Order of Bhikkhus is divided, the Order of Bhikkhus is divided" twice in succession and went to the *bhikkhus* who had suspended the *bhikkhu* versed in Suttas and addressed them from a reserved seat:

(*Bhikkhus* had, by then, not actually been divided, but the Buddha had said it in anticipation of the imminent danger of division in due course of time. For instance, one might have said "the rice grains have ripened" (matured) when one noticed the break of rains ushering in the season for harvesting, hence the utterance!)

The Buddha addressed them:

"*Bhikkhus* .... you should not, through pride and vanity, think of suspending or expelling a *bhikkhu* on account of a simple ordinary matter. Let us suppose that a certain *bhikkhu* might be guilty of an offence (*āpatti*) though he did not think that it was an offence, on one hand. On the other hand, there might be *bhikkhus* who held it to be an offence (*āpatti*). *Bhikkhus*, if those *bhikkhus* know concerning that *bhikkhu*: 'This Venerable one is well-informed and well versed in *Dhamma-Vinaya* and *Pāṭimokkha*, intelligent and wise, experienced, conscientious, scrupulous and desirous of three training practices; (1) If we expel this *bhikkhu* for not seeing the offence, if we do not carry out the Observance together with this *bhikkhu*, and carry out the Observance without this *bhikkhu*, by doing so, there will be dispute, strife, brawls, there will be schism in the order, there will be altercation in the order, dissension in the order, differences in the order.' *Bhikkhus*, knowing this, *bhikkhus* should not suspend or expel such a *bhikkhu* for not seeing an offence to ward off schism and promote unity.

Bhikkhus .... you should not, through pride and vanity, think of suspending or expelling a *bhikkhu* on account of a simple ordinary matter. Let us suppose that a certain *bhikkhu* might be guilty of an offence (*āpatti*) though he did not think that it was an offence, on one hand. On the other hand, there might be *bhikkhus* who held it to be an offence (*āpatti*). *Bhikkhus*, if those *bhikkhus* know concerning that *bhikkhu*: 'This Venerable one is well-informed and well versed in *Dhamma-Vinaya* and *Pāṭimokkha*, intelligent and wise, experienced, conscientious, scrupulous and desirous of three training practices; (2) if we expel this *bhikkhu* for not seeing the offence, and do not perform *Pavārana* ceremony (inviting one another to pardon) together with this *bhikkhu,* if we perform *Pavarana* without this *bhikkhu*; (3) if we do not carry out a formal act of the order (*Sangha kamma*) together with this *bhikkhu*, if we will carry out a formal act of the order without this *bhikkhu*; (4) if we do not sit on a seat together with this *bhikkhu,* if we sit on a seat without this *bhikkhu*; (5) if we do not sit to drink gruel together with this *bhikkhu*, if we sit to drink gruel without this *bhikkhu*; (6) if we do not sit in a refectory together with this *bhikkhu,* if we sit in a refectory without this *bhikkhu*; (7) if we do not dwell under the same roof with this *bhikkhu,* if we dwell under one roof without him; (8) if we do not pay respect according to seniority, greet or worship with joined palms, together with this *bhikkhu*, if we will pay respect according to seniority, greet or worship with joined palms without this *bhikkhu*; by doing so, there will be dispute, strife, brawls, there will be schism in the order, there will be altercation in the order, dissension in the order, differences in the order.' *Bhikkhus*, knowing this, *bhikkhus* should not suspend or expel such a *bhikkhu* for not seeing an offence to ward off schism and promote unity."

After preaching the above discourse for unity of Sangha to the *bhikkhus* who had suspended the *bhikkhu*, the Buddha went over to the disciples of the suspended *bhikkhu* (who was well-versed in *Suttas*) and delivered a discourse:-

"*Bhikkhus* .... When you have committed an offence, you should not deem it that amends should not be made for the offence, thinking: "We have not committed an

offence."

Bhikkhus .... supposing a certain *bhikkhu* might be guilty of an offence (*āpatti*), though he did not think it was an offence, on one hand; and on the other hand, there might be *bhikkhus* who held it to be an offence (*āpatti*).

Bhikkhus, if that *bhikkhu*, who thinks he has not committed an offence, knows concerning those *bhikkhus*: "These Venerable Ones are well informed and well versed in *Dhamma-Vinaya* and *Pāṭimokkha*, intelligent and wise, conscientious, scrupulous and desirous of three training practices. Either because of me or because of anyone else, these *bhikkhus* should not take a wrong action through selfish desire, ill-will, through ignorance, through fear.

If these *bhikkhus* suspend me for not seeing an offence and (1) if they do not carry out the Observance together with me, if they carry out the Observance without me; (2) if these *bhikkhus* do not perform *Pavarana* ceremony together with me, if they perform Pavarana ceremony without me; (3) if they do not carry out a formal act of the order (*Sangha-kamma*) together with me, if they will carry out a formal act of the order without me; (4) if they do not sit on a seat together with me, if they sit on a seat without me; (5) if they do not sit to drink gruel together with me, if they sit to drink gruel without me; (6) if they do not sit in a refectory together with me, if they sit in a refectory without me; (7) if they do not dwell under the same roof with me, if they dwell under one roof without me; (8) if they do not pay respect according to seniority, greet or worship with joined palms, together with me, if they will pay respect according to seniority, greet or worship with joined palms without me; by doing so, there will be dispute, strife, brawls, there will be schism in the order, there will be altercation in the order, dissension in the order, differences in the order. *Bhikkhus*, knowing this, the *bhikkhu*, should confess the guilt even out of faith in the Sangha to ward off schism and promote unity."

After delivering this discourse for unity of Sangha, the Buddha rose from the seat and departed.

(N.B. The *bhikkhu* versed in *Suttas* had honestly expressed his desire "to confess and to ask for pardon" if he had committed an offence when the *bhikkhu* versed in *Vinaya* made a complaint at first. When he was told subsequently that "any offence committed through thoughtlessness and without volition does not amount to offence or sinful act" he sincerely thought he was free from guilt.)

Had the Buddha decided to blame those (versed in *Vinaya*) for suspending the *bhikkhus* versed in *Suttas* on such grounds, they would have accused Him of taking sides with their opponents, thus exposing themselves to the risk of committing an offence against Him, a demerit that could direct them to realms of woes.

Again, the *bhikkhu* versed in *Suttas* had knowingly left certain amount of water in the cup and as such, he was guilty of infringement of a light offence (*dukkata-āppatti*). His disciples had expressed their opinion that such a judgment was legally invalid, through attachment to their teacher.

Had the Buddha decided to approve the judgment of those versed in *Vinaya* on such grounds, the disciples of the *bhikkhu*, who was versed in *Suttas*, would naturally accuse Him of taking sides with their opponents thus exposing themselves to the risk of committing an offence against Him, a demerit that could direct them to realms of woes.

(It should be borne in mind therefore, that the Buddha had thus refrained from putting blame on any of the rival groups in the interest of peace and tranquillity and after delivering discourses for unity of the Sangha, He made His departure from that place.)

Expounding on Two Ñāṇa Saṁvāsa and Two Samānā Saṁvasa

Now at that time, *bhikkhus* who had been suspended carried out the Observance and performed the formal *Sangha-kamma* in the *Sima* (within the boundary) of the same monastery, whereas those Sangha, who had expelled the former, carried out the Observance and performed the formal *Sangha-kamma* by having gone out-side the boundary of the monastery.

One of the *bhikkhus* of the latter group approached the Buddha with profound respect and addressed Him:

> "Most Exalted Buddha, .. those *bhikkhus* who had been suspended carried out the Observance and performed the formal act of *Sangha-kamma*, in the *Sima* (within the boundary) of the same monastery whereas those Sangha who had expelled the former carried out the Observance and performed the formal *Sangha-kamma* by having gone outside the boundary of the monastery."

Whereupon the Buddha gave the following answer to that *bhikkhus*:.

> Dear *bhikkhu* ... in case where those suspended *bhikkhus* carried out the Observance and performed other *Sangha-kamma* in accordance with the procedure for a motion and proclamation (*ñatti kammavācā*), laid down by Me, in the *Sima* of the monastery, their performances must be held to be quite in order, legally valid.
>
> Dear *bhikkhu* .... in the same way, if you, the suspending *bhikkhus*, who have suspended the former, carried out the Observance and performed other *Sangha-kamma* in accordance with the procedure for a motion and proclamation (*ñatti kammavācā*), laid down by Me, in the *Sima* of the monastery, your performances also must be held to be quite in order, legally valid.
>
> Dear *bhikkhu* .... What is the reason for this? The suspended *bhikkhus* belong to a different communion from yours (not associated with you) and you belong to a different communion from theirs (not associating with them).

Two Kinds of Ñāṇa Saṁvāsa.

> Dear *bhikkhu*... There are two grounds for belonging to a different communion (*Ñāṇa-saṁvāsa*): (1) one's own effort; one makes oneself belong to a different communion, (2) being suspended by the Sangha for not seeing own offence (*apatti*), for not making amends, for not abandoning wrong view. Thus there are these two grounds for belonging to a different communion.

Two Kinds of Saṁānā Saṁvāsa

> Dear *bhikkhu*... there are two grounds for belonging to the same communion (*Samānā-saṁvāsa*): (1) one's own effort, one makes oneself belong to the same communion, (2) the whole Sangha lifts the Suspension and restore (*Osaraniva Kamma*) the *bhikkhu* who was suspended (*Ukkhepaniya Kamma*).

Thus there are two grounds for *Ñāṇa-saṁvāsa* and two grounds for *Samānā-saṁvāsa*, exhorted the Buddha.

> (N.B. There are two groups or two types of *bhikkhus*, namely, (1) lawful *bhikkhus* (*dhammavādi*) who suspended the guilty *bhikkhus* (2) Unlawful *bhikkhus* who are suspended for being guilty of one or the other offence (*adhammavādi*). Should a *bhikkhu*, residing with one group or the other, decide, after scrutinizing the views of both groups of *bhikkhu*, that the *bhikkhus*, who are suspended are unlawful *bhikkhu*, and the *bhikkhu*, who suspended them are lawful ones, he himself has made himself of different communion with the suspended *bhikkhus* and of the same communion with the suspending *bhikkhus*.)

Conduct of Bhikkhus in Dispute

Now, at that time, *bhikkhus* fell into dispute, quarrelling and causing strife at the refectory in the villages. They behaved unsuitably towards one another in physical action and in speech. They came to blows. People looked down upon them, criticized them. Well-conducted and modest *bhikkhus* reported this unhappy state of affairs to the Buddha who

sent for the disputing *bhikkhus*. Having made enquiries and having rebuked them, the Buddha gave an appropriate talk and addressed them:

> "*Bhikkhus*, when the Sangha is divided, and if it is not behaving according to rules, if there is discord, you should sit down separately, thinking: 'We cannot, at least, behave unsuitably towards one another in physical action and in speech. We cannot come to blows.
>
> *Bhikkhus*, when the Sangha is divided, but if it is behaving according to rule and if there is friendliness, you may sit down next to one another."

These are the guide-lines given to the rival *bhikkhus* for observance, whenever there is dissension amongst the Sangha.

Discourse on The Story of Dighavu

The two rival groups of *bhikkhu* went on quarrelling, making strife falling into disputes, in the midst of the Sangha wounding one another with the weapon of the tongue. The Sangha was unable to quell the dispute.

Then a certain *bhikkhu* approached the Buddha, having paid obeisance to Him, he stood at a suitable place and reported the matter and requesting Him to approach the quarrelling *bhikkhus*.

Whereupon, the Buddha went to the *bhikkhus* and exhorted them:

> "*Bhikkhus*... it is not at all right and proper for you to be quarrelling, fighting and opposing one another. Enough! no disputes, no quarrelling, no contentions."

Whereupon, a *bhikkhu* of the suspended group, who had the welfare of the Buddha at heart, addressed: "Most Exalted Buddha, ... Let the Lord of the law wait, let the Bhagava remain unconcerned, intent on abiding in peace for the present. We will be responsible for these disputes, quarrels and strife." This was his appeal to the Buddha.

The Buddha exhorted them twice in the same strain, and the *bhikkhu* of the suspended group repeated his appeal for two times in succession.

> (N.B. The suspended *bhikkhu* was a well-wisher of the Buddha. He took pains to appeal to Him not to trouble Himself about the matter at a time when the flame of anger was at its peak.
>
> But the Buddha perceived that the two rival groups would be back to their senses once the anger was removed, and so out of compassion for these *bhikkhus*, He delivered a discourse on the life story of Dighavu with that objective in view.

The Story of Dighavu

Once, there was a King of Benares by the name of King Kasi, who had great amount of wealth, a big army war chariots, elephants, horses, infantry, a vast expansion of land, a big treasury, and fully stocked granaries. The King of Kosala, by the name of Dighiti, was poor having only a small amount of wealth, a small army, limited number of war chariots, elephants, horses and infantry, a small treasury and granaries. *Bhikkhus* .... King Brahmadatta alias Kasi King prepared for war against King Dighiti, and marched towards Kosala with a great army comprising war chariots, elephants, horses, infantry.

The Weak succumbed to The Strong

On hearing the alarming news, King Dighiti of Kosala weighed in his mind: "King Brahmadatta of Kasi is rich, he owns enormous amount of wealth, has a great army, comprising war chariots, elephants, horses, infantry, a big treasury, a vast expansion of land and granaries, whereas, I am comparatively poor, having a small amount of wealth, a small army and I am sure to be defeated by the first attack launched by that King. As such, it would be wiser to evacuate than to get defeated." Therefore, taking his queen, he fled from his city long before the enemy reached it.

Bhikkhus ... King Brahmadatta took possession of King Dighiti troops, chariots, territory,

treasuries and granaries, and reigned over his newly conquered land. Dighiti, the ex-King and his queen arrived at Benares in due course, and took refuge at a potter's house, on the fringe of the City, in the guise of wandering ascetics.

The Queen conceived A Child

Bhikkhus ... after some time, the Queen of King Dighiti became pregnant and developed a strong desire for certain particular thing, such as to see at sunrise a fourfold army, fully arrayed, fully equipped standing on level ground and to drink the water used in washings of swords.

The Queen made it known to her husband, King Dighiti of Kosala, that she had conceived a child and that she had a strong desire to see fully equipped army at sun-rise, and to drink water used in washing sword. Whereupon, the King of Kosala said: "Dear Queen ... how will it be possible for us to see a fully equipped army and to get water used for washing swords, when we are in a humble condition!" The Queen replied: "Your Majesty, I will die if my wishes are not fulfilled."

A Far-Sighted Philosopher and Friend.

At that time, King Dighiti's boyhood friend was the Brahmin priest of Brahmadatta, King of Kasi. *Bhikkhus*, ... Dighiti, King of Kosala went to see his boyhood friend, the brahmin priest and told him: "My dear friend ... your friend, my Queen is in a family way, and she has a strong desire to see a fully equipped army standing in a vast and level plain, and to drink water used in washing swords." Whereupon, the Brahmin said: "Your Majesty... in that case, I should like to see the Queen."

Bhikkhus, ... the Queen went to see the Brahmin priest. When the Brahmin noticed the Queen coming from a distance, he got up and arranging his upper garment over one shoulder and with his hands clasped announced joyously: 'Indeed, a King of Kosala is in your womb,' for three times in succession. And he assured the Queen: 'Be happy, good Queen, you will get a chance at sun rise to see the fully equipped fourfold army arrayed on a level ground and drink the washings of the swords.'

Bhikkhus, ... the Brahmin priest went to King Brahmadatta of Kasi and addressed: 'Your Majesty... the signs which I can see are such that a fully equipped army must appear on a vast plain at sun-rise and the royal swords are to be washed then.' The King ordered his courtiers to carry out the instructions given by the Brahmin priest.

The Queen of King Dighiti had her strong desires fulfilled (as arranged by the Brahmin); she had seen a fully equipped army standing on a vast plain and drunk the water used in washing the swords. *Bhikkhus*, she gave birth to a baby son in due time and was named Dighavu.

Bhikkhus, ... when prince Dighavu had grown to an age of discretion, it occurred to King Dighiti: 'The King Brahmadatta of Kasi had hitherto done much harm to us; he had seized our army, war chariots, elephants, horses, and territories including small villages; deprived us of our treasuries and granaries. He would do away with three of us once he found out our whereabouts; it would be safe for our son, Dighavu, to stay outside the city. He accordingly arranged for Dighavu to stay aloof from them at a place outside the boundaries of the city. *Bhikkhus*,... Prince Dighavu learnt various arts and science of the time during the period of his self-exiled life.

A Disloyal Court Barber

Bhikkhus, ... a barber of King Dighiti of Kosala had free access to the palace of the King of Kasi. *Bhikkhus*, ... when the barber saw the King and Queen of Kosala taking refuge in an old hut of the potter under the guise of ascetics on the outskirts of the city, he went to King Brahmadatta of Kasi and reported: "Your Majesty .... King Dighiti and his Queen have been taking refuge in a hut of a potter under the guise of ascetics on the outskirts of the city." *Bhikkhus*, ... King Brahmadatta ordered his attendants to bring the King and Queen of Kosala to him. The attendants did as they were bid.

Bhikkhus, ... King Brahamadatta of Kasi gave orders to his servants: "Courtiers ....fasten

the hands of King Dighiti and his Queen at their backs tightly, shave their heads bald with razor, beat a drum that produces harsh and broken sound, take them from street to street, from cross road to cross road, beating them all along the way, and finally get them out of the city by the southern gate to be cut up into four pieces. Their remains must be discarded to the four quarters. The executioners did as they were ordered by the King.

King Kosala's Doctrine of Peace

At that time, Prince Dighavu had a longing to see his parents. He thought to himself: 'It is quite a long time that I have not seen my parents, I had better go and see them now.' He, therefore, entered the town and came face to face with his ill-fated parents, with hands fastened tight at their backs, their heads shaved bald, being (beaten up) paraded from street to street, from cross road to cross road to the unbearable sounds of a drum. He was greatly shocked and choked with a deep sense of sorrow, but he managed to go near his parents with strained emotions.

Bhikkhus, ... when King Dighiti saw his son, Dighavu coming from a distance, he uttered words of advice meant for his son:

> 'My dear son .... Dighavu .... do not look far and do not look close either;
>
> My dear son, Dighavu .... revenge does not promote peace;
>
> My dear son, Dighavu .... Only non-resentment gives peace.'

When King Dighiti uttered such words of advice, the courtiers misunderstood him and said:

> 'This King Dighiti of Kosala had lost his head; where is his son, Dighavu? Whom is he addressing as 'My son, Dighavu .... do not look far, and do not look close, either. My dear son, Dighavu, revenge does not promote peace; My dear son, Dighavu, ... only non resentment gives peace.' "

When King Dighiti heard of their remarks, he retorted: 'My dear men... I am not voicing through loss of head, in fact, wise men will understand the meaning of what I meant.'

King Dighiti uttered the same words of advice for three times and the executioners made the same comments for three times. King Dighiti gave the same explanation to them, to show that he was mentally sound and that it was meant for wise men who would understand, meaning his son.

Bhikkhus, ... the executioners went on punishing the royal couple all along the route and finally took them out of the city via the south gate, as instructed by their King. King Dighiti and his Queen were cut into fours and their severed limbs discarded to the four quarters. The executioners went back into the city after posting guards at the place of execution

Prince Dighavu's Clever Arrangement

Bhikkhus, ... Dighavu went into the city and came out with some liquor for presentation to the guards, who soon got drunk and fell into deep slumber. Dighavu collected a pile of fire-wood and placed the remains of his royal parents on top of the pile and cremated them in a traditional way. Raising his clasped hands in a respectful manner he made three right-hand rounds about the pile of bon-fire.

King Brahmadatta was greatly shaken

At that time, King Brahmadatta was in the upper chamber of his palace. He caught sight of Dighavu, through the window, in the act of circumambulating the funeral pyre three times with his palms joined and raised toward it. It at once occurred to him: 'That man must be one of the nearest relatives or kinsmen of Dighiti, and the one who would certainly do something against one.' He was greatly annoyed that no one was thoughtful enough to bring such a case to his notice.

Prince Dighavu served as An Elephant Keeper

Bhikkhus, ... Prince Dighavu went into the jungle and mourned over the loss of his royal parents, weeping to his heart's content for a while and re-entered the city. He went to the elephant stable near the palace and requested the royal elephant master to employ him as a trainee. His request was readily granted.

Bhikkhus .... Prince Dighavu used to get up early and sing sweet songs and play harp harmoniously at the elephant shed every morning. On hearing the singing and playing of the harp, King Brahamadatta asked his couriers as to who was the singer and player of the hasp early in the morning every day. The courtiers gave the King full description of the singer and player of the harp.

The King then ordered his men to bring the singing lad who played the harp so well.

Prince Dighavu was appointed as An Inmate of The Palace.

When the couriers brought Dighavu before the King, he was asked:

'Youthful lad .... is that you who sing sweet songs and play the harp so well at the elephant stable early in the mornings every day?' The Prince gave his answer in the affirmative. Then the King ordered him to sing and to play his harp in his presence.

Bhikkhus, ... Prince Dighavu sang songs sweetly in harmony with the tuning of the harp, in compliance with the royal orders. The King was greatly delighted with his performance and ordered the boy to serve him as one of the attendants. The Prince undertook to serve as an attendant to the King. In due course, he was upgraded to a confidential position of trust in consideration of the five qualities that he possessed (1) getting up earlier than the King, (2) going to bed after the King, (3) always being alert and willing to serve, (4) doing all that would please the King, (5) habit of speaking well and affectionately.

Prince Dighavu honoured His Father's Words

Bhikkhus, ... one day, King Brahmadatta of Kasi ordered Prince Dighavu to harness the royal chariot: 'Dear lad .... harness the chariot, we will go into the forest of deers.' The Prince replied: 'Very well.. your Majesty,' and when everything was set, he reported the matter to the King: 'Your Majesty... the chariot is ready, and it is up to your Majesty to decide when to leave.' The King started off for big game in the forest followed by a company of his army.

Prince Dighavu drove away the royal chariot at such a great speed that it eventually got cut off from the royal followers. When they had gone far enough, King Brahmadatta ordered Prince Dighavu: 'Youthful lad .... we have been cut off from the party, I am tired and you might unharness the chariot, so that I might take some rest.' The Prince unharnessed the royal chariot and sat cross-legged on the ground. The King lay down to relax with his head rested on the lap of the young lad. He soon fell into a slumber through tiredness.

Bhikkhus, ... when the King was in sound sleep, Prince Dighavu's mind began to work:

> 'This King Brahmadatta of Kasi country had done much harm to us. He had forcibly seized our army, elephants, horses, chariots, territories, treasuries and granaries. It was he who had assassinated my parents; the opportunity to revenge on him has presented itself now."

He drew his sword out, *bhikkhus*, ... but his father's words of advice crossed is mind:

> 'My dear son, Dighavu .... do not look far, and do not look close, either. My dear son, Dighavu .... revenge does not promote peace. My dear son, Dighavu .... only non-resentment gives peace.'

'It would not be right for me to go against my father's advice,' and he replaced the sword into its sheath.

For a second time, for a third time, Prince Dighavu drew his sword out to wreak vengeance on the old enemy and for the second and third time he replaced his sword into its sheath, remembering the advice given by his royal father.

Then Brahmadatta, the King of Kasi, frightened and agitated, alarmed, unsteadily got up all of a sudden from his sleep. Whereupon, Prince Dighavu asked him: 'Your Majesty .... what has caused you to get frightened, agitated and alarmed?' The King replied: 'Youthful lad .... I dreamt in my sleep that I was running away for life through fright from the son of King of Kosala who was chasing me with a sword.'

Bhikkhus, ... then Prince Dighavu held the head of King Brahmadatta with his left hand and drew out the sword with his right hand and said: 'Your Majesty .... the son of the late King of Kosala is no other person than myself. You had done much harm to us, you have forcibly seized our army, elephants, horse, chariots, territories, treasuries and granaries. It was you who have assassinated my royal parents. Now, it is my turn to revenge on you!'

Whereupon, King Brahmadatta touched Prince Dighavu's feet with his head and entreated him for mercy by granting him life: 'Dear son, Dighavu .... please grant me life.' He thus entreated for mercy three times in succession. Then the Prince replied: 'How will it be possible for me to grant life to a king! It is a king who should grant me life.' 'Well then, dear Dighavu, you grant me life and I will grant you life.'

Bhikkhus, ... Brahmadatta, the King of Kasi and Prince Dighavu granted life to one another, and they took hold of one another's hands. They vowed to do no harm to one another. Then the King asked Dighavu: 'My dear son.. please get the royal chariot harnessed and let us return.' The Prince said: 'Very well... your Majesty.' When everything was set, he reported that everything was ready and it was up to his Majesty to leave as and when he so wished.

The King returned

Bhikkhus, ...once the King had mounted the chariot, Prince Dighavu drove the chariot with accelerated speed and they caught up with the army in no time. King Brahmadatta of Kasi, accompanied by his troops, then returned to the city. On arrival at the royal palace, the King had the councillors and ministers assembled and addressed them: 'Good Sirs, ...what would you do if Dighavu, the son of King Dighati, could be found now?'

Then some said: 'We would cut his hands off.' Others said: 'We would cut off his feet,' again others said: 'We would cut off his hands and feet, ... ears .... nose .... ears and nose; we would cut off his head.'

The King pointing his finger, said: 'This is Prince Dighavu, son of the late King Dighiti of Kosala. Nothing could be done against him now. Just as he has granted me life, so also have I granted him life.'

Thus proclaimed King Brahmadatta of Kasi.

Prince Dighavu's Doctrine of Peace

King Brahamadatta of Kasi than asked prince Dighava:

'My dear son ....your father is believed to have left four sets of words:

My dear son ....Do not look far and do not look close, either!

Revenge does not promote peace; only non-resentment gives peace.

My dear son, Dighavu... what did your father mean?'

Prince Dighavu gave the following reply in response to the King's query:

(1) Your Majesty ....my father had advised me 'Not to look far.' This should be understood to mean 'One should not be at enmity with other people for any length of time.'

(2) Your Majesty ....my father had advised me 'Not to look close, either.' This should be understood to mean 'Not to shorten the term of friendship, but to strengthen and prolong ties of friendship.'

(3 & 4) Your Majesty... my father had, advised me: 'My dear son .... enmity could not be brought to an end by any act of revenge.' You can only do away with enmity by

avoidance of revenge.

Your Majesty, in case I assassinated you for killing my parents, your well-wishers would undoubtedly try to kill me. That would not end the chain of events for my well-wishers would turn against your well-wishers, and the endless chain of events would go on for ever and for ever!

Now that your Majesty had granted me life and I have done likewise, the question of enmity or revenge would no more arise and so my good old father had said: 'My son .... revenge does not pay: Harbour no resentment and be happy' with that end in view!

Thus Prince Dighavu interpreted the meaning of his father's advice on end of strife.

To this objective, the wise men of the olden days had also left the following lines for our guidance:-

(1) Don't prolong the cause of enmity.

(2) Don't shorten the term of friendship.

(3) Friendliness eliminates enmity.

(4) Resentment begets revenge!

Prince Dighavu regained His Father's Kingdom

Bhikkhus, ... when Prince Dighavu had explained the underlying meaning of his father's advice, King Brahmadatta of Kasi said: 'My dear men .... it is indeed wonderful, such a marvellous thing had never occurred before. This Prince Dighavu is so wise that he could explain to us in extensor, what his father had uttered in abridged form!' Thus King of Kasi spoke highly of Prince Dighavu and formally returned the possessions of his father (late King Dighiti of Kosala), comprising army, elephants, horses, chariots, territories, treasuries and granaries, and above all, he gave his daughter, who had come of age, to Prince Dighavu."

Buddha's Exhortation

"*Bhikkhus* .... it will be seen that, even those kings in arms could come to friendly terms through forbearance and kindly disposition! *Bhikkhus* .... when those of you who have become members of the Order within the domains of My instructions that are good in the beginning, good in the middle and good at the end, cannot forgive and act in friendly way, how can you expect to uphold the dignity and maintain the nobility and purity of My Teaching!" Then the Buddha repeated, for the third time, the exhortation He had given before: "*Bhikkhus*, it is not at all right and proper for you to be quarrelling, fighting and opposing one another. Enough! no disputes, no quarrelling, no contentions." At this last exhortation also, the *bhikkhu* who belonged to the suspended group addressed the Buddha as before: "Most Exalted Buddha.... Let the Lord of the Law wait, let the Bhagava remain unconcerned, intent on abiding in peace for the present. We will be responsible for these disputes, quarrels and strife." The Buddha then considered: "These useless people (without hope of achieving the Path and Fruition) are really incorrigible. It's not easy to bring them to senses," and departed from that place.

End of the story of Dighavu.

(This story has been compiled from **Vinaya Mahāva Pāli Text**. *Kosambī Kakkhandhaka*. For further particulars, please refer to *Pancaka Nipatta, Dighiti Kosala Jātaka* and *Kosambīha Jātaka*.)

Ten Stanzas of Exhortation

The Buddha entered Kosambī early in the morning for alms-food and after His meal returned to the monastery. He then had His lodging kept in order and carrying His robe and the alms-bowl, He stood in the midst of the *bhikkhus* and gave the following exhortations in ten stanzas:

Puthusaddo Samajano,

Na bālo koci mañtha.
Sanghasamin bhijja mānasmiṁ,
Nānan bhiyo amannayuṁ.

Those *bhikkhus*, with foul mouth and rude manners, have boisterous, cheerless voices; they are of the same type of persons with impure hearts; there is no one amongst them who knows his own folly or foolishness. Above all, none of these *bhikkhus* has realized that dissension amongst the members of Order has arisen because of him (his conduct).

Parinmuthā paṇḍitabhāsā,
vācāgocara bhāṇino.
Yāvicchanti mukhāyāmaṁ;
yena nītā na taṁ vidā.

Those *bhikkhus*, with foul mouth and rude manners, are greatly infatuated by delusion, intent only on quarrelling and under the guise of wise and intelligent persons. (they do not dwell in contemplative mood)

They open their wide mouths and utter abusive language without any sense of shame or dread of blame; (none of them keep silent as a gesture of regard and respect for the Sangha). They are ignorant of the fact that such acts of quarrels and conflicts invariably lead to a state of shamefulness. They do not perceive that ill-will (anger) leads them on to such shameful acts.

Akkocchimaṁ avadhi maṁ,
ajinimam ahāsi me.
Ye ca tam upanayhanti,
veraṁ tesaṁ na sammati.

If you harbour resentment against a person for having abused you, tormented you, over-powered you, robbed or deprived you of your property; and if you do not care to forbear against that aggressor in the interest of peace and tranquillity, the flame of enmity will not die down, but it will keep on burning up to the time of dissolution of a world-system.

"Forbearance sould be The Batch of A Bhikkhu"

Akkocchimaṁ avadhi maṁ,
ajinimaṁ ahāsi me.
Ye ca taṁ nupanayhanti,
veraṁ tesūpasammati.

If you do not harbour any resentment against a person who has abused you, who has tormented you, who has over-powered you, who has robbed or deprived you of your property, through forbearance and equanimity, the flame of enmity is bound to dwindle to a vanishing point for lack of fresh fuel!

Na hi verena verāni,
sammantīdha kudācanaṁ.
Averena ca sammati,
esa dhammo sanantano.

In this world, the flame of animosity cannot be extinguished by harbouring resentment and taking revenge on one another. To wash ordure by means of ordure will not be of any avail! Ordure could be cleaned by means of pure

water. In the same manner, the flame of animosity could only be extinguished, and peace and tranquillity restored by forbearance and loving kindness. This is the beaten track that all the Buddhas and Paccekabuddhas have hitherto followed.

Pare ca na vijānanti,
mayamettha yamāmase.
Ye ca tattha vijānanti,
tatho sammanti medhagā.

Amongst the masses of *bhikkhus*, the unintelligent and quarrelsome *bhikkhus* are ignorant of the fact that they are on their march towards the Kingdom of Death, with the movement of time! Whereas, those intelligent and thoughtful *bhikkhus*, amongst the masses of *bhikkhus*, are fully alive to the fact that all conditioned things are getting closer to the Jaws of Death with the progress of time. Consequently, quarrel and conflicts are extinguished and peace and tranquillity prevailed.

Aṭhicchimā pāṇaharā,
gavāssadhanahārino.
Raṭhaṇ vilumpamānānaṁ,
tesampi hoti sañgati,
kasmā tumhā ka no siyā.

When friendship could be fostered and tranquillity established by peaceful means with the Kings, who had mercilessly broken the bones and limbs of our parents through malice, assassinated them, robbed us of our cattle and worldly possessions of our parents by brute force, I personally do not think why you *bhikkhus*, My own beloved sons like you, cannot foster brotherly feeling among yourselves, and re-establish a state of tranquillity and stability among yourselves! It is a possible matter.

Sace labhetha nipakaṁ sahāyaṁ,
Saddhiṁ caraṁ sādhuvivahāri dhīraṁ.
Abhibuyya sabbāni parissayāni,
Careyya tenatthamano satīmā.

When a mindful person obtains a friend-in-the-Dhamma, who is accomplished in the three training practices (*sikkha*), who is self-composed, prudent and wise, he should take delight in associating with him, and strive to overcome the external enemies, such as elephants, leopards and tigers, and extirpate the internal foes, such as greed, hatred and delusion, leaving an ascetic life in search of Truth.

No ce labhetha nipakam sahāyam,
saddhiṁ caraṁ sadhuvihāri dhīram.
Rājāva raṭṭham vijitam pahāya
eko care matangaraññeva nago

Should a mindful person fail to obtain a friend-in-the-Dhamma who is accomplished in the three training practices (*sikkha*), who is self-composed, prudent and wise, he should strive after the Ultimate Truth all alone, by way of ascetic life, after the manner of those ancient monarchs who abdicated their thrones, abandoned their countries and renounced the world, such as, Mahā Janaka and Arindama, or like a bull elephant of Matanga breed which roams the forest all alone.

Ekassa caritaṁ seyyo,
nathi bāle sahāyathā.
Eko care na ca pāpāni kayirā,
appossukko mātaṅgaraññeva nāgo.

To wander all alone, leading the life of an ascetic, and striving after Ultimate Truth, deserves praise and admiration. There is no prospect whatsoever for the acquisition of faith and insight or development of *sīla*, *samādhi* and *paññā* by association with lowly ignorant persons. One should strive, single handed, after the Ultimate Goal, like a bull elephant wandering all over the forests without the cares of the world! No evil acts should be performed.

The Buddha delivered this Discourse in ten Stanzas, while standing in the midst of members of the Order (*Sangha*), after which, He proceeded all alone to the village of Balakalonaka.

Chapter 28

THE BUDDHA'S TENTH VASSA AT PĀLILEYYAKA FOREST

Bālakalokanaka was the feudal village of the wealthy Upāli. (According to the Sinhalese manuscript, it was also called Balakalonakāra.) The Buddha went to that village without telling either His Chief Disciple or any Great Disciple, nor even the Venerable Ānanda. Like a bull elephant that leaves his herd, He went there all by Himself, taking His bowl and robe.

For there would be no living being whom the Buddha was to enlighten during the coming tenth *vassa.* His lone departure from Kosambī city was a device to admonish the contentious and quarrelsome monks, He set off to Pālileyyaka forest and (on His way) as He wanted to gladden and bolster up Bhagu Thera who was then staying in solitude in a forest-dwelling with Bālakalonaka village as the resort for alms.

Five Hundred Monks wished to accompany The Buddha

When the Buddha thus went alone, five hundred monks said to the Venerable Ānanda: "Venerable Ānanda, the Buddha has set out by Himself. Let us follow Him!" Ānanda then replied: "Brethren, when the Exalted One packs up His beddings, takes His bowl and robe and sets out alone without any attendant monk and without asking the Sangha for leave, then it is His wish to go unaccompanied. A disciple should act in accordance with the will of his teacher. Therefore, these days you should not follow the Master." Thus the Venerable Ānanda did not let them go, nor did he himself follow the Master, knowing the Buddha's wish.

When Venerable Bhagu saw from afar the Buddha coming alone to Bālakalonaka village. he prepared the seat, kept the water ready for the Buddha to wash His feet, and the board to wash His feet on and the potsherd to rub them with. He welcomed the Buddha and took His bowl and robe. Sitting on the seat prepared by the Venerable, the Buddha washed His feet and asked him, who was seated in a reverent posture at a suitable place: "Are you fit and well, monk? Do you have enough food? Do you get alms without hardship?" "Venerable Sir, I am all right. I have enough food. I get alms without hardship." The Buddha then gave a talk on the benefit of living in solitude and then He proceeded to the eastern bamboo grove.

The Buddha's Arrival at The Eastern Bamboo Grove

At that time, the three Venerables, namely, Anuruddha, Nandiya and Kimila were living in the eastern bamboo grove. When the watchman of the grove saw from a distance the Buddha approaching, he mistook Him for an ordinary monk and tried to block the way saying:

> "Monk, do not enter this grove. Three noble clansmen, having a bent for their welfare, reside in this grove. Do not make discomforts to them."
>
> (Note: Just as a hungry man longs for food, a thirsty man longs for drinking water, a man oppressed by cold longs for heat, a man oppressed by heat longs for cold, or a sad man longs for happiness, even so the Buddha, being weary of the disunited and contentious Kosambī' monks, pondered as to who the virtuous men living there could be. While so doing, there appeared in His vision these three noble clansmen. Wishing to encourage them, He considered thus: "If I do so, this practice would mean a good way to admonish the Kosambī monks forever." Hence His visit to the eastern bamboo grove, the abode of the said three good ones.
>
> (The grove where the Venerable Anuruddha and others were dwelling was fenced, guarded and conserved by its owners so that the fruit, flowers, gum and wooden buildings in it might be safe from depredation by all sorts of people.

(When the watchman saw from afar the Buddha coming, he thought: "Here in this grove are the three worthy people still living in harmony. Quarrels and disputes tend to arise at any place where another person comes. Such a person might move about, attacking and destroying like a wild bull with sharp horns and such destruction could bring about dissension that make it impossible for two persons to go together along the same road. This visiting big monk might create discord at one time or another and destroy the united and happy stay of the three noble people. He seems impressive, has golden colour and looks like one who is fond of good food. From the time he arrives here, by praising his lay followers, who would offer him good meals, and by doing this and that, he might undermine the mindful monastic life led by the three good men.

("Besides, there is accommodation only for the three: there are only three lodges, three walks, three day-retreats, three couches and three boards. There is nothing extra. This big monk, a newcomer, has a bulky body; perhaps he could be a recluse of long standing. He might displace the present occupants at an improper time, thereby making them unhappy in every respect." Thus thinking, he forbade the Buddha's entry into the grove saying: "Do not disturb their comfort!" as he totally did not want the unhappiness of the worthy personages.

(It may be questioned: Did the watchman try to stop the Master knowing that He was the Buddha or did he do so unknowingly? **The answer is**: he did so unknowingly. **Explanation**: When the Buddha went about with the splendour of a Buddha in the company of monks, everybody recognized Him without asking: "Who is this man?" But now as He went to the eastern bamboo grove wishing: "Let nobody know of My being a Buddha," He covered His rays and other Buddha-glories by means of His supernormal powers as if He had hidden them all under a drapery and He moved along incognito as the big full moon that is covered by clouds, personally taking His bowl and robe. The watchman stopped the Buddha because of his ignorance of the state of an Enlightened One.)

While staying at his day-retreat, Venerable Anuruddha overheard the watchman's word: "Monk, do not enter this grove!" and thought to himself: "Only we three are dwelling in this grove; there is no other resident here. The watchman was speaking as though he were communicating with a monk. Who could that man be?" He then rose, standing at the door, he looked over the road and saw the Buddha.

On the part of the Buddha, as soon as He caught a glimpse of the Venerable Anuruddha, He emitted the rays of His body. Splendid with the various major and minor marks, the body gave out light that was glorious like a strip of golden cloth spread out. Then it occurred to the Venerable: "Like a man who stretches his hand to grasp by the neck of a cobra with its hood erected, the poor man does not know that it is the Buddha whom he is dealing with, the foremost personality in the world. He speaks as if he were dealing with an insignificant monk." So he commanded his man saying: "Watchman, do not stop the Buddha! Here comes our Master, the Exalted One!"

Welcome extended in Unison by The Venerables to The Buddha

Venerable Anuruddha did not welcome the Buddha alone, for he considered: "We three are staying in harmony at present. If I alone were to welcome the Buddha, it would not make our harmonious living. I will bring my friends and do the welcoming only together with them. My friends too adore the Buddha just as I do." Wishing to meet the Buddha with his two pals, he went to their day retreats and called them. "Come, brethren! Come, brethren! Our Master, the Exalted One, has arrived!" Then the three Venerables extended their welcome to the Buddha in unison, one taking His bowl and robe, another preparing the seat and the third keeping the water, the board and the potsherd ready so that He might wash His feet.

Sitting on the prepared seat, the Buddha did the washing of the feet.

(Herein with his hands red like a newly blossomed Paduma lotus, the Buddha took

some crystal-clear water and poured it over his golden coloured insteps. and washed His feet rubbing one with the other.

(It may be asked: Why did the Buddha wash His feet even though His body was free from dust and dirt? **The answer is**: He washed His feet in order to cool His body as well as to gladden the three Venerables. To make the latter reason more explicit: by thus washing His feet, the Buddha could make the Venerables immensely delighted with the thought: "With the water brought by us, the Master cleanse His feet and thus make use of it." Hence the Buddha's washing of His feet despite the fact that His body had no stains whatever.)

After respectfully doing obeisance to the Buddha, the three Venerables took their proper seats. Then asked the Buddha: "How are you, my dear sons, Anuruddha and all? Are you all fit and well? Are you all right with your postures? Are you free from hardship in getting food?"

The Venerable Anuruddha replied: "Exalted One, we are fit and well. We are all right with our postures. It is not hard for us to get food."

(Herein, of the three Venerables, Anuruddha was the most senior. If honour be shown to Anuruddha, the senior-most Venerable, it follows that honour was shown to the juniors as well. That was why the Buddha addressed Anuruddha by name. Alternatively, in the Pāli Text the name Anuruddha has a plural case-ending literally meaning "My dear sons, Anuruddhas"; in His address the Buddha used [what is known as] the *virupekasesa* (elliptical) method covering also the remaining two Venerables.)

Again, the Buddha asked: "In living together, do you have harmony and happiness, Anuruddha and all, without dispute, and like milk and water do you mix well, seeing one another with amiable eyes?" "We really have harmony and happiness, knowing no disputes," Anuruddha answered, "And we mix well like milk and water, seeing one another with eyes of amity." "How do you manage to do so, Anuruddha?" the Buddha asked further. This the Venerable Anuruddha explained:

"Exalted One, living in this grove, I consider myself thus: 'Great indeed is my gain! I have attained a great fortune, for I am sharing this dwelling with these co-residents of such nature! Exalted One, towards these two pals I perform physical acts with *mettā* (loving-kindness), verbal acts with *mettā*, and mental acts with *mettā,* both in their presence as well as in their absence. Exalted One, thinking that 'If I would practise setting aside my will, but according to theirs,' do I practise giving priority to their will over my own. Exalted One, though we three are of different bodies, we are, as it were, of the one and the same mentality."

Thereafter Venerable Nandiya and Venerable Kimila told the Buddha in the same way as the Venerable Anuruddha did.

(Herein with reference to the words said of the performance of physical, verbal and mental acts with *mettā*, whether in the presence or in the absence of others, the physical and the verbal acts in the others' presence took place while living together; the same two acts in the others' absence took place while living apart; the mental acts, however, happened while living together or while living apart.

(**To elaborate**: When a fellow monk saw a couch, a board, a wooden article or an earthenware misplaced by another monk, he did not ask insolently: "Who has used this?" Instead he picked it up and restored it [to its proper place] as though he himself had misplaced it. (Moreover), he cleaned any place that needed cleaning. Thus the physical act performed by one was that performed with *mettā* in the presence of others.

(When one of the co-resident monks went away, either of the remaining monks similarly restored the monastic articles left behind in disorder by the departed monk. He cleaned any place that needed cleaning. The physical act thus performed was that performed with *mettā* in the absence of others.

(Living together with other Venerables, one spoke with them sweet and delightful words, appealing words, words worthy of lifelong remembrance, words of the Dhamma; one gave an audible talk on the Dhamma, discussed the Dhamma, and put questions and gave answers to them. Any of these varied verbal acts and others of his, was that performed with *mettā* in the presence of others.

(When the others left for another place, the remaining monk [Venerable Anuruddha, for instance] extolled their virtues saying: "My dear friend Venerable Nandiya [or Venerable Kimila] is endowed with such moral virtues and practical virtues." His verbal act of this kind was that performed with *mettā* in the absence of others.

("May my friend Venerable Nandiya [or Venerable Kimila] be free from harm! May he be free from hatred and ill-will that are perverse and destructive! May he be happy both physically and mentally!" Such mental act of focusing his thoughts of goodwill on others in their presence as well as in their absence was that performed with *mettā* on both occasions.

(How did each of the three Venerables put aside his idea and act in accordance with that of the others? Suppose one's bowl should show wear, another's robe should get dirty and the third's meditation cell was littered and needed tidying, while these three things should happen simultaneously, if the owner of the bowl said first: "My bowl has been worn; I have to make a new bowl by baking," then the others would not say: "My robe is dirty and I have to wash it" or "I have to remove the litter from my meditation cell." Instead, they would enter the forest and the other two would lend a hand in baking the bowl. Only after finishing the task of baking would they wash the robe or tidy the cell. If the second monk said first: "I have to wash my robe" or the third said first: "I have to remove the litter," the others would similarly attend to it and only after getting it done would they turn to their own business. This was the way how one fulfilled the others' wishes, leaving aside one's own.)

Having thus asked about the value of unity (*sāmaggī-rasa*) of the three persons and having known thus of the full value of their unity, the Buddha desired again to question on the signs of their mindfulness (*appamāda-lakkhaṇa*) and asked: "Anuruddha and all, how is it; do you abide having a bent for Nibbāna by putting great efforts without negligence?" "Exalted One," answered Venerable Anuruddha, "we do indeed abide having a bent for Nibbāna by putting great efforts without negligence." Again the Buddha asked: "How do you abide having a bent for Nibbāna by putting great efforts without negligence?" The Venerable Anuruddha replied:

"Exalted One, one of us residents in this grove, after coming back before others from the alms-round in the village, prepares seats, keeps the water and board ready for washing the feet and places the potsherds for rubbing them with; he sets the vessel ready for putting the first portions of food; he fetches the water for drinking and the water for other purposes.

"The monk, who returns later from the alms-round in the village, partakes of the remaining food, in case he desires. If he does not, he disposes of it at a place where there is no green grass or plant; or he throws it into the water that has no small creatures; he folds up the seat; he restores the water, the board and potsherds to their proper places; he does so with regard to the vessel after washing it; he stows away the water pot for drinking and that for other purposes: he sweeps the mess-room.

"If he finds any water pot empty, whether for drinking, or for general use or for the bath-room, he fills it. If it is heavy, he calls another monk by giving him a signal with his hand and the two carry it with their joined hands. Exalted One, we do not utter a word for the purpose of carrying the water pot. Exalted One, once in every five days we pass the time fruitfully by discussing the Dhamma throughout the night.

"Exalted One, in the aforesaid manner do we abide having a bent for Nibbāna by putting great efforts without negligence."

(Herein, an adorable and remarkable thing was that these Venerables did not go together on alms-round; as they delighted *phala-samāpatti*, they rose, did early ablution, fulfilled their duties, retired to their respective meditation cells and engaged in *phala-samāpatti* for a certain resolved period.

(Of the three Venerables, the one, who had engaged *phala-samāpatti* for the resolved period before others, went out ahead of them for alms. On his return, he came to know that "Those two are late; I have come back early," he then covered his bowl, prepared the seat and did other things. If he had food in his bowl just enough for himself, he simply sat down and ate it. If the food was more than enough, he put the first portion into the vessel, covered it and ate his portion. Having eaten, he washed the bowl, dried it, put it into its bag and, taking his bowl and robe, he went to his day-retreat.

(When a second monk came to the mess-room, he perceived: "One has gone ahead of me; the other is later than me." If he saw enough food in his bowl, he simply sat down and ate it. If the food was less than enough, he took some (left behind by the first monk) from the vessel. If the food in his bowl was more, he first put the surplus portion into the vessel and ate his meal just to sustain himself and, like the earlier monk, went to his day-retreat.

(When the third one came to the mess-room, he understood: "The other two have come and gone before me, I am the last." And he partook of his meal in the manner of the second one, after finishing his meal, he washed the bowl, dried it and put it into its bag and stowed the seat away. He threw away the remaining water from the drinking water pot and also that from the pot for general use and kept the pots upside down. Should there be any leftover food in the vessel, he discarded it on the ground where there was no green grass or into the water free from tiny living creatures and washed the bowl and stowed it away. After sweeping the mess-room, he removed the dust and kept the broom at a place free from termites and, taking the bowl with him, he retired to his day-retreat. Such was the daily routine of the Venerables at the mess hall outside the dwelling in the forest.

(Fetching water for drinking and for general purpose was a duty done in the dwelling place. If one of the three noble Venerables saw some water pot empty, he carried the pot to the pond, washed it both inside and out, filled it with water through a filter, and (if the pot proved too heavy for him) he placed it near the pond and called another person by gesture. In seeking a helping hand, he never made a sound mentioning or without mentioning that person's name.

(Because if he were to cry for help by mentioning somebody else's name, it would be a disturbance to the meditation of the monk concerned. That was why he never cried out the name. Should he make a sound calling somebody without mentioning his name, both monks would come out from their meditation cells, vying each other to get to the caller first. In that case, since it was a job that could be done only by two, the third one would find himself unwanted and his meditation engagement would only be unnecessarily interrupted. For this reason the caller did not make a sound even without mentioning the name.

(If he were not to make a sound, how did he try to get a helper? After filling the pot through a filter, he approached the day-retreat of another monk, making no sound of his footsteps; seeing him he called him by a hand gesture, that attracted him. Thereafter the two monks joined their hands, carried the pot together and kept the water for drinking or for general use.

(With reference to the words, "once in every five days we would pass the time fruitfully by discussing the Dhamma throughout the night", the fourteenth, the fifteenth, and the eighth of the bright or the dark fortnight, these three days served as the three occasions on which the Dhamma was usually heard. Without disrupting

these three days of Dhamma talks, once in every five days, did both Venerables, Nandiya and Kimila, bathe not long after noon, and went to the Venerable Anuruddha. At his place they met and made questions and answers on any of the three Piṭakas. While they were thus doing, the day just dawned.

(Thus far did the Venerable Anuruddha, who was asked by the Buddha as to the signs of mindfulness, reply that they were not negligent even on the occasions that normally cause negligence (to others). **Explanation**: For other monks, the time of their going alms-round, leaving the dwelling for alms, adjusting the lower garment, putting on the upper robe, making a round, preaching the Dhamma, expressing their appreciation [of alms-giving], partaking of alms-food on return from the town or the village, washing the bowl, putting the bowl into the bag, and stowing away the bowl and robe, these were the (eleven) occasions on which they prolonged their talks that had nothing to do with mindfulness and thereby they became negligent of their meditation duties. The Venerable Anuruddha, therefore, meant to say: "As for us, even on these occasions which cause others to indulge in loose talks as opposed to meditation, never have we done such a thing as prolongation of speech that is opposed to meditation and that is outside meditation (though we may be physically free from engagement as practical meditation (*vihāra-samāpatti*) was uncalled for on these occasions.)," he thereby explained the signs of their mindfulness at its height even at times when others were negligent.

(By these words, he further meant to indicate that there were no negligence at all on their part by not being absorbed in practical meditation on the occasions other than the aforesaid eleven.)

End of the Buddha's sojourn at the eastern bamboo grove.

The Buddha's Visit to Pālileyyaka

As has been said above, the Buddha, having explained the advantage of living in solitude to the Venerable Bhagu at the village of Bālakaloṇaka for half a day and the whole night, entered the village of Bālakalonaka for alms the following day with Bhagu Thera as his companion. After sending him back from that very place, the Buddha went alone to the eastern bamboo grove with the thought: "I shall meet the three clansmen who are living in harmony." He talked to the Venerables Anuruddha, Nandiya and Kimila about the benefit of living in harmony, and having asked them to remain there at the bamboo grove, He proceeded alone and arrived at Pālileyyaka village.

The villagers welcomed the Buddha and made offerings to Him. Having constructed a dwelling for Him in the forest, named Rakkhita, near the village, they requested Him: "May the Exalted One stay here at this Rakkhita forest-dwelling."

In the Rakkhita forest there was a huge *sāla* tree named Bhadda-sāla near the Buddha's dwelling place. The Buddha stayed about that tree near His dwelling in the forest with Pālileyyaka village as His alms-resort. Then it occurred to Him who was staying in solitude:

> "I could not live at ease, being mixed up with the Kosambī monks who indulge in disputes under My eyes or in My absence and created quarrels in the Sangha. Now that I am alone and unaccompanied, away from those disputing and quarrelling monks, My stay is happy."

Story of Pālileyyaka Elephant

At that time, there was a certain full grown male elephant, the leader of a herd, living still with young males, females, courting males and suckling's. Living in this manner, he had to feed on the grass without the tender tips; all the branches and twigs brought down from the trees by him were eaten up by other elephants. He also had to drink muddy water. Besides, when he rose from the ford, females went past by pushing him.

Then it occurred to him thus: "Living with such members of my herd compels me to eat

the grass. The tender tips of which are gone as have been eaten earlier by others. Whatever I have brought down from the trees are devoured by them. It is the turbid water that I have to drink. Female elephants jostle my body when I come up from the water. Were it well if I would live away from the herd!" So thinking, he left the herd and happened to go to the Buddha near the huge *sāla* tree in the Pālileyyaka Rakkhita forest.

(Herein Palileyyaka was originally the name of the village. The original name of the forest was Rakkhita. Since the Rakkhita forest was near the village of Pālileyyaka, it was also called Pālileyyaka, by "way of its nearness (*samīpūpacāra*)." The elephant that had come to that forest was also referred to as Pālileyyaka elephant-king.)

Service rendered by Pālileyyaka Elephant to The Buddha

When the elephant, being sick of living with the herd and entering the forest he saw the Buddha seated at the foot of the *sāla* tree. On seeing Him, he felt calm like a man who has his grief allayed by the water from a thousand pots. With devotion in his heart, he was attached to the Buddha and stood near Him. From that time onwards, as his daily routine, he swept the ground around the Bhaddasāla tree and the Buddha's dwelling place with a twig so that the ground might be cleared of grass and plants, he brought water to the Buddha for washing His face, he fetched water for His bathing, he offered a small twig to be used as a tooth-cleaner, he brought sweet, delicious fruit of different sizes and offered them to the Buddha, who took them for food.

(With his trunk, the elephant brought firewood. By rubbing the fire sticks with one another, he produced fire, into which he put stones to bake them. When the stones became hot, he rolled them down into a stone basin by means of a stick; then he tried to ascertain whether the water was hot enough or not; if he knew it was, he approached the Buddha and stood near him. Perceiving that "the elephant wanted me to bathe," the Buddha went to the stone basin and bathed. In the same way did the elephant also keep the drinking water. (What should be taken as remarkable from this is that the Buddha drank boiled water that had been cooled.)

(All this is an extract from the **Vinaya Mahāvagga Atthakathā** and the **Sāratthapakāsanī Ṭīkā**.)

(The following is the narrative from the Kosambaka Story of the ***Dhammapada Commentary****, Volume One.)*

When the Buddha entered the village for alms-food, Palileyyaka elephant carried His bowl and robe on his head and went along with Him. When the Buddha reached the edge of the village, He said to the elephant: "Pālileyyaka, it is not fit for you to follow Me beyond this point. Get Me My bowl and robe!" thus He let the elephant put down His requisites from the head, and, carrying them by Himself, he entered the village.

The elephant waited at the same spot until the Buddha returned and when the latter came back, he greeted Him and in the previous manner, he took His bowl and robe. On arriving home in the forest dwelling, he placed them in their proper place; and waiting on the Master, he fanned Him with a twig. When night fell, intending: "I will give protection to the Buddha," he held a big stick with his trunk and roamed in the forest till dawn to ward off any danger from lions, tigers and leopards.

N.B. From that time onwards, the huge forest came to be known as Palileyyaka Rakkhita Forest, for it was guarded by Pālileyyaka elephant.

He performed in like manner all his duties beginning with offering of the water for the Buddha to wash the face at day-break.

In this way the Buddha spent the tenth *vassa*-period in the Pālileyyaka forest, receiving service rendered by Pālileyyaka elephant.

Criticism on The Kosambī Monks' Behaviour

While the Buddha was thus spending the *vassa* in the Pālileyyaka forest, the wealthy

Ghosaka and other lay devotees and donors, residents of Kosambī, went to the Ghositārāma monastery and not seeing Him, they inquired: "Venerable sirs, where is the Master staying?" To this, the monks give a sad answer saying: "Donors, the Master has gone to the Palileyyaka forest." "Why?" asked the lay devotees. "The Master tried to restore unity in us as we were disunited," said the monks. "But (having developed hatred among ourselves) we refused to be united. (Hence the Master's departure to the Pālileyyaka forest.)" "How is it, sirs?" asked the lay people, "Despite your ordination from the Buddha's hand, and despite His attempt to restore your unity, do you remain disunited?" The monks admitted that it was true.

Many male and female lay devotees, citizens of Kosambī, agreed saying among themselves: "These Kosambī monks, who have been ordained by the Exalted One, are not united in spite of His effort to unite them. On account of them, we have long been deprived of the chance to behold the Master. We will give no seats to them, nor will we pay respects!" From that time onwards, the quarrelsome and contentious monks of Kosambī were no longer treated with respects (much less with the four requisites).

Because of the scarcity of food and starvation, the monks became emancipated day by day and came to their senses after a few days. They confessed their faults and apologized to one another with salutations; they also begged the laity's pardon, saying: "We have become untied, donors, please treat us as before!" "Have you tendered your apology to the Master?" asked the lay people. "No, donors not yet." "Then you had better do so. After your doing so, will we treat you, sirs, as before," replied the lay people tactfully. Since it was a *vassa*-period, the monks did not dare to visit the Buddha and had to pass the three months of *vassa* miserably.

The Monkey inspired by Pālileyyaka Elephant.

Enjoying the service of Pālileyyaka elephant (as has been said before), the Buddha stayed happily in the Pālileyyaka forest for the three *vassa* months.

At that time, a monkey, seeing the daily duties performed actively and energetically by Pālileyyaka elephant, became inspired and thought to himself: "I too will do some act of merit towards the Master." One day, while roaming about, he found a tree-branch with a honeycomb devoid of bees, broke it and brought it with the broken branch to the Buddha. He then cut a plantain leaf, on which he placed the honeycomb and offered it to the Buddha. The Buddha accepted it.

The monkey watched to see whether the Buddha would enjoy it or not, and he saw Him remaining in his seat and just holding the honeycomb without eating it. The monkey investigated, wondering why. He took the honeycomb by its edge and turned it round, only to see the bee-eggs, which he slowly and gently removed and offered it again to the Buddha. Then only did He eat it.

So elated was the monkey that he joyously danced moving from one tree branch to another. While so doing, both the branches, which he was holding with his hand and which he was treading on, broke off and he fell on a tree stump. With his body pierced by the stump but with his mind devoted to the Buddha, he died and was reborn in a golden mansion measuring thirty *yojanas* in the deva abode of Tāvatiṁsa. He was known as Makkata Deva (monkey god) having a thousand female celestials as his retinue.

Pālileyyaka's Thought and The Buddha's Udāna.

To Pālileyyaka elephant, who had been fulfilling his daily duties to the Buddha in the aforesaid manner, it occurred thus:

> "Associated with young males, females, courting males and suckling's, I could not live in peace formerly. I had to feed on the grass without their sprouts; all the branches and twigs brought down from trees were devoured by all others. It is the unclean water that I had to drink. What is more, female elephants showed no regard for me as I was rudely jostled by them when I came up from the water. Now that I have departed from them, I can live alone in peace."

Knowing by Himself His own peaceful life away from His companions and knowing also the thought of Pālileyyaka elephant, the Buddha breathed forth this *udāna* (solemn utterance):

Etam nāgassa nāgena
īsādantassa hatthino
sameti cittaṁ cittena
yad'eko ramatī vane.

Being alone in this forest named Rikkhita, I, the Buddha, the Teacher of the three classes of beings (devas, humans and Brahmās), take delight. In the same way, this elephant, named Pālileyyaka, delights being alone in this very forest. Therefore, the thought of Pālileyyaka elephant, who possesses the pole-like tusks, is the same as Mine, who have been named Buddha-nāga, the elephant-like Buddha, living in the forest seclusion.

Ānanda's Entreaty to The Buddha.

The life of the Buddha observing *vassa* in the forest of Pālileyyaka, enjoying the service rendered by Pālileyyaka elephant, became well-known throughout the whole Jambūdīpa. The wealthy Anāthapiṇḍika, the monastery donor Visakha and other high-born residents of Savatthi sent their message to Venerable Ānanda saying: "Venerable Sir, kindly help us have an opportunity to behold the Exalted One!"

Five hundred *bhikkhus* who had been staying all over the places approached Ānanda at the end of *vassa* and made a request to him with these words: "Friend Ānanda, it has been long since we heard last the sermon from the Master. Friend Ānanda, we beg you. We would like to have a chance again to listen to the Exalted One."

Then the Venerable Ānanda went to the Pālileyyaka forest leading the five hundred monks, but he thought that it would not be nice to draw near the Buddha together with such a large crowd as the Buddha had been living a solitary life for the whole *vassa*. He, therefore, left the monks somewhere else and approached the Buddha by himself.

On seeing the Venerable Ānanda, Pālileyyaka elephant rushed to him carrying a stick in the grip of his trunk (for he mistook him for an enemy). When the Buddha saw this, He stopped the elephant saying: "Go away, Pālileyyaka, go away! Do not block his way. This monk is my attendant." The elephant then dropped the stick and made a gesture to express his desire to take the Venerable's bowl and robe. But the Venerable refused to hand them.

Then the elephant thought: "If this monk were conversant with the rules of an attendant, he would not put his requisites on the stone slab which is the seat of the Master." The Venerable Ānanda laid down his bowl and robe on the ground. (Never does a well conducted person or a man versed in duties place his belongings on the seat or the bed of the respected teacher.)

After paying obeisance to the Buddha, Venerable Ānanda sat down in a blameless place. "Dear son, Ānanda, did you come alone?" asked the Buddha. When informed that he came together with five hundred monks, the Buddha inquired further: "Where are those five hundred monks now?" "I came, having left them somewhere else, as I did not know the inclination of the Exalted One," replied Venerable Ānanda. "Bring them here, dear Ānanda," the Buddha ordered.

As had been ordered by the Buddha, the Venerable Ānanda called the five hundred monks who came and paid obeisance to the Buddha and took their appropriate seats. When the Buddha had exchanged friendly greetings with them, the monks said to the Buddha: "You, Exalted One, are gentle partly because you have become a Buddha and partly because you have come of an aristocratic family. You have done a difficult thing by living all by yourself for the whole *vassa*. It seems that you have no one to attend to your needs, nobody to bring you the water for washing your face and so on." "Monks," addressed the Buddha, "Pālileyyaka elephant has fulfilled all the duties due to me. In fact, one who has a good companion of such nature should live with that companion. In the absence of such a companion only a solitary life is praiseworthy. He then gave the following three verses

which are preserved in the Nāga-Vagga (of the **Dhammapada**)

Sace labhetha nipakam sahāyaṁ
Saddhim caraṁ sādhuvihari dhīraṁ
abhibhuyya sabbāni parissayāni
careyya tenattamano satīmā.

No ce labhetha nipakeṁ sahāyam
saddhim caraṁ sādhuvihāri dhīram
rājā'va raṭṭhaṁ vijitaṁ pahāya
eko care mātaṅgaraññeva nāgo.

Ekassa caritaṁ seyyo
n'atthi bāle sahāyatā
eko care na ca pāpāni kayirā
appossukko mātaṅgaraññe'va nāgo.

(The meaning of these three verses has been given in Chapter 36.) At the end of the verses the five hundred monks became established in the *arahatta-phala*.

Then the Venerable Ānanda conveyed the messages of the wealthy Anāthapiṇḍika and the monastery donor Visākhā and all, saying: "Exalted One, the five crores of noble donors, lay men and women, citizens of Sāvatthi, headed by Anāthapiṇḍika the merchant, are waiting in great hopes for your coming." "In that case, dear Ānanda, bring My bowl and robe," so saying the Buddha set out from the Pālileyyaka forest.

At that time Pāileyyaka elephant came and lay across the path that was to be taken by the Buddha and His assembly of *bhikkhus*. When the *bhikkhus* asked: "Exalted One, what is the elephant doing?" The Buddha replied: "Monks, this elephant is desirous of offering alms-food to you, dear sons. In fact, this elephant has specially rendered service to Me for a long time, for which I am grateful. He ought not to be disappointed. Let us turn back, monks!" With these words, the Buddha turned back, leading the monks.

Pāileyyaka went into the forest and gathered various edible fruits, such as jack fruit, bananas and so on; he brought them, kept them in heaps for offering to the monks the following day. The five hundred monks could not eat all.

When the eating was over, the Buddha had His bowl and robe brought and left the forest. Pālileyyaka elephant made his way through the monks and stood across right in front of the Buddha again. "Exalted One, what is the matter with the elephant?" the monks asked. "This elephant wants Me to turn back and to send you, dear sons, away," answered the Buddha, who also said to the elephant: "This time I am going positively without turning back. With this body of yours it is not possible for you to attain *jhāna*, Insight, the Path and Fruition. Stay behind!" On hearing these words, the elephant, putting his trunk into his mouth and weeping, followed the assembly of monks headed by the Buddha. Indeed, if he were able to make the Buddha return, for life would he serve the Master only in the previous manner.

On reaching the outskirts of the Pālileyyaka village, the Buddha addressed His last words to the elephant: "Pālileyyaka, beyond this point is no habitat of yours. A human abode is dangerous. You had better remain here!" The elephant stood lamenting there with his eyes set on the Buddha as far as he could see, when he lost sight of the Buddha, he died of a broken-heart at that very spot. By virtue of his meritorious state of devotion to the Buddha, he was reborn a god with a retinue of a thousand celestials in a golden mansion, thirty *yojanas* wide; he bore the famous name of Pālileyyaka Deva.

Here ends the story of Pālileyyaka elephant.

Kosambī Monks' Apology to The Buddha

The Buddha journeyed on and eventually arrived at Jetavana monastery in Sāvatthi. Getting the news that "the Exalted One has come to Sāvatthi," the monks of Kosambī

headed for Sāvatthi to apologize to the Buddha. (What has been narrated is from the **Dhammapada Commentary**.)

The Eighteen Means of knowing The Righteous (Dhammavādi) and The Eighteen Means of knowing The Unrighteous (Adhammavādi)

(The following is from the **Vinaya Mahāvagga Pāli**:) At that time Venerable Sāriputta, the General of the Dhamma, hearing of the arrival of the Kosambī monks, approached the Buddha, paid obeisance to Him and sat down in a faultless place. He then said to the Buddha:

"It is said, Exalted Buddha, that the quarrelsome and contentious Kosambī monks are coming to Savatthi. Exalted Buddha, how should we deal with them?" The Buddha replied: "Dear son Sāriputta, in that case you should abide by the Dhamma." "How could we know, Exalted Buddha, what is the Dhamma and what is not?" asked the Venerable Sāriputta. This led to the Buddha's instruction of the following the eighteen characteristics of unrighteousness (*adhamma*) and the other eighteen characteristics of righteousness (*dhamma*).

Eighteen Characteristics of Unrighteousness (Adhamma-vatthu).

"Dear son Sāriputta, an unrighteous person should be known by the eighteen characteristics. Here in this dispensation, a monk indicates:"

(1) what is no Dhamma as Dhamma,
(2) what is Dhamma as no Dhamma,
(3) what is no Vinaya as Vinaya,
(4) what is Vinaya as no Vinaya,
(5) what the Buddha teaches not as the teaching of Buddha,
(6) what the Buddha teaches as no teaching of the Buddha,
(7) what the Buddha practises not as the practice of the Buddha,
(8) what the Buddha practises as no practice of the Buddha,
(9) what the Buddha prescribes not as the rule of the Buddha,
(10) what the Buddha prescribes as no rule of the Buddha,
(11) no offence as offence,
(12) offence as no offence,
(13) minor offence as major,
(14) major offence as minor,
(15) expiable offence as inexpiable,
(16) inexpiable offence as expiable,
(17) gross offence as no gross, and
(18) no gross offence as gross.

"Dear son Sāriputta, by these eighteen characteristics should an unrighteous person be known."

Eighteen Characteristics of Righteousness (Dhamma-vatthu)

"My son Sāriputta, a righteous person should be known by the eighteen characteristics. Here in this dispensation, a monk indicates:"

(1) what is no Dhamma as no Dhamma,
(2) what is Dhamma as Dhamma,
(3) what is no Vinaya as no Vinaya,

(4) what is Vinaya as Vinaya,
(5) what the Buddha teaches not as no teaching of the Buddha,
(6) what the Buddha teaches as the teaching of the Buddha,
(7) what the Buddha practises not as no practice of the Buddha,
(8) what the Buddha practises as the practice of the Buddha,
(9) what the Buddha prescribes not as no rule of the Buddha,
(10) what the Buddha prescribes as the rule of the Buddha.,
(11) no offence as no offence,
(12) offence as offence,
(13) minor offence as minor,
(14) major offence as major,
(15) expiable offence as expiable,
(16) inexpiable offence as inexpiable,
(17) gross offence as gross, and
(18) no gross offence as no gross,

"Dear son Sāriputta, by these eighteen characteristics should a righteous person be known." Thus taught the Buddha.

(Herein, this is an instruction given by using the method of teaching with reference to individuals (*puggalā-diṭṭhāna dhamma-desanā*); the eighteen items, such as (1) indication of what is no Dhamma as Dhamma, (2) indication of what is Dhamma as no Dhamma, ... (17) indication of gross offence as no gross, and (18) indication of no gross offence as gross, are called the eighteen characteristics of unrighteousness (*adhamma-vatthu*). They are also called the eighteen causes of schism in the Sangha (*Bhedakaravatthu*). He who possesses any of these eighteen characteristics is to be known as an unrighteous person (*adhamma-vādī*)

(Similarly, on the side of righteousness, the eighteen items, such as (1) indication of what is no Dhamma as no Dhamma, (2) indication of what is Dhamma as Dhamma ...(17) indication of gross offence as gross, and (18) indication of no gross offence as no gross, are called the eighteen characteristics of righteousness (*dhamma-vatthu*). He who possesses any of these characteristics is to be known as a righteous person (*dhamma-vādī*). Thus the purport of the Buddha's instruction should be understood briefly.

Distinction between Positive and Negative Items

(Of these [two sets of] eighteen items, by way of *Suttanta*, the ten wholesome actions (*kusalakamma-patha*) are the Dhamma; the ten unwholesome actions (*akusalakamma-patha*) are no Dhamma. Likewise, the thirty-seven constituents of enlightenment (*Bodhipakkhiya-dhamma*), namely, the four foundations of mindfulness (*Satipaṭṭhāna*), the four right efforts (*Sammappadhāna*), etc. are Dhamma. (The wrongly enumerated aggregates of the above constituents, namely,) the three foundations of mindfulness, the three right efforts, the three bases of psychic powers (*iddhipāda*), the six faculties (*indriya*), the six mental powers (*bala*), the eight factors of enlightenment (*bojjhaṅga*), the nine constituents of the path (*maggaṅga*) as well as the four attachments (*upādāna*), the five hindrances (*nīvaraṇa*), the seven latent desires (*anusaya*) and the eight wrong views (*micchādiṭṭhi*), these and other aggregates are no Dhamma.
(If someone, after taking any of these false aggregates which are no Dhamma, and after discussing with others and coming to an agreement with them saying: "We shall indicate and speak of this stock of what is no Dhamma as Dhamma, if we do so, we shall belong to the higher class of teaching families and we ourselves shall become well-known in society," declares: "This indeed is Dhamma!", (1) he indicates what is no Dhamma as Dhamma.

(Likewise, if he, taking any of these true aggregates, declares, "This indeed is no Dhamma," (2) he indicates what is Dhamma as no Dhamma.

(In terms of Vinaya, if a person questions another's offence, makes him realize it and takes action correctly in accordance with the latter's confession, that is a righteous action (*dhamma-kamma*). If a person, without questioning, without making him realizes it and without bringing about his confession, takes action incorrectly, that is an unrighteous action (*adhamma-kamma*). If one speaks of a righteous action as unrighteous, then one indicates Dhamma as no Dhamma. 'To speak of' means 'to indicate.'

(By way of Suttanta, elimination of lust (*raga*), elimination of hate (*dosa*), elimination of delusion (*moha*), the fivefold restraint (*saṁvara*), namely , restraint by precepts (*sīla-saṁvara*), restraint by mindfulness (*sati-saṁvara*), restraint by wisdom (*ñāṇa-saṁvara*), restraint by forbearance (*khantī-saṁvara*), restraint by energy (*vīriya-saṁvara*); the fivefold rejection (*pahāna*), namely, rejection of evil by right view (*tadaṅga-pahāna*), rejection by mental concentration (*samādhi-pahāna*), rejection by destruction (*samuccheda-pahāna*), rejection by being peaceful (*patippassaddhi-pahāna*), and rejection by attainment of Nibbāna (*nissaraṇa-pahāna*), and reflection so that there can be no happening of lust, hate and delusion. These aggregates [of elimination, restraint, rejection and reflection form discipline; reversibly. the aggregates of non-elimination, non-restraint [non-rejection], and non-reflection of lust, etc. form no discipline.

(In terms of Vinaya, completeness of the five factors, namely, candidate (*vatthu*), ordination-house (*sīma*), assembly (*parisā*), declaration (*ñatti*), and 'text for deeds' (*kamma-vācā*) is discipline; incompleteness or defectiveness of these five is no discipline.

(By way of Suttanta, the four foundations of mindfulness, the four right efforts, the four bases of psychic powers, the five faculties, and the eight constituents of the path, these doctrinal aggregates are what the Buddha teaches; never does the Buddha teach that there are three foundations of mindfulness, three right efforts, three bases of psychic powers, six faculties, six psychic powers, eight factors of Enlightenment, and nine constituents of the Path.

(In terms of Vinaya, there are four *Pārājika*[1] rules, thirteen *Sanghādisesa*[2] rules, two *Aniyata*[3] rules, thirty *Nisssaggiya*[4] rules, etc. are taught by the Buddha; never does the Buddha teach that there are three *Pārājika* rules, fourteen *Saṅghādisesa* rules, two *Aniyata* rules, thirty-one *Nissaggiya* rules, etc. (The set of rules taught implies the set of rules prescribed.)

(By way of Suttanta, everyday absorption in attainment of Fruition (*Phala-samāpatti*), absorption in attainment of Great Compassion (*Mahākaruṇā-samāpatti*), survey of the world of sentient beings through the Buddha-Eye (*Buddha-cakkhu*) consisting in both *Āsayānusaya-ñāṇa*[5] and *Indriya-Paropariyatti-ñāṇa*[6], delivery of relevant discourses and

1. *Pārājika*: "Any transgressor of these rules is defeated in his purpose in becoming a bhikkhu." The four offence of this kind are: (l) indulgence in sexual intercourse, (2) taking with intention to steal what is not given, (3) intentional deprivation of a human life, and (4) making claim to attainments which he does not really possess.
2. *Saṅghādisesa*: An offence of this kind entails formal meeting of the Sangha to decide the case and the action to be taken against the offender of the rule. The first of the 13 *Sanghādisesa* offences is engagement in bodily contact with a woman through immoral thoughts.
3. *Aniyata*: The nature of such offence is to be determined whether it is *Pārājika, Saṅghādisesa* or not so grave *Pācittiya* as in the case of a monk who sits in a place secluded, unseen and convenient for an immoral purpose. The other case is when he does so in a place seen and inconvenient for an immoral purpose but convenient for talking immorally to the woman.
4. *Nissaggiya*: Offences of this kind involve forfeit and repentance, the first of them occurs when a bhikkhu keeps more than permissible number of robes: he has then to surrender the extra ones and confess his offence. *See U Ko Lay, Guide to Tipitaka, pp. 11-12, Burma Piṭaka Association Rangoon. 1986.*
5. *Āsayānusaya ñāṇa*: The knowledge of inclinations and the latent tendencies.

relation of pertinent stories as demanded by occasion, these doings form the practice of the Buddha. No absorption in Attainment of Fruition, No absorption in Attainment of Great Compassion, etc., form no practice of His.

(In terms of *Vinaya*, observance of *vassa*-residence in a certain town or a village at the request of the devotees concerned, journey at the end of the *vassa*-period after informing the devotees concerned or after performing *Pavarana*, greeting addressed to the visiting monks with the words: "Are you keeping fit, dear sons? Are you faring well?" and so on; doings of these and other things form the practice of the Buddha. No doings of such things form no practice of His.

(In certain Vinaya rules, there are such lines as "He who unknowingly commits is not guilty; he who commits without intent to steal is not guilty; he who commits without intent to cause death is not guilty" and so on. The set of rules like these is the collocation of no offences. "He who knowingly commits is guilty; he who commits with intent to steal is guilty; he who commits with intent to cause death is guilty" and so on. The set of rules like these is the set of offences.

(Of the seven kinds of offences, namely, *Pārājika* offences, *Saṅghādisesa* offences, *Thullaccaya* offences, *Pācittiya* offences, *Pātidesaniya* offences, *Dukkata* offences and *Dubbhāsī* offences, the latter five are minor and no gross while the former two (*Pārājika* and *Saṅghādisesa* offences) are major and gross.

(Of these seven kinds of offences, the last six are expiable (*Sāvasesa āpatti*) as the offender's monkhood still remains. (That is to say, if he commits any of the latter six kinds, his state of a monk is still valid even though he is guilty. The *Pārājika* offence is inexpiable. (This is to say, if he violates a *Pārājika* rule he totally loses that validity leaving no traces whatever of monkhood in him.)

(In this way the nine pairs of Dhamma and no Dhamma, etc should be particularly understood. This explanation is taken from the exposition of the *Sangha bhedakakkhandhaka*, **Vinaya Cūḷa-Vagga Commentary**.)

Like the Venerable Sāriputta, the Venerables Mahā Moggallāna, Mahā Kassapa, Mahā Kaccāyana, Mahā Kotthika, Mahā Kappina, Mahā Cunda, Anuruddha, Revata, Upāli, Ānanda and Rāhula, also heard of the coming of the Kosambī monks to Sāvatthi. They approached the Buddha and asked Him as the Venerable Sāriputta did. Then also did the Buddha teach them the eighteen items of righteousness and the eighteen items of unrighteousness the way He taught Venerable Sāriputta.

So did the Buddha's aunt, Therī Mahā Pajāpati Gotamī, who learnt of the coming of the Kosambī monks and she visited the Buddha. She paid Him obeisance, stood at a proper place and put the same question as Venerable Sāriputta's. The Buddha then told Therī Mahāpajāpati Gotamī thus:

> "In that case, Gotamī, listen to the sayings of both groups of monks. Having listened, you should prefer the view, wish, liking, and acceptance of the righteous of the two parties. All that is to be expected from the Community of Bhikkhus by the Community of Bhikkhunīs should be desirable only from the righteous."

On receiving the news, the wealthy Anāthapiṇḍika, donor of the Jetavana monastery and Visākhā, the donor of the Pubbārāma monastery, too went to the Buddha and reported the matter. To them as well the Buddha said:

> "Anāthapiṇḍika, (Visākhā), in that case give alms to both parties! Having given alms, listen to the sermons from both! Having listened, you should prefer the view, wish, liking and acceptance of the righteous monks!"

(This is an extract from the **Vinaya Mahāvagga Text**. its Commentary and Sub-

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6. *Indriyaparopariyatti ñāṇa*: The knowledge of the dullness and keeness of facultics such as, confidence, mindfullness, concentration, energy and wisdom. *Nārada Mahāthera, The Buddha and His Teaching, Buddhist Publication Society, Kandy 1980.*

Commentary.)

(The following, however, is from the **Dhammapada Commentary**) On hearing the news that "the quarrelsome Kosambī monks are coming to the city of Savatthi," King Pasenadī Kosala approached the Buddha and said: "Exalted One, I would not like to grant permission to those Kosambī monks to enter my kingdom." To this the Buddha replied: "Your Majesty, those Kosambī Monks are virtuous. It was only on account of dispute that they took no heed of what I said. Now they are coming to apologize to me. Let them come!"

"Exalted One, I would not like to let them come into the monastery," said the King. As the Buddha rejected his desire as before, the King only kept quiet.

When the Kosambī monks arrived in Sāvatthi, the Buddha made special effort to keep the monks quiet and to provide them with accommodation at the outlying parts of the monastery. Not only other monks shunned company with them but all visiting monks of modesty asked the Buddha: "Who are the quarrelsome and contentious Kosambī *bhikkhus*, Exalted One?" The Buddha pointed out the monks, saying: "These are they!" As the virtuous visitors said: "We are told that the quarrelsome and contentious Kosambī monks are they. We are told that the Kosambī monks who defy the Buddha's words are they!" and pointed their fingers at them, the Kosambī monks felt so ashamed that they dared not raise their heads but threw themselves at the feet of the Buddha and begged His pardon. Then the Buddha said:

> "Monks, you became *bhikkhus* under an Omniscient Buddha like Me, and although I, Myself, tried to bring about harmony, you disobey Me which was indeed a grave mistake on your part.
>
> "A good wise Bodhisatta of ancient times once listened to the advice of his parents, who were about to be killed and following their advice, secured kingship of two great countries later on, though the parents had been put to death."

The Buddha then related the *Kosambaka Jātaka* (the story of Dīghāvu) in detail. The Buddha added:

> "In this way monks, although his parents were killed, the Bodhisatta Prince Dīghāvu gave heed to the advice of his parents and eventually won the daughter of King Brahamadatta and became ruler of the two great kingdoms of Kāsi and Kosala. You, dear sons, however, did not follow My word and committed so great a wrongdoing."

The Buddha then uttered the following stanza:

> *Pare ca na vijānanti, mayam ettha yamāmase.*
> *Ye ca tattha vijānanti, tato sammanti'medhagā.*
>
> Here in the midst of the crowded assembly of monks, those who are foolish and quarrelsome, do not realize that "We are drawing near the King of Death every minute" as they lack the eye of wisdom. In that very assembly, the wise monks who are brilliant, however, realize that they are approaching Death from moment to moment. On account of that realization do quarrels and disputes completely cease through right practice.

At the end of the verse, the monks who had assembled there became established in *sotāpatti-phala* and higher states.

By means of these sermons did the Buddha save and convert devas, humans and Brahmās (in the *Pālileyyaka* forest for the whole period beginning from the end of the tenth *vassa* up to the beginning of the eleventh).

Chapter 29

THE BUDDHA'S ELEVENTH VASSA AT BRAHMIN VILLAGE OF NĀḶA

As has been said before, after staying at Jetavana monastery in Sāvatthi for as long as there were beings to be converted, the Buddha journeyed again and eventually reached the brahmin village named Ekanāḷa, in the district of Dakkhiṇāgiri, so named because it lay to the south of the hill that stood near the city of Rājagaha in Magadha country. There He observed the eleventh *vassa* with the brahmin village as a resort for alms.

While dwelling in the monastery named Dakkhiṇāgiri, the Buddha did, as usual, two series of activities: (1) morning activities (*pure-bhatta-kicca*, lit. before-meal doings) and (2) after-meal activities (*pacchā-bhatta-kicca*). Having finished the morning activities, He did the after-meal one, which were of four series. At the end of the fourth series, He surveyed the world of sentient beings through His Buddha Eye (*Buddha-cakkhu*) that consists of *Asayāmusaya-ñāṇa* and *Indriya-paropariyatti-ñāṇa*, and saw in His vision Brahmin Kasibhāradvāja who had the potentials for arahatship because of his past meritorious deeds. The Buddha also came to know thus:

> "On my visit to the Brahmin's cultivation site, My conversation with him will take place. When the conversation is over, the Brahmin, having listened to My discourse, will attain arahatship."

The Buddha therefore went to the Brahmin's farm and conversed with him and gave him a discourse called Kasibhāradvāja Sutta.

> (The Kasibhāradvāja Sutta is contained in the **Saṁyutta Nikāya**. In this Chronicle, the **Sutta Nipāta** and its Commentary will be based for narration.)

Five Series of The Buddha's Activities

With reference to the Buddha's activities, the **Saṁyutta Nikāya Commentary** and others enumerate five series of activities, whereas the **Sutta Nipāta Commentary**, combining the latter four, gives only two, namely, the morning series and the after-meal series. The idea, however, is the same. Hence two series according to the **Sutta Nipāta Commentary** and five series according the other Commentaries, namely, the activities in the first watch of the night (*purima-yāma-kicca*), the activities in the middle watch (*majjhima-yāma-kicca*), the activities in the last watch (*pacchima-yāma-kicca*). These five series of activities will be described in serial order so that readers might develop their devotion.

(1) The Buddha's Morning Activities (Pure-bhatta Buddha-kicca)

The Buddha rose early in the morning and, in order to honour His attendant monk with merit as well as to see to His own physical wellbeing, cleaned His body by washing His face first and then spent the rest of the time engaging in *phala-samāpatti* in quietude till the time of going on alms-round. Then He adjusted His lower garment, girded His waist, put on His robe, took His bowl and entered the village sometimes alone and at other times in the company of monks. His entry into the village took place sometimes in a natural manner and at other times attended by miracles. For instance:

When He went to alms-round, gentle breezes blew, cleaning the ground before Him. Clouds repeatedly sprayed water, putting the dust to rest along the way, and followed the Buddha like a canopy above Him. The winds too blew bringing the blossoms from all the places and scattering them to make a bed of flowers all the way down. The natural high ground lowered itself and became even. So did the natural low ground become high and level with other parts of the ground automatically. Stones, pebbles, potsherds, stumps and thorns moved away on their own accord.

When the Buddha put down His foot on the ground, the surface became even; or the lotus flowers, which were as big as carriage-wheels and which provided a delightful touch, arose under the feet for ready support.

As soon as the Buddha laid His right foot on the threshold at the entrance of a town or a village, the six-hued rays streamed out from His body as though they poured liquid of gold on edifices including square-roofed and pinnacled houses, or as though they covered them with exquisite drapery. The rays rushed from place to place making them all luminous with brilliant lights. Horses, elephants, birds and other animals made agreeable sounds while remaining in their respective places. Similarly, drums, harps and other musical instruments produced pleasant music without players. Ornaments, such as necklaces, earrings, bangles, arm-bands, etc., which were worn by people, sounded sweet automatically. From these signs they knew "Today comes the Blessed One into our town (or village) for alms-food!"

Well-dressed and well-robed people came out of their houses with scents, flowers and other offerings in their hands. They gathered on the main road in the town-centre and paid obeisance with their offerings respectfully. They asked for monks, as many as they could afford, to provide meals, saying: "Venerable Sirs, give us ten monks," "Give us twenty," "Give us a hundred," and so on. They also took the alms-bowl of the Buddha and placed the seats and treated the monks to meals.

After partaking of His food, the Buddha instructed the devotees according to their inclinations so that some might be established in the three refuges, others in the five precepts, still others in one of the fruitions of *sotāpatti*, *sakadāgāmī* and *anāgāmī* and the rest in monkhood and arahatship. In this way, He uplifted the multitudes spiritually by teaching them the Dhamma and finally He returned to the monastery.

On arrival at the monastery, the Exalted One sat on His Buddha-seat, readily made in the round flagrant pavilion and waited until the monks had eaten their meals. When they had finished eating, the attendant monk would inform the Buddha. Then only did He go into the scented chamber.

> (All these were the Buddha's series of activities in the morning. There were still others done in detail but not described here. These may be taken as recorded in the Brahmāyu Sutta of the **Majjhima Paṇṇāsa Pāli**.)

(2) The Buddha's After Meal Activities (Pacchā-bhatta Buddha-kicca)

After meal, the Buddha sat on the seat prepared by the attendant monk near the scented chamber (at the meeting place of the monks) and washed His feet. Then standing on the washing-board, He exhorted the monks thus:

> "Monks, work out your completion of the threefold training by mindfulness. Hard indeed is to live in the time of the appearance of a Buddha in the world. Hard indeed is to have human life. Hard indeed is to have faith. Hard indeed is to have monkhood. Hard indeed is to hear (i.e., to have an opportunity of listening to) the True Law."

At such meetings, some monks asked the Buddha about meditation. To them, He instructed on meditation (methods) according to their inclinations. They then paid obeisance to Him respectfully and retired to their respective day-resorts or night-resorts, some going to the forest, some to the foot of a tree, some to certain places up in the hills while others to the celestial abodes of Catumahārajika. Tāvatiṁsa, Yāma, Tusitā, Nimmānarati or Paranimmita Vasavattī.

Thereafter, the Buddha entered the fragrant chamber and lay down on His right side, if He wished for a moment without abandoning mindfulness. With His body eased, He rose and surveyed the world of sentient beings during the second period (of the day). During the third period, however, as He was to live depending upon the village-resort for alms, residents of towns or villages, who had given morning alms, nicely dressed and robed, gathered in the monastery, bearing scents and flowers and other offerings, to listen to the Buddha's sermon in the afternoon. Then the Buddha arrived in a miraculous way agreeable to the audience and sat down on His sacred Buddha-seat, which was prepared in the Dhamma Hall (the round pavilion where sermons were delivered). Then He gave a talk on the Dhamma which was appropriate to the length of the time available and dismissed the audience when He knew the time was up. The people, having saluted Him, left the place.

(All this was the Buddha's daytime series of activities after the meal.)

(3) The Buddha's Activities in The First Watch of The Night (Purima-yāma Buddha-kicca)

Having finished His daytime activities after the meal, the Buddha, if He wanted to bathe, rose from His Buddha-seat and went to the place where the attendant monk had fetched the water for His bath. Taking the bath-robe from His attendant's hand, He entered the bathroom.

While the Buddha was bathing, the attendant monk brought a seat for Him and placed it somewhere in the fragrant chamber. Having bathed, He put on the well-dyed and doubly folded robe, girding His waist, with His upper robe under the right arm and over the left shoulder, He then sat alone in the Buddha-seat, which was prepared in the fragrant chamber for a moment of recreation.

After a while, monks would arrive from their respective day-resorts and night-resorts to wait upon Him. At such meetings, some monks presented their problems, some asked about meditation subjects, while others made requests for a discourse. To them all, the Buddha gave His help by fulfilling their wishes and thereby spending the early hours of the night.

(All these were the Buddha's series of activities in the first watch of the night.)

(4) The Buddha's Activities in The Middle Watch of The Night (Majjhima-yāma Buddha-kicca)

When the monks departed, after paying their salutations to the Buddha as that series of the Buddha's activities was over, devas and Brahmās, from all over the ten thousand world-systems, took the opportunity of approaching Him to ask questions which had cropped up in their thoughts. The questions asked were extensive and covered a wide range of topics but the Buddha answered them, leaving none unanswered. Thus, He let the hours around midnight pass.

(All this was the Buddha's series of activities in the middle watch.)

(5) The Buddha's Activities in The Last Watch of The Night (Pacchima-yāma Buddha-kicca)

The last watch of the night (or the daybreak) was divided into three parts: the first part was used for walking up and down in order to ease the strain due to His sitting posture since dawn; the second part was taken up by His lying down on His right without losing His mindfulness in the fragrant chamber, and in the third part, He rose from lying, sat cross-legged, surveying the world of sentient beings through His twofold Buddha-Eye, namely, *Āsayānusaya-ñāṇa* and *Indriya-paropariyatti-ñāṇa*, to find out clearly individuals, who had done in their past lives principal (*adhikāra*) meritorious deeds, such as *dāna*, *sīla*, etc., in the presence of former Buddhas. This is the exposition given in the **Saṁyutta Commentary**, **Sīlakkhandha Commentary** and other works.

The exposition of the **Sutta Nipāta Commentary**, reads as follows:

The morning time was divided into four periods: in the first period the Buddha walked to and fro; in the second period, He lay down on His right side in the fragrant chamber without losing mindfulness, which was noble lying. The third period was spent by engaging in the *jhāna* of *arahatta-phala-samāpatti*. In the fourth period, He was absorbed in the *jhāna* of *mahākaruṇā-samāpatti* and He surveyed the world of sentient beings by the aforesaid twofold Buddha-Eye so that He could see what beings were of less 'dust' in their eyes, what beings were of more 'dust' and so on.

(All these were the Buddha's series of activities in the last watch of the night.)
Here ends the account of the five series of the Buddha's activities.

Thus it was customary for the Buddha to carry out diligently the five series of His activities daily wherever He stayed. In accordance with that practice, when the Buddha was now dwelling, during the eleventh *vassa*, at the Dakkhiṇāgiri Monastery, He also performed these duties. One day, when He did "the survey of the world of sentient beings through his Buddha-Eye," which was one of His activities during the last watch of the night, He saw in His vision, by His Omniscience, the Brahmin Kasibhāradvāja who was endowed with *adhikāra* merit that would contribute to his attainment of arahatship. On

further reflection, He foresaw thus: "The Brahmin will today hold the ploughing ceremony. When I get to his ploughing field, My conversation with him will take place. At the end of My conversation, on listening to My discourse, he will don the robe and become an *arahat*." The Buddha then remained at Dakkhiṇāgiri Monastery waiting for an opportune moment.

Kasibhāradvāja's Ploughing Ceremony.

That day witnessed the ploughing ceremony of Kasibhāradvāja Brahmin, a native of Ekanāḷa village, (the Brahmin was so named because he belonged to the clan of Bhārādvāja and his occupation was farming). The Brahmin's programme for the first day of the festive ploughing and sowing was as follows:

Three thousand bulls of draught were kept in readiness. All their horns were dressed beautifully in gold sheaths and so were their hoofs in silver sheaths. All of them were adorned with white flowers and the scented prints of the five fingers. They possessed the mark of best breed, each with splendid head and four legs. Some had dark brown colour of colyrium stones, some had crystal white colour, some coral red while others were splotchy like *masāragalla* precious stone.

Likewise, five hundred farm workers, completely in white garments and bedecked with fragrant flowers, their right shoulder bearing large floral wreaths, and they were shining as they were besmeared with orpiment and realgar all over their bodies. When they set forth, they did so in groups, each having ten ploughs. The front of the ploughs, the yokes and the goads were covered with gold plates. Of the five hundred ploughs, the very first had eight bullocks harnessed to it; each of the remaining ones had four bullocks. The rest of the bullocks were brought as reserves to replace those tired. To each group of ten ploughs was attached a cartload of seeds. The ploughing was done by each farm-worker in turn. So was the sowing accomplished.

The landlord, Brahmin Kasibhāradvāja himself, had his beard and moustache groomed early in the morning, he had also bathed, applied paste of great fragrance to his body, put on his garment worth five hundred pieces and placed an upper robe worth a thousand on his left shoulder, each of his fingers had two rings, thus making twenty rings all together, his two ears wore ear-plugs with the design of the lion's mouth; his head had a turban like that of the Brahmā, a gold ornament with a pattern of flowers was worn at his neck. Surrounded by a host of brahmins, he supervised the work.

Thereafter the Brahmin's wife had many pots of milk food cooked and brought by carts. She bathed with scented water, fully dressed herself and went to the farm in the company of other brahmin women.

In the Brahmin's house, too, everywhere was perfumed. Parched rice was strewn everywhere. Pots filled with water, banana-trees, flags, banners and streamers were used for decoration. And, with scents, flowers, etc., worship was done. In the field, flags of cylinder-shaped and flat were hoisted everywhere. Assistants, workers and those who assembled there numbered two thousand and five hundred. Everyone was in new clothes and milk-food had been prepared for them.

When everything was ready for the occasion at the farm, the Brahmin had his golden bowl, which was normally used for his eating, cleansed and filled with milk-food flavoured with butter, honey and molasses. He then had it offered in sacrifice to the god of the plough. The Brahmin's wife had bowls of gold, silver, white copper and red copper distributed among the five hundred farm workers, and she herself fed them by pouring the milk-food into their bowls, one after another, with a cup-like ladle. After finishing the offerings to deities, however, wearing his sandals with red straps and holding a red walking-stick of gold, the Brahmin went from place to place to oversee as required, and to say: "Pour milk-food into this man's bowl! Put butter into this man's! Ladle out molasses into his!"

This was how the ploughing ceremony of the Brahmin landlord Kasibhāradvāja was held.

The Buddha visited The Ploughing Ceremony

At that time, while staying at the fragrant chamber, the Buddha knew that the feast of

milk-food was going on and decided that "The time has come for me to exhort the Brahmin!". Hence, He adjusted His lower robe, girded His waist, put on His upper robe, took His alms-bowl, and went alone to the place where the ploughing ceremony was taking place in full swing,

(Herein whenever the Buddha wished to collect alms-food, the stone alms-bowl in *inda-nīla* blue (that had been presented by the four Guardian Deities) appeared automatically in the middle of the Buddha's two hands; it was not necessary for Him to go elsewhere and bring it. As the bee comes to the place of a variety of flowers, so the bowl presented itself to Him.

(Herein one may ask: "Why did not the monks follow the Buddha?" The answer is: When the Buddha was desirous of going alone, He entered the flagrant chamber at the time of collecting food in the morning and remained there after closing the door. From that hint the monks know "Today the Master wants to go alone into the town or the village. Surely the Master must have seen in His vision somebody to convert." Knowing thus they took their respective alms-bowls and went on their rounds after circumambulating the fragrant chamber. On that day, for the conversion of Kasibhāradvāja, too, the Buddha did in the manner already mentioned. That was the reason for the monks did not go with the Buddha.)

At the time of the Buddha's visit, the Brahmin Kasibhāradvāja was still presiding the feast of milk-food for the members of his retinue. The Buddha then reached the site of the feast and stood at a suitable place.

(Herein the Buddha's going to and standing on the feasting ground was just to grant His blessing to the Brahmin. In fact, He went there not because He wanted to partake of His share like a destitute. **To elaborate**: The Buddha had relatives numbering one hundred and sixty thousand which comprised eighty thousand being maternal and eighty thousand paternal. These relatives could afford to provide permanent sustenance by their wealth. Indeed the Buddha donned the robe not for food. Truly, He became an ascetic with the determination: "For countless aeons I had given the five great gifts and fulfilled the Perfections. Thereafter, having liberated Myself from *saṁsāra*, I will liberate beings worthy of liberating, as much as I am liberated. Having tamed Myself with the restraint of the six senses, I will tame beings worthy of taming, as much as I am tamed. Having calmed Myself with the extinction of all the heat of moral defilements, I will calm beings worthy of calming, as much as I am calm. Having attained Myself the element of peace with regard to the body and defilements, I will teach beings worthy of attaining the element of peace with regard to the body and defilements, as much as I do." Therefore, it was because He wanted to liberate these beings as much as He had liberated Himself from *saṁsāra*; it was because He wanted to tame those beings as much as He had tamed Himself with the restraint of the six senses; it was because He wanted to calm those beings as much as He had calmed Himself with the extinction of all the heat of the defilements; it was because He wanted to attain the element of peace with regard to the body and moral defilements that He wandered about the world. In His present wandering, He went and stood there on the ground, where the feast of milk-food was in full swing, in order to show His favour to the Brahmin Kasibhāradvāja.)

The Buddha, having stood at a place high enough for Him to be seen and to be heard by Kasibhāradvāja, emitted His body-rays in the colour called *pīta* as though it were a mixture of gold liquid and yellow orpiment. Far brighter than the light of a thousand suns and a thousand moons, the rays reached up to the distance of eighty cubits. Enveloped on all sides by the Buddha's body light, the walls of the Brahmin's workshop, the trees around and the lumps of turned-over earth and other objects looked like solid gold.

At that time the people who were helping themselves to the milk-food saw the peerless Buddha with the glowing Buddha-splendour. Accordingly, they washed their hands and feet and, with their joined hands raised in adoration, they stood surrounding the Buddha. When the Brahmin saw the Buddha being surrounded by the people, he became unhappy,

thinking: “My work has been purposely disrupted!” Noticing the major and minor marks, the Brahmin wrongly remarked: “This monk Gotama, only if He were to work for His material progress He would have achieved something like the ruby hairpin worn on their heads by all the people in the whole Jambudīpa. He could have accomplished any sort of wellbeing! Yet, being lazy, He does nothing but eats the food that He gets at ploughing ceremonies and other functions, He goes about giving priority to the maintenance of His physical fitness." Because of his unhappiness and misapprehension, the Brahmin said to the Buddha contemptuously as follows:

> “O Monk, I do the ploughing and sowing. Doing so I make a living. (Though I possess no marks like yours, my work is not adversely affected.) O Monk, you too should plough and sow like me. By so doing, live a happy life as I do. (To you who are endowed with the signs of greatness, what benefit will fail to accrue?)”

(The Brahmin had already learnt that “The glorious Prince Siddhattha has come into being at the palace of the Sakyans, in the city of Kapilavatthu! That prince has become an ascetic after renouncing the luxurious life of a Universal Monarch!” He therefore recognized that Prince Siddhattha was this monk. He said to the Buddha in the above manner because he meant to censure Him, saying: “Having given up the luxuries of a World King, should You (who have become a monk) now feel weary?” Or as the Brahmin was of sharp intelligence, he said so not because he wanted to denounce Him but because as he personally had witnessed the Buddha's attractive frame, desired to extol His wisdom and lead Him into a dialogue.)

Then as he (the Brahmin Kasibhāradvāja) was somebody worthy of conversation, was a farmer, the Buddha wanted to instruct him in accordance with his inclinations. In order to give a Dhamma-talk, revealing Himself as the top ranking cultivator in the world of sentient beings, with the devas and Brahmās, the Buddha said:

> “O Brahmin, like you I too plough the field and sow the seeds and live happily thereby.”

Then it occurred to Kasibhāradvāja: “This monk Gotama says: ‘I too plough the field and sow the seeds,’ but I do not see His implements such as yoke, goad, etc. Is He telling me a lie or is He not?" Then the Brahmin looked at the Buddha and examined Him from the feet to the top hair and saw clearly that He was fully endowed with the marks of a great man. He therefore pondered: “There is no reason for a man endowed with these marks to say what is untrue.” At that moment there arose in him sense of adoration for the Buddha and he abandoned such a rude mode of address as Samaṇa (Monk), and called Him by His clan name and said:

> “We do not see the Venerable Gotama's yoke, plough, ploughshare, goad and bullocks. Even then You asserted, saying: ‘Brahmin, like you I too plough the field and sow the seeds and live happily thereby.’ ”

The Brahmin then asked in verse:

1) Kassako paṭijānāsi
na ca passāmi te kasim.
Kasim no pucchito brūhi
yathā jānemu te kasiṁ.

> (O Gotama,) you declare that you are a farmer. But I do not see your implements, say, yoke, plough and others that are required for farming. As you are now asked, please tell us in such a way that we might know all the implements (of yours, Gotama,) for farming.

To the complete question put forth by the Brahmin, the Buddha gave a complete reply in four verses, three containing the answers themselves and the fourth the conclusion. The text of the verses and their translations are as follows:

Answer in Verse (1)

2) Saddhā bījaṁ tapo vuṭṭhi
paññā me yuga-naṅgalaṁ.

Hirī īsā mano yottaṁ
sati me phālapācanaṁ

(a) ("O Brahmin of Bhāradvāja clan!) My faith is the seeds, the faith which is of four kinds: *āgama*[1], *adhigama*[2], *okappana*[3] and *pasāda*[4]. (For these four, read the **Pāthika-vagga Commentary** and others works.)

(b) My restraint of the six senses is the rainfall that contributes to the development of the plants.

(c) My Insight-Wisdom (*vipassanā-paññā*) and the fourfold Path-Wisdom (*magga-paññā*) are the yoke and the log of the harrow.

(d) My shame (*hirī*) and fear (*ottappa*) of evil deeds are the twin shafts of the harrow.

(e) My mind generating concentration (*samādhi*) is the ropes which are of three kinds, one for tying, another for harnessing and a third for linking.

(f) My mindfulness (*sati*) accompanied by Insight-Wisdom and that accompanied by Path-Wisdom are the harrow teeth and the goad.)

(N.B. The Brahmin asked exclusively about the yoke, harrow and other implements. But the Buddha answered by adding essential facts (though they were omitted in the question). He did so because of the analogy between the two root-causes [of faith and seeds]. Such a way of teaching is an asset of every Enlightened One. The Buddha, desirous of teaching by disclosing that asset, and by supplying the other required factors of the same analogy, said that his faith formed the seeds.

(Herein what is meant by "*the analogy between the two root-causes*?" Did not the Brahmin ask only with reference to the implements such as yoke, harrow and the like? Then why did the Buddha talk about His faith by comparing it to the seeds and by bringing it into His answer though not mentioned in the Brahmin's question? If an answer contains something not asked about, is not it impertinent to the questions? Although the Brahmin confined his questions to farm implements, such as the yoke, harrow and the like, why did the Buddha touch upon extra things as well in His answers such as faith equalling the seeds and so on? Did not this render His answer irrelevant? Such queries might crop up.

(**The answer is**: Never did the Buddha speak without relevance. It was customary for the Buddhas to teach by introducing new facts by way of analogy.

(Here references should be noted as follows: The Brahmin Kasibhāradvāja asked about farming with reference to the yoke, plough and other implements. But the Buddha, who was thus asked, did not leave out anything at all from His answer saying: "Oh, this is not questioned by the Brahmin." Such regard, on the part of the Buddha, meant His care taken for the Brahmin out of compassion. Being desirous of speaking of farming from the very beginning so that the Brahmin might know the whole business together with the four points of (1) root-cause (*mūla*), (2) support (*upakāra*), (3) accumulation (*sambhāra*), and (4) result (*phala*) that were excluded from his questions. Though the Brahmin failed to ask fully because his knowledge and wisdom was not deep enough, the Buddha answered all the unasked but essential points as well in His answer because so great was His compassion.

(**Further explanation**: Seeds are the basic requirement for farming. No seeds, no farming. The quantity of seeds determines the amount of farm work. There is no farm work done more than what is demanded by the seeds. Hence the seeds are the

1. *Āgama-saddhā (āgamana-saddhā):* faith inspired by the determination to become a Buddha.
2. *Adhigama-saddhā (adhigamana-saddhā):* faith inspired by the attainment of the Path and Fruition.
3. *Okappana-saddhā:* faith inspired by the understanding of the attributes of the Triple Gem.
4. *Pasāda-saddhā:* faith inspired by the sight and sound of what is pleasing to the heart.

principal root-cause of farming. On account of this, the Buddha desired to describe the task of farming beginning from that root-cause. Because the seed as the root-cause of secular farming, the theme of the Brahmin's question was analogous to the root-cause of spiritual farming of the Buddha, He also wished to add the very analogy. Hence His saying: "*My faith is the seeds.*" (As has been said above, 'the analogy between the root-cause of secular farming, i.e. seeds and the root-cause of spiritual farming, i.e. faith.' Thus the profound significance of this statement should be understood.)

(Again, it may be argued: "What the Brahmin asked should have been answered first. Yet, why did the Buddha answer first but not later what was not asked by the Brahmin?"

(**The answer in brief**: (1) Though the seed-like faith should be answered later, the Buddha answered it first because it would benefit the Brahmin much. (2) The rainfall-like sense-restraint and the seed-like faith are related to each other as cause and effect; hence the rainfall-like sense-restraint was spoken of immediately after the seed-like faith though it should have been done so later on.

(The answer expanded: (1) The Brahmin was intelligent. But as he was born in a family of wrong views, his faith was very weak. One, who is strong in intelligence but weak in faith, does not believe others (not his teachers in the least). He does not practise what should be practised and is likely to fail thereby to attain the extraordinary Path and Fruition. Kasibhāradvāja's faith, free from mental defilement, was weak (because of his birth in a family of wrong views.) Therefore his weak faith combined with strong intelligence could not earn him the Path and Fruition. The combination is somewhat like a bullock yoked together with an elephant. It was the faith that would lead the Brahmin to the spiritual attainment. Therefore, in order to establish him in faith (which was required), the Buddha, incomparably clever in teaching, taught faith first though it should come later.

(2) Rainfall is immensely beneficial to the seeds. The relationship between cause and effect could be fully appreciated only if the Buddha spoke of rainfall immediately after His reference to the seeds. Hence His answer concerning rainfall, which should have followed later, was given earlier (i.e., next to the answer concerning the seed-like faith.) (Not only the rainfall but also the shafts of the harrow, ropes, etc., the Buddha spoke of at their respective appropriate places in the sequence. The characteristics and other particulars of faith may be learned from the texts concerned.)

(The analogy between faith and seeds is this: The natural seeds, the basic cause of the secular farming of the Brahmin, did two things: (1) shooting roots downwards and (2) developing sprouts upwards. Similarly, the seed-like faith, the basic cause of the spiritual farming by the Buddha, performed two things: (1) shooting the roots of morality (*sīla*) downwards and (2) developing the sprouts of Tranquillity (*samatha*) and Insight (*vipassanā*) upwards.

(Just as the natural seeds absorb the nutritious elements of the soil as well as of the water through the roots and grow to bring maturity to the crop through their stems, even so the seed-like faith absorbs the elements of Tranquillity and Insight through the roots of morality and grows to bring maturity to the crop of Noble Fruition (*ariya-phala*) through the stem of Noble Path (*ariya-magga*).

(a) (Just as the natural seeds that lie in fertile soil attain development with their roots, sprouts, stems and ears, producing sap and paddy crop full of grains, even so the seedlike faith that lies in the fertile soil of the mental process attain development with Moral Purity (*sīla-visuddhi*), producing the sap of the Noble Path (*ariya-magga*) and the crop of arahatship full of Analytical Knowledge (*paṭisambhidā*) and Higher Psychic Power (*abhiññā*). Hence the Buddha's saying "*My faith is the seeds*.")

(With reference to the saying: "*My restraint of the six senses is the rainfall.*" Just as the Brahmin's paddy seeds and the paddy-plants that had come out from the

seeds always grew abundantly without withering because they received the help of the rainfall, even so the Buddha's morality (*sīla*), concentration (*samādhi*) and wisdom (*paññā*), that had their immediate cause in the seed-like faith constantly develop without weakening,

(b) (By this saying the Buddha pointed out the profound meaning as follows: "Brahmin, if it rains after you have sown the seeds, that is all right. If not, you have to provide water by yourself. As for me, I attach the yoke and plough of Insight Wisdom (*vipassanā-paññā*) and Path-Wisdom (*magga-paññā*) to the plough of shame (*hirī*) and fear (*ottappa*) by means of the rope of concentration (*samādhi*); then harnessing the draught-bullocks of energy (*vīriya*) I prick and drive them with the goad of mindfulness (sati); thus I plough the fertile field of my mental process and sow the seed-like faith. Never has there been a time when the seed-like faith is deprived of rain water. Rain in the form of my restraint of the six senses is always falling on the fertile field of my mental process."

(With reference to the Buddha's saying: "*My Insight Wisdom and Path-Wisdom are the yoke and the harrow*." The Brahmin's yoke and harrow are analogous to the Buddha's Insight-Wisdom and Path-Wisdom. The yoke is the support for the harrow shafts. It lies before the latter, to which it is connected. It is also something on which the ropes depend. It serves by making the draught-bullocks move together. Likewise, wisdom is the chief support of faultless virtues led by shame and fear. It is also the head and forerunner of faultless virtues. As it cannot exist without the shaft-like shame and fear, the latter should be bound up with the yoke of wisdom. As it is something on which the rope of concentration depends, it gives support to the latter. As wisdom checks both excessive and meagre exertions, it serves it by regulating the movement in unison of the draught-bullocks of energy.

(c) (When harrowing is done, the log fitted with teeth breaks up the soil. It also destroys big and small roots. Similarly, when the Buddha's log of wisdom fitted with the teeth of mindfulness breaks up the four masses (*ghāna*), namely, the mass of continuity (*santati*), the mass of composition (*samūha*), the mass of function (*kicca*) and the mass of sense object (*ārammaṇa*). It also destroys all the big and small roots of mental defilements (*kilesa*). Hence the Buddha's saying: "*My Insight-Wisdom and Path-Wisdom are the yoke and the harrow.*"

(With reference to the saying: "*My shame and fear are the twin shafts of the harrow*." Shame and fear are born together and exist together. When shame is experienced, fear also is then experienced. Hence the translation: "*My shame (*hirī*) and fear (*ottappa*) of evil are the twin shafts of the harrow*."

(d) (Just as the Brahmin's harrow shafts hold on the yoke and the log, even so the Buddha's twin shafts of shame and fear hold on the yoke and the log of Mundane Insight Wisdom (*Lokiya vipassanā-paññā*) and Supra-mundane Path Wisdom (*Lokuttara magga-paññā*) (as the existence of the two kinds of wisdom depends on that of the two: shame and fear of evil.) The yoke and the log do their respective jobs (as has been mentioned before) only when they are bound up with the shafts. Only then are they neither shaky nor loose (but remain tight and fastened). In the same way, the (aforesaid) two kinds of Wisdom perform their respective duties only when they are bound up with the twin shafts of shame and fear. Only then are they neither slackened nor weakened but remain tight and fastened and unmixed with unwholesome things that may arise from lack of shame (*ahirīka*) and lack of fear (*anottappa*). Hence the Buddha's saying: "*My shame and fear of evil deeds are the twin shafts of the harrows*."

(With reference to the saying: "My mind is the ropes": The key word 'mind' means 'concentration.' Hence the translation: "My mind generating my concentration is the ropes, which are of three kinds: one for tying, another for harnessing and the third for linking."

(e) (There are three kinds of ropes, one for tying, i.e. tying the shafts and yoke;

another for harnessing, i.e. harnessing the draught bullocks to the yoke, and the remaining one for linking, i.e. linking the driver with the bullocks. Just as the Brahmin's three ropes kept the shaft, the yoke and the bullocks together and made them accomplish their respective tasks, even so the Buddha's rope of concentration helped Him focus the shafts of shame and fear, the yoke of wisdom and the bullocks of energy on a single sense object and made all these carry out their respective functions. Hence the Buddha's saying: "*My mind generating my concentration is the ropes*."

(With reference to the saying: "*My mindfulness accompanied by Insight Wisdom and that accompanied by Path Wisdom are the harrow-teeth of the harrow and the goad*." Just as the natural harrow-teeth guard and lead the harrow log, even so mindfulness guards Wisdom by exploring the perspective of wholesome things and bringing them into focus. In many Pāli Texts therefore the Buddha teaches mindfulness to be the protector. By never being negligent, the harrow-teeth of mindfulness precedes the harrow-log of wisdom. Indeed the factors that have been investigated by the preceding mindfulness are penetrated by the following wisdom.

(f) (Just as the natural goad, warning the bullocks of the danger of being pricked or beaten, gives them no chance of retreating and stopping, but checks their going astray, even so the goad of mindfulness, warning the bullock-like energy of the danger of falling into woeful states, gives it no chance of idling, retreating and stopping, and checks thereby its mental wandering in undesirable sensual pleasures; fastening it to meditation practice, it also deters the bullock-like energy from following the wrong path. Hence the Buddha's saying: "*My mindfulness accompanied by Insight-Wisdom and that accompanied my Path-Wisdom are the harrow-teeth and the goad*."

Answer in Verse (2)

3) Kāyagutto vacīgutto
āhāre udare yato.
Saccaṁ karomi niddānaṁ
soraccam me pamocanaṁ.

(O Brahmin of Bhāradvāja clan! Just as you make your field secure by fences, even so) I (the Teacher of the three classes of beings) make the field of my mental process secure by the fences of threefold wholesome physical conduct and fourfold wholesome verbal conduct. (By this is taught *Pātimokkha-saṁvara-sīla*, Moral restraint under the *Pātimokkha Rules*.) With regard to the use of the four requisites, I restrain myself well to avoid the twenty-one unlawful ways of acquisition. (By this is taught *Ajivapārisuddhi-sīla*, Moral practice of living a life of purity.) With regard to the stomach, I restrain myself well by eating moderately. (By this is taught *Paccaya-sannissita-sīla*, Moral practice of depending on requisites, represented by *bhojane mattaññuta*, knowledge of moderation concerning food.) Through the eightfold noble speech (*ariya-vohāra*) the truthful words, I uproot the weeds of eightfold ignoble speech, (*anariya-vohāra*), the weeds of falsehood. Arahatship, delight in the state called Nibbāna, means the outright removal of the harrow, complete giving up of the field and perpetual retirement belonging to me, the Teacher of the three classes of beings.

(The meaning here is: "Brahmin, just as you make, after sowing the seeds, a barrier of thorns, a barrier of trees, a barrier of logs or a barrier of bamboos, so that cattle, buffalos and deer could have no access and destroy the crop, even so I, after sowing the seeds of faith, build the three big walls of *pātimokkha-saṁvara-sīla*, *ājīva-pārisuddhi-sīla* and *paccaya-sannissita-sīla* so that cattle, buffalos and deer in the form of unwholesomeness, such as passion, hatred, delusion, etc, could have no access and destroy the crop of various meritorious deeds that I (who am a great farmer) possess.

Brahmin, just as you, after doing the external (*bahira*) work of secular ploughing, with the hands or with the sickle, pull out and get rid of the weeds, which are damaging to the crop, even so I, after doing the internal (*ajjhattika*) work of spiritual ploughing, pull out and get rid of the following eightfold ignoble speech, the weeds of falsehood:

(1) To say "I see" when seeing not,
(2) To say "I hear" when hearing not,
(3) To say "I attain" when attaining not,
(4) To say "I know" when knowing not,
(5) To say "I see not" when seeing,
(6) To say "I hear not" when hearing,
(7) To say "I attain not" when attaining,
(8) To say "I know not" when knowing).

Of this eightfold ignoble speech, the weeds of falsehood, do I perform the pulling out, cutting off and eradicating with the hands or the sickle of eightfold noble speech, the truthful words, such as:

(1) To say "I see not" when seeing not,
(2) To say "I hear not" when hearing not,
(3) To say "I attain not" when attaining not,
(4) To say "I know not" when knowing not,
(5) To say "I see" when seeing,
(6) To say "I hear" when hearing,
(7) To say "I attain" when attaining,
(8) To say "I know" when knowing.

"Brahmin, your removal of the harrow, your giving up of the field and your retirement is not forever since you have to do the job of harrowing again in the evening, next day or next year. My removal of the harrow, My giving up the field and My retirement is not like yours. Indeed, Brahmin, until My attainment of arahatship, I knew no such thing as removal of the harrow, giving up of the field and retirement. I will explain further, Brahmin, since the lifetime of Buddha Dīpaṅkarā I have not removed the harrow, given up the field and retired until I attained the Wisdom of the Path to arahatship, Omniscience. For the whole period of four *asaṅkhyeyyas* and a hundred thousand aeons, I had to do the internal work of spiritual farming by harnessing the four big bullocks of right exertion or glowing energy to the harrow of Wisdom.

O Brahmin, after restlessly doing the spiritual farming for the aforesaid period of four *asaṅkhyeyyas* and a hundred thousand aeons, only when I attained arahatship that is encircled by all the attributes of a Buddha, sitting on the golden throne of Aparājita under the Mahābodhi tree, which indeed is peace, the end of all worries, did I take off the bullocks of energy from the harrow of Wisdom, give up the field of mental process and retire once and for all by engaging (as long as time permitted) in the Fruition of Arahatship. Now I have nothing at all to do with the work of farming again."

Answer in Verse (3)

4) Viriyam me dhuradhorayhaṁ
yogakkhemādhivāhanam.
Gacchati anivattantaṁ
yattha gantvā na socati.

("O Brahmin of Bhāradvāja clan!) My two kinds of energy (*vīriya*), physical (*kāyika*) and mental (*cetasika*), form a pair of draught bullocks that are harnessed to the harrow at the front; (or) My four kinds of right exertion (*sammappadhāna*) are the four (two pairs of) draught bullocks. They (that pair of two bullocks of physical and mental energy of Mine or those two

pairs of bullocks of right exertion of Mine) are able to lead Me to Nibbāna that is free from the torment caused by the four bonds, namely, the bonds of sensual pleasure (*kāma-yoga*) and so on. Having gone to Nibbāna where a farmer like Me would not grieve at all, to that Nibbāna, free from grief, did I attain without returning through the power of Wisdom and Knowledge.

(**Explanation**: Just as the Brahmin's harrow-log drew by a pair of draught bullocks harnessed at the front crushed earth-masses and destroyed big and small tree roots, even so the Buddha's log of Wisdom, drew forcefully by the twin bullocks of physical and mental energy, crushed the fourfold earth-mass, namely, the mass of continuity (*santati*), the mass of composition (*samūha*), the mass of function (*kicca*) and the mass of sense object (*ārammaṇa*), I also got rid of the big and small tree-roots of mental defilements.

(**Alternatively**, just as there were two pairs of bullocks (four bullocks in all,) for the Brahmin's harrow, one pair attached to the first yoke and the other attached to the next, even so there were at the Buddha's Dhamma-harrow fourfold right exertion corresponding to the Brahmin's two pairs of bullocks (four bullocks in all); just as the Brahmin's two pairs of bullocks attached to his harrow struggle energetically and accomplished two functions, namely, the function of destroying the weeds that had grown as well as the weeds that would grow, and the function of generating the paddy plants, even so the Buddha's fourfold exertion corresponding to the Brahmin's two pairs of bullocks energetically struggled and accomplished two functions, namely, the function of removing unwholesomeness that had arisen as well as unwholesomeness that would arise, and the function of generating wholesomeness.)

"O Brahmin, just as your two pairs of draught bullocks move in the direction of east, in the direction of west and so on as you drive them, even so the bullocks, i.e. My two pairs of right exertion move straight to Nibbāna as I drive them in that direction; the difference between your moving and Mine is this: when your two pairs of bullocks reach the edge (the ridge) of the field they turn back. But My two pairs of bullocks, i.e. My right exertion has been moving towards Nibbāna without turning away since the lifetime of Buddha Dīpaṅkarā.

Your two pairs of bullocks could not manage to reach the place where a farmer like you are free from sorrow As for My two pairs of bullocks, in the form of right exertion, they have managed to reach the place of Nibbāna free from sorrow of a farmer like me."

Conclusion in Verse

5) Evam esa kasi kattha,
sa hoti amatapphala
Etam kasim kasitvāna
sabbadukkha pamuccati.

("O Brahmin of Bhāradvāja clan!) I (the Teacher of the three classes of beings) have done the Dhamma-ploughing in My person without interruption for four *asaṅkhyeyyas* and a hundred thousand aeons. That Dhamma-ploughing of Mine bears the fruit of Nibbāna with the rich taste of peace. (It bears that tasty fruit of Nibbāna not only for Me, but for anyone be he a, deva, a human, or a Brahmā) when the harnessing of the bullocks of right exertion and the Dhamma-ploughing is done in one's person without interruption one could absolutely be free from all suffering and have Nibbāna for his possession.

In this way, the Buddha, in delivering the sermon to Brahmin Kasibhāradvāja, concluded it by fixing it with the pinnacle of arahatship and leading up to the height of Nibbāna.

Having listened to the profound teaching, Kasibhāradvāja Brahmin came to a good understanding: "Despite my eating of the crop obtained from my ploughing, I feel hungry next day as usual. The Dhamma-ploughing of the Venerable Gotama, however, produces the fruit of Deathlessness called Nibbāna. Having partaken of that fruit of Deathlessness from the Dhamma-ploughing, one could liberate oneself from suffering once and for all."

Thus the Brahmin developed devotion, understood clearly and desirous of doing what every devotee would do: he poured milk-food into the golden bowl, which was meant for his own use and worth a hundred thousand coins, then he added butter, honey, molasses, etc. to it so that it looked attractive to the palate. Finally he covered the golden bowl with a white cloth and took it by himself and offered it respectfully to the Buddha with these words:

> "May the Venerable Gotama have the milk-food! The Venerable Gotama is indeed a ploughman, for he has done the Dhamma-ploughing which produces the crop of Nibbāna!"

Then the Buddha delivered these two stanza to the Brahmin:

> *(6) Gāthābhigītaṁ me abhojaneyyaṁ*
> *sampassatam Brāhmana n'esa Dhammo.*
> *Gāthābhigītaṁ panudanti Buddhā*
> *dhamme sati Brāhmana vuttiresā.*

> "O Brahmin of Bhāradvāja clan! The food obtained by uttering verses ought not to be enjoyed at all by me. Enjoyment of such food thus obtained is not the custom of Buddhas who observe purity of livelihood. (Therefore) they all reject the food obtained by uttering verses. O Brahmin of Bharadvaja clan! When one observes purity of livelihood, one seeks the four requisites lawfully without being attached to any family just like stretching one's hand in space. Such is the way of making a living with purity by all Buddhas."

(Herein a question may arise: Did the Buddha utter the verses to get the milk-food, for mention is made of the food obtained by uttering verses? The answer is: No, the Buddha uttered the verses not to get the food. In fact, He had not received even a ladleful of food though He had stood near the field since that early morning; yet He uttered the three verses clearly describing how He performed the Dhamma-farming and thereby explaining fully the attributes of a Buddha. And the food thus received happened to be like something acquired by dancers by dancing and singing. Hence "the food obtained by uttering verses." Such food is not worth eating by Buddhas. Hence "it ought not to be enjoyed at all."

(The verse contains four lines: the first three lines point out the purity of the discourse by absolving the Buddha from any blame and accusation by the unwise, who would say: "By singing the song the monk Gotama made the unfaithful and displeased Brahmin desire to give, and thereby accepted the food. This discourse of the monk Gotama was intended to attract the material offering of the food." The fourth line indicates the purity of the Buddha's livelihood.)

When the Buddha uttered thus the Brahmin Bhāradvāja became sad, thinking: "The Venerable Gotama has rejected my milk-food. He said it was not worth-eating. I am so unfortunate! I have been deprived of the opportunity of giving alms." He thought further: "If the Venerable Gotama does not accept my milk-food, it were well if He would accept something else from me." Then it occurred thus to the Buddha, who was aware of this: "After setting aside the hour for alms-round I came here with the idea that I would arouse faith in the Brahmin within so limited a time. Now the Brahmin is dejected; should he form a wrong attitude towards Me through dejection, he would not be able to attain the penetrative knowledge of supreme Nibbāna." Being desirous of fulfilling the Brahmin's wish so that he would cultivate faith in Him, the Buddha uttered the following verse:

> *(7) Aññena ca kevalinaṁ mahesiṁ*
> *khīṇāsavaṁ kukkucca-vupasantaṁ.*
> *Aññena pānena upaṭṭhahassu*
> *khettaṁ hi tam puññapekkhassa hoti.*

("O Brahmin of Bhāradvāja clan!) With food and drink, other than this,

attend upon the *arahat*, who is free from *āsavas*, endowed with all the attributes of a Buddha, the habitual seeker of such virtues as higher morality, whose scruples have been quenched. (Though the Buddha tried to arouse the desire in the Brahmin to give, He said only implicitly. He did not say directly: "Give it to me, bring it to me.") Only a Buddha's dispensation, with its eight marvellous characteristics, is the excellent great field of fertile soil for you, who have a bent on acts of merit.

Then the Brahmin Kasibhāradvāja thought: "I have brought this milk-food for the sake of the Buddha. Therefore I should not give it to somebody else of my own accord," and asked: "Venerable Gotama, in that case, whom should I offer this milk-food?" "O Brahmin," replied the Buddha, "neither in this world of celestial beings together with devas, *māras* and Brahmās nor in the world of human beings with ascetics, and brahmins, princes and commoners, do I see nobody, apart from Me or from my disciples, who can well digest that milk-food when eaten. Therefore, O Brahmin, you should dump it in a place without green grass or in the water without insects."

(Herein why could nobody among the devas and human beings digest this milk-food? It could not be digested because this coarse human food was mixed with the soft and delicate food (ambrosia) of devas. When the Brahmin was pouring the food intended for the Buddha, the devas added ambrosia to it. (It could have been digestible if it were only pure ambrosia and eaten by devas, and so would have been the unmixed milk-food eaten by men.)

(The milk-food being coarse, even though mixed with the soft ambrosia, devas could not digest it because they had delicate bodies and the food was indigestible for them. So was it for human because it contained ambrosia and human had coarse bodies.

(As for the Buddha, he could digest the milk-food mixed with ambrosia by virtue of his natural metabolism (Some *Pitāka* teachers attribute this ability to the Buddha's physical and mental powers.) For the *arahats* (disciples of the Buddhas), too, the food was digestible because of their power of concentration and their knowledge of how to eat it in moderation. This was not possible for others, not even for those with psychic powers. Or this should not be a matter for speculation. It concerns only Buddhas.)

The Brahmin Kasibhāradvāja floated the milk-food in the insect-free water. It at once made a sizzling sound and there arose much vapour from all sides, just as a ploughshare (an iron bar) that has been baked the whole day sizzles and produces much vapour all round when it is dumped into water.

Thereupon the Brahmin Kasibhāradvāja became afraid with his hair standing on end, and approached the Exalted One. Touching the feet of the Exalted One (with his head), he said:

"O Venerable Gotama! Very delightful indeed is Your Teaching! Just as an object lying prone is turned upside down, or a covered object is uncovered, or a man, who has lost his way, is shown the right way, or a torch is lighted in darkness in order that people with eyes may see different objects, so also the Venerable Gotama has clearly preached the Dhamma to me in many ways. O Venerable Gotama! I seek refuge in You, in the Dhamma and in the Sangha!

"O Venerable Gotama! Let me be initiated! Let me be ordained under You!"

The Brahmin Kasibhāradvāja became a monk under the Exalted One and not long after his ordination, the Venerable Kasibhāradvāja retired alone to a quiet place. There he practised the Dhamma, exerting his effort vigilantly and vigorously with his mind bent on Nibbāna. Finally, he attained became an *arahat*.

(This account of the Brahmin Kasibhāradvāja is based on Kāsibhāradvāja Sutta, the first volume of the Commentary on the **Sutta Nipāta**.)

Chapter 30

THE BUDDHA'S TWELFTH VASSA IN VERANJA CITY

Having thus spent the eleventh *vassa* at the brahmin village of Ekaṅala, giving discourses such as Kasibhāradvāja Sutta and others to those who were worthy of conversion including Kasibhāradvāja, the Buddha set out from the village at the end of the *vassa*, distributing the cool medicinal water of deathlessness among devas and humans, and eventually reached the city of Verañjā, He then took up residence with five hundred monks, who were of highly noble birth, in terms of virtue, near the neem (*nimba*) tree, which was occupied by a demon, Naleru by name, off Verañjā city.

The Brahmin Verañjā's Visit to The Buddha

Then the Brahmin Verañjā heard the good news (as follows): "Friends, the Monk Gotama, the Sakyan prince who has become an ascetic, is staying together with five hundred highly virtuous monks near the neem tree which is occupied by the demon Naleru near our city of Veranjā. The good reputation of the Venerable Gotama goes up to Bhavagga, overwhelmingly spreading all over thus:

"That Buddha is called *Arahaṁ* because He is worthy of special honour;

"He is called *Sammāsambuddha* because He understands all phenomena perfectly by Himself;

"He is called *Vijjācaraṇa-sampaññā* because He is endowed with wisdom and practice;

"He is called *Sugata* because He speaks good words;

"He is called *Lokavidū* because He knows the three worlds analytically;

"He is called *Anuttaro purisa-dammasārathi* because He is an incomparable tamer of those who ought to be tamed;

"He is called *Satthā deva-manussānaṁ* because He is Teacher of devas and men;

"He is called *Buddha* because He realizes the Four Truths by Himself and let others realize them;

"He is called *Bhagavā* because He is endowed with the sixfold glory.

"That Exalted One comprehends the world of space (*okāsa-loka*) with its devas, *māras* and Brahmās, as well as the world of beings (*satta-loka*) with its monks and brahmins, princes and commoners, through His peculiar wisdom, and teaches them.

"The Exalted One proclaims the Dhamma that is good in all its three phases, the beginning, the middle and the end, and that is also complete with the letter and the spirit. (Nothing new is to be added.) He taught the noble practice that is perfect and pure all round. (There is no flaw to be taken out.) The sight of such a sage, *arahat*, is indeed wonderful." Thus learned the Brahmin.

Thus the Brahmin Veranja visited the Buddha and exchanged words of joy with Him. Having thus exchanged words of joy and words worthy of remembrance, the Brahmin took his seat, which was free from the sixfold fault; thereafter, he began to censure the Buddha:

> "O Venerable Gotama, I have heard that the Monk Gotama neither bow nor give a welcome nor extends an invitation to seats to old, aged, mature brahmins of previous generations who are nearing the end of their lives. O Venerable Gotama, what I have heard happens to be true. Indeed you, Venerable Gotama, neither bow nor give a welcome nor extend an invitation to seats to old, aged, mature brahmins of previous generations who are nearing the end of their lives. O Venerable Gotama, doing no reverential act, such as bowing, etc., is indeed outright unfair."

Being untainted with the two defects of exalting oneself (*att'ukkaṁsana*) and humiliating others (*paravambhana*) but with His calm heart sprinkled with the clear water of great compassion (*mahā-karuṇā*), and desiring to dispel the Brahmin's ignorance and to point out fairness on His part, the Buddha said:

> "O Brahmin, in the world of space with its devas, *māras* and Brahmās and in the world of beings with its monks and brahmins, princes and commoners, I see nobody who deserves My respect, My welcome, or My invitation to seats. Should I even casually pay respect, give a welcome or extend an invitation to seats to somebody, then his head will break off and fall to the ground."

Despite such a reply by the Buddha, Verāñjā, being unwise did not grasp that the Buddha was the greatest in the world; instead he became irritated at the words rightly uttered by the Buddha, so he accused:

(1) "The Venerable Gotama is a man of tasteless nature"

In order to soften the Brahmin's heart, the Buddha did not give a directly opposite answer and, in order to show that there was reason for Him to be called in a way '*a man of tasteless nature*,' He said:

> "O Brahmin, there is reason for speaking of Me, '*The Monk Gotama is a man of tasteless nature*' (The reason is this:). O Brahmin, pleasure in forms, pleasure in sounds, pleasure in odours, pleasure in tastes, and pleasure in touch - all these pleasures I have rejected. O Brahmin, for this reason, let one speak of Me, if one so desires: 'The Monk Gotama is a man of tasteless nature.' But We Buddhas do not absolutely have the kind of reason meant by you."

(Herein what the Brahmin meant was: "bowing, welcoming, raising folded palms and paying respect in the world are styled *sāmaggī-rasa*. (the taste that creates harmony between one another). That *sāmaggī-rasa* was totally absent in the Venerable Gotama. That was why he accused the Buddha saying: "The Venerable Gotama is a man of tasteless nature," i.e. He is entirely devoid of *sāmaggī-rasa*.

(On the other hand, the Buddha meant that pleasure in forms, pleasure in sounds, pleasure in odours, pleasure in tastes, pleasure in touch, each of these five can be called *sāmaggī-rasa*, for each comes into being only when such factors as object, sense, etc. combine harmoniously. As all this *sāmaggī-rasa* had been uprooted by Him, He was free from all these five kinds of *sāmaggī-rasa*. With that meaning in mind, one might label Him a tasteless man if one so desires, but He declared: "We Buddhas do not absolutely have the kind of reason meant by you."

(In this connection, Why did the Buddha assert: "We Buddhas do not absolutely have the kind of reason meant by you."? Did not this amount to acknowledging the supposition that Buddhas should observe *sāmaggī-rasa* (such as bowing, etc.) as meant by the Brahmin? Such a question may arise.

(The answer is that it did not. **Explanation**: He, who should but did not observe *sāmaggī-rasa* (bowing, etc.) meant by the Brahmin, deserved the label, 'a man without good taste,' for he showed no *sāmaggī-rasa* though he was required to do so. As for the Buddha, He even had nothing whatsoever to do with *sāmaggī-rasa* (bowing, etc.) meant by the Brahmin (for He was the greatest in the three worlds). Therefore, in order to point out the fact clearly that He was above such an observance, the Buddha declared: "We do not absolutely have the kind of reason meant by you.")

Being unable to put the blame on the Buddha thus for his lack of *sāmaggī-rasa* demanded by him, the Brahmin willingly brought another accusation:

(2) "The Venerable Gotama is a useless person"

In order to show that there was different reason for Him to be called as such, the Buddha said:

> "O Brahmin! There is reason for speaking of Me, '*The Monk Gotama is useless*.' (The reason is this:) O Brahmin, use (*paribhoga*) of forms, use of sounds, use of odours, use of tastes and use of touch, with lust and greed, all these uses I have rejected. O Brahmin, for this reason (absence of *paribhoga*, use of the five sense objects with lust and greed) let one speak of Me, if one so desires: 'The Monk Gotama is a useless person.' But We Buddhas do not absolutely have the kind of reason meant by you."

(Herein what the Brahmin meant was: Bowing and other acts of respect shown to one's elders are recognized in the world as *sāmaggī-paribhoga*, use for harmony; as there was no making of such use on the part of the Buddha, He was accused, saying: 'The Monk Gotama is a useless man.'

(According to the Buddha, He had done away with use of the five sense objects, namely, forms, sounds, odours, tastes and touch with lust and greed. As such, He was thus free from such enjoyment. He approved therefore that, with that meaning in mind, one might speak of Him as a useless man.)

Being also unable to put the blame on the Buddha thus, the Brahmin willingly brought another accusation:

(3) "The Venerable Gotama is a believer in non-action"

In order to show, as before, that there was different reason for Him to be called as such, the Buddha said:

> "O Brahmin! There is reason for speaking of Me: '*The monk Gotama is a believer in non-action!*' (The reason is this:) O Brahmin, I declare that the three physical evils, the four verbal evils, the three mental evils, and all the remaining unwholesome deeds should not be done. For this reason (of my declaration that evil deeds should not be done, which is belief in non-action), let one speak of Me, if one so desires: 'The Monk Gotama is a believer in non-action.' But We Buddhas do not absolutely have the kind of reason meant by you."

(Herein what the Brahmin meant was: All the people in the world practise *kula-cāritta*, the practice of clansmen, such as bowing before one's elders and so on. As the Buddha did not practise that He was labelled 'a believer in non-action.'

(The Buddha, however, meant that He taught that evil deeds should not be committed, which might be taken as *akriya-vāda*. He approved therefore that, with that meaning in mind, one might speak of Him as 'a believer in non-action.')

Being also unable to blame the Buddha thus, the Brahmin willingly brought another accusation:

(4) "The Venerable Gotama is a believer in annihilationism"

In order to soften the Brahmin's heart, the Buddha desired, as in the previous explanations, to show that there was different reason for Him to be called as such and said:

> "O Brahmin, there is reason for speaking of Me: '*The Monk Gotama is a believer in annihilationism*.' (The reason is this:) O Brahmin, I give instruction to annihilate passion (*rāga*), to annihilate hatred (*dosa*), to annihilate delusion (*moha*), (and also) to annihilate other evil deeds. O Brahmin, for this reason (instruction as to the annihilation of passion, hatred, delusion and other evil deeds, which is annihilationism), one may speak of Me, if one so desires: 'The Monk Gotama is a believer in annihilationism.' But We Buddhas do not absolutely have the kind of reason meant by you."

(Herein as the Brahmin did not see the Buddha's act of respect, such as bowing, etc., shown to old people, he thought: "The worldly tradition of paying respect had

been destroyed on account of the Monk Gotama" and labelled Him 'an annihilationist.')

(The Buddha, however, taught people to do away with greed, hatred and delusion and other evil acts by means of their respective kinds of Path-knowledge. He approved, therefore, that, with that meaning in mind, one might speak of Him as 'an annihilationist.')

Being also unable to put the blame on the Buddha thus, the Brahmin willingly brought another accusation:

(5) "The Venerable Gotama is a man having the nature of loathing"

In order to show, as before, that there was different reason for Him to be called as such, the Buddha said:

> "O Brahmin, there is reason for speaking of Me: '*The Monk Gotama is a man having the nature of loathing*.' (The reason is this:) O Brahmin, I loathe the three physical evils, the four verbal evils, the three mental evils, and other evil deeds. O Brahmin, for this reason, (loathing of the evil deeds) one may speak of Me if one so desired: 'The Monk Gotama is a man having the nature of loathing.' But We Buddhas do not absolutely have the kind of reason meant by you."

(Herein the Brahmin thought that the Buddha did not follow the practice of clansmen, *kula-cāritta*, such as bowing before one's elders and so on, only because He loathed them. Therefore, the Brahmin labelled Him, 'a man having the nature of loathing.'

(The Buddha, however, meant that He loathed the evil deeds and approved therefore that, with that meaning in mind one might speak of Him as 'a man having the nature of loathing.')

Being also unable to put the blame on the Buddha thus, the Brahmin, willingly brought another accusation:

(6) "The Venerable Gotama is a destroyer"

In order to show, as before, that there was different reason for Him to be called as such, the Buddha said:

> "O Brahmin, there is reason for speaking of Me: '*The Monk Gotama is a destroyer*.' (The reason is this:) O Brahmin, I give instruction to destroy passion, to destroy hatred, to destroy delusion, (and also) to destroy other evil deeds. O Brahmin, for this reason, (instruction as to the destruction of passion, hatred, delusion and other evil deeds,) let one speak of Me, if one so desires: 'The Monk Gotama is a destroyer.' But We Buddhas do not absolutely have the kind of reason meant by you."

(Herein as the Brahmin did not see the Buddha's act of respect, such as bowing, etc., shown to old people, he thought the Buddha was a great destroyer of this greatest practice of paying respect to an elder, *vuddhapacāyana*, and labelled Him 'a destroyer.'

(The Buddha, however, taught people to remove and eliminate passion, hatred, delusion, (and the remaining) evil deeds. He approved therefore that, with that meaning in mind, one might speak of Him as 'a destroyer'

Being also unable to put the blame on the Buddha thus, the Brahmin willingly brought another accusation:

(7) "The Venerable Gotama is a tormentor"

In order to show, as before, that there was different reason for Him to be called as such, the Buddha said:

> "O Brahmin, there is reason for speaking of Me: '*The Monk Gotama is a* tapassi*, eliminator of tormenting things*.' (The reason is this:) O Brahmin, I

proclaim that the three physical evils, the four verbal evils, the three mental evils, and all (the remaining) unwholesome deeds are tormenting things *tapaniya dhamma*s (things causing sorrow to all humans and other beings). Brahmin, I declare that one, who has eliminated these evil deeds, is a tormentor of tormenting factors. O Brahmin, I, who am a good wayfarer like former Buddhas, have eliminated these evil deeds. O Brahmin, for this reason (of eliminating the tormenting evil deeds called tapa), let one speak of Me, if one so desires: 'The Monk Gotama is a tormentor' But We Buddhas do not absolutely have the kind of reason meant by you."

(Herein what the Brahmin meant was this: Those who perform an act of respect, such as bowing, etc., delighted old people. Those, who did not, tormented the hearts of the latter. The Buddha did not perform that. Therefore the Brahmin thought the Monk Gotama was a tormentor to the aged and labelled Him as such.

(The Buddha, however, called evil deeds tormenting factors, *tapa-dhamma*s, because they tend to torment the world of beings. The elimination of these evil deeds had been done on His part. "He who has done away with evil deeds is a *tapassī*," so goes a definition ("*Tape assī ti tapassī*"). He therefore approved the label given to Him: 'an eliminator of tormentors,' or rather 'a tormentor of all evils' known as *tapa*.)

Being also unable to put the blame on the Buddha thus, the Brahmin willingly brought the last accusation:

(8) "The Venerable Gotama is a man far from rebirth in the Deva world"

As the Buddha had got rid of all four forms of future rebirth, He desired to show, in a different manner, that He was free of rebirth (*apagabbha*), and said:

"O Brahmin, there is reason for speaking of Me: '*The Monk Gotama is far from rebirth*.' (The reason is;) O Brahmin. I proclaim that one (an *arahat*) who has rejected the four ways of birth that would take place in future is an *apagabbha* person, one beyond rebirth. O Brahmin, I, who am a good wayfarer like former Buddhas, have utterly destroyed all these four ways of rebirth. O Brahmin, for this reason (of having uprooted all means of birth in future), one may speak of Me, if one so desires: 'The Monk Gotama is an *apagabbha* person, a man beyond rebirth.' But We Buddhas do not absolutely have the kind of reason meant by you."

(Herein, what the Brahmin meant was this: paying respect to one's elder, such as bowing, etc., was a meritorious act that was conducive to rebirth in the divine abode. Believing thus he labelled the Buddha "a man far from rebirth in the deva-world!" for he saw Him doing nothing of that respectful gestures. Therefore, the Buddha had no chance to attain the celestial realm; instead He would abide in the womb of a mother in the human world in future which was disgusting.

(The Buddha, however, meant that He had no future birth whatsoever. He therefore approved the label given to Him: 'a man away from rebirth.')

Though the Brahmin Verañjā had thus condemned the Buddha with the eight accusations, such as 'a man of tasteless nature,' and so on, but from the outset of his meeting Him, the Buddha set His both eyes on him with tranquillity, out of compassion. Just as the round full moon rises in the cloudless sky, just as the sun shines high in autumn, even so the Buddha, being Omniscient, became desirous of dispelling the darkness of ignorance that lay in the Brahmin's heart. Thus, He had turned those charges made by the Brahmin into words of honour to Him.

Now, the Buddha was to show the magnificence of His compassion and the earth-like mind that was unshaken by the eight conditions of the world and the calm heart, undisturbed however much others would abuses Him, He reflected:

"This brahmin thoughtlessly believes that he is senior (to me, the Buddha) only on account of the conventional marks of his old age, such as grey hair,

broken teeth, wrinkles of the skin, and the like. He knows not even a bit that he is being followed closely by the danger of rebirth, besieged by the danger of old age, overwhelmed by the danger of ill- health, threatened by the danger of death; nor does he realizes that as a stump in *saṁsāra* he would die today and would become a child (a messenger of the King of Death) lying on its back tomorrow. However, he came to me with great effort. Let his visit to me be a beneficial one."

In order to make clear that He was peerless, eldest, and foremost among beings, the Buddha elaborately delivered His discourse in the following manner:

"O Brahmin, suppose a hen has eight eggs, (or) ten, (or) twelve. Suppose the hen does her three jobs: she sits well on the eggs, provides them well with heat, and imbues them well with her odour. (Of all the chicks that lie in the eggs so treated) one comes out first with ease after breaking the shell with its claws and beak. Would you call it senior or junior?" asked the Buddha. "O Venerable Gotama, it should be called senior. Of all the chicks, the little one (that has come out first after breaking the shell) is the oldest (as its making of appearance is the earliest)," answered the Brahmin.

Then the Buddha said: "O Brahmin, in the same way, of all beings lying in the shell of ignorance (*avijjā*) and being wrapped up all round by the shell of ignorance, I alone in the world have realized first the unmatched, supreme Path Knowledge of Arahatship and Omniscience after breaking through the shell of ignorance. O Brahmin, I (therefore) am the oldest of all existing in the world of sentient beings."

(Herein an explanation of the simile may be made as follows. Now with reference to the part of the *upamāna*, the second part of the comparison, which is the little chicks: the eggs do not rot because the mother-hen treats them in three ways, namely, by sitting on them, by providing heat to them and by imbuing them with her odour. The wet outer membranes then dry up The egg-shells also become thinner and thinner day by day. The claws and the beak of the chicks grow bigger and harder. The little birds get stronger. Since the shells become thinner and thinner as days go by, the light outside the shells penetrates them. Then the chicks think: "For a long time we have stayed in the confinement with our legs and wings cramped. The light appears outside. We shall live outside comfortably where the light is." Desirous of coming outside, they kick the shells with their legs. They also forcefully stretch out their necks. Therefore the eggs are broken into halves. The chicks then emerge from the shells, flapping their small wings and chirping for the moment. Of all these chicks, the one which comes out first should be the senior-most.

With reference to the *upameyya*, the first member of the comparison which is the Buddha (it will be explained not separately but in relation to the *upamana*): The three forms of the hen's treatment, namely, sitting, heating and imbuing with her odour, may be likened to the Buddha's three acts of contemplation (*anupassanā*) on impermanence (*anicca*), suffering (*dukkha*) and non-self (*anatta*) under the Mahābodhi tree while as a Bodhisatta. The egg's being unrotten due to the hen's threefold treatment may be likened to the non-shrinkage of the Bodhisatta's Insight Wisdom (*vipassanā-ñāṇa*) due to his threefold contemplation. The drying up of the wet outer membrane of the egg due to the hen's threefold treatment may be likened to the cessation of the Bodhisatta's craving (*nikanta-taṇhā*) for the three existences due to his threefold contemplation. The shell's gradual thinning day after day due to the hen's threefold treatment may be likened to the thinning of the shell of ignorance step by step on the part of the Bodhisatta due to his threefold contemplation. The growing bigger and harder of the claws and the beaks of the chicks due to the hen's threefold treatment may be likened to the growing sharper, firmer, clearer and more confident of the Bodhisatta's Insight-Wisdom due to his threefold contemplation. The time of the growth of the chick's claws and beak due to the hen's threefold treatment may be likened to the time of maturity, the time of development and the time of perfection of the Bodhisatta's Insight-Wisdom which was due to his threefold contemplation. The moment of the happy emergence of

the chick, flapping its small wings after kicking the shell with its legs and striking the shell with its beak and thus breaking open the shell which was due to the hen's threefold treatment may be likened to the moment of the Bodhisatta's realization of the attributes of a Buddha with ease, after attaining the Insight-Wisdom and breaking open the shell of ignorance by means of the Path of Arahatship which was won eventually and flapping the wings of Psychic Powers – all this being due to his threefold contemplation.)

Therefore, in order to continue to show that "By this practical means, I have attained the stage of incomparable supremacy," the Buddha elaborately related how He endeavoured in meditation through the fourfold diligence at the Mahābodhi Mandala; how He gained, as a result, mundane (*lokiya*) *jhānas*; how He acquired the Psychic Power (*abhiññā*) of remembrance of His former existences (*pubbenivāsañāṇa*) as a result of meditation based on the mundane *jhānas* in the first watch (of the full moon of Vesakha, in the year 103 Mahā Era) and was born first by noble birth (*ariya-jāti*), later, with the beak-like Psychic Powers breaking open the shell of ignorance that had concealed the series of His past bodies, how He had acquired the Psychic Power of the Divine Eye (*dibba-cakkhu*) in the middle watch of that night and was born for a second time, by noble birth after with the beak-like Psychic Powers, breaking open the shell of the ignorance that had concealed His rebirths after death (*cuti-paṭisandhi*); how He had acquired the Path Knowledge of arahatship (the third enlightening Knowledge) named *Asavakkhaya* in the last watch of the same night and was born for a third time, by noble birth after with the beak-like Psychic Powers breaking open the shell of ignorance that had concealed the Four Noble Truths. (A more detailed account may be read in the Myanman translation of the *Pārājikakaṇḍa Pāli* where the life of Verañjā is discussed.)

Verañjā Taking Refuge

In this way, when the Buddha, out of great compassion for the Brahmin Verañjā, had thus related His being great by noble birth through the discourse, clearly describing the threefold Knowledge, the Brahmin became rapturous both physically and mentally, came to know the greatness of the Buddha and reproached himself: "I have wrongly accused the Omniscient Buddha, who is thus supreme among the three worlds of individuals and endowed with all virtues, by saying that 'He has failed to show respect to old people!' Ignorance, friends, is disgusting indeed!" Being convinced that 'this Gotama is the foremost, for He was born first by noble birth in the world; unique in all virtues, He is also the best," the Brahmin supplicated to the Buddha as follows:

> "The greatest in the world indeed is the Venerable Gotama! The best in the world indeed is the Venerable Gotama! It is very delightful indeed, O Venerable Gotama! It is very delightful indeed, O Venerable Gotama! To use a worldly simile, just as what was turned upside down has been turned upside up; just as what was covered has been uncovered; just as one following the wrong path has been told the right path; just as a torch has been lighted in the dark so that those who have eyes will see a variety of things; even so the Venerable Gotama has taught me the Dhamma in many ways. I approach, O Venerable Gotama, and recognize the Venerable Gotama, the Dhamma and the Sangha, as my shield, shelter and refuge. From today onwards, O Venerable Gotama, kindly take me as a lay devotee (*upāsaka*) established in the threefold refuge for life!"

Having taken refuge, the Brahmin begged, saying: "May the Venerable Gotama observe the *vassa* together with the community of monks in Verañjā, as an act of kindness done to me!" Keeping silent the Buddha agreed to do as requested by the Brahmin. Clever in behavioural studies, the Brahmin reflected: "If the Venerable Gotama does not accept my word, He should have rejected it by deed or by word, now that He assumes no appearance of refusal, but of consent, He must have accepted it in His heart." Having known the Buddha's acceptance, he stood up from his seat and paid obeisance to Him from the four quarters and encircled Him three times, keeping Him at his right. Though he had accused

the Buddha, since His arrival, for showing no signs of reverence to elders, he was not content at all in repeatedly doing homage to Him in all three manners – physically, verbally and mentally now that he had analytically understood His virtues. Placing his folded hands on his head and facing in the direction of the Buddha as far as he could see, he withdrew, walking backward. It was only at the point where he lost sight of the Buddha that he finally made obeisance to his heart's content and departed.

At the request of the Brahmin Verañjā, the Buddha observed the twelfth *vassa* in the city of Verañjā with His five hundred monks.

Famine in Verañjā City

At that time Verañjā was short of food. It was hard to make a living there. There were white bones all over the city. People had to draw lots for food ration. (Therefore) it was not easy for the monks to get enough food by going round with alms-bowl in their hands. The horse-merchants of the Uttarāptha Northern Region were then staying with five hundred horses in Verañjā to take shelter from showers of rain during the rainy season. At the horse-yards the merchants made a regular donation of one *pattha* of barley to each monk. When the monks entered the city in the morning for alms-food and did not get any, they went to the horse-yards and each received one *pattha* of barley which they brought to the monastery and pounded in small mortars and ate it.

(N.B. Travelling was impossible on account of heavy rains during the four months of the rainy season in Verañjā. Hence the horse-merchants' stay there to take shelter from the rains. They had lodges and stables built and enclosures made on unflooded grounds outside the city for such a stay. These sites of the horse-merchants were known as horse-yards.

(They brought the barley which they had steamed to make it last long and free from worm-holes and which they had husked so that they might use it as horse-food where grass and such fodder were not available. These merchants (of the Uttarāptha) were not faithless like the people of the Dakkhināpatha. They had faith and cherished the Triple Gem. One morning, when they went into the city on business, they found the monks in groups of seven or eight going about for alms but getting nothing. And so, they discussed among themselves: "These good monks are observing the *vassa* depending on this Verañjā City. But there is famine here. Not getting a bit of food, they are immensely troubled. Since we are visitors, we are not capable of providing them with rice gruel and food daily, but our horses get food twice a day, once at night and once in daytime. It will be good to take one *pattha* of barley out of the morning fodder of each horse and give it to each monk. If we do so the good monks will not be hard pressed; and the horses will still have enough food." They then went to the monks and informed them of their decision, they also requested them, saying: "Venerable Sirs, please accept one *pattha* of barley and make it into food in a befitting way and eat it." Hence their regular offering of one *pattha* of barley to each monk every day.

(When the monks entered Verañjā in the morning for alms-food and went round the whole city, they did not get, in the least, a word of excuse, let alone food. When they reached the horse-yards outside the city, each of them was given one *pattha* of barley and brought it to the monastery. Since there were no lay attendants to make gruel or food for them and as it was not proper to do the cooking by themselves, they formed groups of eight or ten and pounded the barley in small mortars. Each consumed his share after adding water to it, for they thought: "In this way we shall have light livelihood (*sallahukavutti*) and be free from the wrongdoing of cooking by oneself (*samāpaka-dukkaṭa āpatti*). After having eaten, they engage in ascetic practices without worry.)

For the Buddha, however, the horse-merchants donated one *pattha* of barley and the proportionate amount of butter, honey and molasses. Venerable Ānanda brought the offerings and ground (the barley) on a stone slab. Anything prepared by a man of merit and intelligence is naturally delightful. Having ground the barley, he mixed it with butter, etc.

and offered it to the Buddha. Then devas put ambrosia into the ground barley. That same ground barley the Buddha partook and spent the time by engaging in *phala-samāpatti*. Since the arrival of famine, the Buddha had not moved about for alms.

(Herein it may be asked whether the Venerable Ānanda was an attendant (*upatthaka*) to the Buddha during the *vassa* period in Verañjā. **Answer**: He was, but he had not held the post yet. **Explanation**: During the first Bodhi period (the first twenty years of His ministry) the Buddha had no permanent personal attendant. Sometimes He was served by Thera Nāgasamāla, sometimes by Thera Nāgita, sometimes by Thera Meghiya, sometimes by Thera Upavana, sometimes by Thera Sāgata, sometimes by Sunakkhatta, a Liccavi prince before his ordination. These monks waited upon the Buddha of their own accord and left Him when they so desired.

When the aforesaid monks were serving, the Venerable Ānanda remained unconcerned, and he personally performed all his duties big and small on their departure. The Buddha also accepted him, for He thought: "This worthy relative of mine, Ānanda, is the best to serve Me in all these matters of such nature though he has not secured the post of My personal attendant." Hence Venerable Ānanda's preparation and offering of the barley mixed with butter, honey and molasses as there were no other attendants in Verañjā during this *vassa*, and the Buddha's engagement in *phala-samāpatti* took place after partaking of the food. In this connection, the following questions and answers should particularly be noted:

Question: Is it true that people normally tend to struggle much to do deeds of merit at a time when food is scarce? Is it true that they think they themselves should not enjoy things but give them to monks in charity? Why then none of these people offered even a ladleful of food while the Buddha was keeping *vassa* in Verañjā? Why did the Brahmin Verañjā was not mindful of the Buddha's presence though he had very earnestly requested the Buddha to spend the rainy season there?

Answer: The negligence on the part of the people and the Brahmin was due to Māra's magical control and deception of them. **Explanation**: Māra possessed the Brahmin as soon as he left the Buddha. He also did the same thing to the citizens of Verañjā and the people in the environs of the city, the environs covering a distance of one *yojana*, within which, the monks on their morning alms-round could move about, going and coming. Māra confused all these people and made them forget about the Buddha and His community of monks and went away. Nobody, therefore remembered even to show respect to the Buddha.

Question: Did the Buddha keep the *vassa* without anticipating Māra's magical control?

Answer: No, not without anticipating: He kept it though He foresaw Māra's act of magic.

Question: Despite His knowledge of the same in anticipation, why did the Buddha keep the *vassa* only in Verañjā, but not in Campā, Sāvatthi, Rājagaha, or in any other city?

Answer: In that very year, in that very period, even if the Buddha stayed in the Northern Continent of Uttara-kuru or in the Tāvatiṁsa Abode of devas, the possession by Mara would take place all the same, let alone in Campā, Sāvatthi, Rājagaha or anywhere else. In that year Mara was overwhelmed with malice, ill-will and hatred against the Buddha. In the city of Verañjā, however, it is also foreseen by the Buddha that the horse-merchants would come to the monks' honour and relief. Hence His *vassa*-observance only in Verañjā.

Question: Was Mara not able to control the horse-merchants magically?

Answers: Yes, Māra was able to do so. But it was only after his attempt to control and deceive the citizens by magic that they arrived in Verañjā.

Question: Though they arrived only after Māra's attempt, why did not he come

back and exercise his magical influence on the merchants?

Answer: He did not because he was powerless to do so. **Explanation**: By no means can Māra do harm to three things meant for the Buddha: (1) the meal cooked and brought as an offering; (2) the offering of food decided to be a constant duty by those who think "we shall give the Buddha throughout such and such period," and (3) an object brought to the monastery and offered by word of mouth saying: "This is a thing for the Buddha's use as part of the four requisites."

(**Further explanation**: The following are the four things that nobody can do harm: (1) the food that is brought and about to be offered and the four requisites intended to be permanent offering and deposited for the Buddha; (2) the life of the Buddha that usually is four-fifths of the human life span of the period in which He appears (that is to say that no one could disrupt the life of our Buddha Gotama before He was eighty which was four-fifths of a hundred, the normal life span of people in His period); (3) the Buddha's major and minor marks and His body-light; in fact, the light of the moon, the sun, devas or Brahmās disappears on coming to the place where the Buddha's marks and light shine; and (4) the Buddha's Omniscience. Therefore it may be taken that the barley to which harm could not be done by Māra was consumed by the Buddha and his five hundred monk disciples.)

The Buddha's Past Kamma that caused Him to meet with Famine

The Buddha's past kamma which caused Him to meet with such famine along with His five hundred monks in Verañjā, was this: ninety-two *kappas* ago, during the dispensation of the Buddha Phussa, the Bodhisatta became a man of bad character on account of his association with wicked friends. He then wrongfully uttered to Buddha Phussa's disciples such unwholesome words as "You had better bite coarse barley food and eat it but do not eat good *sāli* rice!" That evil past kamma was the reason for His encounter with famine as He was keeping the *vassa* in Verañjā. (In the **Apādāna Pāli** the story is directly told.)

The Buddha's Bestowal of Blessing

The Buddha heard the pounding in small mortars.

> Buddhas ask though they know.
> They know and do not ask. (There is nothing that they do not know).
> They know opportune time and ask.
> They know opportune time and do not ask.
> They ask what is connected with benefit; they do not ask what is not connected with benefit. (They do not ask what will be beneficial and they do not ask what will not be beneficial.)
> What is not connected with benefit, they do away with through the Path-Knowledge.
> They ask monks for two reasons, either to give a discourse or to lay down a rule for disciples.

The Buddha then asked the Venerable Ānanda: "What does, dear son Ānanda, the sound from the small mortars mean?" The Venerable Ānanda replied, stating what has been told above. At that moment the Buddha uttered:

> "Excellent, Ānanda excellent! You, Ānanda, who are of good moral character, have overcome *sāli* rice cooked with meat (by not yielding to scarcity of food, by not wanting and by not at all letting yourself to be led astray by evil desires). The meaty rice that you have thus overcome will also be looked down upon by future generations."

Venerable Moggallāna's Bold Words

The Venerable Moggallāna was one who reached the height of his perfection of knowledge as a disciple on the seventh day after he had become a monk. He was also placed by the Buddha as the foremost among those who possessed supernatural powers.

Depending on his supernatural powers he thought: "Food is scarce in Verānjā now. Monks are having much trouble. What if I were to turn over the earth and give for food the essence of the earth form the bottom layer." Then he continued to reflect: "As I am staying in the presence of the Master, it does not befit me to do so without seeking His permission. Such an action would be tantamount to rivalry." So he went to the Buddha and bowed low before Him and took his seat at an appropriate place. Then he addressed the Buddha thus:

> "Exalted Buddha, Verānjā is short of food now. It is hard to stay there. There are white bones all over the city. Lots are drawn for making a living. It is not easy to get enough food by going round with alms-bowls in hands. The bottom layer of the earth is pleasant for its sweetness, like honey that is free from bees and bee-eggs. Pray, Exalted Buddha, let me turn up the soil of this great earth so that the monks may enjoy its essence from the bottom layer."

Then the Buddha asked: "Dear son Moggallāna, how would you treat the beings living on the earth?" The Venerable Moggallāna answered:

> "Exalted Buddha, I will change my one hand into something like the earth. Then I will transfer the beings, from the natural earth on the the hand that is changed into the earth. With the other hand, I will turn up this natural earth."

Then the Buddha uttered words of rejection: "No, dear son Moggallāna, it not proper. Do not wish to turn up the earth. It may lead to misunderstanding among living beings."

> (Herein what should be noted with regard to the word "It may lead to misunderstanding among living beings." is this: Famine occurs not only now. It will occur also in future. From where can monks get a fellow monk endowed with supernatural power like you then? Though future monks may be *sotāpanna*, *sakadāgāmin*, *anāgāmin*, 'dry-vision' (*sukkha-vipassaka*) *arahats*, only those who have attained *jhānas* (but not Psychic powers) and even *arahats* of Analytical Knowledge, yet as they lack supernatural powers, they will approach the house of their lay devotee for food. Then it may occur to the devotees thus:
>
> "Monks during the dispensation of the Buddha are accomplished in the threefold training. In that Buddha's lifetime, they had the benefits of their *abhiññā* and when there was famine they could turn up the earth and enjoyed the earth's essence. Nowadays there are no monks who have fully taken the threefold training. If there were such monks, they would do the same (as did those of the Buddha's time). They would not let us eat anything that is raw or cooked. (They will give us only the earth's essence.)" This thought will make them misunderstand about the Noble Ones themselves that "there are no Noble Ones!" Those, who condemn the Noble Ones on account of their misunderstanding, will be reborn in woeful states. Hence the Buddha prohibited the turning up of the earth's soil.)

At that time, as the Venerable Moggallāna failed to get permission, he desired to change his request and said:

> "Pray, Exalted Buddha, let all monks go to the Northern Continent!"

The Buddha again uttered forbidding words as before: "Dear son Moggallāna, it is not proper. Do not desire to make them all go to the Northern Continent!"

> (Herein though it was not said directly that "It may lead to misunderstanding among living beings," it should be known that the Buddha rejected the idea of going on alms-round in the Northern Continent on the very grounds, for it had been explained before. Note should be taken as in the previous manner.
>
> (How would have he done if the Buddha were to give him permission? Through his supernatural powers he would have turned the great ocean into a small ditch that could be crossed over by a single stride and paved a new road straight from Naleru Neem tree to the Northern Continent; he would also have created the Continent like any village, which they have frequented for food, with streets for going and coming so that monks could be in and out conveniently.)

This indeed was the bold words of Venerable Moggallāna.

Venerable Sāriputta's Request to lay down Disciplinary Rules

At that time the Venerable Sāriputta, who was alone in seclusion, wondered: "Whose dispensations among Exalted Buddhas did not last long and whose dispensations did?" With this query he emerged from his seclusion in the evening and approached the Buddha and bowed low before Him and took his seat at an appropriate place. Then he asked the Buddha:

> "Exalted Buddha, while I was staying in seclusion, I wondered: 'Whose dispensations among Exalted Buddhas did not last long and whose dispensations did?' "

(Herein it may be argued: "Was not the Venerable Sāriputta able to answer his own questions?" **Answer**: "He was able to do so in some cases and unable to do so in others." **Explanation**: He could decide: "The dispensation of these Buddhas did not last long and the dispensations of these Buddhas did." But he could not decide: "They did not last long for these reasons and they lasted long for these."

(Mahā Paduma Thera, however, states: "It was not difficult for the Chief Disciple, who had reached the height of the sixteen-fold wisdom and knowledge, to decide the reasons. But deciding by himself, though he was living with the Buddha, would be like discarding the balance and weighing something by the hand. Hence his question was put to the Buddha.")

At that time, being desirous of answering the Venerable Sāriputta's question, the Buddha said: "Dear son Sāriputta, the dispensations of the Buddhas Vipassī, Sikhī and Vessabhū did not last long (through successive generations of disciples). Those of the Buddhas Kakusandha. Koṇāgamana, and Kassapa lasted long (through successive generations of disciples)"

Then Venerable Sāriputta continued to ask:

> "Exalted Buddha, why the dispensations of the Buddhas Vipassī, Sikhī and Vessabhū did not last long?"

The Buddha answered:

> "Dear son Sāriputta, the Buddhas Vipassī, Sikhī and Vessabhū did not bother to give discourses to Their disciples elaborately. Their teachings of nine divisions, such as Sutta, Geyya, etc., were so few. Nor did They prescribe disciplinary rules for them. Nor did They recite the (Authoritative) *Pātimokkha* rules. When They passed away and when Their immediate disciples passed away, the later generations of disciples, who were of diverse names, clans and births, let the dispensations become extinct rapidly.
>
> "Dear son Sāriputta, just as flowers of different kinds placed on a wooden board without being strung are scattered, blown away and destroyed by the wind for the very reason that they are not strung; even so, when these Buddhas and Their immediate disciples passed away, Their Teachings were caused to disappear fast by later disciples of diverse names, clans and births.
>
> "Dear son Sāriputta, the other (three) Buddhas, knowing the intentions of Their disciples with Their minds, bothered to exhort them.
>
> "Dear son Sāriputta, there took place an incident in former times. In a certain terrible forest, Buddha Vessabhū knew the minds of His thousand monks with His mind and exhorted them:
>
> 'Cultivate these three wholesome thoughts: the thought of renunciation (*nekkhamma-vitakka*), etc. Do not cultivate these unwholesome thoughts: the thought of sensual pleasure (*kāma-vitakka*), etc. Bear in mind that they are impermanent (*anicca*), miserable (*dukkha*), unsubstantial (*anatta*) and unpleasant (*asubha*). Do not bear in mind that they are permanent (*nicca*), happy (*sukha*), substantial (*attā*) and pleasant (*subha*). Abandon the unwholesome thoughts! Abide developing the wholesome thoughts!'

"Dear son Sāriputta, the thousand monks who had thus been exhorted by Buddha Vessabhū became *arahats*, free from *āsavas*. The minds of these thousand monks, therefore, were entirely cut off from grasping of anything through craving and wrong view that 'This am I, this is mine!' They were totally emancipated from *āsava*s that had now come to complete cessation, (cessation in the sense of not arising again). With regard to the terrible forest, the terror of the forest was such that those who were not free from passion generally had gooseflesh upon entering it.

"Dear son Sāriputta, what has been said is the reason for the short-lived dispensations of the Buddhas Vipassī, Sikhī and Vessabhū."

(N.B. With reference to the statement that the three Buddhas "did not bother to give discourses to Their disciples elaborately," They did not do so not because They were idle. In fact, there is no such thing as indolence or lack of industry on the part of Buddhas. **Explanation**: When Buddhas teach, They do so with the same degree of effort whether They are to teach a single person or two persons, or the whole universe full of beings. They do not reduce Their energy when seeing that the audience is small; nor do They increase Their effort when seeing that the audience is big. Just as the lion, king of animals, goes out in search of food after seven days (spent in the den), chases and catches his preys with the same speed, whether they are big or tiny, because he is resolved that his speed should not be inadequate, even so when Buddhas deliver Their sermons to Their listeners whether They form a multitude or only an inconsiderable gathering, They do so with equal industry, for They have a noble purpose not to decrease Their respect for the Dhamma.

(Unlike our Buddha, who taught in detail as though He were to fill the ocean, these three Buddhas, in fact, did not elaborate Their Teachings. The reason was that, in those times, beings had little dust of defilement in their eyes of wisdom. **Explanation**: In the lifetimes of these three Buddhas, beings enjoyed longevity, and the amount of dust that covered their eyes of wisdom was also slight. Beings in those days were therefore instantly converted on listening just one stanza connected with the Four Truths. It was therefore not necessary to preach to them elaborately. Hence the Teachings of these Buddhas in nine divisions were so meagre.

(In the time of these three Buddhas, since Their monk-disciples were wholly free from wrongdoings, no Authoritative Disciplinary Rules (*Āṇā-Pātimokkha*) associated with the seven portions of offences had to be promulgated.

Only the recitation of the Exhortative *Pātimokkha* (*Ovāda-Pātimokkha*) was known to them. Even that *Pāṭimokkha,* they did not recite fortnightly. (The two kinds of *Pāṭimokkha* have been dealt with in detail in the Chapter 25.)

(These long-lived Buddhas had two generations of disciples to follow them: (1) the immediate disciples and (2) the later disciples who were monks ordained by those immediate disciples. At the time when the later disciples, under the second category emerged, since there had been no disciplinary rules from the outset and since the disciples, who were of diverse names, clans and births, did not feel obliged to protect and preserve the small amount of discourses but remained careless as though they shirked their duty, saying: "Such and such Thera will do it, such and such Thera will do it," they did nothing for safeguarding the Teachings by holding Councils (*Saṅgāyanās*). Hence the rapid disappearance of their dispensations.

(With regard to the statement: "The dispensations of the long-lived Buddhas did not last long," it originally meant to say that Their dispensations did not last long for many generations of disciples. The life of Buddha Vipassī, however, was eighty thousand years long; the life span of His immediate disciples also was eighty

thousand years, so was the life span of the last generation of later disciples who were ordained by the immediate disciples. Therefore, the dispensation with the two generations of disciples lasted for one hundred and sixty thousand years after the demise of the Buddha. In terms of generations of disciples, however, there were only two, and this small number of generations was meant, in speaking of "the short dispensation"; it was spoken, one should particularly remember, not in terms of years.)

Having heard thus of the reasons for the short-lived dispensations (in terms of generations of disciples) of the three Buddhas: Vipasī, Sikhī and Vessabhū, the Noble Thera Sāriputta, being desirous of hearing the reasons for the long-lived dispensations of the other three Buddhas: Kakusandha. Konāgamana and Kassapa, continued to ask the Buddha:

> "Exalted Buddha, why did the dispensations of the Buddhas Kakusandha, Konāgamana and Kassapa last long?"

The Buddha answered:

> "Dear son Sāriputta, the Buddhas Kakusandha, Koṇāgamana and Kassapa cared to give elaborate discourses to their disciples. Their teachings of nine divisions, such as Sutta, Geyya, etc., were numerous. They prescribed disciplinary rules for them. They recited the (Authoritative) *Pāṭimokkha*. When they passed away and when their immediate disciples passed away, therefore, the generations of their later disciples, who were of diverse names, clans and births, caused the dispensations to last long.
>
> "Dear son Sāriputta, just as flowers of different kinds strung by a string and placed on a wooden board cannot be dispersed, blown away and destroyed by the wind (for the very reason that they are strung) even so, when these Buddhas and Their immediate disciples passed away, Their teachings were caused to last long by later (generations of) disciples of diverse names, clans and births.
>
> "Dear son Sāriputta, the aforesaid factors (elaborate teaching, large number of discourses, promulgation of disciplinary rules and recitation of the Pāṭimokkha) together formed the reason for the long existence of the teachings of the three Buddhas: Kakusandha, Konāgamana and Kassapa."

("Herein with regard to the long existence of the dispensations of these three Buddhas, the lengthy duration in terms of both life span and generations of disciples should be noted. **Explanation**: The life span of Buddha Kakusandha was forty thousand years, that of Buddha Konāgamana, thirty thousand, and that of Buddha Kassapa, twenty thousand. The life spans of Their immediate disciples were the same as Theirs respectively. Many generations, one after another, of these immediate disciples nurtured and carried the dispensation. In this way, the Teachings of these three Buddhas long endured in terms of both life spans and generations of disciples.

(As for our Inestimable Chief of the three worlds, He should have been born when the life span was ten thousand years, which was half that of Buddha Kassapa; if not, He should have been born in the period of five thousand years life span, one thousand years or five hundred years life span. But His wisdom was not mature enough until then. It attained maturity only when the life span became one hundred, which is very short indeed. Therefore, it should be stated that although the dispensation of our Buddha lasted long, in terms of generations of disciples, it did not last long as did the dispensations of those former Buddhas in terms of years.)

Having thus learnt the reason for the long existence of the dispensations of the Buddhas Kakusandha, Konāgamana and Kassapa, the Venerable Sāriputta made a conclusion that "Only the laying down of rules is the main cause for the perpetuity of the dispensation of a Buddha." Wishing to ensure the perpetuity of the dispensation of the present Buddha, he rose from his seat, adjusted his robe, covering the left shoulder, and raised his hands in

adoration towards the Buddhas. He, then emphatically requested the Master with these words:

> "May the Exalted Buddha lay down disciplinary rules so that this dispensation may last long? May He recites the *Pāṭimokkha*! Glorious Buddha, it is time to promulgate rules vital to the long standing of the Teaching, and to recite the *Pāṭimokkha*! Exalted Buddha of good speech, the time has come to lay down rules and to bring about the *Pāṭimokkha* which was noted for the lasting endurance of the dispensation!"

Being desirous of telling that "the time is not ripe yet for laying down rules," the Buddha said: "Wait, dear Sāriputta! Wait, dear Sāriputta! Only the Buddha shall know the proper time (for promulgating rules and reciting the *Pāṭimokkha*)!

(1) "Dear Sāriputta, as long as there do not take place in the Sangha some wrong-doings which are the basis of *āsavas* in this dispensation, the Buddha does not lay down rules for the disciples nor does He proclaim the (Authoritative) *Pāṭimokkha*. Dear Sāriputta, when there take place some wrongdoings in the Sangha which are the basis of *āsavas* in this dispensation, does He lay down the rules and proclaim the (Authoritative) *Pāṭimokkha*, only for the benefit of eliminating those wrongdoings.

(2) "Dear Sāriputta, as long as the Sangha does not have a large number of monks of long standing, there do not take place yet in it some wrongdoings, which are the basis of *āsavas*, in this dispensation. Dear Sāriputta, when the Sangha has a large number of monks of long standing, there take place in it some wrongdoings, which are the basis of *āsavas* in this dispensation, then only for the benefit of eliminating those wrongdoings, which are the basis of *āsavas*, does the Buddha lay down rules and proclaim the (Authoritative) *Pāṭimokkha*.

(3) "Dear Sāriputta, as long as the Sangha does not thrive, there do not take place yet in it some wrongdoings which are the basis of *āsavas* in this dispensation. Dear Sāriputta, when the Sangha thrives, and there take place in it some wrongdoings which are the basis of *āsavas* in this dispensation, then only for the benefit of eliminating these wrongdoings, does the Buddha lay down rules and proclaim the (Authoritative) *Pāṭimokkha*.

(4) "Dear Sāriputta, as long as the Sangha does not know many gains, there do not take place yet in it some wrongdoings which are the basis of *āsavas* in this dispensation. Dear Sāriputta, when the Sangha knows many gains, and, there take place in it some wrongdoings, which are the basis of *āsavas* in this dispensation, then only for the benefit of eliminating those wrongdoings, does the Buddha lay down rules and proclaim (Authoritative) *Pāṭimokkha*.

(5) "Dear Sāriputta, as long as the Sangha does not have much knowledge, there do not take place yet in it some wrongdoings which are the basis of *āsavas* in this dispensation. Dear Sāriputta, when the Sangha has much knowledge, and, there take place in it some wrongdoings which are the basis of *āsavas* in this dispensation, then only for the benefit of eliminating those wrongdoings, does the Buddha lay down rules and proclaim the (Authoritative) *Pāṭimokkha*.

"Dear Sāriputta, now the Sangha is free from forms (in the form of immoral persons), free from blemishes. free from impurities, clean, and stands (in the essence of such virtues as morality and the like). Dear Sāriputta, of these five hundred monks, the lowest is a *sotāpanna*, whose assured destination is the three higher stages of the Path, for he will never land in woeful abodes."

(Herein by *āsava*s is meant moral defilement and suffering such as accusation, killing, imprisonment, etc., by others in this life, and suffering of rebirth in the woeful states hereafter. Since such wrong-doings as sexual intercourse, stealing, killing human beings, etc., form the ground for *āsavas*, they are called *Āsavatthaniya* (basis of *āsavas*).

(At the time when the Venerable Sāriputta made the request for laying down rules, transgression had not occurred at all. Had the rules such as the four *Pārājikas* and others been laid down long before the actual taking place of transgressions, such an action would not have escaped private abuse and blame and public censure. How would such an action would not have escaped?

(If rules were to be laid down in advance, all the necessary rules would have been done so, saying: "If a monk commits sexual intercourse..." and so on. Laying down the rules before seeing the transgression, others would abuse and blame privately and censure publicly as follows:

("Why does the Monk Gotama bind us to these rules, taking for granted that the Order of monks adheres to Him and follows His words? Why did He lay down the *Pārājika* rules? Have not these clansmen become monks after renouncing their great luxury, vast circles of relatives and princely wealth that they had in their possession? Are they not content with what is just enough for their food and what is just enough for their clothing, and do not they abide with extreme respect in the threefold training and without regard for their bodies and lives? Among such good men, who would indulge in such earthly practices (*loka-āmisa*) as sexual intercourse, stealing another's property, taking another's life, earning his living by falsely telling of his virtues. Even if the four *Pāṭimokkha* rules were not laid down, has it not been made clear that sexual intercourse, stealing, etc., are not proper, not practicable, for even while as a novice one keeps the precepts, saying: 'I take upon myself the rule of staying away from taking life' and so on?" Such would have been private abuse and blame and public censure.

(Moreover, probably the Buddha's wisdom would not have been known to beings. The rules that had been laid down would have been destroyed. They would not have lasted. To use a worldly simile, an unclever medical doctor sends for a man who has no ulcer yet (but who would soon suffer from an ulcer) and said: "Come, man, on this part of your body there will appear an ulcer, bringing no benefit but threatening your life. Get it treated early!" "Very well, sir. You yourself give treatment to it?" Saying thus the man submits himself to the doctor, who then gives surgical treatment to that part of the man's body without an ulcer and caused the skin to become normal by taking out the blood, applying the medicine, dressing, cleaning, and so on. Thereafter, he asks the man saying: "I have cured your ulcer. Give me the cost of the medicine!"

(The man who has been medically treated may then privately abuse and blame and openly censure the unclever surgeon in his presence, saying: "What is this foolish doctor talking about? Which disease of mine has been cured by this foolish doctor? As a matter of fact, has not the stupid surgeon caused trouble to me? Has he not made my blood gone?" The man may not feel grateful to the doctor.

(In the same way, had the Buddha laid down the rules for His disciples before the actual wrong-doings happened, he would not have escaped private abuse, etc. His wisdom might not have been known to beings. The rules that had been laid down would have been destroyed. They would not have lasted. Hence the Buddha said, in the negative: "Dear Sāriputta, as long as there do not take place wrong-doings in the Sangha, a Buddha does not lay down rules for the disciples," and so on.

(Herein, "the time when wrong-doings have not taken place" means the time which was not ripe yet for laying down rules. "The time when wrongdoings have taken place" means the time which is ripe for doing so. Laying down of rules in an inopportune time might bring about the aforesaid blame and censure. The same action, taken as required by the occurrence of wrong-doings, may be likened to a clever medical doctor who gives the ulcer, that has appeared curative treatment by operating on it, applying medicine, dressing, cleaning and so on and cause the recovery of the ulcer and the normalcy of the skin. The Buddha may be likened to him, who is not abused but honoured for his distinguished service in his medical profession, for He was similarly not abused and blamed privately or otherwise but

honoured for His distinguished efficiency in the matter of His Omniscience. The rules laid down would not then be impaired but would stand intact for long.

(By the words in the first statement is shown opportune time and inopportune time for laying down rules. By the words in the second, third, fourth and fifth statements is shown the time when wrong-doings occurred. The elaborate meaning of these words may be taken from the Verañjā section of the **Pārājika Kaṇḍa Commentary**.)

Taking His Leave at The End of The Vassa

After the Buddha had thus explained in detail the question of laying down the disciplinary rules to the Venerable Sāriputta, the General of the Dhamma, He spent the whole *vassa* at Verāñjā and performed *pavārana* on the Mahāpavaraṇā Day, the full moon of Assayuja, at the end of *vassa.* Then He called Venerable Ānanda and said: "Dear Ānanda, when the Buddhas have observed *vassa* at the request of others, it is not their custom to depart without asking them for leave (or they are to depart only after informing them). Come, Ānanda, let us go and seek permission from Brahmin Verañjā." After finishing His meal, the Buddha with the Venerable Ānanda as his companion visited Verñjā's place in the afternoon, illuminating the city gates and all the roads and streets with His body rays.

When the Buddha stood at the door of the Brahmin's house, the Brahmin's men, seeing the Buddha, reminded their master; (only then did Verañjā regained a sense of his responsibilities and got up from his seat excitedly to prepare a seat worthy of the Noble One; he then welcomed and invited Him respectfully saying: "Please come this way, Exalted Buddha!" The Buddha walked along as had been invited by the Brahmin and sat down on the prepared seat. (It was the time when Mara had withdrawn his spell.)

"Brahmin, we have observed the *vassa* at your invitation. Now we inform you that we want to go elsewhere!"

Verañja replied to the Buddha:

"Right, Venerable Gotama. You have observed the *vassa* at our invitation. But I have not given alms yet. (The reason for that is) not because we have nothing to give, not because we do not want to give. People of household life have too many things to do. Where can they have a chance to give? May the Venerable Gotama accept together with the company of monks my food, my act of merit, tomorrow."

(The Brahmin did not know about the magical influence of Māra. He thought his absent-mindedness was due to the affairs and drawbacks of household life. Hence his supplication to the Buddha.)

It occurred then to the Buddha: "If l do not accept the Brahmin's invitation, demerit will develop to him, and to all the Verañjā citizens as well for that matter, who would think: 'The Monk Gotama seems to be angry because He receives no alms for the whole period of the three *vassa* months. Therefore, He rejects even a single meal despite my request. The Monk Gotama has no patience. He is not an Omniscient One!' Let there be no development of demerit to them!" Out of compassion, the Buddha accepted the invitation by keeping silent. Thereafter, He made the Brahmin know the futility of being occupied with the domestic affairs and drawbacks. With a Dhamma-talk appropriate at that moment, the Buddha showed the two benefits; one for this life and the other for the next. He also made him dedicated to good deeds, and enthusiastic about and happy with them. Then He rose from His seat and departed.

Verañjā's Great Alms-giving

After the departure of the Buddha, the Brahmin Verañjā summoned all his family members and other inmates of the house to a meeting, at which he said: "Dear ones, I have offered not a single day's meal to the Buddha though I invited him to stay here for the three months of *vassa*. Let us now offer alms meant for the three months *vassa* period in a day tomorrow." Having given instructions thus, the Brahmin had excellent food cooked, and next morning he had his place decorated and seats worthy of Noble Ones prepared. After

setting up exquisite offerings of perfumes and flowers, he sent for the Buddha with the word: "It is meal time now, Venerable Gotama, the food is ready!"

Accompanied by His hundred monks, the Buddha arrived at Verañjā's house and sat together with them on the seats prepared. Verañjā personally served the Order of monks, headed by the Buddha, with delicious meals until they were satisfied and refused to take more. As the Buddha removed His hand from the alms-bowl after finishing the meal, Verañjā offered Him a set of three robes which worth three thousand. (Each robe cost a thousand.) To each monk too, he offered a set of two pieces of cloth to make robes. (The value of each robe of cloth was five hundred. Hence the amount of his donation made to the monks was five hundred thousand. Only this much comes from the Pāli Text. The Commentarial account is as follows.)

As he was not satisfied with this much of his offering (of robes worth five hundred thousand), the Brahmin Verañjā offered again a large number of rugs, bolts of cloth made in Pattunna country, each costing seven or eight thousand, so that they might be cut and made into garments of double layers, shoulder coverings, waistbands, water strainers, etc.

He also gave each monk, jugs and bottles filled with medicinal ointment heated a hundred or thousand times and worth one thousand. There was nothing left out from the four requisites he presented for their use. He gave away in charity all the necessaries to the monks.

Having done such a great alms-giving, the Brahmin sat down together with his wife and children, respectfully doing obeisance to the Buddha. Owing to Māra's magic, he had lost the opportunity of enjoying the taste of immortality in the form of a discourse throughout the *vassa*. In order to make up the Brahmin's loss and to fulfil his wish, Buddha let the rain of immortality fall heavily in a single day. He preached the double advantage for the present life and the next and established him in meritorious deeds. Finally, the Buddha made Verañjā zealous and delighted in good deeds, and left the place.

Together with his wife, Verañjā respectfully raised his hands in adoration towards the Buddha and His assembly of monks and followed them to see them off, requesting: "Exalted Buddha, kindly do another favour by visiting us once again!" Then the Brahmin returned with tears trickling from his eyes.

After staying in Verañjā for as long as he wished, the Buddha left the city. Being desirous of reducing the great circular journey, He led the monks, who had been so tired and fatigued because of the scarcity of food during the whole *vassa*, along the direct route, bypassing Sorreyya, Sankassa, and Kaññakujja cities. On arriving at the port of Payāga, the Buddha crossed the Gaṅgā and reached Vārāṇasī. At this city too He stayed for as long as He wished, and then He headed for Vesālī. Having arrived at Vesālī the Buddha sojourned at Kutīgāra (a monastery with the gable) in the forest of Mahāvana.

Chapter 31

THE MONK SUDINNA, THE SON OF THE KALANDA MERCHANT

At that time, in the village of Kalanda, near the city of Vesālī, there was the merchant Kalanda's son, named Sudinna. Accompanied by many friends, Sudinna, the merchant's son, went to Vesālī on some business.

(The village was named Kalanda because it abounded in black squirrels. The Kalanda merchant owned a wealth of forty crores. He was therefore a man of riches recognized by the King. His son, Sudinna, went to Vesālī to transact business, to collect debts, and to make appointments among other things.

(Some scholars said that he was in Vesālī to have fun in the festival of the constellation Kattikā (Pleiades). The Buddha indeed came to Vesālī in the bright fortnight of the month of Kattikā (October-November). The festivity of Kattikā in Vesālī attracted large crowds of people. For the sake of this festive gathering, Sudinna the merchant's son went.)

On seeing the people who went out from Vesālī after breakfast, wearing clean clothes and carrying flowers, perfumes and unguent, to see the Buddha and to listen to His sermon, Sudinna asked them where they were going and was informed of their purpose. Thinking: "I too should go along with them," he joined the crowd that flocked to hear the Buddha, who in the midst of the audience composed of four classes of devotees. was delivering a discourse in a voice resembling that of a Brahmā. Inspired by the Buddha's pleasing manner and stirred by his past wholesome *kamma*, he thought to himself: "How well it would be if I too could listen to the discourse!" But since the audience was so large, he was unable to go near the Buddha and had to take a suitable seat at the edge of the assembly, paying attention to the Buddha's talk.

While he was thus paying attention to the Buddha's talk on the threefold training of *sīla*, *samādhi* and *paññā*, a thought arose in him:

"When I ponder in many ways the Buddha's discourse, I come to the conclusion that it is not easy indeed for a householder to practise such a noble practice (of the threefold training) which is so pure and perfect like a newly polished conch. How wonderful it would be if I leave household life for monkhood, having shaved my head and beard and donned the dyed robe!"

Thereafter, Sudinna went along with the moving crowd for a short distance, for in the crowd were many of his relatives and friends, who might be in his way and they would forcibly take him away by the arm, saying: "You are the only son of your parents. You must not be given permission to become a monk." Hence his short distance of departure together with the crowd. Then pretending that he had to wash his hands, he turned back and approached the Buddha with these words of request:

"Exalted Buddha, when I pondered your discourse in many ways, I came to the conclusion that it was not easy indeed for a householder to practise such a noble practice (of the threefold training), which is pure and perfect like a newly polished conch. Exalted Buddha, I wish to enter monkhood, having shaved my head and beard and donned the dyed robe. Exalted Buddha, kindly accept me as a monk!"

As the Buddha had denied monkhood to those who were not permitted by the parents since the initiation of Prince Rāhula, the Buddha asked Sudinna, "Have your parents, Sudinna, permitted you to leave household life for monkhood?" "No, Exalted Buddha, they have not yet permitted me to do so," replied Sudinna. Then said the Buddha, "Sudinna, Buddhas do not ordain a man who has not got permission from his parents." "Exalted Buddha," said Sudinna, "I shall seek permission from my parents."

Then Sudinna, having finished his business in Vesālī, approached his parents, at Kalanda

village, with these words:

> "Dear parents, when I pondered the Buddha's discourse in many ways, I came to the conclusion that it was not easy indeed for a householder to practise such a noble practice (of the threefold training), which is pure and perfect like a newly polished conch. I wish to leave household life for monkhood, having shaved my head and beard and donned the dyed robe! Please give me permission to do so."

The parents then rejected Sudinna's request, saying:

> "Our son Sudinna, you are our only son whom we love so dearly. You are the child whom we have brought up and nurtured in happiness. Dear Sudinna, you know no discomforts whatever. Let us be separated from you against our wish only when you die. How can we permit you to leave household life for monkhood while you are living?"

The son requested as before for the second time. The parents similarly rejected for the second time. He did so for the third time. And they too did reject for the third time.

Knowing then that "my parents will not permit me (by any means) to renounce my household life," and lying down on the bare ground, the very spot on which he made the request, he said: "This place will see either my death or my renunciation." He refused to eat his meal once, twice, three times, four, five, six and seven times and demonstrated his great meritorious desire (by fasting).

Then the parents said to their son:

> "Dear son Sudinna, you are our only child, whom we love so dearly. You are the one whom we have brought up and nurtured in happiness. Dear Sudinna, you know no discomfort whatever. Only your death will separate us from you against our wish. How can we permit you to leave household life and take up monkhood while you are alive? Rise, dear Sudinna, eat, drink and have fun. Feel delight in doing good deeds while eating, drinking and having fun. However, we will never give you our permission (by any means) for your renunciation."

Sudinna kept quiet while they were saying so. He remained silent even when his parents said so a second time and a third time.

Not getting even verbal response from their son though they had appealed to him three times, the parents sent for his friends and urged them saying: "Your friend Sudinna is desirous of becoming a monk. Please prevent him from doing so!" The friends went up to Sudinna and tried to prevent him three times as they had been told by his parents. To the friends as well, Sudinna gave no answer but kept his mouth shut.

Then the friends reflected and discussed among themselves: "If this Sudinna were to die for not getting permission to become a monk, no benefit would accrue from his death. If he were to become a monk his parents could see him at will and so could we. Monkhood is very burdensome. The monk goes on alms-round carrying an earthen bowl daily. He sleeps alone and eats a single morning meal. Such a noble practice is so difficult to follow. And Sudinna is a delicate urbanite. By no means can he devote himself to the noble practice that requires one to sleep alone and to eat a single morning meal. He will definitely come back home. Well, we shall ask his parents to permit him." Thereafter they approached Suddina's parents and said to them with some advice:

> "Dear elders, Sudinna is lying down on the bare ground, saying: 'This place will see either my death or my renunciation. If you do not give him permission to renounce the world and enter monkhood, he will die at that very place (where he is lying down). Suppose you grant him permission for his monkhood, you can have a chance to see him as a monk. After becoming a monk, if he is not happy with ascetic life, where will he go except his parents' house? He will come back to this house of yours. You had better permit Sudinna to go forth and live an ascetic life!"

Then Sudinna's parents replied: "Dear boys, we grant him our permission for his renunciation and entering upon monkhood," and the friends went up to Sudinna and said: "Get up, friend Sudinna, permission has been granted to you by your parents!"

So happy and elated with the news that he had been permitted to become a monk, Sudinna got up, dusting his body with his hands, and tried to regain his strength for one or two days; thereafter he approached the Buddha, bowed his head in adoration, sat down at a suitable place and requested:

> "Exalted Buddha, permission has been granted to me by my parents. May the Exalted Buddha make me a monk!"

The Buddha asked a nearby monk who was practising *piṇḍapāta-dhutaṅga*, "Monk, as has been requested by Sudinna thus, you, dear son, grant him ordination as a novice and then ordination as a monk!" "Very well, Exalted Buddha," replied the *dhutaṅga* practicing monk, and taking Sudinna, his co-residential (*saddhivihārika*) pupil entrusted by the Buddha, he made him a novice and then a monk.

Soon after becoming a monk, the Venerable Sudinna engaged in the following *dhutaṅga* practices, the means of shaking off mental defilements, *āraññika-dhutaṅga*, dwelling in a forest monastery, *piṇḍapātika-dhutaṅga*, eating food obtained by going on alms-round, *paṁsukūlika-dhutaṅga*, putting on robes made of rags, *sapadānacārika-dhutaṅga*, collecting food from houses serially. Thus he dwelt with an unknown small village as his resort for food.

At that time, the country of Vajjī was short of food. It was hard to live there. There were white bones. People had to live by food tickets. It was not easy for monks to get enough food going round with alms-bowls in their hands. Then it occurred to the Venerable Sudinna:

> "Now Vajjī country was short of food. It was hard to live there. There were white bones. Lots had to be drawn for food. It was not easy for monks to get enough food by going round with alms-bowls in their hands. I have a large number of relatives in the city of Vesali who are prosperous (with wealth), who possess plenty of (hidden) treasures, who are endowed with abundance of riches, abundance of gold and silver, abundance of delightful articles and gems (for daily use) and a large quantity of goods and grains (for trading and exchange). What if I were to live, depending on my relatives. On account of me they would make offerings and do things of merit. And material gains will accrue to monks. Monks, I too will not be troubled by food."

With this idea, Venerable Sudinna packed his bedding and headed for Vesālī, taking his bowl and robe. On his arrival at Vesālī, he stayed at a monastery with a peaked roof (*kūṭagāra*) in Mahāvana (Great Forest) near Vesālī.

Getting the news that "the Kalanda merchant's son, Sudinna, is said to have been in Vesālī, his relatives sent sixty pots of food as offering to him. (Each pot contained food for ten monks.) Then (according to his previous plan) he offered the sixty pots to (six hundred) monks, and (as for himself), being an observer of *piṇḍapāta-dhutaṅga* of the highest kind, he adjusted his garment, took his bowl and robe and entered the village of Kalanda for food. While going round and stopping in front of the houses, one after another he happened to have approached the gate of the house belonging to his father, the (Kalanda) merchant.

> (N.B. The events after his return from the country of Vajji began to take place only in his eighth year as a *bhikkhu* (i.e. when the Buddha was in the twentieth year of His ministry). Here the events are told continuously in order to keep the sequence of the events uninterrupted.)

At that moment, a female slave to kinsmen of Sudinna was coming out of the house to throw away barley cakes that had become stale for having been kept overnight, (so stale that it was impossible for male slaves, workers and cattle to eat). Then Sudinna said to her: "Sister, if you are to throw away those cakes, please put them into my bowl!"

While she was putting the stale cakes into the Venerable Sudinna's bowl, she could not recognize him as the son of her master, for Sudinna had been away for eight years; but taking note of the features of his hands and feet and also his voice, she went to Sudinna's

mother and said: "You know, O madam, your son Sudinna has returned!" Sudinna's mother replied: "O woman, if you have told me the truth, I will set you free from slavery!"

Meanwhile the Venerable Sudinna was leaning against the base of the wall (in a eating house in Kalanda) and enjoying the stale food with relish.

> (Some homes of donors in certain regions had eating houses built. In these houses seats were readily arranged. (Jars of) water for drinking and use was placed; vinegar was also provided. After receiving food, monks sat and ate it in these houses. If need be, they took offerings which were placed there by donors. Therefore, 'the base of the wall' here means the bottom of the wall of a refectory erected by donors. Monks never eat, sitting at an unseemly place, unlike destitutes. See the Commentary.)

When Sudinna's wealthy father came back from work and saw him enjoying the stale food with relish, he went nearer and reproved, saying:

> "O dear, my beloved son Sudinna! it is a pity that you should be eating the stale barley cakes! In fact, should not you come home?"

The Venerable Sudinna then replied: "I have been to your house donor. And I got the stale barley cakes from there!" The father grasped Sudinna's arm and said: "Come, dear Sudinna. Let us go home?" An obedient son having love for his father, Sudinna went along to his father's house and took the prepared seat.

The wealthy father asked him: "Help yourself son!" "Enough, father," replied the Venerable Sudinna: "I have eaten for the day." When the father invited him, saying: "Please accept my offering of meal for tomorrow," though he was committed to the highest kind of *piṇḍapāta-dhutaṅga*, Sudinna accepted it by keeping silent, he then rose from his seat and departed, for he thought: "If I reject their single meal, it will be a great distress to my parents and kinsmen."

When the night was over, the Venerable Sudinna's mother had the ground plastered with wet cow-dung, and two heaps of treasures made, one of gold and the other of silver. The treasure heaps were so great that a man standing on one side could not see another standing on the other side. So great and high were the piles of treasures. Having caused them to be covered by mats, and a seat prepared in the middle and screens set up, then she asked Sudinna's ex-wife: "Dear daughter, I would like to ask you to put on the clothes that would please my son Sudinna." "Yes, mother," replied the ex-wife to Sudinna's mother.

When morning came, the Venerable Sudinna, having adjusted his robe and carrying his bowl and robe, approached his parent's house, and sat down on the prepared seat (between the two treasure heaps). The father came to Sudinna and had the heaps uncovered and said:

> "Dear son Sudinna, this gold and silver is the treasure that has come down from the side of your mother's mother. This much is just for the use of feminine things. (This is the cost of powder and flowers.) There is yet the treasure from me. The treasures from your grandfather and great grandfather are also kept separately. Dear son, they are available for you to live in luxury and perform meritorious deeds when you leave monkhood. Come, dear Sudinna, enjoy your wealth and do good works."
>
> "I cannot become a lay man, donor," replied Sudinna, "I am very happy following the noble practice (of the threefold training)."

The father said as before for the second time, and the Venerable Sudinna replied similarly. When the father said for the third time, however, Sudinna replied (differently), saying: "If you, donor, show no anger, I would like to say something." Thinking that 'my son would tell me favourably," the father said delightedly: "Go ahead, son." Then the Venerable Sudinna uttered determinedly to his father, the wealthy merchant:

> "Father, in that case, have fibre bags made and fill them with gold and silver, take them in cans and drop them in the middle of the Ganges! Because, donor, on account of the possession of this gold and silver, you will have fear, trembling, gooseflesh and need protection. No possession means no fear and other forms of

trouble. That is why."

This caused sadness to the father who wondered: "Why does my son Sudinna have the heart to say so?"

Lure Through The Wife

Being unable to lure the Venerable Sudinna to return to household life by showing him the riches, the father thought: "There is now no fetter like a woman for a man," he sent the ex-wife of Sudinna, saying: "I pray you, dear daughter, my son Sudinna loves you. He is fond of you. He may listen to you." Accordingly, the ex-wife grasped Sudinna's legs in her arms and said:

> "You have followed the noble practice, my lord, for the sake of getting celestial damsels. How do they look like?"
>
> (**Explanation**: In those days, many princes, sons of brahmins, and sons of merchants renounced their untold luxuries and became ascetics. Seeing them, those who were ignorant of the benefits of an ascetic life used to ask: "Why do these people became ascetics?" And the answers they got from those who pretended to know was: "Because they want to have celestial damsels and dancers." The questions and answers of these unknowledgeable people became widespread. Acting on that reply, the ex-wife of the Venerable Sudinna asked as mentioned above.)

The Venerable Sudinna replied: "I do not, sister, practise the noble practice for celestial damsels." This prompted the ex-wife to think thus: "My Lord Sudinna has now called me 'sister'. He no longer wants me now. Not wanting me who is his partner in life, and his own wife, he takes me as his own sister, born of the same mother." Her thought brought about grief and caused her to fall down in faintness at that very place.

Then the Venerable Sudinna said to his father: "If you are to give food, donor, do so. Do not trouble us with your display of wealth and woman. Enticement with such a display means torment to monks!" Thereafter, the parents personally offer excellent food to the Venerable Sudinna until he was satisfied and stopped them.

Request for Procreative Seed

When the meal was done, the mother of the Venerable Sudinna said to him:

> "Dear son Sudinna, our family is rich. We have a great hidden wealth. There are abundant luxuries and things for daily use. There are many delightful articles and treasures. So are there countless goods and grains for trading and exchange. Come, dear Sudinna, return to lay life and enjoy the riches. And do good works."

Sudinna rejected his mother's words by giving the same answer as that given to his father: "I cannot become a lay man, mother. I dare not do so. I am very happily engaging in the noble practice (of the threefold training)." The mother said as before for the second time and the Venerable Sudinna replied the same. On the third time, however, Sudinna's mother asked for procreative seed by saying:

> "Dear son Sudinna, our family is rich. We have a great hidden wealth. There are abundant luxuries and things for daily use. There are many delightful articles and treasures. So are there countless goods and grains for trading and exchange. Dear Sudinna, in that case (if you find happiness so much in the Buddha's dispensation), give the seed for procreation. Let not the Licchavi princes take over the possessions of ours as we have no sons to inherit."

Then Sudinna reflected: "I am the only heir to the wealth of my father and mother. There is nobody else. (As long as I do not give the seed) they will constantly follow me for protection of the wealth. If they do so, I will not have a chance to devote myself to asceticism free of worries. My parents will give up following me only when they get a son as an heir. Then only will I be able to perform my duties as a monk in comfort and happiness." And he replied: "Mother, I can, however, do something to provide the seed for

procreation." (without knowing that he would be guilty for doing so).

Again, the mother asked: "Where are you staying now, dear Sudinna?" "In the Mahāvana, mother," so replying, the Venerable Sudinna rose from his seat and departed.

Then Sudinna's mother asked her son's ex-wife: "Dear daughter, let me make a request for getting a son. Tell me when your fertile period is." "Very well, madam," replied Sudinna's ex-wife.

Provision of The Seed for Procreation

Before long, Sudinna's ex-wife was ready for natural conception, and she informed Sudinna's mother of the matter. "In that case, dear daughter, dress up in the clothes which used to have appeal for my son," said the mother. "Very well, madam," so saying she did as she had been told.

Taking Sudinna's ex-wife, his mother went to Mahāvana and told Sudinna twice as before to leave monkhood and enjoy the riches and do acts of merit. Sudinna refused to do so by saying as before that he could not become a lay man and that he dared not do so. He further added that he was happy in pursuing (the noble practice of the threefold training). On the third time, however, the mother asked for the seed of procreation. Saying: "This is something I can do," he caught hold his ex-wife's arm and together they had entered the Mahāvana. As it was a time when the first *Pārājika* rule had not been laid down yet, he did not see sexual intercourse as an offence. As such, in the forest, he successfully indulged three times in the sex practice with his ex-wife. As a result his ex-wife became pregnant.

Eight Causes of Pregnancy

Possible causes of pregnancy:

(1) by copulating,
(2) by coming into physical contact,
(3) by inserting man's loin cloth (into the vagina),
(4) by swallowing the semen,
(5) by stroking the navel,
(6) by seeing the male's appearance,
(7) by hearing the male's sound, and
(8) by getting the male's odour.

Of these,

(1) pregnancy through copulation is explicit. (Sudinna's ex-wife had pregnancy by this means.)
(2) Some women developing strong sexual feeling when the monthly period comes, pull men's hand and hair-knot, stroke limbs: big and small and take pleasure thereby, which makes her pregnant. Thus, through the physical contact pregnancy happens.
(3) During the lifetime of the Buddha, the monk Udāyī gazed at the private part of his ex-wife and had a discharge of semen; he asked her to wash the soiled robe. She swallowed part of the semen and put part of it together with the robe into her organ. By so doing, she became pregnant. Thus, through the insertion of men's loin cloth into the vagina, pregnancy takes place.
(4) A Jātaka story tells of a doe, the mother of Migasinga the hermit. When she was in heat she came to the place where the old hermit, Migasinga's father, urinated, and took the urine together with the semen. By so doing she became pregnant and gave birth to the baby Migasiṅga. Thus, through the swallowing of semen pregnancy occurs.
(5) In the Suvaṇṇasāma Jātaka, the Sakka, foreseeing that the Bodhisatta's parents would become blind. and wanting them to have a son, asked the wise hermit Dukūla whether sexual intercourse was permissible to hermits. When the reply was "Whether it is permissible or not, we became ascetic because we do not want to do it," the Sakka told him to stroke Pārikā's navel during menstruation. Dukūla did as he was told and Pārikā became pregnant and gave birth to Bodhisatta Suvannasama. Thus, stroking of a

women's navel is another cause for pregnancy.

Similarly, while menstruation was occurring to a rich man's daughter, Diṭṭhamaṅgalika, the Bodhisatta hermit, Mātaṅga, stroke her navel which made her pregnant and her son, Maṇḍavya, was born. The mother of Prince Caṇḍa Pajjota, during the menses, felt a scorpion's walking across her navel pleasant, she became pregnant and gave birth to the prince.

(6) Being deprived of copulation with men, some women in this world who eye men lustfully while in the period and even staying at home can become pregnant. (In Ceylon there was a court lady, to whom the same thing happened.) Thus, through the sight of the male's appearance pregnancy happens.

(7) No male is known among the pond herons. When they hear thunder when in heat, they become pregnant. Sometimes pregnancy occurs to hens on hearing the crowing of a cock. Similarly, pregnancy happens to cows as they hear the bellowing of a bull. Thus, through the hearing of the male's sound pregnancy takes place.

(8) Sometimes, cows conceive when they get the smell of a bull. Thus, through the male's odour, pregnancy takes place.

These eight causes for pregnancy should particularly be noted.

— **Vinaya Pāaijikakanda**, Vol. I. —

Tumultuous Denunciation of Devas and Brahmās

(There is no hidden place in the world for a man who commits evil. In fact, he who does evil is the first to know his evil. Next, his guardian spirit and the guardian spirits of forests know it. Then other devas and Brahmās come to know successively. Therefore, when Sudinna copulated with his ex-wife, the terrestrial spirit living all over the entire Mahāvana saw the offence and transmitted by shouting so that higher devas and Brahmās might hear:

> "Friends, the Sangha of *bhikkhus* (in the past) was indeed free from the thieves of immorality (*dussīla*)! It was indeed free from the blemishes of immorality (*dussīla*)! But now the Kalanda merchant's son, Sudinna, has caused theft which is immorality (*dussīla*)! He has caused the blemishes of immorality (*dussīla*)!"

On hearing the voice of the terrestrial spirits, the celestial spirits, such as Catumahārajika devas, Tāvatiṁsa devas, Yāma devas, Tusitā devas, Nimmānarati devas, Paranimmitavasavattī devas, and Brahmās shouted in the same way successively. Thus, in a moment, the roars of condemnation spread and rose to the world of Brahmās.

When her pregnancy became mature, Sudinna's ex-wife gave birth to a son. Then Sudinna's friends named him, Bijaka, but not otherwise (as it was well known that the baby's grandmother made the request saying: "*Bajakaṁ pi dehi* — give us then the procreative seed.") Sudinna's ex-wife also came to be known as Bījaka-mata, (Bījaka's mother), and Sudinna Bījaka-pitā.(Bījaka's father).

Seven or eight years later, the son and the mother, Bījaka and Bījaka-mata, went forth from household life and joined the monastic Order, respectively as a monk and a nun. They attained arahatship through the help of good teachers and friends.

In this way the monastic life of the son and the mother was that of benefit. The father (the Venerable Sudinna) was, however, severely tormented by grief.

> (In this connection, the Commentary says: "*pitā pana vippaṭisārābhibhūto-vihāsi*, -- the father (Venerable Sudinna), however, lived being overcome by great sorrow". It should therefore be assumed that for the Venerable Sudinna it was totally impossible to attain arahatship in that life (or existence).
>
> — **Sārattha Tika** —
>
> Though it is said in the Commentary that the (former) Sudinna, the Kalanda merchant's son, while going to listen to the discourse, was *bhabba kulaputta* — 'the clansman worthy of the Path and Fruition.' Though he was a man endowed with merits leading to such higher attainments, a hindrance to the Path and Fruition would occur to him as in the case of King Ajātasattu and that hindrance actually occurred, as he was in great torment on account of his evil (sexual intercourse with his ex-wife), teachers say so.

(A question may arise here: "Was such hindrance possible to occur to one, who is endowed with the potentials for higher attainments, even in the lifetime of a Buddha?"

(**The answer is**: "Yes, it was." But the hindrance did not derive from the Buddha. In fact, Buddhas are those who endeavour to help others attain the Path and Fruition; they constantly put efforts for the spiritual uplift of others. Therefore no hindrance can come from Them to those who are possessed of merits of the past.

(In reality, a hindrance on spiritual progress is due to (1) inadequacy of performance, and (2) association with bad friends. Of these two, (1) inadequacy of performance is of two kinds: (a) the lack of teaching effort which is conductive to the Path and Fruition on the part of the teacher, and (b) the lack of practice conductive to the Path and Fruition on the part of the student who is endowed with the merits of the past.

(Of these, (a) inadequacy of performance on the part of the teacher means that on the part of a Buddha's Disciple only, and not on the part of Buddhas. Explanation: (In the Brāhmana Vagga of the Majjhima Paññāsa, **Majjhima Nikāya**, there is a discourse called Dhanañjāni Sutta. It says that while the Brahmin Dhanañjāni was dying, Thera Sāriputta taught him the doctrine of the four Brahmavihāras that could lead one to the Brahmā abode. When the Brahmin died, he was reborn on that very plane of existence. Details should be taken from the Sutta.) If Venerable Sāriputta, the General of the Dhamma, had known of the latent qualifications of the Brahmin and if the Venerable had taught him accordingly, he would have become a *sotāpanna*. But now the teaching was different and the Brahmin's attainment was short of the noble status. Inadequacy of performance on the part of the teacher thus can cause the danger of failure to reach the Path and Fruition.

((b) An example of inadequacy of performance on the part of the student who has qualifications may be seen thus (in the Kandaraka Sutta, Gahapati Vagga, Majjhima Paṇṇāsa, **Majjhima Nikāya**. According to this Sutta, a wandering ascetic, named Kandaraka and an elephant trainer's son, named Pessa, once went to the Buddha, who taught them on the four individuals, the first being *attantapa*, one who worries oneself. When the Buddha finished just an outline of the discourse, and before He could go on to deal with it in detail, Pessa, the elephant trainer's son, departed in satisfaction. If he had listened to the discourse in detail, Pessa would have become a *sotāpanna*. As he left after hearing the discourse in brief, he had only two advantages: his becoming faithful to the Sangha and a new method of practising the foundations of mindfulness. Details should be taken from the translation of the Sutta.) Had he waited a little longer to hear the elaborate teaching on the four individuals, he would have reached the first stage on his way to arahatship. His impatience now caused his failure to do so. Inadequacy of performance on the part of the student with qualifications for higher attainments is a cause of his loss.

((2) Hindrance to the Path and Fruition due to association with bad friends may be understood from the following: If King Ajātasattu, an associate of Devadatta and a follower of his advice, had not killed his father, he would have become a Sotāpanna the day he listened to the Buddha's delivery of the Samannaphala Sutta. Now that he adhered to the advice of his evil friend and wronged by murdering his father, he did not become one. Association with a wicked companion creates a hindrance to the Path and the Fruition.

(Here also it should be taken that Sudinna suffered the same loss because of his company with a bad friend. If he had not followed his parents' counsel and kept away from the sex practice with his ex-wife, there would not have occurred a sudden stop to his good prospects of attainments — the stop that was brought about by his grief. The grief was so great and tormenting that he met with failure in achieving arahatship.)

— Sārattha Dīpanī Tīka, Volume II —

Chapter 31

Thera Sudinna's Remorse

At that time a fit of remorse occurred to Venerable Sudinna: "I have failed to make achievements such as *jhānas*, etc. My gain of monkhood has been worthless! I have ill-gotten the Teaching! The Buddha's dispensation has come to me not in a good manner! (Because) I have thus been incapable of practising in perfection, in purity for life, the noble practice of the threefold training after receiving ordination in the dispensation of the Dhamma and Vinaya taught so well!" So great was his remorse that he became emaciated day by day, and with poor and dry skin, his good appearance deteriorated and his complexion became pale like a withered leaf. His body had sinews that were like a cast net; his distress was hidden in him and his introverted thoughts developed gradually; tormented by his physical and mental unhappiness, he remained in pensive mood.

Then Sudinna's friends said to him: "Though formerly you were handsome, your sense-faculties were alert, your facial colour was clear, and your complexion was especially clean, now you are emaciated day by day, and with poor and dry skin, your good appearance deteriorates and your complexion becomes pale like a withered leaf. Your body had sinews that are like a cast net; your distress is hidden in you and your introverted thoughts developed gradually: tormented by your physical and mental unhappiness, you remain in pensive mood. Why, friend Sudinna? Are you practising the noble practice of the threefold training with unhappiness in the Buddha's dispensation?"

Venerable Sudinna replied s follows:

> "Friends, I am practising the noble practice of the threefold training in the Buddha's dispensation not with unhappiness. There is one evil deed done by me though. I have committed sexual conduct with my ex-wife, for which I feel remorseful, thinking: 'I have failed to make achievements such as *jhānas*, etc.! My gain of monkhood has been worthless! I have ill-gotten the Teaching! The Buddha's dispensation has come to me not in a good manner!' (Because) I have thus been incapable of practising in perfection, in purity for life, the noble practice of the threefold training after receiving ordination in the dispensation of the Dhamma and the Vinaya taught so well!"

Then his friends blamed him by citing a large number of instances:

> "Friend Sudinna, since you are thus incapable of practising in perfection and purity for life the noble practice of the threefold training after receiving ordination in the dispensation of the Dhamma and the Vinaya taught so well, you should be remorseful.
>
> "Friend Sudinna, did not the Master teach us, in various ways, to separate from lust but not to combine with lust? Did not He teach us to dissociate from sensuality but not to associate with sensuality? Did not He teach us to be detached through craving and wrong view but not to be attached through craving and wrong view? Friend Sudinna, despite the Master's teaching to separate from lust, you have striven to combine with lust. Despite the Master's teaching to dissociate from sensuality, you have striven to associate with sensuality. Despite the Master's teaching to be detached through craving and wrong view, you have striven to be attached through craving and wrong view.
>
> "Friend, did not the Master teach us, in various ways, to separate from lust, to give up conceit, to remove hunger or thirst that is moral defilement, to eliminate attachment that is lingering of craving, to cut the source of suffering, to cease craving, to have no passionate desires, to stop craving and to extinguish moral defilements?
>
> "Friend, did not the Master teach us, in various ways, the removal of sensuality? Did not He teach us the analytical knowledge of perception concerning sensuality? Did not He teach us the elimination of craving that is hunger or thirst for sensuality? Did not He teach us the cutting off of thoughts connected with sensuality? Did not He teach us the cooling of the heat that is sensuality?

"Friend, the evil deed you have done cannot cause the faithless to become faithful nor can it cause the faithful to become more faithful. In fact, friend, the evil deed of yours will make the faithless remain faithless and will lead to the destruction of the faith of the faithful."

Then they reported the matter to the Buddha.

On account of this incident the Buddha held a meeting of the Sangha and asked the Venerable Sudinna: "Is it true, Sudinna, that you have committed sexual conduct with your ex-wife?" When he replied: "Yes, Venerable Sir," the Buddha rebuked Sudinna in the following manner:

"You empty man (*mogha purisa*), who have failed to attain the Path and Fruition, achieving nothing! It (i.e. what you have now done) is not befitting a monk! It is no practice of a monk. It is improper. It should not be done! You, good for nothing! Why are you incapable of practising in perfection, in purity for life, the noble practice of the threefold training after receiving ordination in the dispensation the Dhamma and the Vinaya proclaimed so well?

"You empty man, did not I teach you, in various ways, to separate from lust, but not to combine with lust? Did not I teach to dissociate from sensuality but not to associate with sensuality? Did not I teach you to be detached through craving and wrong view but not to be attached through craving and wrong view. Though I teach you to separate from lust, you have striven to combine with lust! Though I teach you to dissociate from sensuality, you have striven to associate with sensuality! Though I teach you to be detached through craving and wrong view, you have striven to be attached through craving and wrong view.

"You empty man, did not I teach you, in various ways, to be free from lust, not to be intoxicated with conceit, to remove hunger or thirst that is defilement, to cut off attachment tinged with craving, to eliminate the roots of the round of suffering, to cease craving, to reject desires, to stop craving and to extinguish defilement.

"You empty man, did not I teach you, in various ways, the removal of sensual pleasures? Did not I teach you the analytical knowledge of perception concerning sensual pleasure? Did not I teach you the removal of craving for sensual pleasure? Did not I teach you the cutting off of thoughts concerning sensual pleasure? Did not I teach you the extinguishing of the heat of sensual pleasure?

"You empty man, it is rather better to put your male organ into the mouth of a highly poisonous, severely poisonous snake! But it is no good to put it into the female organ!

"You empty man, it is better to put your male organ into the mouth of a cobra! But it is no good to put it into the female organ!

"You empty man, it is better to put your male organ into a heap of embers with glowing and blazing flames that illuminate all around! But it is no good to put it into the female organ!

Because, empty man, by putting the male organ into the snake's mouth or into the heap of embers, you will just come to death or you will just suffer almost dying. By putting the male organ into the snake's mouth or into the heap of embers, you cannot go to the four woeful states of long suffering, of animals, of departed spirits and *asurakāyas* on destruction of your body. But by so doing with regard to the female organ, empty man, you may go to those woeful states on destruction of your body!

"You empty man, even then you have committed sexual intercourse which is not the practice of noble persons, which is the practice of villagers, which is a crude act that ends in washing, which is done only in a secluded place (because of its unseemly sight), which is done by the couple of man and woman. You empty man, you are the pioneer in the sense that you engage in unwholesomeness ahead of others!

"You empty man, what you have done now cannot cause the faithless to become

faithful; nor can it cause the faithful to become more faithful. In fact, empty man, the evil deed of yours will make the faithless remain faithless and lead to the destruction of the faith of the faithful."

Then the Buddha censured Thera Sudinna in many ways and taught the disadvantages of such unseemly things as difficult self-maintenance, difficult maintenance by others, greediness, discontent, fondness of companions, and indolence. He also taught the advantages of such seemly things as easy self-maintenance, easy maintenance by others, little want, easy content, decrease in defilement, the shaking off of defilement, assuming pleasant appearance, the destruction of defilement, and industriousness. He also gave the monks a talk appropriate to this incident and addressed them as follows:

Ten Objectives for Laying Down Disciplinary Rules

"Monks, in that case I will lay down disciplinary rules with ten objectives:

(1) for the acknowledgement of its goodness and observance by the Sangha,

(2) for the welfare of the Sangha,

(3) for suppressing those who violate morality,

(4) for the happy life of monks who cherish morality,

(5) for barring out peculiar suffering in the present life,

(6) for removing peculiar suffering that may arise in future,

(7) for causing the faithless to become faithful,

(8) for causing the faithful to become more faithful,

(9) for the perpetuation of the threefold dispensation, the three divisions of the True Law, and

(10) for the sanctification of disciplinary pales.

"Monks let it be proclaimed thus:

"A monk who commits sexual intercourse suffers loss in the dispensation (which amounts to *Pārājika*[1]). There should no longer be his association with moral *bhikkhus* in performing various monastic acts. Let it thus be proclaimed."

In this manner did the Buddha lay down the first *Pārājika* rule.

Here ends the story of Sudinna the Kalandaka merchant's son.

The Vālodaka Jātaka told by The Buddha on His arrival in Sāvatthi

(The previous account of Sudinna the merchant's son contains the events from the close of the Buddha's *vassa* at Verañjā up to his ordination when the Buddha arrived in Vesālī. The events leading to the laying down of the first *Parajika* rule took place in the eighth year, after Sudinna's ordination. This should be noted carefully by readers.)

Having stayed thus in Mahāvana, Vesālī, preaching to those worthy of conversion, the Buddha left that city and eventually arrived in Sāvatthi and stayed at Jetavana monastery.

An event then happened, leading to the relation of the story of Vālodaka Jātaka by the Buddha: Five hundred lay devotees in the city of Sāvatthi left their domestic undertakings, wandered in one group with their wives from place to place, listening to the discourses of the Buddha. Among them some were *sotāpannas*, some were *sakadāgāmins* and the rest *anāgāmins*. There was not a single worldling (*puthujjana*). Those who extended invitation to the Buddha included the five hundred lay devotees in the list of invited monks.

There lived also five hundred young attendants who, while waiting upon the five hundred devotees, ate what was leftover. After eating the leftover food as breakfast, they slept, as

1. *Pārājika*: The first category of offences, considered to be grave and irremediable; it entails the removal of the offender from the bhikkhuhood.

they had nothing more to do, and when they woke up they went to the river Aciravatī and wrestled among themselves on the banks of the river, shouting roaringly. Their masters, the five hundred lay devotees, however, did not shout at all but kept quiet and engaged in *phala-samāpatti* in solitude.

When the Buddha heard the loud noises of the five hundred eaters of leftover food, He asked Venerable Ānanda: "What are these noises, Ānanda?" "These noises belong to the five hundred eaters of leftover food, Exalted Buddha," replied the Venerable.

Then the Buddha said: "Ānanda, not only now do they eat leftover food and shout roaringly, but in former times too did they do the same thing. Not only now do these five hundred devotees remain quiet but in former times too did they do so.' As requested by the Venerable Ānanda, the Buddha related the past incident as follows:

"In ancient times when King Brahmadatta was reigning in Bārāṇasī, the Bodhisatta was born into the family of a noble man and when he came of age, he became a counsellor to the King.

One day, hearing of a rebellion in a border area, he harnessed five hundred horses of Sindhava breed and went to the border with the fourfold army. After restoring peace there, he returned to Bārāṇasī and asked his officers to give the horses the syrup made of grapes, saying: 'These horses are fatigued. Let them have grape drink.' The officers did as they were told by the King.

The five hundred horses then took the flavoured tasty grape-drinks and went to their stables and stayed quietly in their respective places.

After giving the syrup to the horses, there were a lot of the remains of the grapes without flavour and taste. The officers asked the King: 'What shall we do with the remains of the grape?' 'Comrades,' said the king, 'knead them in water and filter them with pieces of coarse cloth made of fibres from marsh date palms and give the water to the mules that carry the food for the horses.' The officers acted as they were ordered by the King.

The mules, that were the carriers of the food loads, took the filtered secondary juice became intoxicated with pride and they frolicked braying, jumping and running in the courtyard. The King opened the palace window, and looking at the courtyard, he desired to ask the Bodhisatta, the counsellor: "Look, O wise man, after drinking the secondary grape juice, these five hundred mules are intoxicated with pride and frolicked, braying, jumping and running. But the Sindhava horses, after drinking the flavoured and delicious syrup of grapes made no sound: not showing their frolicsome behaviour, they keep quiet. What is the reason? So he put forth the question in the following verse:

(1) Vālodakaṁ apparasaṁ nihīnaṁ
pitvā mado jāyati gadrabhānaṁ
Imaṁ ca pitavāna rasaṁ paṇītaṁ
mado na sañjāyati sindhayānaṁ.

(Wise man!) To the mules that have taken the secondary grape syrup of less taste and poor quality and filtered with a piece of cloth made of fibres from marsh date palms, the intoxication with pride occurred to the mules. Such intoxication does not happened to the Sindhava horses though they have taken the delicious grape juice. (What is the reason?)

In order to give his answer to the King, he uttered the following verse:

(2) Appaṁ pivivāṇa nihīnajucco
so majjatī tena janida phuṭṭho
Dhorayhasīlī ca kulamhi jāto
na majjatī aggarasaṁ pivitvā.

Your Majesty! The lowly born mule that has been effected by its insignificant birth becomes intoxicated after drinking an inconsiderable

amount of secondary grape syrup. The Sindhava horses that strenuously renders service to the country, though he had taken the sweetest taste of the juice extracted from fresh grapes, is not intoxicated because of his birth in a high family.

(What the verse means to say is that because the mules are inferior by birth, they become intoxicated after drinking less tasty secondary juice. On the contrary the Sindhava steeds, on account of their superiority by birth, do not show conceit or are not intoxicated with conceit though they have taken the primary juice of top taste.)

On hearing the Bodhisatta's saying, the King had the mules driven out from the courtyard. Taking the Bodhisatta's advice the King performed meritorious deeds, beginning with alms-giving and passed away to another existence according to his *kamma*.

Having delivered this sermon of the Vālodaka Jātaka, the Buddha concluded the story thus: "The five hundred mules then have now become the five hundred eaters of leftover food. The five hundred Sindhava horses then have now become the five hundred noble lay devotees. The King of Bārāṇasī then is now Ānanda. The wise counsellor then is now I."

Here ends the Buddhas relation of the Vālodaka Jātaka.

Delivery of The Rahulovada Sutta to Rāhula

While the Buddha was staying at Jetavana monastery, Sāvatthi, the Buddha's son, Rāhula, was then a novice of eighteen years of age. He had then reached the eleventh year as a *sāmaṇera*.

One day the Buddha entered the city of Sāvatthi in the morning for alms-food. The Sāmaṇera Rāhula followed the Buddha closely.

When the Buddha and Rāhula were thus walking, the latter close behind the former, the Buddha was as splendid looking as a grand bull elephant that marches out of a jungle to come upon the pleasant ground in a grove of *sāla* tree in full bloom. Rāhula too was as splendid looking as a young elephant that comes close behind the bull elephant. The Buddha was as splendid looking as the lion-king that marches out of his ruby cave to look for food in the evening. Rāhula too was as splendid as a young lion that comes close behind the great lion king. The Buddha was as splendid as the tiger king that marches out of his forest resembling a jade cave. Rāhula, too, was as splendid as a young tiger that comes close behind the tiger king.

The Buddha was as splendid as the *garuḷa*-bird king that emerges out of a forest of cotton trees while Rāhula was as splendid as a young *garuḷa* that comes close behind the *garuḷa* king. The Buddha was as splendid as the golden haṁsa king that flies up to the sky from Cittakūṭa Mount while Rāhula was as splendid as a young golden haṁsa that comes close behind the haṁsa-king. The Buddha was as splendid as a large golden boat that sails in Lake Chaddanta while Rāhula was as splendid as a smaller golden boat that comes behind the larger one. The Buddha was as splendid as the Universal Monarch that roams in space by the power of his Wheel-Treasure while Rāhula was as splendid as the eldest royal son that comes close behind the Monarch. The Buddha was as splendid as the moon, the lord of stars that roams in the cloudless sky while Rāhula was as splendid as the morning star that comes behind the moon.

The Buddha was born in the lineage of King Okkāka, a descendent from the Mahāsammata. So was the Sāmaṇera Rāhula. The Buddha belonged to the Khattiya birth that was as pure as the milk poured into a conch. So was Rāhula. The Buddha's body was adorned with the thirty two marks of a great person and was attractive to the hearts of others as a jewel gate-post well erected at the gate of a celestial city or as a Pārichattaka tree in full bloom. So was Rāhula's body.

In this manner the two extraordinary men, Noble Ones, who had realized their unique aspirations of the past, who had become ascetics from the ruling class, who had possessed royal gentleness, who had golden complexion, and who had borne the marks of a Great

Man, walked along the same road, being resplendent as though they were to overcome by means of their own splendour, the splendour of two moons, two suns, and each pair of such deities as Sakka, Suyāma, Santusita, Sunimmita, Vasavattī, Mahā-Brahmā, and others.

While they were thus resplendent, Rāhula closely following the Buddha from behind, watched his father carefully from the surface of the soles up to the tip of the hair and saw his father's resplendence generated by the glory of a Buddha. Wonder-struck, he thought thus:

> "As His body frame is exquisite with the thirty-two major marks and surrounded by body lustre, He is resplendent as though He were amidst gold dust drizzled all over, as a golden mountain encircled by streaks of lightening, as a golden gatepost exquisite with seven kinds of gems that are strung on mechanical threads, as a golden mountain screened by red rugs though He is attired in dark-red rag-robes, as a golden gate-post inlaid and adorned with coral creeps, as a golden shrine honoured with vermilion powder, as a golden sacrificial post painted with liquid of lac, as the moon that rises all of a sudden from between red clouds. The Buddha's possession of splendour, that is effected by the power of His Perfections thirty in all, is amazing endlessly!"

Thereafter he looked at his own self and developed craving associated with household life on account of his own frame: "I am of beauty, too. If the Buddha were a Universal Monarch, Lord of the four continents, He would have appointed me pro-leader (*pari-nāyaka*), the position reserved for the eldest son. In that case, the whole of Jambudipa would become splendid."

While the Buddha was walking ahead it occurred to Him thus: "Now the body of my son Rāhula has grown with flesh and blood. It is a time when one's mind restlessly wanders about all attractive objects such as sights, etc. I wonder by what thoughts he is being occupied to pass away his time!" While the Buddha was thus reflecting, He found out clearly His son's thoughts that were accompanied by greedy inclinations towards household life (*gehassita taṇhālobha*), He found out Rāhula's thoughts as though He saw the moving fish in the clear water, and as though He saw His own image in the round mirror. This led Him to decide as follows: "While following behind Me, My son, the Sāmaṇera Rāhula, had developed craving for household life on account of his own body, thinking: 'I am beautiful. My appearance is pure and clean. Landing not at a right path and following a wrong path, he directs his mind to the unworthy sense objects. Like a travelling man who has lost his way, he is heading for a place which is not worth visiting. If the arising defilement of greed were to stay in him and allowed to grow, this would not give him a chance to see clearly the welfare of oneself, as well as that of another, in their true perspective. This will lead him to the four woeful states of purgatory, animals, *petas*, and *asurakāyas*, and also to conception in the mother's cramped womb. Thus will he be thrown into the wheel of *saṁsāra* that knows no beginning (*anamatagga*). In fact, this greed produces what is fruitless. It destroys the meritorious consciousness. Owing to it, a terrible danger may occur in one's mental continuum. This is not seen by men.

One who craves, does not see the cause and its effect clearly. When a being is overwhelmed by greed, complete darkness reigns.

A big mechanized boat, fully loaded with treasures, is not to be neglected, even for a moment, if water is seeping in through the breakage of the planks. As the breakage should be blocked up quickly, so the Sāmaṇera Rāhula should not be negligently left aside. Before the defilement of greed destroys the treasures of the virtuous, such as morality and the like, that have accrued to him, I shall subdue those moral defilements of his."

In such an event the Buddha used to look back by turning round His whole body like a bull elephant which is called *nāga-vilokana*, 'an elephant's looking.' The Buddha stood, after turning His whole body as though a golden statue turned mechanically, and He addressed Rāhula:

> "Rāhula, there is matter (*rūpa*) of the past, matter of the future, and matter of the present (3), matter inside the body and matter outside the body (2), rough matter

and soft matter (2), bad matter and good matter (2), far matter and near matter (2). All this matter of eleven kinds is not mine; it is not I; it is not my self; thus must matter be contemplated as it really is through Vipassanā Knowledge and Wisdom."

When Rāhula asked: "Exalted Buddha, must only matter be (thus) contemplated? Speaker of Good Words, must only matter be (thus) contemplated?" The Buddha answered: "Matter must be (thus) contemplated, Rāhula; sensation (*vedanā*) must be (thus) contemplated; perception (*saññā*) must be (thus) contemplated; mental formations (*saṅkhāra*) must be (thus) contemplated; consciousness (*viññāṇa*) must be (thus) contemplated."

(Herein the reason for Rāhula's question, "must only matter be (thus) contemplated?", was as follows:

(On hearing the Buddha's instruction that "All this matter of eleven kinds is not mine; it is not I; it is not my self: thus this matter be contemplated as it really is, through Vipassanā Knowledge and Wisdom," it occurred to Rāhula, who developed skill in application of methods (*nayakusala-ñāṇa*), thus: "The Exalted One said: 'All matter must be thus contemplated through Vipassanā Knowledge and Wisdom'; how must the remaining four aggregates, such as sensation, etc., be contemplated? It should follow that they must also be contemplated as in the case of the aggregate of matter!" Hence his question on the basis of his skill in application of methods (*nayakusula-ñāṇa*).

(Indeed, the Venerable Rāhula possessed *nayakusala-ñāṇa* (a high degree of intelligence). When taught just one thing saying "This should not be done," he would then ponder this too should not be done; this too should not be done" and penetratingly proceeded in hundreds of thousands of ways. Similarly, when instructed just one thing, saying, "This should be done", he would then ponder, "This too should be done; this too should be done", he was able to penetrate by hundreds of thousands of means.

(Besides, Venerable Rāhula cherished the threefold training. Early in the morning, in the precincts of the Buddha's Scented Chamber, he would scatter daily a *pattha*[2] of grains of sand and utter: "May I today get from the Exalted One or from my preceptor Thera Sāriputta words of advice as much as this sand." (He put forward his questions because he wished to practise fully as he possessed *nayakusala* intelligence and cherished the three training.)

On receiving the Buddha's reply the Venerable Rāhula considered thus:

"After knowing the craving that has its base in my body, the Exalted One did not admonish me indirectly saying to the effect that, 'A monk should not have such an idea!' Neither did He send a messenger to me saying: 'Go, monk, ask him not to have such an idea!' In fact, He stood face to face with me and gave me a Buddha's instruction presently as though He seized a thief together with the stolen property, catching hold of his top knot. Hard is to get a Buddha's advice even in the long duration *asaṅkhyeyya* aeons! Who, on getting the instruction of a Buddha in person, would care to enter a town or a village for food if he were truly wise?"

Accordingly, Rāhula gave up his alms-food round and turned back from the spot where he heard the Buddha's exhortation (without following the Buddha further) and sat down at the foot of a tree.

Though the Buddha saw Rāhula turning back, He did not forbid him by saying: "Rāhula, do not go back yet. This is the time for you to go on alms-round," for he had conceived an idea: "Let Rāhula take the food of immortality the *kāyagatā-sati*, body-related mindfulness, meditation, for the day!"

Duties of Venerable Sāriputta

2. *Pattha*: a certain measure of capacity. Grains of rice measuring eight times (of a condensed milk tin) is a pattha in *Pāli* and pyi in the Myanma Language.

The duties of the Venerable Sāriputta, while he was staying alone, were different from those, while he was staying together with the Buddha.

Explanation: While the two Chief Disciples were staying alone they would sweep their residential ground early in the morning, wash themselves, engage in *jhāna* attainment, sitting quietly, and go on alms-round, each according to his wish. While they were staying with the Buddha, the two Mahā-Theras (Chief Disciples) would not do so. **Citation**: While they were thus staying with the Buddha, the Buddha in the company of monks, first went for alms-food. When the Buddha had left thus for alms, Venerable Sāriputta would come out from his cell, and being aware that "a residence of monks is a place which can sometimes be made pleasant by themselves or which cannot be done so at other times", he would go round the precincts and sweep the place that had not been swept, dispose of the rubbish that had not been disposed of, keep a drinking water pot at a suitable place where there was none. Visiting a sick monk, he would ask: "Friend, what food shall I bring for you? Which food do you want to have?" He would also go to those who had not observed even a single *vassa* and advise them: "Friends, be happy in the Buddha's dispensation! But do not be indolent! The Buddha's Teaching contains practice as its essence!" Having done all these, he would go on alms-round following all others.

For example, when the Universal Monarch, the Lord of the Four Continents, desired to go to a certain place, he marched out first with the fourfold army, his eldest son, the Vice-Chief, followed him supervising the troops. In the same way, the Exalted One, the Universal Monarch of the True Law, who set in motion the Wheel of the Dhamma, went in the company of monks first, the Venerable Sāriputta, the Buddha's eldest son and the Vice-Chief, the General of the Dhamma, went on alms-round following all other *bhikkhus* after performing all his duties mentioned above.

When the Venerable Sāriputta, as the last person, went out for alms after finishing his job in Jetavana Monastery on that very day, he saw the Venerable Rāhula seated cross-legged with his body upright, cultivating mindfulness and urged him with encouraging words to develop *ānāpāṇassati-bhāvanā* (meditation on mindfulness of in-breath and out-breath):

> "Rāhula, develop *ānāpāṇassati-bhāvanā*! When *ānāpāṇassati-bhāvanā* is developed, when it is repeatedly developed, it will be of great benefit."

(Herein it may be questioned as to why the Venerable Sāriputta urged and encouraged Rāhula to develop *ānāpāṇassati-bhāvanā*.

(**Answer**: Because *ānāpāṇassati-bhāvanā* was agreeable to Rāhula's disposition. **Explanation**: Not being aware of the fact that the Buddha had taught Rāhula meditation on matter, he noticed that the way Rāhula was seated motionless would go best with *ānāpāṇassati-bhāvanā*. Hence his drive and encouraging words.

(With reference to the words, "When *ānāpāṇassati-bhāvanā* is repeatedly developed, it will be of great benefit," the way the benefit accrues is as follows:

A *bhikkhu* who develops *ānāpāṇassti-bhāvanā* can attain arahatship in one sitting; even if he cannot attain arahatship, he can became a *samasīsī arahat* when nearing his death; if not, during his rebirth in a celestial abode, he can attain arahatship after listening to the Dhamma from a deva; if not, he can become a Paccekabuddha at a time when there is no Perfect Buddha; if not, he can become an *arahat* of *khippabhiññā* (Quick Intelligence) like Thera Bāhiya Dāruciya in the lifetime of a later Buddha. In this way *ānāpāṇassati-bhāvanā* is of great benefit.

(Discerning the great benefit thus, Venerable Sāriputta urged and encouraged Rāhula, who had taken him as preceptor and who was his co-resident pupil (*saddhivihārika*), to practise *ānāpāṇassati-bhāvanā*.)

In this way, the Buddha and the Venerable Sāriputta gave Rāhula meditation on matter and meditation on *ānāpāṇassatti* respectively and went away. Rāhula remained at the monastery.

Although, knowing that Rāhula was left behind, the Buddha did not personally bring food (for him), nor did He send food through Venerable Ānanda nor did He inform His male

and female donors, such as King Pasenadī, Anāthapiṇḍika the wealthy merchant, etc., of the matter. (Had they known of this, they would have pots of food conveyed by means of a carrying pole indeed.)

Like the Buddha, Venerable Sāriputta did nothing. For that very day the Venerable Rāhula received no food at all and had none whatever. Despite his being deprived of provisions thus, he did not mind a bit thinking: "Though the Exalted One knows that I have been left behind at the monastery, He does not bring, in person, the food He obtained, nor does He send through somebody else, nor does He tell lay people of the matter. Though my preceptor also knows that I have remained, he too does nothing for me." How could there be low or high opinion (contempt or admiration) in him on account of that? There was neither. In the morning as well as in the daytime, he engaged in meditation on the element of matter taught by the Buddha:

> "It is true that matter is impermanent for such and such a reason, it is true that matter is miserable for such and such a reason; it is true that matter is unpleasant for such and such a reason; it is true that matter is insubstantial for such and such a reason."

He reflected thus incessantly like a man who urgently kindles a fire, and in the evening he pondered: "I have been instructed by my preceptor to develop *ānāpāṇassati*. I will take up his instruction. In fact, one who does not follow the advice of one's preceptor is one who is hard to exhort (*dubbaca*). There is no worse oppression for me than a censure by my fellow-monks saying: "Rāhula is hard to exhort; he does not even follow his preceptor's advice!" Desirous of asking about the engagement in *anāpāṇassati-bhāvanā*, he came out from his cell, and approached the Buddha. Paying obeisance most respectfully, he sat down on a blameless place, and asked:

> "Exalted Buddha, how is *ānāpāṇassati-bhāvanā* developed? How is it repeatedly developed so that it becomes to be of great benefit?"

Then the Buddha explained to Rāhula in detail:

(1) How to develop meditation:
   (a) on twenty portions (*koṭṭhāsa*) of earth element,
   (b) on twelve portions (*koṭṭhāsa*) of water element,
   (c) on four portions (*koṭṭhāsa*) of fire element,
   (d) on six portions (*koṭṭhāsa*) of wind element which are all *Mahā-bhūta* (Great Elements),
   (e) on space element which is dependent matter (*upādā-rūpa*);
(2) How to develop meditation on *tādibhava-lakkhaṇa*, the characteristics of which are similar to those of the five elements of earth, water, fire, wind and space;
(3) on *mettā*, loving-kindness;
(4) on *karuṇā*, compassion;
(5) on *muditā*, altruistic joy;
(6) on *upekkhā*, equanimity;
(7) on *asubha*, unpleasantness;
(8) on *anicca-saññā*, perception of impermanence; the Buddha gave a discourse (which included the advantages), urging him to practise all these forms of meditation.
(9) on *ānāpāṇassati*, which formed the original question put forth by Rāhula; the Buddha explained it in detail, showing the benefit derived therefrom. (The Buddha's elaborate saying may be read in the Majjhima Paṇṇāsa of the **Majjhima Nikāya**.)

Discourses delivered by The Buddha with Reference to Venerable Rāhula

Several discourses were delivered to Venerable Rāhula by the Buddha: (1) The Sāmaṇera-pañha, "Questions for a novice", (2) the Ambalaṭṭhika Rāhulovāda Sutta, "Advice to Rāhula

given in Ambalaṭṭhika Park", (3) the Rāhula-saṁyutta, "Saying connected with Rāhula" (4) the Mahā-Rāhulovāda Sutta, "Greater Discourse as Advice to Rāhula", and (5) the Cūla Rāhulovāda Sutta, "Lesser Discourse as Advice to Rāhula",

Gist of these Suttas: At the time when the Buddha visited the palace at Kapilavatthu for the first time and met Prince Rāhula who was then seven years old, the Prince asked for his inheritance, grasping the edge of the Buddha's robe: "Father, you whose defilements have all been put away! Please grant me your inheritance!" Accordingly the Buddha handed him over to Venerable Sāriputta to ordain him as a novice.

(1) Thereafter the Buddha decided to make some exhortations to Rāhula, for he thought: "Children tend to speak of all kinds of things, proper as well as improper." He then summoned His son and said: "Rāhula, a *sāmaṇera* should not indulge in *tiracchāna-kathā*, 'animal talks' such as those about princes and rulers and the like, which are not conducive to the Path and Fruition. Dear son, if you wish to talk, talk about such and such Dhamma." And the Buddha gave Rāhula a sermon, 'Sāmaṇera-pañha' by name, containing ten questions and fifty-five answers that are never left out by all Buddhas from Their Teaching. (*Khuddaka-paṭha*, the first book of the **Khuddaka Nikāya**)

(2) Again the Buddha considered: "Children are fond of telling lies. They are likely to say: 'I see' when they do not; or 'I do not see', when they do. Therefore I shall exhort Rāhula in advance." Hence, He taught the Ambalaṭṭhika Rāhulovāda which enumerates seven examples in order: first, the four examples of water cups which can be easily seen by the eye, the two examples of an elephant in warfare, and one example of a mirror. (Ambalaṭṭhika-Rāhulovāda Sutta, Bhikkhu-Vagga, Majjhima-Paṇṇāsa, **Mājjhima Nikāya**.)

Besides, the Buddha taught Rāhula another Sutta which forbade the arising of craving for the four requisites, which removed desire, greed and craving for the five sensual pleasures, and explained the significant advantages of association with good friends. (Sutta-Nipāta I, this particular Sutta is called Abhiṇha Rāhulovāda Sutta)

(3) The Rāhula Saṁyutta teaches not to develop craving and desire for the three kinds of existence wherever one is born. (**Saṁyutta Nikāya**, etc.)

(4) The Mahā-Rāhulovāda Sutta was delivered in order not to cultivate *gehassita chandarāga*, thinking: 'I am beautiful, my look is clean and serene' with reference to one's body. (Majjhima Paṇṇāsa, **Majjhima Nikāya**)

(5) After that when the Buddha was in his fourteenth year as an Enlightened One (when Rāhula-was newly ordained as a *bhikkhu* but had not yet completed a *vassa*), the Cūla Rāhulovāda was taught so that Rāhula might attain arahatship right away (Upari-Paṇṇāsa, **Majjhima Nikāya**)

Of the above discourses,

Nothing can be said of the date of the deliverance of the Rāhula Sutta (Abhiññā Rāhulovda Sutta). In fact, it was taught by the Buddha off and on.

(1 & 2) The Sāmaṇera Pañha and the Amblaṭṭhika Rāhulovāda Sutta were delivered when Rāhula was a young *sāmaṇera* of seven.

(3) The Rāhula Saṁyutta was given occasionally during the period between Rāhula's novitiate which commenced when he was seven and his ordination as a young *bhikkhu* who had not yet observed even a single.

(4) The teaching of the Mahā-Rāhulovāda took place when Rāhula was eighteen.

(5) The teaching of the Cūla-Rāhulovāda took place when Rāhula had just become a *bhikkhu* with no experience even for a *vassa*.

Among these Discourses, the Rāhula Sutta (Abhiññā Rāhulovāda Sutta) was given in order to exhort Rāhula incessantly; (1) The Sāmaṇera Pañha was preached to make Rāhula avoid talking about improper things. (2) The Ambatatthika Rāhulovāda Sutta was to instruct him not to tell lies knowingly. (3) The Rāhula Saṁyutta was given in order to let Rāhula

receive the doctrine concerning Vipassanā-Knowledge; (4) The Mahā Rāhulovāda was taught in order to eradicate *gehassaita chanda-rāga* (the five sensual pleasures, the craving and greed for household life). (5) The Cūlā-Rāhulovāda Sutta was sermonized in order to make Rāhula attain arahatship when the fifteen *vimutti-paripācanīya* characteristics reached maturity (as he was then just a freshman in the community of *bhikkhus*). With reference to this point, the Venerable Rāhula, desirous of extolling the Buddha's virtues, spoke in the midst of *bhikkhus* as follows:

Kikī va bījaṁ rakkheyya, camarī valam uttamaṁ,
nipako sīlasampanno, mamaṁ rakkhe tathāgato.

> As a female pheasant protects her egg, as a yak safeguards his precious tail, so did the Exalted One, my father, the apple of the eye to the three classes of beings, has sheltered me, His own flesh and blood, the manner of which being comparable to that adopted by the pheasant or the yak, so that I might attain arahatship.

In this way, many discourses were delivered by the Buddha in connection with Venerable Rāhula.

Chapter 32

THE BUDDHA'S THIRTEENTH VASSA ON CALIKA HILL

After staying at the Jetavana monastery in Sāvatthi during the period after the twelfth *vassa* and converting and exhorting such beings as devas, humans and Brahmās through the Mahā-Rāhulovāda Sutta and other Discourses, the Buddha arrived eventually at the town of Cālika. Having arrived there, He took up residence at the monastery on the hill, named Cālika, observing the thirteenth *vassa*.

(Herein there was moving marshy soil all around the town except in the area of the town-gate. As the marshland was unsteady, the town in the middle of that land gave the impression of being shaky to those who viewed it from afar; therefore, the town was called Cālika.

(There stood a hill near the town. As the entire hill was white, it too looked shaky to those who saw it during the *uposatha* days of the dark fortnight. Hence its name also was Cālika.

(On the top of the hill was a big monastery built for the Buddha by His male and female donors. The Buddha spent the thirteenth *vassa* at the Cālika monastery on the Cālika Hill.)

The Buddha's Discourse given to His Temporary Attendant Venerable Meghiya

While the Buddha was thus observing the thirteenth *vassa* at the big monastery on the Cālika Hill, Meghiya was the temporary attendant fulfilling his major and minor duties to the Buddha.

Explanation: The Buddha had no permanent attendant (*upaṭṭhāka*) during the first twenty *vassa* called the First Enlightenment (*Pathama Bodhi*). Sometimes Venerable Nāgasamāla, sometimes Venerable Nāgita, sometimes Venerable Upavāna, sometimes the monk Sunakkhatta, a former Licchavi prince, sometimes Venerable Cunda (younger brother of the Venerable Sāriputta), sometimes Venerable Sāgata, and sometimes Venerable Meghiya waited upon the Buddha. During the Buddha's thirteenth *vassa* at the big monastery on the Cālika Hill it was the Venerable Meghiya who was serving the Buddha temporarily.

Then one day, Venerable Meghiya approached the Buddha, and fell at his feet in veneration. Then while standing, he said: “Exalted Buddha, I would like to enter the village of Jantu on alms-round.” “Meghiya,” replied the Buddha, “now you know the time for your going” i.e., “You may go as you wish.”

So the Venerable Meghiya entered the village of Jantu on alms-round and after finishing his meal, he left Jantu for the bank of the river Kimikāḷā, where he took a leisure walk to and fro. While he was doing so, he saw a mango grove appealing with its trees standing not very far from one another in green foliage, pleasant with its dark shade and excellent landscape, and delightful as it amused the hearts of those who happened to enter it. Seeing thus, the following thought arose:

> “This mango grove is appealing, pleasant and delightful. It is a proper place for those clansmen who are desirous of practising meditation. If the Exalted Buddha were to permit me, I should come back here for meditation practice.”

(That mange grove was the place where he, as a monarch, had enjoyed kingly pleasures when he was reborn in his five hundred former existences successively. That was why the desire to stay there arose in him as soon as he saw the grove.)

Then Venerable Meghiya returned to the Buddha and paid homage to Him. While sitting, he reported the matter in detail, beginning from his entry into the village for alms-food to the occurrence of his idea to revisit the mango grove for meditation practice. He added his request: “Exalted Buddha, provided you give me permission, I would like to go back to the

mango grove to meditate there."

Being requested thus, the Buddha replied only to prohibit his going there: "Wait, dear Meghiya! At the moment, I am alone, so wait till someone else comes!"

(Herein as requested by Meghiya, the Buddha pondered and came to know that "This Meghiya's intelligence has not attained maturity yet." That was the reason for His prohibition. He said: "At the moment I am alone," because He thought: "If I tell him thus, and if his meditation ends in failure in the mango grove, he will come back entirely without embarrassment, but with love for me." The Buddha said so in order to soften his mind.)

For the second time Meghiya made the request. "Exalted Buddha, as you have accomplished the sixteenfold task of the Path, you have nothing else to accomplish, nor have you to develop what has been accomplished. As for me, Exalted Buddha, I have to accomplish (the sixteenfold task of the Path) seriously. Also, I have yet to develop further what has been accomplished. If the Exalted Buddha give me permission, I would like to go to the mango grove to meditate there." For the second time too the Buddha rejected Meghiya's request saying (as before): "Wait, dear Meghiya! At the moment I am alone: so wait till someone else comes!"

For the third time Meghiya made the request. This time the Buddha did not bar him but said: "Dear Meghiya, how can we Buddhas prevent somebody who is asking for meditation? Dear Meghiya, do as you think fit."

Then the Venerable Meghiya rose from his seat, made obeisance to the Buddha and went to the mango grove. Having entered the grove, he sat at the foot of a tree to spent the day.

Arising of Unwholesome Thoughts in Venerable Meghiya

The stone slab at the foot of the tree where Meghiya was then sitting was the same one he had used as a seat, happily surrounded by various dancers, when he was a ruler in his five hundred successive existences in the past.

The moment he sat, it appeared as though his monkhood had slipped away. He felt (as in a dream) that he had assumed kingship, being accompanied by dancers and sitting under a white umbrella and on the throne worthy of noble personages.

Then with his attachment to royal luxuries, there gradually arose in him unwholesome thoughts of sensuality (*kāma-vitakka*) connected with sensual objects (*vatthu-kāma*).

At that moment, he saw (as in a dream) two thieves who had been caught red-handed were brought and placed before him. Thoughts of malice (*vyāpāda-vitakka*) gradually occurred to him as though he were to pass a sentence to execute one of the thieves. Thoughts of violence (*vihiṁsā-vitakka*) gradually took place in him as though he were to pass a sentence to imprison the other one.

In this way the three kinds of unwholesome thoughts, namely, the sensual thoughts, the malicious thoughts and the violent thoughts, besieged Meghiya, giving him no chance to escape, as a tree overwhelmingly entangled by creepers or as a honey-gathering man overpoweringly stung by bees.

Then Venerable Meghiya reflected: "Oh, how strange it is! Oh, how unusual it is! We are the ones who have renounced the world and joined the Order through faith (*saddhā*), yet we are overcome by the three wicked, unwholesome thoughts of sensuality, malice and violence!"

As the Venerable Meghiya was seized by the three unwholesome thoughts from all sides, he was not able to do what was proper to meditation: "Certainly, it was only after foreseeing this that the farsighted Exalted One had prohibited me," he remembered, and thinking: "I must report this to the Master," he rose from his seat and went to the Cālika Hill where the Buddha was. Having paid his respect, he sat at a proper place and related what had happened to him:

"Exalted Buddha, the three wicked unwholesome thoughts of sensuality,

malice, and violence had repeatedly arose in me as I was staying in that mango grove. (As these thoughts repeatedly arose in me) I reflected: 'Oh, how strange it is! Oh, how unusual it is! We are the ones who have renounced the world and joined the Order through faith (*saddhā*), yet we are overcome by the three wicked, unwholesome thoughts of sensuality, ill will anti violence!"

(Herein it may be asked: "Why did the Buddha permit the Venerable Meghiya to go to the mango grove?" Because the Buddha knew Meghiya would go there even without His permission, leaving Him alone anyway. If he were prevented, he would think wrongly and misunderstand, saying to himself: "The Buddha does not permit me because He desires just one thing which is my service." The Buddha was also aware thus: "If Meghiya had this misunderstanding, it would have been lasting loss and long suffering to him." Hence the Buddha's permission.)

When the Venerable Meghiya had finished relating what had happened to Him, he sat down, and while he was sitting down, the Buddha, being desirous of giving him an appropriate Dhamma-talk, uttered (according to the Text): "*Aparipakkāya Meghiya ceto vimuttiyā pañca dhamma paripakkāya saṁvattanti* — Meghiya, there are five factors that would lead the mind's liberation from defilements to maturity," and so on. (The full text of the Dhamma-talk may be read in the **Udāna**. Here in this Chronicle, however, only a gist of it will be given.)

"Dear Meghiya, the (following) five factors are to make immature mental liberation mature. These five are:

(1) association with good friends,
(2) having morality,
(3) listening to and reflection on the ten kinds of speech:
  (a) speech connected with less desire,
  (b) speech connected with contentment,
  (c) speech connected with quietude,
  (d) speech connected with aloofness,
  (e) speech connected with energy,
  (f) speech connected with morality,
  (g) speech connected with concentration,
  (h) speech connected with wisdom,
  (i) speech connected with the Path, Fruition and Nibbāna and
  (j) speech connected with reflective knowledge,
(4) having developed energy,
(5) having wisdom as to the arising and falling nature of things.

"Only when one is associated with a good friend, which forms the first factor, can one acquire the remaining four.

"Dear Meghiya, having established himself in the said five Factors, a *yogāvacara* (an earnest practising) *bhikkhu* must go to the next stage for developing four things: (a) he must develop notions of loathsomeness of things (*asubha*) to eradicate lust (*rāga*), (b) he must develop mindfulness of breathing in and out (*ānāpānassati*) to eradicate distracting thoughts (*vitukka*), and (c) he must develop perception of impermanence (*anicca-saññā*) to eradicate egoistic conceit (*māna*). True, Meghiya, to the perceptionist of impermanence, perception of non-self (*anatta-aññā*) manifests, the perceptionist of non-self can shed his egoistic conceit and realize Nibbāna even in the present life."

Knowing this the Buddha breathed forth the following two verses of solemn utterances:

1) *Khuddā vitakkā sukhumā vittakkā*
anugatā manaso uppilāvā:
Ete avidvā manaso vitakke
hurā huraṁ dhāvati bhantacitto.

Inferior thoughts and subtle thoughts follow the mind and make it frisky. He who does not understand these thoughts is not stable mentally and runs from one sense object to another.

2) *Ete ca vidvā manso vitakke*
ātāpiyo saṁvarati satimā.
Anugate manaso uppitāve
asesam ete pajahāsi Buddho.

Understanding these thoughts, the Noble Disciple (*Sutabuddhu*), endowed with energy that can burn up mental defilements and with mindfulness, is able to block the thoughts that follow the mind and make it frisky. The Noble Disciple, who understands the four truths, is able to abandon the thoughts of sensuality and others, completely.

(The exposition of the **Dhammapada Commentary** is as follows:)

To the Venerable Meghiya, who had returned to the Buddha as he was entangled by the three wicked and unwholesome thoughts and could not meditate in that mango grove, the Buddha said:

"You have done something seriously wrong, for you left me alone although I begged you saying, 'Wait, dear Meghiya! At the moment I am alone; so wait till someone else comes!' A *bhikkhu* should not yield to the desire of the mind. The mind is light and quick. One should try only to keep it under one's control."

Then the Buddha uttered the following two verses:

Phandānaṁ capalaṁ cittaṁ, dūrakkhaṁ dunnivārayaṁ.
Ujum karoti medhāvī, usukāro'va tejanaṁ

(Dear Meghiya,) just as a proud brave fletcher makes the curve arrow straight to his satisfaction by scorching it, (even so) a man with penetrative knowledge can make the mind upright by scorching it by means of energy, both physical and mental. The mind which is excitable by the six sense objects, such as form (*rūpa*), sound (*sadda*), etc., which is not stable but fickle in a single sense object, which cannot be fixed on a proper sense object and is thus difficult to control, which can hardly be prevented from wandering about improper sense objects.

Vārtjo'va thale khitto, okamokata ubbhato,
Pariphundi'daṁ cittaṁ, māradheyyaṁ pahātave.

(Dear Meghiya,) just as the fish born in water, when taken out of its water abode and thrown on land, restlessly jumps about, (even so) the mind in pursuit of enjoyment in the five sense objects, (when taken out from the vast water expanse of sensual pleasure and kept on the land of Vipassanā meditation) in order to abandon the evil defilement within oneself in the manner of *samuccheda-pahāna* (relinquishing through extermination), restlessly hops about almost to death as it is away from the five water-like sense objects and heated by the four kinds of energy in the from of strenuous

meditation.

At the end of these Dhamma-verses, the Venerable Meghiya was established in the Fruition of Sotāpatti. Many other persons also became *sotāpanna* or nobler ones.

THE BUDDHA'S FOURTEENTH VASSA AT SAVATTHI

After observing the thirteenth *vassa* at the big monastery on Cālika Hill, near Cālika Town and teaching worthy beings by means of the Dhamma-talks, such as Meghiya Sutta, etc., as has been mentioned above and after remaining there for the post-*vassa* period for as long as there existed beings to be enlightened, the Buddha set out from there, administering the cool water of elixir to devas, humans and Brahmās. Eventually, He arrived in Sāvatthi and stayed at the Jetavana monastery to observe the fourteenth *vassa*.

Story of Venerable Sāriputta

At that time, Venerable Sāriputta went with his follower-monks to a certain big monastery in the district and spent the rainy season. The people of the district visited the *mahāthera* and promised to give him a large number of robes for the *vassa*.

Having performed the *Pavāraṇā* ceremony at the end of the *vassa*, the Venerable, being desirous of visiting the Buddha even before the *vassa*-robes were offered, said to the monks: "Friends, when the lay devotees bring *vassa*-robes for the young monks and novices, accept them and send them to me. Or store them well and give the message to me." Having said thus, the Venerable set out to visit the Buddha.

When he arrived in Sāvatthi, many monks whispered among themselves, saying: "Friends, still Venerable Sāriputta appears to have greed? That was why he came to the Exalted One only after saying to the monks, who remain there: 'When the lay devotees bring *vassa*-robes for the young monks and novices, accept them and send them to me. Or store them well and give the message to me.' "

When the Buddha came to the assembly of monks, He asked: "Monks, what are you talking about?" When the monks replied that they were talking about such and such a matter, the Buddha said: "Monks, in my eldest son, Sāriputta, there is not the slightest amount of greed. Indeed, he left the word with his disciples because he thought to himself thus: 'Let the meritorious deeds of the devotees not decrease! Let the righteous acquisition of robes for the young monks and novices not decrease!' " Thereafter He uttered the following verse:

Āsā yassa na vijjanti, asmiṁ loke paramhi ca.
Nirāsāsaṁ visaṁyuttaṁ, tam ahaṁ brūmi brāhmaṇaṁ.

(O My dear sons, My dear monks!) In the (mental) continuum of an *arahat*, whose *āsava*s are gone, craving that clings to things does not exist, not even the minutest part of it, in the present world as well as in the next, as it has been broken and uprooted through the fourfold Path Knowledge in the manner of *samuccheda-pahāna*. The *arahat*, whose *āsavas* are gone, who has been totally emancipated from a hundred and eightfold craving and who is dissociated from every kind of mental defilement, him naturally do I declare a true Brāhmana!

By the end of the Dhamma-talk, a large multitude of people attained the Fruition of Sotāpatti and so on.

This is the story of Venerable Sāriputta (contained in the Brāhmana Vagga of the **Dhammapada Commentary**).

As the Venerable Sāriputta was misunderstood by the monks who said that the Venerable seemed to have greed, so was the Venerable Moggallāna who was once misunderstood too. His incident was also somewhat similar to that of Venerable Sāriputta. What was different in the case of Moggallāna was, after asserting that there was no greed in him, the Buddha

gave another verse as follows:

Yassālayā na vijjanti aññāya akatham kathī
Amatogadham anuppattaṁ, tam ahaṁ brūmi brāhmaṇaṁ.

(O My dear sons, My dear monks!) In the (mental) continuum of an *arahat* whose *āsavas* are gone, craving that clings to things does not exist, not even the slightest part of it, as it has been broken and uprooted through the fourfold knowledge in the manner of *samuccheda-pahāna*. Having analytically understood the Triple Gem, the Triple Training and the Paticcasamuppada Wheel in their true nature, he is free from doubt. The *arahat* whose *āsava*s are gone, who has plunged wisely into the deathless Nibbāna and attained arahatship straight away, him naturally do I declare a true Brāhmana.

By the end of this Dhamma-talk a large multitude of people attained the Fruition of Sotāpatti and so on. (**Dhammapada**)

Establishment of Rāhula in Arahatship through The Cūla-Rāhulovāda Sutta

The Buddha was still staying at Jetavana, Sāvatthi, observing the fourteenth *vassa* in that city. At that time, Rāhula had completed twenty years of age and had become a newly ordained monk, and had not completed a *vassa* as a *bhikkhu*.

One day, at daybreak, when the Buddha surveyed the world of beings, a thought arose in Him: "The fifteen factors leading to arahatship (*Vimutti-paripācaiñya-dhamma*) have now ripened in Rāhula. What if I were to exhort and guide him so that he would take a step further to the attainment of the Path and Fruition of Arahatship!"

Herein the the fifteen factors leading to arahatship are:

(1) dissociation from faithless persons,
(2) association with faithful persons,
(3) reflection on discourses causing faith (three factors with reference to *saddhā*),
(4) dissociation from lazy-persons,
(5) association with energetic persons,
(6) reflection on discourses causing energy (three factors with reference to *vīriya*),
(7) dissociation from unmindful persons,
(8) association with mindful persons,
(9) reflection on discourses causing the foundation of mindfulness (three factors with reference to *sati*),
(10) dissociation from persons of unconcentrated mind,
(11) association with persons of concentrated mind,
(12) reflection on discourses dealing causing *jhāna* and *vimohhka* (emancipation) (three factors with reference to *samādhi*),
(13) dissociation from unwise persons,
(14) association with wise persons, and
(15) reflection on profound discourses (three factors with reference to *paññā*).

Besides, the five faculties (*indriya*), namely, faith (*saddhā*), energy (*vīriya*), mindfulness (*sati*), concentration (*samādhi*) and wisdom (*paññā*); the five perceptions of weariness (*nibbedhabhāgiya-saññā*), namely, the perception of impermanence (*anicca-saññā*), the perception of suffering (*dukkha-saññā*), the perception of non-soul (*anatta-saññā*), the perception of abandonment (*pahāna-saññā*), and the perception of freedom from lust (*virāga-saññā*); the five factors as contained in the Sutta given to Meghiya, namely, association with good friends, having morality, listening to and reflection on the ten kinds of speech, having

developed energy, and having wisdom as to the arising and falling nature of things (*udayabbaya-saññā*); these also make the fifteen factors of *Vimutti*.)

Having conceived this idea the Buddha entered Sāvatthi City in the morning for alms and after finishing His meal, He departed from the alms-resort and said to Rāhula: "Bring a mat to sit on, Rāhula, and let us go to the Andha grove to spend the day there." "Very well, Exalted Buddha," he answered and followed the Buddha closely carrying the mat.

At that time, several thousands of devas and Brahmās (who had resolved to have certain spiritual attainments together with Palita, the Nāga King, who was to become Rāhula, in the presence of the Buddha Padumuttara a hundred thousand aeons ago) also followed the Buddha in close succession with the belief that "the Exalted One would exhort and teach Rāhula so that he would take a step further to the attainment of the Path and Fruition of Arahatship."

(Herein these several thousands of devas and Brahmās, who had resolved spiritually a hundred thousand aeons ago, had been waiting, asked among themselves: "When will the Exalted One's exhortation and guidance take place so that Rāhula would attain arahatship as a further step?" When the Buddha thought of exhorting and guiding Rāhula, as his faculties, such as faith, etc., had finally grown, these several thousands of celestial beings, who had been longing all the time for that opportune moment of the Buddha's thinking, for they had shared the desire for spiritual growth, assembled only in the Andha grove knowing that conditions were thus becoming favourable to them as well.)

The Audha Grove

Herein a short account of the Andha Grove near Sāvatthi City will be reproduced from the exposition on the Vammika Sutta of the second volume of the **Mūlapaṇṇāsa**:

The grove was widely known as Andhavana in the times of the two Buddhas, viz., Buddha Kassapa and our Buddha. Explanation: The body relics of the Buddhas who are of short span of life do not become one mass. In accordance with their resolution, they are disintegrated. Therefore, our Buddha (who was of short life span) considered thus: "I shall not exist long. As My life span is short, only a small number of beings will be able to see Me. There are far more beings who have no chance to do so. They will carry My relics to different places to worship and attain celestial abodes." Consequently, He resolved immediately before His Parinibbāna: "May My body relics be disintegrated!" (Hence the breaking up of the relics of our Buddha.)

The body relics of the long-lived Buddhas, however, remain as a mass like solid gold. As Buddha Kassapa (who appeared at a time when the people's life span was twenty thousand years) was long lived, His relic remained, taking a solid form. Then the people discussed among themselves: "The relic remains as a solid form. It cannot be broken up. What shall we do with it?" After discussions, they agreed on constructing a solid *cetiya* (which was the only monument). They decided unanimously that its size should be one yojana in height as well as in circumference. When they discussed the bricks and cement, they made decisions to lay bricks of gold. Each costing a hundred thousand on the outer side, while bricks of gold, each costing fifty thousand, on the inner side. For cement, realgar and orpiment powder and oil for the liquid matter were used. There must be four gates, of which (1) one was the king's undertaking, (2) another, Prince Pathavindhara's, (3) still another, the undertaking of the officials led by the general, (4) the final one being that of the people led by the chief merchant.

Of these four groups, the first three were men of wealth; so they took their own gold and started their work at their respective gates.

But there was delay in the work assigned to the last group as its members had no sufficient wealth. Then a lay devotee who was well-versed in the three Piṭakas and who was an *anāgāmin*, named Yasorata, knowing the delay, prepared five hundred carts and

went round the country, crying out to the citizens and urging them to participate in the act of merit.

> "O people, countrymen! Buddha Kassapa has now attained Parinibbāna after existing like a great golden mountain for twenty thousand years. The great jewelled *cetiya*, one *yojana* in measurement, to house the only body relic of that Buddha, is under construction. Please contribute whatever material you can afford whether gold, silver, gems of seven kinds, realgar or orpiment."

The people gave in charity gold, silver and other materials as much as they could. Those, who could not afford, participated in the act of merit by giving rice, oil and the like.

The *anāgāmī* lay devotee, Yasorata, had rice, oil, pulses, etc., sent as provisions for the workers. He bought gold with the remaining things on the barter system and had it sent. In this way, roaming all over the Jambudipa, he received donations and had them handed over.

When the construction was done, executive elders from the work site of the *cetiya* gave a letter to him saying: "The construction of the *cetiya* has been finished. Please, master, come and pay homage to it!" Yasorata had also sent a letter with the message reading: "I have urged and made the whole Jambudipa established in the meritorious act. Try to complete the *cetiya*-monument by using whatever is available." The two letters crossed midway. But the letter from the worksite reached him earlier.

Having read the letter, Yasorata thought: "I would pay homage to the *cetiya*" and set alone. On the way, five hundred robbers were terrorizing in a forest grove. Some of them saw the devotee and told others: "This elderly man had collected gold and silver from the entire Jambudipa. Pots of gold have come now rolling on and on," and they seized him.

Anāgāmin Yasorata's Fate

Then Yasorata asked: "Young, men, why did you seize me?" The robbers replied: "You have collected all the gold and silver from the entire Jambudipa. You must give us a little each out of that gold and silver."

"Do you know, young men, that Buddha Kassapa has attained Parinibbāna? A great *cetiya* of one yojana in size for enshrining the body relic of that Buddha is being built. For that great edifice, I have tried to get the people involved in the act of merit, but not for me. And whatever I receive, I send to the work site from the place of donation. I have nothing, not a single thing that is worthy, other than the clothes on my body." Then some robbers said: "What the gentleman told us is true. So let us set him free." But others asserted: "This man is honoured by the king as well as by the ministers. On seeing any of us in a street at town-centre, he would disclose the matter to them and bring misfortune to us," thus they spoke, representing those who did not want to free him.

Yasorata, the anāgāmī lay devotee, assured them saying: "Young men, I will not create trouble for you." (He said so out of compassion for the robbers, but not because he had attachment for his life.) Then a dispute arose among the robbers, one group willing to continue his detention and the other willing to let him go. Finally, the former group won more votes and Yasorata was slain.

At that very moment, as they had committed a grave crime to the extent of slaying a highly virtuous man, an *anāgāmin*, the eyes of the robbers suddenly went blind, as the flame of an oil lamp is extinguished. When the five hundred robbers moved about touching this and that with their hands and each wailing: "Where are my eyes, men, where are my eyes?" some (who had relatives) were taken by their relatives to their respective homes. Others who had no kinsfolk had to live there miserably in leaf-roofed huts under the trees in the forest.

People, who came to the forest, took pity on the blind robbers and gave rice, meal packets and other kinds of food to them (as much as they could). Those who went there for gathering vegetables were asked on their return: "Friends, where have you been?" and they answered: "We have been to the 'Forest of the blind' (Andhavana)."

In this way, the forest came to be known, far and wide, as Andhavana during the dispensations of the two Buddhas. What was peculiar about it was its location near a deserted district during the Buddha Kassapa's ministry. During the ministry of our Buddha, however, it stood at the back of the Jetavana monastery, near the city of Sāvatthi, like a meditation centre where clansmen, wanting the calm of the five sense objects stay.

This is an account of the Forest of the Blind.

The Buddha then entered the Andhavana and sat on the seat prepared under a certain tree by Rāhula, who, having done obeisance respectfully to the Buddha, took a proper seat. To Rāhula, who had thus taken his seat, the Buddha gave the following Dhamma-talk.

The Discourse on The Cha-pañcaka

(1) Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is the sensitive matter called 'eye', permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir."

Buddha: "Is the impermanent sensitive matter called 'eye' unsatisfactory or satisfactory?"

Rāhula: "Unsatisfactory, Venerable Sir."

Buddha: "Should the impermanent, unsatisfactory and changeable sensitive matter called 'eye' be taken falsely (through craving) as 'mine' (*etam mama*), (through conceit) as 'I' (*eso'ham asmi*), and (through wrong view) as 'my self' (*eso me attā*)?"

Rāhula: "No, Venerable Sir."

(2) Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is this or that form called 'object', permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir."

Buddha: "Is this impermanent form called 'object' unsatisfactory or satisfactory?"

Rāhula: "Unsatisfactory, Venerable Sir."

Buddha: "Should this or that impermanent, unsatisfactory and changeable form called 'object' be taken falsely (through craving) as 'mine,' (through conceit) as 'I', and (through wrong view): as 'my self'?"

Rāhula: "No, Venerable Sir."

(3) Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is eye consciousness or consciousness depending on the eye (*cakkhu-viññāna*) (the element of seeing), permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir."

Buddha: "Is the impermanent eye-consciousness unsatisfactory or satisfactory?"

Rāhula: "Unsatisfactory, Venerable Sir."

Buddha: "Should the impermanent, unsatisfactory and changeable consciousness depending on the eye be taken falsely (through craving) as 'mine', (through conceit) as 'I', and (through wrong view) as 'my self'?"

Rāhula: "No, Venerable Sir."

(4) Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is eye-contact or contact depending on the eye (*cakkhu-samphassa*), permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir."

Buddha: "Is the impermanent eye-contact unsatisfactory or satisfactory?"

Rāhula: "Unsatisfactory, Venerable Sir."

Buddha: "Should the impermanent, unsatisfactory and changeable eye-contact be taken falsely (through craving) as 'mine', (through conceit) as 'I', and (through wrong view) as 'my self'?"

Rāhula: "No, Venerable Sir."

(5) Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Are the four mental aggregates of feeling (*vedanā*), perception (*saññā*), mental formations (*saṅkhāra*) and particular consciousness (*viññāṇa*), depending on the contact of the eye, permanent or impermanent?"

Rāhula: "Impermanent. Venerable Sir."

Buddha: "Should the four impermanent, unsatisfactory and changeable mental elements be taken falsely (through craving) as 'mine', (through conceit) as 'I', and (through wrong view) as 'my self'?"

Rāhula: "No, Venerable Sir."

This is the teaching on the five items concerning the eye (cakkhu-pañcaka).

(1) Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is the sensitive matter called 'ear' permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir." ..... This is the teaching on the five items concerning the ear (*sota-pañcaka*).

Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is the sensitive matter called 'nose" permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir." ..... This is the teaching on the five items concerning the nose (*ghāna-pañcaka*).

Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is the sensitive matter called 'tongue' permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir." ..... This is the teaching on the five items concerning the tongue (*jivhā-pañcaka*).

Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is the sensitive matter called 'body' permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir." ..... This is the teaching on the five items concerning the body (*kāya-pañcaka*).

Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is the sensitive matter called 'mind' permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir."

Buddha: "Is the impermanent sensitive element called 'mind' unsatisfactory or satisfactory?"

Rāhula: "Unsatisfactory, Venerable Sir."

Buddha: "Should the impermanent, unsatisfactory and changeable sensitive element called 'mind' be taken falsely (through craving) as 'mine', (through conceit) as 'I' and (through wrong view) as 'my self'?"

Rāhula: "No, Venerable Sir."

(2) Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is mind and matter called 'object of ideas' (*dhammā-rammaṇa*) permanent or impermanent? "

Rāhula: "Impermanent, Venerable Sir."

Buddha: "Is the impermanent mind and matter called 'object of ideas' unsatisfactory or satisfactory?"

Rāhula: "Unsatisfactory, Venerable Sir."

Buddha: "Should the impermanent, unsatisfactory and changeable mind and matter called 'object of ideation' be taken falsely (through craving) as 'mine', (through conceit) as 'I' and (through wrong view) as 'my self'?"

Rāhula: "No, Venerable Sir."

(**3**) Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now?" Is mind-consciousness (*māno-vinnāna*) permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir."

Buddha: "Is the impermanent mind consciousness unsatisfactory or satisfactory?"

Rāhula: "Unsatisfactory, Venerable Sir."

Buddha: "Should the impermanent, unsatisfactory and changeable mind consciousness be taken falsely (through craving) as 'mine', (through conceit) as 'I', and (through wrong view) 'my self'?"

Rāhula: "No, Venerable Sir."

(**4**) Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Is mind contact or contact depending on the mind (*mano-samphassa*) permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir."

Buddha: "Is the impermanent mind contact unsatisfactory or satisfactory?"

Rāhula: "Unsatisfactory, Venerable Sir."

Buddha: "Should the impermanent, unsatisfactory and changeable mind-contact be taken falsely (through craving) as 'mine', (through conceit) as 'I', and (through wrong view) as 'my self'?"

Rāhula: "No, Venerable Sir."

(**5**) Buddha: "My dear son Rāhula, how do you think of what I am going to ask you now? Are the four mental aggregates, such as sensation (*vedanā*), perception (*saññā*), mental formations (*saṅkhāra*) and consciousness (*viññāṇa*), arising from mind-contact (*mano-samphassa*), permanent or impermanent?"

Rāhula: "Impermanent, Venerable Sir."

Buddha: "Are the four impermanent mental aggregates unsatisfactory or satisfactory?"

Rāhula: "Unsatisfactory, Venerable Sir."

Buddha: "Should the four impermanent, unsatisfactory and changeable mental aggregates be taken falsely (through craving) as 'mine', (through conceit) as 'I', and (through wrong view) as 'my self'?"

Rāhula: "No, Venerable Sir." This is the teaching on the five items concerning the mind (*mano-pañcaka*).

(Such a discourse delivered by asking three times so that the three points of impermanence, unsatisfactoriness and non-self might become clear is called "*Teparivaṭṭa Dhamma Desanā*".)

(**Conclusion**) "My dear son, Rāhula, when a knowledgeable disciple of mine views thus, he becomes weary of the sensitive matter called 'eye', he becomes weary of various forms and objects of seeing, he becomes weary of eye-consciousness, he becomes weary of eye-contact, he becomes weary of the four mental aggregates, such as sensation, perception, mental formation and consciousness, arising from eye-contact. He becomes weary of the sensitive matter called 'ear'; he becomes weary of various sounds and objects of hearing ..... He becomes weary of the sensitive matter called 'nose'; he becomes weary of various odours and objects of smelling ..... He becomes weary of the sensitive matter called 'tongue'; he becomes weary of various tastes and objects of savouring ..... He becomes weary of the sensitive matter called 'body' he becomes weary of various contacts and

objects of touching ..... He becomes weary of the sensitive element called 'mind'; he becomes weary of the objects of ideation ..... He becomes weary of cognition; he becomes weary of mind-contact; he becomes weary of the four mental aggregates, such as sensation, perception, mental formations and consciousness, arising from mind-contact. On becoming weary he is free from attachment, on being free from attachment, he is liberated from mental defilements; on being liberated from mental defilements, he knows by reflection that he is "liberated from mental defilements. He gains knowledge through successive reflections thus: 'Rebirth for me is over.' The noble practice has been finished. The task (for the Path) has been carried out. There is nothing more to be done (for the Path)." When the Buddha has delivered this Cūla Rāhulovāda Sutta, the Venerable Rāhula became established in arahatship. Among thousands of devas and Brahmās, some become *sotāpanna*, some *sakadāgāmin*, and the rest *anāgāmin* and some *arahats* (according to their *pāramīs*).

(Then follow the themes for meditation given in Pāli prose & Myanmar verse which we propose to leave out from our translation as they are helpful only to Myanmar meditators.)

Māra's Threat to Rāhula

One day, when night fell, a large number of *theras* went into the Jetavana monastery, visited the Venerable Rāhula's place and took their seats. As Rāhula was just a junior monk, he could not prevent senior *theras* from taking seats at his place, he then looked for another place and, finding none, had to lie down at the entrance to the Fragrant Chamber of the Buddha. At that time, the young Rāhula had just attained arahatship but he had not completed a *vassa* yet as a *bhikkhu*.

From the celestial abode of Vasavatti, its residence, Māra saw Venerable Rāhula lying at the entrance of the Fragrant Chamber and conceived an idea:

"The Monk Gotama's small finger (meaning Rāhula) that will suffer when hurt is sleeping outside the Fragrant Chamber. The Monk Gotama himself was sleeping inside. If I hurt the small finger, it would mean that I hurt the Monk Gotama as well."

So he assumed the appearance of a huge elephant, approached Rāhula and embraced Rāhula's head with his trunk; moreover he made a heron-like sound at a high pitch.

Even while sitting in the Fragrant Chamber, the Buddha knew it was Mara and said:

"Hey Māra, even a hundred thousand *māras*, let alone you, are incapable of frightening my son Rāhula. In fact, my son has no fear at all. He is free from craving, very energetic and highly intelligent."

In order to stamp His word with the seal of Dhamma, the Buddha uttered the following two verses:

Niṭṭhangato asamtasi
vītataṇho anaṅgano
Acchindi bhavasallāni
antimo'yaṁ samussayo

(Hey Māra, a disturbing one! My son) Rāhula is one who has realized his goal, that is arahatship called *Brahmacariya pariyosāna*. He is absolutely free from fear, he is purified of the hundred and eight kinds of real craving; he is devoid of the one thousand and five hundred mental defilements; he has uprooted the thorns and spikes of all existences such as sensual (*kāma*), material (*rūpa*) and immaterial (*arūpa*). The body (of my son Rāhula) in the present existence is his last body.

Vītataṇho anādāno
niruttipada-kovido.
Akkharānaṁ sannipātaṁ

jaññā pubbāparām ca.
Sa ve antimasārīro
mahāpaññho mahāpuriso ti vuccuti.

(He who is) purified of the hundred and eight kinds of real craving, has no attachment at all; does not grasp the five aggregates of the body and the mind as 'I', 'mine' and 'my self' is clever in respect of the fourfold analytical knowledge of meaning, truth, wit and analysis; sees the combinations of letters known as natural speech (*sabhāva-nirutti*) as they really are (If one knowing no natural speech says '*phusso*' wrongly with reference to the mental concomitant of *phassa*: he knows it is '*phasso*', the correct word of the natural speech.) He clearly knows the preceding syllable from the following and the following syllable from the preceding. (Of the three syllabic word *cetanā*, for instance, if the initial syllable alone is distinct, from it he correctly knows the indistinct middle and final ones: if the middle syllable alone is distinct, from it he correctly knows the indistinct initial and final in like manner; if the final syllable alone is distinct, from it he correctly knows the indistinct initial and middle in like manner. That person, having his final, is indeed to be spoken of as a man of great wisdom, an extra-ordinary man free from one thousand and five hundred moral defilements.

By the end of the discourse many attained *sotāpatti-phala* and so on.

Aware of the fact that the Buddha came to know his identity, Māra disappeared from that very place.

Delivery of The Suciloma Sutta

(The Suciloma Sutta is contained in the **Sutta Nipāṭa** and the Sagāthā Vagga of the **Saṁyutta Nikāya**. Here, in this Chronicle, the Sutta will be reproduced according to the Commentary.)

One day when the Buddha emerged from the *mahā-karuṇā-samāpatti* immediately before dawn and surveyed the world of sentient beings with His Buddha-Eye (consisting in the *asayanusaya-ñāṇa* and *indriya-paropariyatti-ñāṇa*), He saw the past acts of merit belonging to the two ogre friends, namely, Suciloma and Kharaloma, that would bring about their attainment of *sotāpatti* fruition. Hence, He took his bowl and robe and set out, even at dawn, and sat on the lithic couch called Ṭaṁkita at the mansion of Suciloma near the village of Gayā.

(Ṭaṁkita lithic couch was a stone slab placed on four stones; it served as a seat).

At that time, the two ogre friends went out in search of food, wandering about the place somewhat near the Buddha.

Story of Kharaloma, The Ogre

Of the two ogres, one in his past life happened to have smeared his body with the oil belonging to the Sangha without seeking its permission. For that unwholesome act, he suffered in hell and was reborn in an ogre family near the bank of the lake at Gayā. As a result of his wrong doing, his limbs were big and small and were frighteningly distorted. His skin was like a tiled roof (with his tile-skin resembling scales of a fish) and terribly rough to touch.

When he frightened others, he had his skin (or scales) bloated. As he had a rough body surface, he was called Khara the ogre.

Story of Suciloma, The Ogre

The other ogre was a supporting lay devotee during the lifetime of the Buddha Kassapa. He used to go to the monastery and listened to the sermon on every sermon-day, eight days a month. One day, when the invitation for attendance to the sermon was being announced, he heard it from his farm where he was cleaning it. Without taking a bath lest it should take time, he entered the *uposatha* hall with his dirty body and lay on a very costly rug on

the ground, showing no care for it.

Because of this and other acts, he suffered in *niraya* and became a member of an ogre family near the lake at Gayā. As a subsequent result of his bad deeds, he had a terribly ugly look. His body hair was sharp-pointed and pricking like needles. When he frightened other beings, he did so as though he were piercing them with needles. Because he had needle-like hair, he was given the name Suciloma.

Getting out of their abode to look for food, the two ogre friends walked for some time and returned by the same way. While visiting another place, they happened to reach a place that was somewhere close to the Buddha.

Then Kharaloma said to Suciloma what he honestly thought: "That man is a monk!" Suciloma replied: "That man is not a true monk; he is only a false one. I will investigate to know for certain whether he is a true monk or not."

(Herein on seeing the appearance of a monk, Kharaloma honestly said: "That man is a monk!" Suciloma was of opinion that "if the man fears, he is not a true monk; he is only a false one," and wrongly thinking that the Buddha would be frightened, he hastily said: "That man is not a true monk; he is only a false one." Then he became desirous of making an investigation. Hence he added: "I will investigate to know for certain whether he is a true monk or not.")

Thereafter Suciloma went up to the Buddha and bent his big ugly, bristled body towards the Buddha. The Buddha suddenly moved His body to the other side. This prompted Suciloma to ask: "Are you frightened by me, Monk?" "Dear ogre," answered the Buddha, "I am not frightened by you. Your body contact is indeed rough and vile (though)!"

Seeing the Buddha without the slightest trace of fear, Suciloma thought: "Despite His experience of my body-touch that was so rough, this man, though a real human, is not afraid. Now I shall present to Him some problems worthy of an Omniscient Buddha's sphere of wisdom (*Buddha-visaya*). He will not be able to tackle them fully. Then I shall torment Him in such and such a way." So he said rudely: "Monk, I shall ask You some questions. If You cannot give me a thorough answer, I shall make You mad. Or, I shall burst open Your heart. Or, I shall throw You to the other bank of the river by catching hold of Your legs."

Then the Buddha with his face gladdened by his great compassion said: "Friend ogre, the celestial world with devas, *māras* and Brahmās, and the terrestrial world with monks, brahmins and princes, in either of these two worlds, I see none who is able to make Me mad, or to burst open My heart, or to throw Me to the other bank of the river by catching hold of My two legs. Be that as it may, friend ogre, ask Me whatever questions you want. I shall answer your questions without leaving anything." When the Buddha invited the ogre's questions the way an Omniscient Buddha would, Suciloma put his question thus in verse:

Rāgo ca doso ca kutonidānā
aratī ratī lomahāmso kutojā
Kuto samuṭṭhāya mano vitakkā
kumrakā dhaṅkam ivossajanti.

(Monk!) Where do lust and hate have their source? Displeasure in the wholesome things of a quiet forest monastery, pleasure in the five sense objects, and goose flesh (*cittutrāsa dhamma* — sign of a terrified mind), from what do these (three kinds of emotion) arise? As village children throw up a crow for fun (after tying its feet with a rope), from what do the ninefold thought appear and overthrow the wholesome consciousness?

Then the Buddha gave his answer and preached to Suciloma ogre by the following verses:

1) Rāgo ca doso ca itonidānā
aratī ratī lomahāṁso itojā.
Ito samutthāya mano vitakkā

kumārakā dhaṅkam iv'ossajanti.

(Dear ogre!) Lust and hate have their source in this body. (These three kinds of emotion, namely,) displeasure in the wholesome things of a quiet forest monastery, pleasure in the five sense objects, and goose flesh arise from this body. As village children throw up a crow for fun (after tying its feet with a rope), so the ninefold thought appear from this very body and overthrow the wholesome consciousness.

2) Snehajā attasambhutā
nigrodhass'eva khandhajā.
Puthū visattā kāmesu
māluvā va vitatā vane.

(Friend ogre!) As shoots of a banyan tree appear on its trunk, so do lust, hate and the like caused by the sap of craving appear on this very body. As creepers in the forest wrap up the tree that they cling around, so innumerable moral defilements attach themselves in a strange manner to the sense objects and pleasures.

3) Ye naṁ pajānanti yato nidānaṁ
te naṁ vinodeni suṇohi yakkha.
Te duttaram ogham imaṁ taranti
atinnapubbaṁ apunabbhavāya.

Listen, friend ogre! Certain persons know thoroughly that the physical frame, which is the embodiment of the five aggregates, and which forms the Truth of suffering, has its source in craving and greed, which form the Truth of the cause [of suffering]; they drive away that craving and greed, the Truth of the cause of suffering, by means of the Truth of the Eightfold Path [leading to the cessation of suffering]. These Noble Ones, who have thus driven away craving and greed, the cause of suffering, cross over this fourfold torrential flood of moral defilements, the flood which is difficult to overcome, which has not been crossed over in the past existences in *saṁsāra*, even not in a dream, for the non-arising of rebirth, i.e. the Truth of the Cessation [of Suffering].

When the two ogre friends had thus heard these Dhamma-verses, both of them attained *sotāpatti-phala* as the verses came to an end.

As soon as the two friends become noble *sotāpanna*, their original ugliness and bad looks disappeared. With bright golden complexion and bedecked in deva ornaments, they assumed an appearance, that was pleasant to beholders.

Chapter 33

THE BUDDHA'S FIFTEENTH VASSA AT KAPILAVATTHU.

After staying in Sāvatthi for the fourteenth *vassa*, the Buddha remained in that city, after the end of the *vassa*, for as long as there were beings worthy of teaching. Thereafter, He set out to administer the medicinal Dhamma of Deathlessness to all beings, devas, humans and Brahmās, and He eventually arrived in the city of Kapilavatthu and observed, together with a host of monks, the fifteenth *vassa* at Nigrodhārāma (which was built and given to Him on His first visit by the Sakyan prince, Nigrodha, and which had come to be known as Nigrodhārāma).

Preaching to the Sakyan Prince Mahānāma as to what makes a lay devotee

While the Buddha was thus staying at Nigrodhārāma of Kapilavatthu in the country of Sakka, the Sakyan prince, Mahānāma, paid a visit to Him, did obeisance and sat down at a proper place. Then the Prince asked the Buddha:

(1) Prince: "By doing what, Exalted, Buddha, does one become a lay devotee (*upāsaka*)?"
Buddha: "Mahānāma, (1) taking refuge (*Saraṇa-gamana*) in the Buddha; (2) taking refuge in the Dhamma, and (3) taking refuge in the Sangha. By doing so, Mahānāma, one becomes a lay devotee.

(That is to say, taking refuge in the Triple Gem makes one a lay devotee.)

(2) Prince: "By doing what, Exalted Buddha, is a lay devotee endowed with morality (*sīla*)?"
Buddha: "Mahānāma, (1) abstaining from taking life, (2) abstaining from taking what is not given, (3) abstaining from wrong sexual acts, (4) abstaining from telling lies and (5) abstaining from taking strong drink, a cause of unmindfulness. By doing so, Mahānāma, a lay devotee is endowed with morality."

(That is to say, taking the Triple Refuge and keeping the Five Precepts makes one a lay devotee of morality.)

(3) Prince: "By doing what, Exalted Buddha, is a lay devotee endowed with faith (*saddhā*)?"
Buddha: "In this dispensation, Mahānāma, a lay devotee believes that the Buddha is an *arahat* (Arahaṁ) because He is worthy of extra-ordinary homage; .... that He is a Bhagavā because He has great glory in the sense of Enlightenment. By believing so, Mahānāma, a lay devotee is endowed with faith"

(Herein, talking only about the nine attributes of the Buddha is just an elliptical way (upalukkhana-nava) of preaching, A lay devotee who believes in the nine attributes of the Buddha also believes in the six attributes of the Dhamma and in the nine attributes of the Sangha. Therefore, it means to say that a lay devotee who is convinced of the attributes or the Triple Gem is endowed with faith.)

(4) Prince: "By doing what, Exalted Buddha, is a lay devotee endowed with generosity (*cāga*)?"
Buddha: "In this dispensation, Mahānāma, a lay devotee abides at home with his mind freed from the impurity of stinginess (*macchera*), he gives away with full detachment; he washes his hand to give with (his hand is wet); he takes delight in giving; he is befitting to alms-seekers as he shuns wearing a grim face; he is delighted in offering and distributing things. By doing so, Mahānāma, a lay devotee is endowed with generosity."

(5) Prince: "By what, Exalted Buddha, is a lay devotee endowed with wisdom (*paññā*)?"

Buddha: "In this dispensation, Mahānāma, a lay devotee is wise; he has wisdom which is pure and noble, which destroys moral defilement, which leads to Nibbāna, the end of suffering, and which helps him understand the rise and fall (*udayabbaya-ñāṇa*) of mind and matter. All this makes him endowed with wisdom."

— **Mahāvagga Saṁyutta Pāli** —

(Details of Mahānāma, the Sakyan prince, will be given in the portion of the Jewel of the Sangha.)

Prince Suppabuddha swallowed by The Earth

While staying at Nigrodhārāma, Kapilavatthu, in the country of Sakka, the Buddha delivered a discourse beginning with "*Na antalikkhe na samuddamajjhe*" in connection with His uncle and father-in-law Suppabuddha, a Sakyan prince.

Elaboration: The Buddha's uncle, Prince Suppabuddha, bore a grudge against the Buddha for two reasons. He thought: "This nephew and son-in-law of mine, Prince Siddhattha, Buddha Gotama, has abandoned my daughter and renounced the world. And having ordained my son Devadatta into monkhood He treats him as an enemy." One day, thinking: "I should not give Him a chance to have His meal," he blocked the Buddha's way, by having a drinking bout in the middle of the road.

At that time, when the Buddha came in a company of monks to that place, the Prince's men informed him of the Buddha's visit. "Men," said the Prince bitterly, "tell Prince Siddhattha, my nephew Buddha, to take another road. He is not older than I. (Therefore) I cannot make way for him." Despite his men's repeated plea, the Prince said the same and kept on drinking.

Failing to get permission from his uncle, the Buddha turned back from that place. Suppabuddha then sent a spy with these words: "Go, man, take note of what my nephew has to say, and come back."

While turning back, the Buddha smiled and Venerable Ānanda asked Him about the reason for His smile. "Dear Ānanda," the Buddha asked in return, "Did you see My uncle Suppabuddha?" "Yes, Exalted Buddha," replied Venerable Ānanda. The Buddha then foretold as follows:

> "Dear Ānanda, My uncle Suppabuddha, who refused to make way for Me, has done a very serious mistake. Seven days from now, he will enter the earth (he will be swallowed up by the earth) at the bottom of the stairs leading down from the upper terrace."

Having overheard these words, the spy went back to Suppabuddha who asked: "What did my nephew, who has turned back, say?" The man told him of all he had heard. The Prince then conceived an idea: "What my nephew has said cannot go wrong. Whatever He says comes true. Despite this I will accuse Him of falsehood now. He said that I would be swallowed up by the earth on the seventh day. He said not without mentioning the place, but He did say I was to be swallowed by the earth at the foot of the stairs. From now on I shall never go to the foot of the stairs. If I do not go there, I shall not be swallowed by the earth there. On being not swallowed at the end of seven days, I shall accuse my nephew Buddha, Prince Siddhattha, of false speech."

After getting the idea, Prince Suppabuddha had his belongings taken on to the top and the stairway removed and the doors locked; at each doorway he placed a couple of wrestlers, whom he ordered: "In case I try to descend absent minded, you must check me then." So he remained in his cosy chamber on the seventh and top terrace of his residence.

Hearing of the matter, the Buddha said: "Monks, the word of a Buddha is never ambiguous, it is only of one meaning that is truthful no matter whether my uncle Prince Suppabuddha stays only on the terrace, or takes flight and remains in the sky, or comes down and abides in a boat in the ocean, or dwells inside a mountain. On the very spot I

have mentioned (i.e. at the foot of the stairs), he will be swallowed by the earth." Being desirous of preaching by connecting the former speech with the latter, the Buddha uttered the following verse:

Na antalikkhe na sanudamajjhe
na pabbatānaṁ vivaraṁ pavissa.
Na vijjati so jagatippadeso
yattha ṭhitaṁ nappasaheyya maccu.

Monks, he who stands in the air cannot escape from death; nor can he who lies in the middle of the ocean; he who enters a hole or a cleft in a mountain and lives there cannot escape from death; there is no space on the ground, not even that of a hair's breadth, that is not plagued by death.

By the end of this verse, innumerable persons attained *sotāpatti-phala* and so on.

On the seventh day, while the road leading to the palace where the Buddha would take His meal was being blocked, Suppabuddha's state horse (kept) under the mansion got away from the ropes, with which he was tied to a post, kicking the walls around and neighing forcefully. Nobody was able to frighten or capture him. While staying up on the terrace of the mansion, Suppabuddha heard the cries of his state horse and asked what it was all about. His male servants then replied that the Prince's charger had broken loose.

As soon as he saw the Prince, the state horse stood quietly. Then Suppabuddha could not help trying to catch the horse, he then rose from his seat and went up to the door which opened by itself. The stairways that had been removed previously stood at its original place. The wrestlers who were on guard caught hold of the Prince by the neck and (instead of getting him into the mansion) threw him down. The doors on all seven floors already became open of their own accord. The stairways were reinstated by themselves. The guards on each floor threw him down successively by catching hold of him by the neck.

After that, when he got down to the foot of the stairs leading to the ground, the great earth opened, making a roaring sound, and received Suppabuddha, the Sakyan prince. Having entered the earth, the Prince reached the Avīci *niraya* (hell).

The Buddha's Answers to Sakka's Four Questions

While staying at Nigrodharama of Kapilavatthu and observed the fifteenth *vassa*, the Buddha administered the distribution of the cool water of Dhamma, the elixir of deathlessness to worthy beings. When the fifteenth *vassa* came to an end, He set out from Kapilavatthu in accordance with a Buddha's practice and arrived eventually at Jetavana in the good city of Sāvatthi.

While He was staying there, the Buddha delivered a sermon beginning with *Sabbadānaṁ Dhammadānaṁ jināti* as He was asked by Sakka, the King of Devas. The details are as follows:

Once the devas of Tāvatiṁsa celestial abode met and raised four questions:

(1) What is the best of all gifts?

(2) What is the best of all tastes?

(3) What is the best of all delights? and

(4) Why should arahatship, the end of craving, be called the best?

Not a single deva was able to answer these four questions. In fact, one deva asked another, who, in turn, asked another and so on. Thus asking among themselves, they roamed about the ten thousand universes for twelve years (without getting the answers).

Knowing nothing of the meaning of these questions, though twelve years had passed, the devas residing in the ten thousand universes assembled and went up to the Four Great Kings. When asked by the Four Great Kings as to why they had thus made a great assembly, the devas said: "We came to you as we have four questions which we are unable to solve." "What are the four questions, friends?" asked the Deva Kings. "Of innumerable

gifts, of innumerable tastes and of innumerable delights, which is the best gift, which is the best taste and which is the best delight? Why is arahatship, the end of craving, the best?" answered the devas, "Finding no answers to these questions, we have come to you."

Then the Four Great Kings said: "We too do not know the meaning of these questions, friends. But our Lord Sakka is capable of knowing promptly when he reflects on the significance of the questions that may be forwarded by a thousand persons. Sakka is superior to us in intelligence, wisdom and glory. Come, we shall go to Sakka." When the Four Deva Kings took them to Sakka and when asked by him about such a great assemblage, the devas explained the matter to him.

"Devas!" addressed Sakka, "The significance of these four questions cannot be known by all (except the Buddha). In fact, these four questions are for a Buddha to solve. Where is the Buddha staying now?" Sakka added: "Come, we shall go to the Exalted Buddha and asked him." Together with all these devas, Sakka illuminated the whole of Jetavana at night and approached the Buddha, did obeisance to Him and stood at a proper place. When the Buddha enquired about their coming in such a great multitude, Sakka replied: "The devas, Exalted One, have these questions to ask. There is none other than you, Venerable Sir, who will be able to answer them, who could know the significance of questions. Please explain the meaning clearly, to us, Exalted Buddha."

"Very well, Sakka!" said the Buddha. "Having fulfilled the Perfections and performed unflinchingly the fivefold generosity, I achieved Omniscience just to eliminate the doubts of persons like you. The answers to your four questions are as follows:

(1) Of all gifts, the gift of Dhamma is the best.

(2) Of all tastes, the taste of Dhamma is the best.

(3) Of all delights, the delight in Dhamma is the best.

(4) Arahatship, at the end of craving, is the best because it is the cessation of all suffering.

Having spoken thus in prose the Buddha uttered the following verse:

Sabbadānaṁ Dhammadānaṁ jināti,
sabbarassaṁ Dhammarasaṁ jināti.
Sabbaratiṁ Dhammarati jināti,
taṇhakkhayo sabba dukkhaṁ jināti.

(Sakka, the King of Devas,) the gift of Dhamma, which is the teaching and learning of Dhamma, excels all other gifts overwhelmingly.

The taste of Dhamma, consisting in the thirty-seven factors of Enlightenment and the nine supra-mundane attainments, excels all others overwhelmingly.

The delight in Dhamma excels all other delights overwhelmingly.

Arahatship, at the end of craving, absolutely overcome all suffering.

Explanation of The Meaning

(1) Even if robes, as soft as layers of a banana trunk, were given to Buddhas, Paccekabuddhas and *arahats,* who were seated up to the abode of Brahmās in a universe with no space between one another, a four-footed verse, which was delivered in that assembly in appreciation of the gift, is far superior. In fact, the value of such a gift of countless robes is not even a two hundred and fifty-sixth part of the value of the Dhamma verse which was delivered in appreciation of the gift of robes. Hence, the excellence of the speaking, teaching and learning of the Dhamma.

Even to those, who put efforts to organize and manage so that the multitude might listen to the Dhamma, the benefit accrue is immense.

To the gift of food in bowls, each and every one of them filled with sumptuous meal, to the gift of medicine in bowls, each and every one of them filled with butter, oil and such like, to the gift of hundreds of thousands of dwellings like the Mahāvihāra, to the gift of

hundreds of thousands of pinnacled mansions like the Lohapāsāda, even to the various gifts including the Jetavana monastery given by Anāthapiṇḍika and others to Buddhas, Paccekka Buddhas and *arahats* who were seated and occupying the whole of the aforesaid universe with no space between one another; to all these gifts, the gift of the Dhamma taught in a four-footed verse, least of all in appreciation of a material gift, is far superior.

Why? Because those who perform the wholesome act of giving the aforesaid four requisites, namely, robes, food dwelling and medicine, do so only after hearing the Dhamma, not otherwise. If they had not heard the Dhamma they would not have given even a ladleful of rice gruel or a spoonful of food. For this reason the gift of Dhamma excels all other gifts.

To make the fact more explicit: Leaving out Buddhas and Paccekabuddhas, even the Venerable Sāriputta and other Noble Ones, who had intelligence that could help them count the rain drops when it rained heavily and endlessly for the whole *āyu-kappa*, were unable to make such noble attainments as *sotāpatti-phala* and higher stages on their own (without hearing the Dhamma). In fact, it was after hearing the teaching of Thera Assaji and others that they attained *sotāpatti-phala*; it was by listening to the Buddha's Teaching (of the Dīghanakha Sutta and others) that they attained Discipleship (*Sāvaka-Pāramī-ñāṇa*). "For this reason, too, Sakka, only the gift of the Dhamma (*Dhamma-dāna*) is more admirable than the gift of requisites (*paccaya-dāna*)." Hence the Buddha's saying: "The gift of the Dhamma excels all other gifts overwhelmingly."

(2) All kinds of tastes including the taste of fruit, the taste of flowers, the taste of flavour (even that of the food of the devas) are the cause of rebirth in *saṁsāra* and of falling into suffering. The taste of the nine-fold supra-mundane Dhamma together with the thirty-seven factors of Enlightenment and the four pairs of *magga* and *phala* plus Nibbāna, however, is more praiseworthy than all mundane tastes. Hence the Buddha's saying: "The taste of Dhamma (*Dhamma-rasa*) excels all other tastes overwhelmingly."

(3) All kinds of delights in earthly things, such as sons, daughters, riches, women, dancing, singing, music, etc., are the cause of rebirth in *saṁsāra* and of falling into suffering. Joy (*pīti*) that arises in one, through one's attention paid to the Dhamma while speaking, teaching or hearing it, causes elation, even tears and gooseflesh. Only such joy that can put an end to suffering in *saṁsāra* and bring about welfare to the extant of realization of *sotāpatti-phala*, is more praiseworthy than all kinds of delight in earthly things. Hence the Buddha's Teaching: "The delight in Dhamma (*Dhamma-rati*) excels all other delights overwhelmingly."

(4) All kinds of craving disappear the moment *arahatta-magga* is attained. *Arahatta-magga* is immediately followed by (its result which is) *arahatta-phala*. As *arahatta-phala* arises at the end of craving, it is called *Taṇhakkhaya* (destruction of craving). As *arahatta-phala,* called *Taṇhakkhaya,* overcomes all suffering, it is the Dhamma that is superior to and more praiseworthy than all other things. Hence the Buddha's saying: "*Arahatta-phala*, the end of craving, absolutely overcomes all suffering."

Conversion of Eighty-four Thousand Beings

When the Buddha explained the verse in detail, eighty-four thousand sentient beings realized the Four Truths and were converted.

Having listened to the Buddha's elaborate teaching, Sakka did obeisance to Him and made a request:

> "Exalted Buddha, although the gift of the Dhamma is so great and praiseworthy, why are we not let to share the merit of it? From now on, please make the Sangha give our shares of merit from the gift of the Dhamma."

Having heard Sakka's request, the Buddha called a meeting of the Sangha and said:

> "From now on, monks, after giving a Dhamma-speech, be it a grand one, or an ordinary one, or one given to those who visit you, or (at least) one given in appreciation of some alms-giving, share the merit, which accrue to you from the

Dhamma-speech, with all beings."

— Dhammapada Commentary —

Taming of Āḷavaka The Ogre

King Āḷavaka, of the city of Āḷavī, was in the habit of pursuing pleasurable hunting in a deer forest once a week, leaving behind all his enjoyment at the palace together with female courtiers and dancers. In order to ward off the dangers of rebels, foes and thieves, to prevent his contemporary rulers from attacking him, he took up a sporting exercise to boost his kingly might.

One day, just before he set out for hunting, he had an agreement made with his military officers: "He, from whose charge a deer escapes, must be responsible for that deer," and when they got to the forest a deer ran away from the king's charge.

As he was quick and strong, the King, equipped with a bow, immediately followed the deer on foot for up to three *yojanas*. These (deer) belonging to eṇī family can run continuously only for three *yojanas*. Therefore, when the King had covered that distance, he killed the deer that was lying exhausted in a pond, with an arrow. He cut up the animal into two pieces. Though he did not want its flesh, he carried it by means of a pole lest he should be ill-spoken of as "one unable to catch the deer." On his way back he saw a shady banyan tree in new and old foliage at a place that was neither too near nor too far from the city; he approached the foot of the tree to take some rest.

Now, Āḷavaka the ogre had been granted a boon by Vessavaṇa, the deva king, that whoever came into the vicinity of the banyan tree as far as its shadow fell at noon would be his food. (Herein, it should not be taken that those who came under the tree only at midday should be eaten by him. The fact was that those who came into the vicinity of the tree covered by the shadow of the tree at noon would be eaten, whether they came by day or by night.)

When the ogre saw the King came under his banyan tree, he showed himself in person and wanted to eat the King. [The King gave the two halves of the deer as he wanted the ogre to set him free. But the ogre did not do so, saying: "Since it came into my hand, is it not mine? How could you, Great King, seek your freedom by giving me the deer?" (This part of the story is given only in some versions.)]

Then the King made a promise to the ogre saying: "Set me free! I shall send you each day a man and a pot of cooked rice." Still the ogre refused to release him, he said: "You might forget about it, being intoxicated with your kingly luxuries. As for me, I cannot eat those who do not come up to my residence nor can I eat those who do not voluntarily give up themselves. How could I live if you were released?" When the King satisfied the ogre by saying: "The day I fail to send you (food), you may devour me." He regained his freedom from the ogre's hand and returned to the city of Āḷavī.

While waiting for the King at the make-shift shelter of branches that they had constructed midway, the officers saw the King coming back; they greeted the King and received him saying: "Why did you try so hard to catch the deer, Great King, fearing loss of dignity?" Relating nothing of the incident, the King returned to the city and had his breakfast. Then he summoned the administrative minister of the city and secretly told him (of the promise which he had given to the ogre).

"Have you agreed upon the time, Great King?" asked the minister. "No, I have not," replied the King. "You have made a mistake, Great King," said the minister. "Ogres are to have access only to things limited. As you have not put a limit, the whole district is in danger of a disease. Be that as it may, Great King, though you have been wrong, do not worry but enjoy your royal comfort, I shall do what is to be done in this matter." The minister rose early and went to the prison and made an announcement to the criminals who had been sentenced to death, he said: "Those who wish to survive may come out."

He took the convict that came out first and had him bathed and fed, he then sent him saying: "Take this pot of rice to the ogre!" As soon as the convict got into the shade of the banyan tree, the ogre assumed a very terrible frame and ate him as though he were biting

lotus stalks and stems.

NB: Through the supernatural power of ogres, a human body, including its hair, etc., turns into a lump of butter

Those who escorted the convict and the food for the ogre saw Āḷavaka devouring the man, became frightened and told their intimate friends of the matter. From that time onwards the news that "the King catches thieves and gives them to the ogre", spread and people abstained from stealing.

At a later time, as there were no new thieves and old ones were all gone, the prisons became empty. Then the minister reported the matter to the King, who had his gold and silver dropped on all the main roads of the city, thinking that somebody might want to pick it up. But nobody touched it even with his foot lest they should be accused of theft.

When the King of Āḷavaka failed to get new recruit of thieves in this way, he discussed it with his ministers, who advised, saying: "We shall make people send one aged person from each household in serial order. An aged person means one who by himself is about to enter the mouth of death." But the King rejected the advice saying that people would then be terrorized with the thought 'the King has the heart to send my father to the ogre!' or 'He is cruel enough to send my grandfather to the ogre!' I do not prefer that plan."

Then the ministers presented their alternate idea thus: "In that case Great King, make people send their children who are lying on their backs in their cradles, each day. Such children have no such affection as 'This is my mother' or 'This is my father.' Upon this the King agreed and let him do so. The minister started executing the plan.

From the city, mothers fled with their children, and pregnant women fled too. After bringing up their children in another country, they brought back their young children to the city.

In this manner the daily feeding of the ogre took place for twelve long years. One day, when the royal servants roamed about the city looking for children, they found not a single child. So they reported to the King: "Leaving aside your son, Prince Āḷavaka, in the palace, there are no children in the city." The King replied: "As I love my son, so do all these people love their respective sons. But in this world there is none more lovable than one's own self. Go, men, save my life by giving my son to the ogre!"

At that time, the Queen, mother of Prince Āḷavaka, had her son bathed with scented water and adorned with ornaments. She was sitting with her son wrapped in soft white pieces of cloth and placed him at her bosom to let him sleep. Under the command of the King, the royal servants went there, and while the Queen and sixteen thousand female attendants were crying, they took away the chief nurse and the prince, declaring that the little prince would become food for the ogre.

The Buddha's Visit to Āḷavī

On that day the Buddha rose early in the morning and engaged in *mahā-karuṇā-samāpatti* in the Fragrant Chamber inside the Jetavana monastery. And when He surveyed the world by His two-fold Buddha eyes, (consisting in *āsayānusaya-ñāṇa* and *indriya-paropariyatti-ñāṇa*) He saw in His vision three significant things:

(1) the past merit of Prince Āḷavaka that would lead him to *anāgāmī-phala*,

(2) the past merit of the ogre Āḷavaka that would lead him to *sotāpatti-phala*, and

(3) the past merit of eighty-four thousand beings that would lead them to the realization of the Eye of the Dhamma (*dhamma-cakkhu*), the penetration of the Four Truths, at the end of His discourse.

Accordingly, at daybreak He performed His morning duty. Before He could finished His afternoon undertakings, at sunset on that new moon day, He set out on foot alone and unaccompanied, taking His bowl and robe, on a journey of thirty *yojanas* from Savatthi, and entered the precinct of the ogre's residence.

Now where did the Buddha stay? Did He stay in the ogre's mansion that was invisible to

ordinary people and near the banyan tree? Or did He sit at the foot of the banyan tree? He took His seat in the ogre's mansion. **Explanation**: As ogres saw their mansions, so did the Buddha see them. Therefore, He went up to the ogre's mansion and stood at its gate.

At that time, Āḷavaka was attending a meeting of ogres in the Himavanta. The door keeper of Āḷavaka, the ogre by the name of Gadrabha, approached the Buddha and paid his respects. And a dialogue took place between Gadrabha and Buddha:

Gadrabha: "Glorious Buddha, did you come only at sunset?"

Buddha: "Yes, Gadrabha, I came only at sunset. If it were not a burden to you, I would like to spend the night in Āḷavaka's mansion."

Gadrabha: "Glorious Buddha, it is not a burden to me. But that ogre Āḷavaka is violent. He does not show respects even to his parents. Therefore please do not prefer to stay there."

Buddha: "Gadrabha, I know of Āḷavaka's violence. There would not be a bit of harm to me. I want to stay for the night there in Āḷavaka's mansion, if you do not feel my stay burdensome."

Gadrabha: "Glorious Buddha, Āḷavaka is like an iron pan aglow with fire. He is absolutely ignorant of parents, monks, and brahmins and the Dhamma. Those who come to this place he is able to drive them mad, or burst open their hearts, or to throw them beyond the ocean or beyond the universe by catching hold of their legs."

Buddha: "Gadrabha, I know all about this. If it were not burdensome to you, I would like to stay in Āḷavaka's mansion for the night."

Gadrabha: "Glorious Buddha, it is not burdensome for me. But Āḷavaka might kill me if I were to give you permission without first informing him. Glorious Buddha, let me go to him therefore and tell him of the matter first."

Buddha: "Gadrabha, tell him as you like."

Gadrabha: "Glorious Buddha, please consider then whether you should stay here or not."

Having said thus, Gadrabha paid his respect to the Buddha and departed to the Himavanta. The door of Āḷavaka's mansion opened by itself. The Buddha entered and took His seat on the divine jewelled throne which Āḷavaka usually sat, on important and auspicious days, enjoying divine luxuries. Being seated, the Buddha emanated golden yellow (*pīta*) rays.

Beholding the yellow rays, Āḷavaka's female attendants gathered, did obeisance to the Buddha and sat around Him. The Buddha gave a miscellaneous Dhamma-talk to them, saying: "Ogresses, as you have in the past given alms and observed morality and honoured those who deserved honour, you attain divine luxuries. Now also, do as you have done before. Abide not by jealousy (*issā*) and stinginess (*macchariya*)" and so on. Having heard the sweet talk of the Dhamma, they gave a thousand cheers and remained sitting and surrounding the Buddha.

Having arrived at the Himavanta, Gadrabha the ogre told Āḷavaka respectfully: "O Āḷavaka, King of Ogres, who know no suffering! May I draw your attention. Please be informed. The Buddha has come and sat in your mansion." Then Āḷavaka made a gesture, meaning to say: "Be quiet! (You shut up!) I will go back immediately and do whatever is necessary."

(Herein Āḷavaka was so strong in improper thinking that he took the Buddha's stay in his mansion as a disgrace, and out of pride as an ogre, he hushed up the news, thinking: "Let nobody amidst this assembly of ogres hear of it.")

Then the two noble devas, Sātāgira and Hemavata, agreed between themselves to go visit the Buddha at Jetavana before they went to attend the assembly of devas. Riding different vehicles, they set off by air together with their hosts of retinue.

N.B. Routes existed nowhere in the space for the ogres. They only had to find out

their way, avoiding celestial mansions standing there.

Āḷavaka's mansion, however, was situated on the ground. It was well secure, surrounded by properly fixed walls, doors, turrets and archways. Above the mansion was spread a net made of white brass. The mansion was like a box. It was three *yojanas* in height, over which there formed an aerial route used by divine ogres.

When the two friends, the divine ogres Sātāgira and Hemavata, happened to come just above the mansion on their way to visit the Buddha, they were unable to proceed.

In fact, up to Bhavagga above, nobody can pass over the place where a Buddha is seated.

Therefore, when they thought of the cause for their such inability to go further, they saw the Buddha and descended to the ground like a thrown up stone falls earth-bound. Having did obeisance to the Buddha, they listened to a discourse and circumambulated the Buddha, and asked for His permission to leave: "Glorious Buddha, we have to attend a meeting of divine ogres." Saying some words in praise of the Three Gems, they headed for the Himavanta, the venue of their meeting.

On seeing the two friends (noble devas), Āḷavaka rose from his place and invited them saying: "Please take your seats here."

The Fury of Āḷavaka The Ogre

The two friends informed Āḷavaka: "Friend Āḷavaka, in your mansion is the Exalted One still sitting. You are so fortunate! Go, friend Āḷavaka, wait upon the Exalted Buddha!"

(To a faithless person, the pious word connected with faith is unbearable, so is the word connected with morality to an immoral one; the word connected with knowledge to an ignorant one; the word connected with generosity to a miser; and the word connected with wisdom to a fool.)

The words of the two friends encouraging faith with reference to the Buddha was unbearable to Āḷavaka who had no faith. Therefore, on hearing words of praise of the Buddha, the faithless Āḷavaka the ogre became furious. His heart crackled with rage like lumps of salt thrown into fire. He asked in anger: "What kind of man is the so-called Exalted Buddha who sat in my mansion?"

Then the two friends (noble devas) said to Āḷavaka; "Friend Āḷavaka, do not you know of our Master, the Exalted One? (He is a very prominent and noble personage.) Even while in the Tusitā abode of devas, He made five investigations (and they related the biography of the Buddha up to his delivery of the Dhammacakka Sutta. They also told the ogre fully of the thirty-two portents that took place at the time when the Bodhisatta was conceived, and so on.) Friend Āḷavaka, have you not seen those marvellous portents?" they asked. Although he had seen them, but he was carried away by anger, Āḷavaka replied, hiding the truth: "No, I have not."

The two devas then became unsatisfied and said: "Whether you have seen them or not, what is the use of your seeing or no seeing? Friend, what are you going to do to our Master, the Exalted Buddha? Compared with Him, (a) you are like a calf that has been born today near a bull with his hump swaying; (b) like a baby elephant that has been born today near a bull elephant in musth with his granular secretion flowing from the three parts, namely, the trunk, the tip of the male organ and the ears; (c) an old ugly fox, near a lion-king who is graceful with his round back and shoulders and with long bright mane; and (d) like a young crow with its broken wings near a garuḷa-bird king with his body of a hundred and fifty *yojanas* in size. Go and do what is to be done." Being furious, the ogre got up from his seat, and standing firmly with his left foot placed on the flat rock of red orpiment, he shouted: "Is your Master, the Buddha, powerful? Or, is it I, who is powerful? You will see now (who is more powerful)!" So shouting he stamped his right foot on the top of Mount Kelasa that was of sixty *yojanas*. Then just as fiery particles fall off from the glowing iron that has been excessively heated in the blacksmith's furnace and that is put on

the anvil and hammered, even so Mount Kelasa broke up into layers of rock,

Standing on the mountain top, the ogre declared roaringly: “I am Āḷavaka indeed.” The roar overwhelmed the whole Jambudipa.

Four Great Roars

There have been four great roars which were heard by all Jambūdīpa (1) The roar: "I have won! I have won!", made by the Ogre General, Puṇṇaka, when he beat King Dhanañcaya Korabya in the game of dice as told in the Vidhūra Jātaka; (2) the roar: “I will eat up all wicked monks, wicked nuns, wicked male lay devotees and female lay devotees and unrighteous men,” made by Visukamma in the guise of a big black dog under the command of Sakka, the King of Gods, when the dispensation of Buddha Kassapa deteriorated; (3) the roar: “King Kusa, the Sihssara, whose voice is bold and penetrating like that of a lion king, am I!” made by the Bodhisatta Kusa, after going out of the city with Princess Pabhāvatī on the back of his elephant, when the seven kings, desirous of winning the princess's hand in marriage, besieged his city; and (4) the present one: “I am Alavaka indeed!” made by the ogre standing on Mount Kelasa. When those shouts were made it seemed that they appeared before each and every town-gate and village-gate throughout the whole Jambūdīpa.

Because of Alavaka's power, the Himavanta, three thousand *yojanas* in vastness, trembled.

Thereafter, the ogres attacked the Buddha with the nine kinds of missiles (in the way mentioned in the section on the Vanquishing Vasavaī Devaputta Māra, Chapter 7). Despite his attack with such missiles, Āḷavaka was unable to make the Buddha flee. Consequently, he marched towards the Buddha, leading a frightening army composed of four divisions: elephants, horses, chariots and foot-soldiers, and mixed up with various forms of ghosts armed with weapons.

The ghosts made all sorts of guises and threats and, shouting: “Seize him! Kill him!” they appeared as though they were coming overpoweringly from the sky above the Buddha. But they dared not go near to the Buddha, like flies which dare not approach a solid piece of hot glowing iron.

Although they dared not go near, they did not retreat in a short time, unlike Māra and his enormous army turned back immediately after being defeated on the verge of the Bodhisatta's Enlightenment at Mahābodhi tree. Instead, they, Āḷavaka and his ghosts, spent half the night doing disturbances.

The Last Attack with The Weapon of White Divine Cloak

Having failed in his attempt to frighten the Buddha by displaying various terrible objects thus for half the night, he conceived an idea: “It were well if I would fling the weapon of white divine cloak that is invincible!”

The Four Great Weapons

There are four most powerful weapons in the world. They are:

(1) Sakka's weapon of thunderbolt,

(2) Vessavaṇa's weapon of iron club,

(3) Yama's weapon of side glance, and

(4) Āḷavaka's weapon of white divine cloak.

Explanation:

(1) If Sakka, in his fury, were to discharge his weapon of thunderbolt towards Mount Meru, it would pierce the mountain, which is 168,000 *yojanas* in height, making a hollow right through it, and come out from the bottom.

(2) Vessavana's weapon of iron club, when hauled by him in anger, as in his earlier days (when he was still a *puthujjana*), would chop off the heads of thousands of *yakkhas* and, after returning, would lie in its original position.

(3) When an angry Yāma, the King of Hell, glances side ways, thousands of *kumbhaṇḍas* are destroyed making a hissing sound like sesame seeds when thrown into the red-hot iron pan.

(4) If Āḷavaka the ogre, flying into a rage, were to throw up his weapon of white divine cloak into the sky, there would be a drought for twelve years. If it were thrown upon the earth, all the trees and plants and others things would dry up, and the land would be deprived of vegetation for twelve years. If it were thrown into the ocean, all the waters in it would be dried up, like drops of water would in a red-hot pot. A Meru-like mountain, when flung at by it, would fall, breaking up into fragments.

With that idea Āḷavaka took off his white divine cloak, so powerful a weapon, and while standing, he was poised to cast it.

At that time, all the devas, most of whom belonging to the ten thousand universes, assembled quickly, for they had decided: "Today the Exalted One will tame the violent ogre, Āḷavaka. At that taming place, shall we listen to the Buddha's Teaching." Apart from those willing to listen to the Teaching, the devas, who wished to watch the fight, also gathered there. In this way the entire vault of heaven was full of celestial beings.

Then Āḷavaka, rising up and up, around the Buddha and roaming about, hurled his weapon of white divine cloak towards the Buddha. Making a terrible sound in the sky, like the weapon of thunder, and emitting smoke all over and burning with flames, the cloak flew towards the Buddha but on coming near Him, it turned into a foot-towel and dropped at His feet, destroying the ogre's pride.

On seeing this, Āḷavaka became powerless, he felt he had utterly lost his pride like a bull with its horns broken or like a poisonous cobra with its fangs taken out. He then reflected: "The weapon of white cloak has failed to overcome the Monk Gotama. Why?" Then he made a guess: "The Monk Gotama abides with loving-kindness. This must be the reason. Now I will deprive him of loving-kindness through an annoying speech." So he said:

> "O Monk Gotama, without my permission why did you enter my mansion and take the seat amidst female attendants like a householder? Is it not improper for a monk to enjoy what is not given and to mix with females. Therefore, if you abide by the rules of a monk (O Gotama, get out of my mansion at once!)"

(With reference to Āḷavaka's speech, only the essential portion mentioned in the brackets was recited as the text in the Buddhist Councils; the rest is taken fully from the Commentary.)

The Buddha then accepted the ogre's order and went outside the mansion, giving a very pleasant reply: "Very well, Friend Āḷavaka." (A hostile man cannot be calmed by hostility. That is true! Just a piece of the bear's gall put into the nostril of a wild furious dog will make it worse, even so a rude ferocious person, when retaliated with rudeness and ferocity, will become more violent. In fact, such a man should be tamed with gentleness. This natural phenomenon, the Buddha understood thoroughly. Hence His mild word and yielding action.)

Then the ogre thought: "Very easy to obey indeed is the Monk Gotama. He went out at my command, given but once. Without a cause I have fought against him for the whole night, the Monk Gotama who is so docile to go out. Āḷavaka's heart began to be softened thus. He continued to ponder: "But I am not certain yet whether His going out was caused by His obedience or by His anger. Now I will make an enquiry." So he asked the Buddha again: "Get in, Monk Gotama!"

The Buddha, in order to make the ogre's mind flexible and to feel certain of his docility, said again pleasingly: "Very well, Friend Āḷavaka," and entered the mansion.

In this way, the ogre tested the Buddha by his repeated orders to know for sure whether the latter was really obedient, for the second time and the third he said: "Go in," and then "Come out". The Buddha followed the ogre's orders so that he might become more and

more soft-minded. (So great was the Buddha's compassion indeed!) If the Buddha were to disobey the ogre, who was violent by nature, his rough heart would become more and more boisterous and be unable to receive the Dhamma. To cite a worldly simile, just as a little son, naughty and crying, is helped to become good by giving him something that he wants and by doing something that he likes, even so the Buddha (who was the great mother to the three worlds), acted according to his command in order to make Āḷavaka the ogre (the little wild and rough son) who was crying out of anger, which is a mental defilement, docile.

Another simile: just as a wet nurse, with a gift and persuasion, suckles a naughty baby, who refuses to take milk, even so the Buddha (the great wet nurse to the three worlds) followed whatever the ogre had to say, thereby fulfilling the latter's desire by way of persuasion in order to feed the ogre (the naughty baby) on the sweet milk of the supramundane Dhamma.

Still another simile: just as a man, desirous of filling a glass jar with *catumadhu* (food or medicine containing four ingredients), cleanses the inside of the jar, even so the Buddha, desirous of filling the jar-like heart of the ogre with the *catumadhu*-like supramundane Dhamma, was to clear the ogre's heart of the dirt-like anger. He therefore obeyed the ogre three times by going out of the mansion and getting into it as He had been ordered by him. (His obedience was not due to fear.)

Thereafter the ogre entertained a wicked desire thus: "The Monk is really docile. When ordered, but once, 'Go in' and He went in; when ordered but once, 'Come out!' and He came out. In this way (ordering Him to go in and to come out) I will make Him weary during the whole night. Having made Him weary thus will I throw Him to the other side of the Ganga by holding His two legs." Accordingly, he asked the Buddha for the fourth time, "Come out, O Monk Gotama!"

Then the Buddha knew the ogre's wicked intention. He also foresaw what the ogre would do if He said something to him: Āḷavaka would think of asking some questions to the Buddha, and that would create a golden opportunity for the Buddha to preach.

Therefore He replied: "I know the vicious plan that is in your mind. So I will not get out. Do whatever you like."

Prior to Āḷavaka's encounter with the Buddha, in former times too, when hermits and wondering ascetics, endowed with higher psychic powers came by air, they visited the mansion out of curiosity to find out whether it was a golden, or a silver, or a ruby one. To these visitors, the ogre put questions. If they were unable to give him the answers, he would do harm by driving them mad or by ripping their hearts, or by throwing them by the legs to the other shore of the Ganga.

The following is how ogres do harm: They make a man mad in two ways: (1) by showing him their horrible looks and (2) by gripping and crushing his heart. Knowing that the first way would not effect madness to hermits and wandering ascetics, Āḷavaka did not employ the first method; instead he reduced his body to a delicate frame by his own supernormal power and entered the persons of these (powerful) ascetics and crumpled their hearts with his grip. Then their mental process could not remain stable and they became out of their senses. He also burst open the hearts of these ascetics who went mad thus. As they could not answer his questions, he would tell them not to come again and would fling them by the two legs to the other side of the Ganga.

So Āḷavaka recalled the questions he had asked on previous occasions and thought: "Now I will ask the Monk Gotama in this manner and, then, if He fails to give me satisfactory answers, I will make Him mad, burst open His heart and fling Him by the legs to beyond the Gaṅgā. Thus will I torment Him." So he said rudely:

> "O Great Monk Gotama, I am going to ask You some questions. If You cannot answer them thoroughly I will make You mad, or cause Your heart to burst, or hold You by Your legs and throw You across the river."

(From where did Alavaka's questions come down? **Answer**: His parents had learnt the questions numbering eight, together with their answers from Buddha Kassapa,

whom they worshipped. The parents taught him all the questions and answers when he was young.

(As time went by Āḷavaka forgot the answers. He then had the questions put down in orpiment on gold plates, lest they should get lost, and he kept the plates stuck at the entrance of the mansion. In this way, Āḷavaka's questions had their source in a Buddha, and they were the ones which only Buddhas could answer as they (belonged to the sphere of Buddhas, *Buddhavisaya*.)

On hearing the ogre's words, the Buddha wished to show the unique power of Buddhas; unique in the sense that it was not shared by any in the world, for, nobody could do any harm to the four things in Their possession; the gains accrued to Them, Their life, Their Omniscience, and Their physical rays. So the Buddha said:

> "Friend ogre, all over the dual worlds, the world of divine beings, such as devas*, māras* and Brahmās, and the world of human beings, such as monks, brahmins, princes and commoners, I see none who could cause Me madness, (or) who could explode My heart, (or) who could fling Me over the river."

(After barring the cruel intent of the ogre, the Buddha added in order to make him ask:)

> "Friend ogre, in spite of that, you may put whatever questions you like?"

Thus the Buddha extended His invitation, the kind that Omniscient Buddhas adopt.

(Herein there are two kinds of invitation: one made by Omniscient Buddhas and Bodhisattas, and the other made by other individuals. Omniscient Buddhas and Bodhisattas invite questions with full self-confidence: "Ask whatever you like. I will answer your questions, leaving nothing unanswered." Other individuals do so but with less confidence: "Ask, friend. On hearing your question, I will answer if I know.")

Alavaka's Questions and The Buddha's Answers

When the Buddha made the kind of invitation usually adopted by Omniscient Buddhas thus, Alavaka put his questions in verse as follows:

Kiṁ su'dha vittaṁ purisassa seṭṭhaṁ?
Kiṁ su suciṇṇaṁ sukhaṁ āvahati?
Kiṁ su have sādutaraṁ rasānaṁ?
Kathaṁ jīviṁ jīvitaṁ ahu seṭṭhaṁ?

> (O Monk, Gotama by clan!) What is the most praiseworthy property of men in this world? What, when practised continuously for days can convey the threefold happiness of devas, humans and Nibbāna? Of all enjoyable tastes, what indeed is by far the best for living beings? How is one's life, the most praiseworthy among living beings, as sweetly declared by numerous men of virtue such as Buddhas and others?

In this manner the first question, "What is the most praiseworthy property of men in this world?" is asked by using the term which is of leading nature. Such a way of speaking is called *ukaṭṭha* method. Therefore it is to be noted that the term 'men' here represents both male and female. The question means "What is the best thing of all men and women?"

By this verse the following four questions are meant:

(1) What is the best property in the world?

(2) What, when practised day by day, can lead to the three blissful states of human, divine and Nibbānic?

(3) What is the sweetest of all tastes?

(4) By what is living the best?

Then the Buddha, desirous of answering in the same way as Kassapa Buddha did, uttered

the following answers in verse:

Saddh'īdha vittaṁ purissasa seṭṭham
Dhammo suciṇṇo sukhaṁ āvahati.
Saccam have sādutaram rasānam,
Paññājīvim jīvitaṁ āhu seṭṭham.

(O friend ogre by the peculiar name of Āḷavaka!) In this world the most praiseworthy property of every man and woman is faith (*saddhā*), mundane as well as supramundane.

The ten wholesome acts or the three good works of charity, morality and meditation, which practised day and night continuously, can convey the threefold bliss (*sukha*) of devas, humans and Nibbāna.

Of all enjoyable tastes, the truth (*sacca*) significant of Nibbāna, which is the reality in its ultimate sense (*paramattha-sacca*) or the truthful speech of oral auspiciousness (*vaci-mangata*) achieved by refraining from falsehood (*virati-sacca*) indeed is by far the best for all beings.

Men of virtue, such as Buddhas and others, declare that the life of a being who lives, following the right course of conduct continuously, is the most praiseworthy.

[(1) Herein the meaning, at moderate length should be taken thus: Just as various mundane properties, such as gold, silver, etc., though their usefulness bring about both physical happiness (*kāyika-sukha*) and mental happiness (*cetasika-sukha*), just as they prevent one from thirst, hunger and other forms of suffering, just as they effect the cessation of poverty, just as they form the cause for gaining pearls, rubies, etc., just as they attract admiration (the state of one's being admired) from others, even so, the two kinds of faith (*saddhā*), mundane and supra-mundane, bring about both secular happiness and spiritual happiness; even so, faith being the leading virtue of those who take the right course of conduct, prevents one from suffering in *saṁsāra*, such as rebirth, old age, and so on; even so, it effects the cessation of poverty of virtues; even so it forms the cause for winning the Dhamma-Jewel such as the seven Constituents of Wisdom (*Bojjhaṅga*) which are *Sati-sambojjhanga* and others.

Saddho sīlena sampanno, yaso bhogasamappito,
Yam yaṁ padesaṁ bhajati, tattha tatth'eva pūjito.

(He who possesses faith (*saddhā*), and morality (*sīla*), who also has retinue and wealth is honoured wherever he goes. As the Buddha preaches thus (in the story of Cittagahapati, 21 Pakinnaka-vagga of the **Dhammapada**), a faithful individual is honoured (or praised) by all human and divine beings. Therefore, the two kinds of faiths, mundane and supramundane, are said by the Buddha to be one's property.

(This property of faith is the cause of the threefold unique happiness of devas, humans and Nibbāna. Moreover, it is the cause of gaining such secular treasures as gold, silver and the like. This is true: Only he who is faithful and performs alms-giving can acquire secular treasures. The property of one without faith is just fruitless. Therefore, the property of faith is said to be the most praiseworthy possession.)

(2) When the ten wholesome works (alternately, the three acts of charity (*dāna*), morality (*sīla*) and meditation (*bhāvanā*) are performed day after day, they bring human happiness to the performer, as they did to Sona, Ratthapala and other sons of wealthy persons; they bring divine happiness to the performer, as they did to Sakka, King of Devas, and others; they bring the bliss of Nibbāna to him as they did bring to Prince Mahāpaduma and others.

(3) Something to be licked and enjoyed is called taste. Various tastes, such as the

taste of roots, the taste of stems, etc., and the other parts of a plant contribute to the development of one's body. (But) they can convey only secular happiness. The taste of the truth caused by refraining from falsehood (*virati-sacca*) and that of the verbal truth (*vacī-sacca*) contribute to one's mental development through tranquillity (*samatha*), and (*vipassanā*) meditation and other meditative practices. They lead to spiritual happiness. Arahatship called *Vimutti-rasa*, the taste of Emancipation, as developed through the taste of the Nibbānic Peace, the Truth in its ultimate sense (*paramattha-sacca*), is sweet and delicious. Therefore, these three tastes of *Paramattha-sacca*, *virati-sacca* and *vacī-sacca* are the best of all tastes.

(4) An individual, who lacks both eyes, namely, the eye of intelligence in mundane development and the eye of intelligence in supra-mundane development, is called *Andha-puggala* (an individual whose both eyes are blind). One having only the eye of intelligence in mundane development and lacks the eye of intelligence in the Dhamma, is called *Eka-cakkhu* (one eyed), one who has both eyes of intelligence is designated *Dvi-cakkhu-puggala* (an individual whose both eyes see).

Of these three kinds of individuals, a two-eyed lay devotee lives by doing his domestic task, by taking refuge in the Triple Gem, by keeping the precepts, by fasting and by fulfilling other human social duties only through wisdom. A monk lives by accomplishing his ascetic undertakings, such as *sīla-visuddhi*, (purification of morality), *citta-visuddhi* (purification of mind) and others, through wisdom. "Only the life of one who abides by wisdom is praiseworthy", the Noble Ones, such as Buddhas, etc., declared. (They do not say that the life of one who lives just by respiration is praiseworthy.) Thus should the meaning at moderate length be noted.]

On hearing the Buddha's answer to his four questions, Āḷavaka the ogre became very glad, and being desirous of asking the remaining four, he uttered the following verses:

Kathaṁ su tarati oghaṁ, kathaṁ su tarati aṇṇavaṁ.
Kathaṁ su dukkham acceti, kathaṁ su parisujjhati.

(Exalted Buddha) how, or by what does one cross over the four rough whirlpools? How, or by what does one cross over the ocean of saṁsāra? How or by what does one overcome the round of suffering? How or by what does one cleanse oneself of mental impurities?

When the ogre had questioned thus, the Buddha uttered the following verse as He wished to answer as before:

Saddhāya tarati oghaṁ, appamādena aṇṇavaṁ.
Viriyena dukkham acceti, Paññāya parisujjhati.

(O Friend by the peculiar name of Āḷavaka) By faith (*saddhā*) one crosses over the four rough whirlpools, by (*appamāda*), which is repeated performance of the ten wholesome acts, one crosses over the ocean of *saṁsāra*; by energy (*vīriya*) one overcomes the round of suffering; by wisdom (*paññā*) one cleanses oneself of mental impurities.

(Herein, he, who crosses over the four whirlpools, can also cross over the ocean of *saṁsāra*, can overcome the round of suffering and be aloof from moral impurities; but (1) he who lacks *saddhā*, as he does not believe in the worthy practice of crossing over the four whirlpools, cannot engage in meditation which is crossing. Therefore, he cannot go beyond them. (2) He who neglects by indulging in five sensual pleasures, as he holds fast to these very pleasures, cannot get beyond the ocean of *saṁsāra*. (3) He who is not energetic but indolent, by mixing himself with unwholesome things, lives miserably. (4) A fool, as he does not know the good path of practise leading to the purification of moral impurities, cannot be away from such mental defilements. Hence the Buddha's answer revealing *saddhā* as

opposed to *asaddhiya* (faithlessness), *appamāda* as opposed to *pamāda* (negligence), *vīriya* as opposed to *kosajja* (indolence) and *paññā* as opposed to *moha* (ignorance).

Again in this answering verse of four-feet; faith or the faculty of *saddhā* is the fundamental cause of the four factors of the streams-winning (*sotāpattiyaṅga*), namely, (a) *sappurisa-saṁseva*, association with the virtuous, (b) *saddhamma-savana*, listening to the law of the virtuous, (c) *yoniso-manasikara*, proper contemplation, and (d) *dhammānudhamma-paṭipatti*, engagement in Tranquillity and Insight meditation in accordance with the ninefold supra-mundane Dhamma. Only the possession of *saddhā* leads to the development of the four factors of the stream-winning factors, and only the development of these four factors leads to *sotāpatti*, the winning of the stream. Hence by the first answer in the verse reading "*Saddhaya tarati ogham* — By faith one crosses over the four whirlpools of rough waters", the *sotāpatti-magga*, which is the crossing over of *ditth'ogha*, the whirlpool of wrong beliefs, as well as the noble *sotāpanna*, the Stream-Winner, are meant.

(The noble *sotāpanna*, as he has diligence, equivalent to the repeated acts of merit, accomplishes the second Path and is to be reborn but once in the human world; he crosses over the ocean of *saṁsāra*, (the feat which has not been performed yet by *sotāpatti-magga*) and which has its source in *bhav'ogha*, the whirlpool of becoming. Hence by the second answer in the verse reading "*appamādena annavam* — by diligence one crosses over the ocean of *saṁsāra*", the *sakadāgāmī-magga*, which is the crossing over of *bhav'ogha*, the whirlpool of becoming, as well as the noble individual *sakadāgāmin*, the Once-Returner, are meant.

(The noble *sakadāgāmin* accomplishes the third Path by energy and overcomes the lust-related suffering, which has its source in *kam'ogha*, the whirlpool of sensual pleasures, (the feat which has not been performed yet by *sakadāgāmī-magga*). Hence the third answer in the verse reading "*viriyena dukkham acceti* — by energy one overcomes the round of suffering", the *anāgāmī-magga*, which is the crossing over of *kāmo'ogha*, the whirlpool of sensual pleasures, as well as the noble individual *anāgāmin* the Never-Returner, are meant.

(The noble *anāgāmin*, as he is free from the mire of sensuality, accomplishes the fourth Path through the pristine pure Insight Wisdom and abandons the extreme impurities of *avijjā* (ignorance), (which has not been eradicated yet by *anāgāmī-magga*). Hence the fourth answer in the verse reading "*paññāya parisujjhati* — by wisdom one cleanses oneself of mental impurities", the *arahatta-magga*, the crossing over of *avijj'ogha*, the whirlpool of ignorance, as well as the *arahat* are meant.)

At the end of the verse, in answer that was taught with arahatship as its apex, was Āḷavaka, the ogre, being established in the fruition of *sotāpatti*.

Āḷavaka's Further Questions after His Attainment of Sotāpatti

Now that Āḷavaka, the ogre, had been impressed by the word *Paññā* (wisdom), that is contained in the fourth answer of the verse, "*pannā*ya *parisujjhati* — By wisdom is one is cleansed of one s mental impurities", uttered by the Buddha, he (as he was typically a noble *sotāpanna*), became desirous of asking further questions, a mixture of mundane and supra-mundane problems, by his intelligence and uttered the following six lines:

Kathaṁ su labhate paññāṁ ?
Kathaṁ su vindate dhanaṁ?
Kathaṁ su kittiṁ pappoti?
Kathaṁ mittāni ganthati?
Asmā lokā paraṁ lokaṁ
kathaṁ pecca na socati?

(Exalted Buddha!) How is the twofold wisdom, mundane and supramundane, gained? How is the twofold wealth, mundane and supra-mundane, attained? How is fame achieved? How are friends associated? By what, one does not grieve on passing away from this world to the next?

(By this verse Alavaka) the ogre meant to ask on the problems concerning these five:

(1) The means to get wisdom,

(2) The means to get wealth,

(3) The means to get fame,

(4) The means to get friends, and

(5) The means to get away from sorrow in the next life.

(Being desirous of teaching Āḷavaka properly that there were four things contributing to the acquisition of the twofold wisdom, mundane and supra-mundane, (being desirous of answering the first question), the Buddha delivered the following verse:

Saddahāno arahataṁ, dhammaṁ nibbānapattiyā;
sussūsaṁ labhate paññāṁ, appamatto vicakkhaṇo.

(Friend by the peculiar name of Alavaka!) He who has deep faith in the ten wholesome acts and the thirty-seven constituents of Enlightenment that contribute to the attainment of Nibbāna taught by Buddhas, Paccekabuddhas and *arahats*; who respectfully pays attention to the wise; who is mindful and earnest; and who reflects thoroughly on the two speeches, one well-spoken (*subhāsita*) and the other ill-spoken (*asubhāsita*), acquires the twofold wisdom, mundane and supra-mundane.

(By this answer the Buddha meant to say that:

(1) *saddhā*, faith,

(2) *sussūsā*, attention,

(3) *appamāda*, mindfulness, and

(4) *vicakkhaṇā*, reflection

are the means to have wisdom.

(To make the meaning more explicit: Buddhas, Paccekabuddhas and *arahats* realize Nibbāna through the ten wholesome acts at the beginning and through the thirty-seven constituents of Enlightenment later on. Therefore, these ten wholesome acts and the thirty-seven constituents of Enlightenment are to be designated as the means to Nibbāna. Only he, who has profound faith (*saddhā*), can posses both mundane and supra-mundane wisdom.

(The possession of wisdom, however, is not possible just by faith. Only when the faithful individual develops *sussūsā* by approaching the wise, serving them, by listening to their pious words, can he win these two kinds of wisdom. (That is to say, having faith that leads to Nibbāna, he must go to his preceptor (*upajjahāya*) and fulfils his duties towards them. When the preceptor, being pleased with his fulfilment of duties, teach him, he must listen carefully. His approach to his preceptors, his service towards him, his listening to his word — all these briefly make up the term *sussūsā*, respectful obedience. Only one who possesses *sussūsā*, can realize mundane wisdom as well as supra-mundane.

(Only when the faithful and respectful listener further develops, *appamāda* (mindfulness), and *vicakkhaṇā*, (reflection) on *subhāsita* (well-spoken speech), and, *dubbhāsita*, (ill-spoken speech), can he realize the twofold wisdom. He, who lacks these four, viz., *saddhā*, *sussūsā*, *appamāda* and *vicakkhaṇā,* cannot.

(With regard to the interrelation between these four and the supra-mundane wisdom, (1) by *saddhā*, a man takes up the practice which lead to wisdom; (2) by

sussūsā, he listens respectfully to the Dhamma which lead to *paññā*; (3) by *appamāda*, he does not forget what he has learnt; (4) by *vicakkhaṇā*, he considers deeply what he has learnt so that it may remain intact and without distortion and widens one's knowledge and wisdom. Or (2) by *sussūsā*, a man respectfully listens to the Dhamma which lead to wisdom; (3) by *appamāda*, he bears in mind what he has learnt so that it may not be forgotten, (4) by *vicakkhaṇā*, one ponders the profound significance of what he has borne in mind. The repeated practice of these four brings to one the ultimate reality of *Nibbāna* by causing arahatship. In this manner, the development of the supra-mundane wisdom of the Path and that of the Fruition is to be noted.)

After answering the first question thus, did the Exalted One, being desirous of answering now the second, third and fourth questions, uttered the following verse:

Patirūpa-kārī dhuravā, uṭṭhātā vindate dhanaṁ;
saccaena kittiṁ pappoti, dadaṁ mittāni ganthati.

(Friend ogre by the peculiar name of Alavaka!) He, who performs these two things leading to both worldly and spiritual wealth in harmony with the place and time; who, by mental energy, does not abandon his duty, and who is physically energetic as well, certainly occupies the two-fold wealth (By the first half of the verse does the Buddha answer that the two-fold wealth can be attained through three factors: following the practice in harmony with the place and time, leading to wealth, having mental energy and having physical energy.) By auspicious truthful speech does one attain good reputation that "This man is the speaker of truth", [or] by the attainment of ultimate reality of Nibbāna does he reach fame, people would say: "He is a Buddha," "He is a Paccekabuddha," or "He is a noble disciple of the Buddha." (By this third foot of the verse, the third question is answered.) He who without stinginess but wholeheartedly gives somebody what he or she wants, makes friends. (By this fourth foot, the fourth question is answered.)

(Herein, the way the worldly wealth is attained through suitable practice, mental energy and physical energy may be noted from the (well-known) Cūḷa-seṭṭhi Jātaka which tells of a man who becomes rich having two hundred thousand within four months by making a dead rat as his capital.

(With reference to the attainment of spiritual wealth, it should be understood from the story of Mahā Tissa Thera. **Explanation**: The aged elder Mahā Tissa of Ceylon, once, decided to live only by the three postures of sitting, standing and walking, and he actually did so, fulfilling his duties. Whenever he felt slothful and drowsy, he soaked a head-pad made of straw [normally used as a cushion to things carried on the head] with water, put it on his head and went into the water of throat-depth to remove his sloth and drowsiness (*thina-middha*). After twelve years, he attained arahatship)

Having answered thus the first four questions in the way in which the worldly and spiritual things for the lay man and the monk are mixed, the Buddha now wished to answer the fifth question. Accordingly He uttered the following verse:

Yass'ete caturo dhammā, saddhassa gharaṁ esino.
Saccaṁ dhammo dhīti cāgo, sa ve pecca n socati.

He who is faithful and seeking the benefit of one's home, in whom exist four things, namely, *sacca* (truthfulness), *dhamma* (wisdom), *dhīti* (physical and mental energy), *cāga* (generosity), indeed does not worry on his departure to the next existence.

After answering the fifth question thus, the Buddha wished to urge the ogre, Alavaka, and uttered this verse:

Iṅgha aññe *'pi pucchassu,*
puthū samāṇa brāhmaṇe.
Yadi saccā damā cāgā,
khantyā bhiyyo'dha vijjati.

(Friend ogre by the peculiar name of Āḷavaka!) In this world, if there were any virtue better than *sacca* (the twofold truthfulness) for the attainment of good reputation, if there were any virtue that is better than *dāma* (taming) through prudence which is part of wise obedience for the attainment of worldly and spiritual wisdom, if there were any virtue that is better than *cāga* (giving) for the making of friends, if there is any virtue better than forbearance (*khantī*) in the form of physical and mental energy for the making of worldly and spiritual wealth, if there is any virtue better than these four, namely, *sacca*, *dāma*, *cāga* and *khantī*, for the elimination of grief hereafter, or if you think there were any virtues better than these, I pray you, for your satisfaction ask many others, those monks and brahmins, such as Purāṇa Kassapa, etc., who falsely claim that they are Omniscient Buddhas.

When the Buddha uttered thus, the ogre Āḷavaka said to the Buddha in verse, the first half of which explains that He had already removed his doubt (through his attainment of the Path Knowledge), the doubt as to whether he should ask Purāṇa Kassapa etc. and the second half explains the reason for his having no intention to ask:

Kathaṁ nu dāni puccheyyaṁ.
puthū samana-brāhmaṇe.
Yo'ham ajja pajānāmi,
yo attho samparāyiko.

(Exalted Buddha!) Now that I (Your disciple, Āḷavaka by name,) have cut off all doubts by means of the sword of the *sotāpatti-magga-ñāṇa*, why should I ask many monks and brahmins who unrighteously claim that they are Omniscient Buddhas. (Indeed I should not ask them as I have been free from that endangering defilement of doubt, *vicikicchā*,). As You have instructed me, I, who is Your disciple, Āḷavaka by name, come to know personally and clearly, on this day, all that instruction of Yours, regarding the attainment of wisdom, the attainment of wealth, the attainment of fame and the making of friends, and regarding the virtues that lead not to grief hereafter. (Therefore, I need not ask other persons for my satisfaction.)

Now the ogre Āḷavaka uttered again the following verse in the order to show that the knowledge he had acquired had its source in the Buddha:

Atthāya vata me Buddho
vāsāy'āḷavim āgāmā.
Yo'haṁ ajja pajānāmi,
yattha dinnaṁ Mahāppahalaṁ.

The Exalted One, Lord of the world and Omniscient Buddha, has out of compassion come to the city of Alavi to spend the whole *vassa* period for the development of my, worldly and spiritual welfare. The gift faithfully given by the Omniscient Buddha is of great fruits ranging from the bliss of devas and humans to the bliss of Nibbāna. That Omniscient Buddha, who deserves the best gift, I have come to know now thoroughly.

Having told in verse that he had now acquired the means to develop his welfare, Alavaka now uttered again this verse in order to express his wish properly to do for the welfare of others:

So aham vicrissāmi,

gāmā gāmaṁ purā puraṁ.
Namassamāno sambuddhaṁ,
Dhammassa ca sudhammataṁ.

(Exalted Buddha whose sun of glory shines bright,) That I, your disciple Āḷavaka, (from today onwards the day I met with the Master,) with my joined hands raised to my head in adoration, will wander from one celestial abode to another, from one celestial city to another, proclaiming aloud the countless attributes of the Buddha, the Chief of the three worlds, and the attribute of the Dhamma of the ten constituents, namely, the (four) *maggas*, the (four) *phalas*, Nibbāna and the entire collection of your Teachings, containing the good means of emancipation from the round of suffering (and the attributes of the Sangha, the eight classes of its members, the Noble Ones who carefully follow the various admirable practices of the threefold Training).

It was the time when the following four events simultaneously took place:

(1) The end of Āḷavaka's verse;

(2) The coming of the daybreak;

(3) The reception of Āḷavaka's verse with wild acclaim; and

(4) The sending of Prince Āḷavaka by his royal servants to the ogre's mansion.

When the king's men [from the city of Āḷavī] heard the tumultuous acclaim, they thought to themselves: "Such a roar could not have occurred about any personages other than the Exalted One. Could it be that the Exalted One has come?" On seeing the body-rays from the Buddha, they no longer remained outside the mansion but entered it without fear. There, in the ogre's mansion, did they encounter the Buddha seated and the ogre Āḷavaka standing with his joined hands in adoration.

After seeing thus, the king's men bravely handed the little Prince Āḷavaka over to the Ogre Āḷavaka, saying: "O Great Ogre, we have brought this Prince Āḷavaka to give you in sacrifice. Now you may bite him or eat him if you wish. Do as you please." As Āḷavaka had already become a noble *sotāpanna* at that time and (especially) as he was told to be so in front of the Buddha, he felt greatly ashamed.

Then Āḷavaka tenderly took over the little prince with his two hands and offered him to the Buddha, saying:

"Exalted Buddha, I offer this royal child to you. I give you the boy in charity. Buddhas are kind and protective to the sentient beings for their welfare. Exalted Buddha, please receive him, this Prince Āḷavaka, for his welfare and happiness."

He also uttered this verse:

Imaṁ kumāraṁ satapuññalakkhaṇaṁ.
sabba'ṅgupetaṁ paripuṇṇavyañjanaṁ.
Udaggttcitto sumano dadāmi te
paṭiggaha lokahitāya cakkhuma.

Exalted Buddha of the fivefold eye! Being elated and happy, I, (Āḷavaka by name,) faithfully give you the prince named Āḷavaka, who possesses more than a hundred marks owing to his past meritorious deeds, who also has all big and small limbs and a developed physical appearance. Buddhas look after the sentient beings for their benefits. Kindly accept the prince for his own welfare.

The Buddha accepted the little Prince Āḷavaka with his hands. While He was thus accepting, in order to give His blessing for the benefit of long life and good health of the ogre and the prince, the Buddha uttered [three] verses, each omitting a foot (to be filled up by somebody else). That blank in each verse was filled up three times as the fourth foot by the ogre in order to establish the little prince in the Three Refuges. The incomplete verses

which were uttered by the Buddha and completed by the ogre are as follows:

(1) Buddha: *Dīghāyuko hotu ayaṁ kumāro,*
tuvañ ca yakkha sukhito bhavāhi.
Avyādhitā lokahitāya tiṭṭhtha,
Yakkha: *ayaṁ kumāro saraṇam upeti Buddhaṁ*.

(2) Buddha: *Dīghāyuko horn ayaṁ kumāro*
tuvañ ca yakkhaṁ sukhito bhavāhi.
Avyādhita lokahitāya tiṭṭhatha,
Yakkha: *ayaṁ kumāro saraṇam upeti Dhammaṁ*.

(3) Buddha: *Dīghayuko hotu ayaṁ kumāro*
tuvañ ca yakkha sukhito bhabvāhi
Avyādhitā lokahitāya tiṭṭhatha,
Yakkha: *ayaṁ kumāro saraṇam upeti Sanghaṁ*.

(1) Buddha: May this Prince Āḷavaka live long! Ogre Āḷavaka, may you also have physical and mental happiness! May you both remain long, being free from the ninety-six diseases, for the welfare of many!
Yakkha: (Exalted Buddha!) This Prince Āḷavaka takes refuge in the Exalted One, Lord of the world, and Omniscient Buddha.

(2) Buddha: May this Prince Āḷavaka live long! Ogre Āḷavaka, may you also have physical and mental happiness! May you both remain long, being free from the ninety-six diseases, for the welfare of many!
Yakkha: (Exalted Buddha!) This Prince Āḷavaka takes refuge in the Dhamma consisting of the ten features, such as the four Paths, four Fruitions, Nibbāna and the entire body of Teaching.

(3) Buddha: May this Prince Āḷavaka live long! Ogre Āḷavaka, may you also have physical and mental happiness! May you both remain long, being free from the ninety-six diseases, for the welfare of many!
Yakkha: (Exalted Buddha!) This Prince Āḷavaka takes refuge in the Sangha of the Noble Ones in the ultimate sense of the word (*Paramattha Ariya*).

Then the Buddha entrusted the little prince to the king's officers, ordering: “Bring up this royal child and return him to me!”

Naming of The Prince: Hatthaka Āḷavaka

The original name of the prince was Āḷavaka. As has been said, the day the ogre was tamed, the prince was passed from the hands of the royal officers to the ogre's hands, from the ogre's hands to the Buddha's hands, from the Buddha's hands back to the hands of the officers. Hence he was named Hatthaka-Āḷavaka (or Hatthakā-Āḷavaka — Āḷavaka who has been handed from person to person).

When the officers returned, carrying the little prince, they were seen by farmers and foresters and other people, who asked timidly: “How is it? Is it that the ogre does not want to devour the prince because he is too small?” “Friends, do not be afraid,” replied the officers, “The Exalted One has made him free from danger,” and they related the whole story to them.

Then the entire city of Āḷavī cheered, shouting: “*Sādhu! Sādhu!*”. The people happened to have faced in the direction where the ogre Āḷavaka was in just one roaring: “The Exalted One has caused safety! The Exalted One has caused safety!” When it was time for the Buddha to go to town for alms-food, the ogre went along, carrying the Buddha's bowl and robe, half the way down to see Buddha off, he returned to his mansion.

Mass Conversion (Dhammābhisamaya)

After the Buddha went on alms-round in the city of Āḷavī and when He had finished His meal, He sat on the splendid seat which was prepared under a tree in quietude at the city gate. Then came King Āḷavaka with his hosts of ministers, troops and were joined by the citizens of Āḷavi who did obeisance to the Buddha and sat down around him and asked: "Exalted Buddha, how could you tame such a wild and cruel ogre?"

The Buddha then delivered the aforesaid Āḷavaka Sutta in twelve verses in which He started His narration with the attack made by the ogre and went on relating in detail: "In this manner did he rain nine kinds of weapons, in this manner did he exhibit horrible things, in this manner did he put questions to me, in this manner did I answer his questions." By the end of the discourse eighty-four thousand sentient beings realized the Four Truths and found emancipation.

Regular Offerings made to The Ogre

Now King Āḷavaka and the citizens of Āḷavi built a shrine for the ogre Āḷavaka, near the (original) shrine of Vessavana Deva King. And they regularly made to the ogre, offerings worthy of divine beings (*devatabali*) such as flowers, perfumes, etc.

When the little prince grew up into an intelligent youth, they sent him to the Buddha with these words: "You, Prince, have secured a new lease of life because of the Exalted One. Go and serve the Master. Serve the Order of Monks as well!" The Prince approached the Buddha and the monks and rendered his service to them, practised the Dhamma and was established in the *anāgāmī-phala*. He also learned all the teachings of the Three Piṭakas and acquired the retinue of five hundred lay devotees of the Buddha. At a later time the Buddha held a convocation where the devout lay man and Anāgāmin Prince Hathaway Lavaca was placed foremost among those who lavishly showered upon their audience the four *Sangha-vatthus*.

Chapter 34

THE BUDDHA'S SEVENTEENTH VASSA AT VEḶUVANA.

After taming and converting the ogre Āḷavaka while observing the sixteenth *vassa* at Āḷavī city, the Buddha exhorted and taught those beings who were worthy of His Teaching. When the *vassa* came to an end, He journeyed from the city of Āḷavī and reached the city of Rājagaha eventually and He stayed at the Veḷuvana monastery of the city to keep the seventeenth *vassa*.

Story of Sirimā The Courtesan

Here a brief account of Sirimā the courtesan which should be known in advance: Merchants of Rājagaha who belonged to a trading guild, having personally witnessed the splendour of the city of Vesālī, which was due to the courtesan Ambapālī, told King Bimbisāra on their return to Rājagaha that a courtesan should be kept in their city too. When the King granted permission to do so, they appointed a very pretty woman, Sālavatī by name, courtesan with appropriate ceremonial emblems and duly recognized by the King. A fee of a hundred coins was charged for those who wanted to enjoy her company for one night.

When the courtesan first gave birth to a son, the infant was abandoned on a road but was picked up, adopted and named Jīvaka by Prince Abhaya. On coming of age, he went to Takkasīla and studied medicine under a prominent teacher till he became accomplished in it. He was, in fact, to be famous as physician Jīvaka, and his name is well-known even today.

Sālavatī's second child was a daughter. As a daughter could follow her mother's occupation as a courtesan, she was not abandoned (unlike in Jīvaka's case) but nurtured well. The name Sīrimā was given to her. On her mother's death, Sīrimā succeeded her and was recognized as courtesan by the King. Those, who wished to seek pleasure with her for one night, had to pay a thousand coins. This is a brief account of the courtesan Siramā.

The Buddha's Discourse in Connection with Sirimā

While the Buddha was keeping the seventeenth *vassa* at Veḷuvana in Rājagaha, Sirimā was a lady of great beauty. What was peculiar about her was this: During one rainy season, she did something wrong against the Buddha's female lay devotee (*upāsikā*) Uttarā, who was daughter-in-law of the wealthy merchant, Puṇṇa, and who was a noble *sotāpanna*. In order to beg Uttarā's pardon, she confessed to the Buddha who had finished His meal together with members of the Sangha at Uttarā's house. One that very day, after listening to the Buddha's discourse, given in appreciation of the meal, she attained *sotāpatti-phala* when the verse beginning with "*Akkodhena jine kodhaṁ*" uttered by the Buddha came to a close. (This is just an abridgment. A detailed account will be given when we come to the section on Nandamātā Uttarā Upāsikā in the chronicle of female lay devotees, in the Chapter on Sangha-Ratana.)

The day after her attainment of *sotāpatti-phala*, the courtesan Sirimā invited the Order of Bhikkhus with the Buddha at its head and performed alms-giving on a grand scale. From that day onwards, she undertook permanent (*nibaddha*) giving of alms-food to a group of the eight *bhikkhus*. Beginning from the first day of her invitation the eight *bhikkhus* went in their turn to Sirimā's place constantly for food. Saying respectfully: "Please accept butter, Venerable Sirs! Please accept milk, Venerable Sirs!" Sirimā offered by putting her supplies to the brim of the bowls of the eight monks who came as it was their turn. The food received by a monk (from Sirimā's house) was sufficient for three or four. Sirimā spent sixteen coins each day for offering food.

One day, one of the eight monks went to Sirimā's place as it was his turn, had his meal

there and went to another monastery that was more than three *yojanas* away from Rājagaha. One evening, while the visiting monk was sitting at the place reserved for waiting upon, the Mahāthera of the monastery, his fellow monks, asked him in their speech of welcome (*paṭisandhāra*): "Friend, where did you have your meal and come over here?" The visiting monk replied: "Friends, I came after having the meal which is the permanent offering made to eight monks by Sirimā." Again the monks inquired: "Friend, did Sirimā make her offering attractive and give it to you?" "Friend, I am not able to praise her food fully. She offered the food to us after preparing it in the best possible manner. The food received by one from her is sufficient for three or four to enjoy. It is particularly fortunate for one to see her beauty rather than to see her offering. That woman, Sirimā, is indeed one endowed with such and such signs of beauty and fairness of limbs, big and small?" Thus the visiting monk replied, extolling Sirimā's qualities.

Then one of the monks, after hearing the words in praise of Sirima's qualities, fell in love with her, even without actual seeing. Thinking: "I should go and see her," he told the visiting monk his years of standing as a *bhikkhu* and asked about the order of monks (who were presently due to be at Sirimā's house). "Friend," replied the visiting monk, "if you go now you will be one of those at Sirimā's place tomorrow and receive the *aṭṭhaka-bhatta* (the food for the eight)." Hearing the reply, the monk set out at that very moment, taking his bowl and robe. (Though he could not reach Rājagaha that night, he made great effort to continue his journey.) And he arrived in Rājagaha at dawn. When he entered the lot-drawing booth and stood there, the lot came to him, and he joined the group to receive the *aṭṭhaka-bhatta* at Sirimā's residence.

But Sirimā had been inflicted with a fatal disease since the previous day when the former monk left after having Sirimā's meal. Therefore she had to take off her ornaments that she usually put on and lay down on her couch. As her female servants saw the eight monks coming according to their lot, they reported to Sirimā. But she was unable to give seats and treat them personally by taking the bowls with her own hands (as in the previous days). So she asked her maids, while lying: "Take the bowls from the monks, women. Give them seats and offer the rice-gruel first. Then offer cakes and, when meal time comes fill the bowls with food and give them to the monks."

"Yes, madam," said the servants, and after ushering the monks into the house, they gave them rice-gruel first. Then they offered cakes. At meal time, they made the bowls full with cooked rice and other foods. When they told her of what they had done, Sirimā said to them: "Women, carry me to the Venerable Ones; I would like to pay my respect to them." When they carried her to the monks, she did obeisance to the monks respectfully with her body trembling as she could not remain steady.

The monk, who had became amorous with Sirimā without seeing her previously, now gazed upon her and thought: "This Sirimā looks still beautiful despite her illness. How great her glamour would have been when she was in good health and adorned with all ornaments." Then there arose in his person wild lustful passions as though they had accumulated for many crores of years. The monk became unconscious of anything else and could not eat his meal. Taking the bowl, he went back to the monastery, covered the bowl and put it at a place. Then he spread out a robe on which he lay down with his body kept straight. No companion monk could request him to eat. He starved himself by entirely cutting off the food.

That evening Sirimā died. King Bimbisāra had the news sent to the Buddha, saying: "Exalted Buddha! Sirimā, the younger sister of the physician Jīvaka is dead." On hearing the news the Buddha had his message sent back to the King, asking him: "Do not cremate the remains of Sirimā yet. Place her body on its back at the cemetery and guarded it against crows, dogs, foxes, etc," The King did as he was instructed by the Buddha.

In this way, three days had passed and on the fourth day, Sirimā's body became swollen. Worms came out profusely from the nine openings of the body. The entire frame burst out and was bloated like a boiling-pot. King Bimbisāra sent the drummers all over the city of Rājagaha to announce his orders: "All citizens, except children, who are to look after their houses, must come to the cemetery to watch the remains of Sirimā. Those who fail to do so

will be punished with a fine of eight coins each." He also sent an invitation to the Buddha to come and observe Sirimā's body.

The Buddha then asked the monks: "Let us go and see Sirimā's body!" The young passionate monk followed no advice of others but starved himself, lying. The food (kept in the bowl four days ago) had now gone stale. The bowl also had become filthy. Then a friendly monk told the young *bhikkhu*: "Friend, the Buddha is about to go and see Sirimā's body." Though he was oppressed by hunger severely, the crazy young monk got up as soon as he heard the name Sirimā. "What do you say, friend?" he asked. When the friend replied: "The Buddha, friend, is going to see Sirimā. Are you coming along?" Answering: "Yes, I am," he threw away the stale food, washed the bowl, put it in the bag and went along with other monks.

Surrounded by monks, the Buddha stood on one side at the cemetery. There were also groups of nuns (*bhikkhunīs*), members of the royalty, male and female lay devotees, standing on other sides. When all had gathered, the Buddha asked the King: "Great King, who was this woman?" "Exalted Buddha, she was a young woman named Sirimā, sister of the physician Jīvaka," answered the King. "Was she Sirimā, Great King?" the Buddha asked again. When the King affirmed, the Buddha said:

> "Great King, in that case (if she was Jīvaka's sister) have the announcement made by beating the drum that 'those who desire Sirimā may take her on the payment of a thousand coins.' "

The King did as instructed by the Buddha. But there was no one who would say even 'hey!' or 'ho!' When the King informed the Buddha that "Nobody would like to take her," the Buddha said: "Great King, if there is none to take her for a thousand coins, reduce the price," the King then had it announced that those who would like to take her by paying five hundred. Again none was found desirous of taking her by paying that amount of money. Again the price was reduced to two hundred and fifty, two hundred, one hundred, fifty, twenty-five, five, one coin, half a coin, one fourth of a coin, one sixteenth of a coin, just a gunja seed. But nobody came out to take her body. Finally it was announced that the body might be taken free, without making any payment at all. Still no one muttered even 'hey!' or 'ho!'

The King reported the matter to the Buddha, saying: "Exalted Buddha, there does not exist a single person who would take it free of charge!" The Buddha then sermonized as follows:

> "You monks, my dear sons! Behold this woman (Sirimā) who had been dear to many. Formerly in this city of Rājagaha one could seek pleasure with her by paying as much as a thousand coins. Now nobody would like to take her by paying nothing at all! The beauty that was so highly valued has now come to destruction. Monk, through your eye of wisdom observe this physical frame that is always intolerably painful!"

Then the Buddha uttered the following verse:

Passa cittakataṁ bimbaṁ,
arukāyaṁ samussitam
Āturaṁ bahusankappaṁ,
yassa n'atthi dhuvaṁ ṭhiti.

> (O my dear sons, monks!) There is no such a thing as nature of firmness or of steadfastness in this body frame, not even the slightest bit. The body frame which is made pleasant and exquisite with dress and ornaments, flowers and perfumes and other forms of cosmetics; which is composed of limbs big and small, beautiful and proportionate, giving a false impression of splendour, which can stand upright because of its three hundred bones; which is constantly painful and intolerable; which is wrongly thought by many blind worldlings to be pleasant, befitting and fortunate as they know no truth and

have no intelligence, and which is unpleasant as the whole thing is disgustingly full of loathsomeness, trickling down from the sore-like nine openings. With your penetrating eye, have a look at such a body, studying repeatedly!

By the end of the discourse, eighty-four thousand beings realized the Four Truths and attained emancipation. The young monk who had loved Sirimā became established in *sotāpatti-phala*.

(The above account is extracted from the Story of Sirimā, Jarā-Vagga, Second Volume of the **Dhammapada Commentary**.)

(In connection with the story of Sirimā, the account contained in the Vijaya Sutta, Uraga Vagga of the first volume of the **Sutta Nipāta Commentary**, will be reproduced as follows, for it has so much appeal.)

While the young monk was starving himself, Sirimā died and was reborn as Chief Queen to Suyāma Deva of Yāma celestial abode. The Buddha, in the company of monks, took the young psychopathic monk and went to watch the remains of Sirimā that was not cremated yet but kept by King Bimbisāra (under the Buddha's instructions) at the cemetery where dead bodies were thrown away. Similarly, the citizens as well as the King himself were present there.

There, at the cemetery, the people talked among themselves: "Friends, in the past it was hard to get your turn to see and enjoy her even by paying a thousand coins. But now no person would like to do so even for a guñja seed."

The celestial Queen Sirimā accompanied by five hundred divine chariots came to the cemetery. To the monks and lay people who had assembled there at the cemetery, the Buddha delivered the Vijaya Sutta and to the young monk He uttered in His exhortation the verse beginning with "*Passa cittakataṁ bimbaṁ*" as preserved in the **Dhammapada**.

The Vijaya Sutta and Its Translation

(1) Caraṁ vā yadi vā liṭṭham,
nissinno vā sayaṁ
samiñjeti pasāreti,
esā kāyassa iñjanā.

Walking or standing; sitting or lying down; bending one's joints or stretching them; all these postures of walking, standing, sitting, lying down, stepping forward, stepping backward, bending and stretching are movements of the body.

By this verse is meant the following:

In this body there is no person who walks, no person who stands .... no person who stretches. In fact, one should:

(a) know that it is the mind (consciousness) that desires to walk, stand, sit or lie down;

(b) know that it is the mind that conditions the wind element that pervades all over the body;

(c) know that when the wind element pervades the body new matter arises, and it is the matter that walks;

(d) know with intelligence that what walks is no person or self, but it is the matter which does the walking;

(e) know with intelligence that what stands is no person or self, but it is the matter which does the standing;

(f) know with intelligence that what sits is no person or self but it is the matter which does the sitting;

(g) know with intelligence that what has lain down is no person or self, but it is the matter which does the lying down;

(h) know with intelligence that what bends is no person or self, but it is the matter which does the bending;

(i) know with intelligence that what stretches it is no person or self, but it is the matter that does the stretching.

In accordance with the above lines:

(1) When the mind desires to walk, the wind element, conditioned by the mind pervades all over the body. Because of the pervasion of the wind element, there appears the bodily gesture of striding in the desired direction. That is to say, peculiar forms of matter come into being in succession by the gesture of striding towards another desired place over there. Because of the striding gesture of these successive forms of matter, such a gesture is called “going” in worldly parlance.

(2) Similarly, when the mind desires to stand, the wind element, conditioned by the mind, pervades all over the body. Because of the pervasion of the wind element, there appears the vertically erecting gesture of the body. That is to say, peculiar forms of matter come into being in succession by the vertically erecting. Because of the vertically erecting gesture of these successive forms of matter in linking the upper part and the lower part of the body, such a gesture is called “standing” in worldly parlance.

(3) Similarly, when the mind desires to sit, the wind element, conditioned by the mind, pervades all over the body. Because of the pervasion of the wind element, there appears the bending gesture of the lower part and the erecting gesture of the upper part of the body. That is to say, peculiar forms of matter come into being in succession by the bending of the lower part and the erection of the upper part of the body. Because of the partly bending and partly erecting gesture of these successive forms of matter, such a gesture is called “sitting” in worldly parlance.

(4) Similarly, when the mind desires to lie down, the wind element, conditioned by the mind, pervades all over the body. Because of the pervasion of the wind element, there appears the horizontally stretching gesture of the body. That is to say, peculiar forms of matter come into being in succession by the horizontally stretching gesture of the body. Because of the horizontally stretching of these successive forms of matter, such a gesture is called “lying down” in worldly parlance.

In the case of "bending" or "stretching" too, as the mind desires to bend or to stretch, the mind-conditioned wind element pervades the joints. Because of this pervasion of the wind element, the bending or the stretching gesture appears. That is to say peculiar forms of matter come into being in succession by the bending or the stretching gesture. Because of the bending or the stretching gesture of these successive forms of matter, such a gesture is called “bending” or “stretching” in worldly parlance.

Therefore, all these gestures of walking, sitting, sleeping, bending or stretching belong to the body. That is to say, peculiar forms of matter come into being by their respective gestures. In this body there is no individuality, no entity, no soul, that walks, stands, sits, lies down, bends or stretches. This body is devoid of any individuality, entity any soul, that does the walking, the standing, the sitting, the lying down, the bending or the stretching, what is in reality is:

cittanānataṁ āgamma, nānattaṁ hoti vāyuno
vāyunānattato nānā, hoti kāyassa iñjanā.

On account of the peculiar state of mind, the peculiar state of the wind element arises. On account of the peculiar state of the wind element, the peculiar state of the body's movement arises. This is the ultimate sense of the verse.

By this first verse the Buddha teaches the three characteristics: the characteristic of impermanence (*anicca-lakkhaṇa*), the characteristic of suffering (*dukkha-lakkhaṇa*) and the characteristic of non-soul (*anatta-lakkhaṇa*). The way He teaches is as follows:

When one remains long in any of the four postures of walking, standing, sitting and lying down, one becomes painful and uneasy. In order to dispel that pain and uneasiness, one changes one's posture. (The characteristic of suffering is covered by the posture. In order not to let the characteristic of suffering appear, it is hidden by means of another posture. That is why the wise say: "The posture (*iriyāpatha*) covers the characteristic of suffering.")

Thus by the three-feet (*pada*) beginning with "*caraṁ vā yadi vā tiṭṭhaṁ*" the characteristic of suffering covered up by change of posture is taught. (Change of one posture to another is due to body-pain. The cause, which is body-pain, the characteristic of suffering, is known from the aforesaid effect which is change of posture.)

In the same way, as there is no posture of standing, etc. while one walks, the characteristic of impermanence covered by continuity (*santati*) is taught by the Buddha who says: "*esā kāyassa iñjanā* — all these postures of walking, standing, sitting, lying down, stepping forward, stepping backward, bending and stretching are movements of the body."

Further explanation: The uninterrupted arising of matter and mind is called *santati*. Because of this *santati* which is the uninterrupted arising of matter and mind, the cessation and disappearance of matter and mind, i.e. the characteristic of impermanence, is not seen. That is why the wise say: " 'Continuity' covers the characteristic of impermanence." By His Teaching "*esa kāyassa iñjanā*", the Buddha means to say "all these postures of walking, standing, sitting lying down, stepping forwards, stepping backwards, bending and stretching are movements of the body."

"In each posture, an aggregate of mind and matter, in harmony with the posture, arises uninterruptedly. With the change of each posture, changes or disappears the aggregate of mind and matter too." Therefore, it is understood that by the fourth and last foot, the Buddha teaches the characteristic of impermanence covered by *santati*.

As has been said above, in ultimate reality, it is because of the mind that desires to walk, to stand, to sit or to lie down, the mind-conditioned wind element arises. Because the wind element pervades all over the body, peculiar forms of matter, such as the gesture of walking, of standing, of sitting or of lying down, arise. With reference to these gestures people say: 'one walks', 'one stands', 'one sits', 'one lies down', 'one steps forward', 'one steps backwards', 'one bends' or 'one stretches'. In ultimate reality, however, this is the mere arising of peculiar forms of matter as they are given rise into being by certain combined causes in harmony. That is to say this is the mere arising of peculiar forms of matter by the gestures of walking, standing, etc. as motivated by the combination in harmony of the causes belonging to both the matter and the mind of the body. Those of *attavāda* (soul theory) who have no profound knowledge of this say: "The soul itself walks, stands, sits or lies down." On the contrary the Buddha declares that it is not the soul that does the walking, standing, sitting and lying down. "*Esa kāyassa iñjanā*" all these are but movements of the body appearing through their respective gestures, accomplished by a number of causes which harmoniously come together.

The Four Masses (Ghana)

Herein there are four masses (*ghāna*), namely, (l) *santati-ghāna* (mass of continuity) (2) *samūha-ghāna* (mass of coherence), (3) *kicca-ghāna* (mass of functions) and (4) *ārammaṇa-ghāna* (mass of sense objects).

Of these four:

(1) The arising of physical and mental elements by uniting, combining and cohering with one another so that they appear as a whole without any gap is *santati-ghāna*.

Herein "without any gap" means the cessation of the preceding element

coincides with the arising of the following or, as soon as the preceding element ceases the following arises. This is said by Tika writers to be "*purima-pacchimānaṁ nirantaratā* — the absence of gap between one element and the next." By arising thus without any gap, it seems that the arising elements are more powerful and overwhelming and the ceasing elements less manifest; so people then have a wrong impression that "what we see now is what we saw previously." This is proved by the fact that when a burning stick is turned round and round, it is thought to be a ring of fire. (This indeed is the mass of continuity.)

(2) The arising of mental elements, such as *phassa* (contact), etc., and of physical elements, such as *pathavī* (earth element), etc., by uniting, combining and cohering with one another so that they all give the impression of their being one in reality is *samūha-ghāna*.

When mental and physical elements arise, they do so not as one natural quality (*sabhāvasatti*). On the mental side, there are at least eight elements (such as *cakkhu-viññāṇa* (eye-consciousness), and seven *sabba-citta-sādhāraṇa-cetasika*, mental concomitants, dealing with all consciousness); on the physical side too, there are at least eight elements (by which eight material units are referred to). Thus, at least eight natural qualities, whether mental or physical, give the impression that they are but one, by uniting, combining and cohering with one another; such is meant by *samūha-ghāna*. (This indeed is the mass of coherence.)

(3) Elements belonging to a mental or physical unit arise, performing their respective functions. When they arise, it is difficult (for those who have no knowledge of **Abhidhamma**) to understand "this is the function of *phassa* (contact), this is the function of *vedanā* (sensation), this is the function of *saññā* (perception)" and so on. Likewise, it is difficult (for them) to understand "this is the function of *pathavī* (earth element), this is the function of *āpo* (water element), this is the function of *vāyo* (wind element), this is the function of *tejo* (fire element)" and so on. Thus the functions of the elements, being difficult to grasp, make their appearance as a whole by uniting, combining and cohering with one another; such is called *kicca-ghāna*. (This indeed is the mass of functions.)

(4) Elements belonging to each mental unit collectively pay attention to elements belonging to each physical unit form a single object for one's attention by uniting, combining and cohering with one another, leading one to the impression that they are just one (natural quality), in reality is *ārammaṇa-ghāna*. (This indeed is the mass of sense object.)

In short, several physical and mental elements arise as a result (*paccay' uppaññā*) of a cause (*paccaya*); but it is hard to discern their differences in terms of time, nature, function and attention and thus they create the false impression that they are but one unit; they are called respectively *santati-ghāna, samuha-ghāna, kicca-ghāna*, and *ārammaṇa-ghāna*. (This account of the four masses are reproduced from the **Dhammasaṅganī Mūla Tika** and **Anu Ṭikī**.)

In dealing with ultimate reality, the quality of an element is to be discerned. For instance, with regard to a chilli seed, the mind is to be focussed only on its taste. Only when the natural quality of an element is discerned with the eye of wisdom can the ultimate reality be penetrated. Only when the ultimate reality is penetrated, is the mass (*ghāna*) dissolved. Only when the mass is dissolved, is the knowledge of *anatta* (non-soul) is gained. If the natural quality is not discerned with the eye of wisdom, the ultimate reality cannot be penetrated. If the ultimate reality is not penetrated, the mass is not dissolved. If the mass is not dissolved, the knowledge of *anatta* is not gained. That is why the wise say: "The *ghāna* covers up the characteristic of *anatta*."

By the fourth foot of the first verse the Buddha reveals the characteristic of

anatta that is covered up by the masses, for he says there, "*esā kāyassa iñjanā* - all these postures do not belong to a soul or an entity, but they are, in fact, just the movements of the physical and mental elements accomplished in their respective functions." Deep indeed is the teaching. It cannot be understood through the eye of ordinary wisdom.

End of the first verse

Having thus preached by way of the three characteristics, the meditation subject of *suññata* (void or absence) of permanence (*nicca*), happiness (*sukha*), and soul (*attā*), and in order to preach the two kinds of loathsomeness, that of the living (*saviññānaka-asubha*) and that of lifeless (*aviññāṇaka-asubha*), the Buddha uttered more verses:

(2) Aṭṭhinahāru-saṁyutto
tacamaṁsāva lepano
chaviyā kāyo paticchanno
yathābhūtaṁ na dissati.

This living body is composed of (three hundred) bones, (nine hundred) tendons that bind the bones and (seven thousand) capillaries that help experience the tastes. It is plastered by the thick inner skin in white and nine hundred lumps of flesh (extremely stinking and disgusting thereby). This living body is covered by the thinner (outer) skin of different colours as the walls of a house are painted brown, etc; therefore the reality of loathsomeness is entirely indiscernible in true perspective to the fools who are blind for lack of wisdom.

(The nature of the body is said to be as follows: Just as in a house, beams, purlins, principal rafters and common rafters and other substantial parts are fastened and kept immovable by means of rattan stems, even so (in the body) three hundred and sixty substantial bones are fastened and kept immovable by means of rattan-like nine hundred tendons. Just as walls of bamboo matting are plastered with cow-dung and fine earth, even so the bones and the tendons are plastered by nine hundred lumps of flesh. As the walls of the house are finished with cement, so the body is wrapped up by the thicker skin. The aforesaid bones, tendons, lumps of flesh and thicker skin have by nature foul and loathsome smell. But, as the walls are painted in different colours, such as brown, yellow, green, red, etc., in order to make the house look beautiful, the bones, tendons, lumps of flesh and the thicker skin are covered by the paint-like outer and thinner skin, which is flimsy like the wing of a fly, in brown, golden, red, or white colour (so flimsy that when it is taken off from the body and rolled into a ball, its size would be as small as a plum seed). Therefore those without the eye of wisdom cannot see its loathsomeness in its true state.)

In order to preach that the variety of unpleasant internal organs must be seen by penetrating them with the eye of wisdom — the organs, very impure, foul smelling, disgusting and loathsome but which are not obvious to all people because they are thus enveloped by the thicker skin that is again covered by the coloured thinner skin — the Buddha went on to utter these verses:

(3) Antapūro udarapūro
yakanapeḷassa vatthino,
hadayassa papphāsassa
vakkassa pihakassa ca.

(4) Siṅghānikāya kheḷassa
sedassa ca medassa ca,
lohitssa lasikāya
pittassa ca vasāya ca.

(3) This living body is not filled with sandalwood perfume, etc. In fact, this body is illed with intestines, newly eaten food, a liver, urine, a heart, a pair of lungs, a pair of kidney and the spleen.

(4) This living body is filled with the mucus of the nose, saliva, sweat, fat, blood, sunovic fluid, the bile, and fallow or marrow.

Having preached thus, by these two verses that there is none in the body an organic particle that is worth keeping with pleasure like pearls, rubies and so on and that this body is, in fact, full of impurities, the Buddha uttered the following two verses in order to reveal the internal impurities against the external and in order to combine those already enumerated with those not enumerated yet:

(5) Athassa navahi sotehi
asucī savati sabbadā
Akkhimhā akkhigūthako,
kaṇṇamhā kaṇṇagūthako.

(6) Siṅghānikā ca nāsato
mukhena vamatekadā.
Pittaṁ semhañ ca vamati
kāyamhā sedajallikā.

(5) Besides, from the nine sore openings of the living body ever uncontrollably flow at all times, day and night, filthy and loathsome elements. (How?) From the eyes flow unclean secretion: from the ears flow the unclean wax.

(6) The impure mucus sometimes flow from the nose; sometimes frothy food, when vomited, comes out through the mouth. Sometimes the bile as organ (*baddha*) and the bile as fluid (*abaddha*) and the phlegm come out frothy from the mouth. From the body come out at all times, day and night, sweat, salt, moisture, dirt and other impurities.

(Herein since the flow of excrement from the opening of the rectum and that of urine from the private parts are understood by many and since the Buddha wished to show His regard for the occasion, the individual and the audience concerned, He did not mention them explicitly and as He desired only to say that there were impurities that flow by other means as well, He summarized all in the expression "*kāyamhā sedajallikā*".

(By these two verses the Buddha gave a simile: just as when rice is cooked, the impure rice water comes up with the scum and overflows the brim of the pot, even so when the food eaten is cooked by means of the digestive fire element generated by one's past kamma (*kammaja tejodhātu*), impurities, such as secretion of the eye, etc., come up and overflow the body.)

Head is recognized as the most sacred part of the body in the world. Because of the sacredness (or sometimes through conceit), the head is not bowed in showing respect even to those worthy of respect. In order to show that the body was impure and loathsome by the fact that even the head (as the top of the body) was devoid of essence and purity, the Buddha uttered this verse:

(7) Athassa susiraṁ sīsam
matthaluṅgassa pūritam.
Subhato naṁ maññati bālo
avijjāya purakkhato.

Besides, the hollow head of the living body is disgustingly filled with brain. The fool, who is blind (to reality) through craving, conceit and false view because he is enveloped wrongly by ignorance, wrongly takes the body thus:

"Beautiful is my body indeed. Beautiful am I indeed. My beauty is permanent!"

Here ends loathsomeness of the living body.

Having thus preached the loathsomeness of the living, now, in order, to preach the loathsomeness when life is destroyed, in other words, having preached that even the body of the Universal Monarch is full of putrid and that even life filled with all kinds of luxury, therefore, is also unpleasant. Now, in order, to preach loathsomeness when life is destroyed, the Buddha uttered this verse:

(8) Yadā ca so mato seti
uddhumāto vinīlako.
Apaviddho susānasmiṁ
anapekkhā honti ñātayo.

When the body is dead (because of the absence of three factors, namely, life (*āyu*) or material and mental life (*jīvita*), body temperature (*usmā*) or the fire element generated by the past kamma (*kammaja-tejo*) and consciousness (*viññāṇa*), it becomes swollen like a leather bag filled with air, it turns black through loss of the original complexion and it lies in the coffin deserted at the cemetery. Then all relatives and friends have no regard for him thinking: "It is certain that the dead will not come to life again."

(In this verse, by *mato*, 'dead', is shown 'impermanence'; by *seti*, 'lies in the coffin', is shown 'lack of vitality'. By both words, it is urged that 'the two kinds of conceit, the conceit due to living (*jīvita māna*) and that due to strength (*bala-māna*), should be rejected.'

(By *uddhumāto,* 'swollen', is shown 'the destruction of shape'; by *vinīlako*, 'turns black', is shown 'loss of the original complexion'. By both words it is urged that 'the conceit due to beauty and that due to good shape should be rejected.'

(By *āpaviddho,* 'deserted', is shown 'the total absence of what is to be taken back'; by *susānasmiṁ,* 'at the cemetery', is shown 'the loathsomeness that is so intolerable that the body is not worth keeping at home.' By both words, it is urged that 'the grasping with the thought, 'This is mine', and the impression that 'it is pleasant' should be rejected.'

(By the words *anapekkhā honti ñātayo*, 'all the relatives and friends have no regard for it' is shown that 'those who formerly adored the deceased no longer do so.' By showing thus it is urged that 'the conceit due to having a large number of companions around (*parivāra-māna*) should be rejected.'

(By this verse, the Buddha thus pointed out the lifeless body that has not been disintegrated yet.)

Now in order to point out the loathsomeness of the lifeless body that has been disintegrated, the Buddha uttered this verse:

(9) Khādanti nam suvānā ca
siṅgāla ca vakā kimī;
kākā gijjhā ca khādanti
ye ca'ññe, santi pāṇino.

That discarded body at the cemetery, domestic dogs and jackals (wild dogs), wolves and worms, eat it; crows and vultures also eat it; other flesh eating creatures, such as leopards, tigers, eagles, kites and the like, also devoured it.

End of the section on the loathsomeness of the lifeless body.

In this way the Buddha taught the nature of this body by virtue of the *suññata* meditation through the first verse beginning with "*caraṁ vā yadi vā tiṭṭhaṁ*"; by virtue of the loathsomeness of the living body through the six verses beginning with "*aṭṭhi nahāru saṁyutto*" and by virtue of the loathsomeness of the lifeless body through the two verses

beginning with "*yadā ca so mato seti*". Furthermore, the Buddha revealed, thereby, the state of the fool who thought that the body was pleasant, for he was overcome by ignorance regarding the body that was really devoid of permanency (*nicca*), pleasantness (*subha*) and soul (*attā*). By so doing, the Buddha disclosed the fact that the round of suffering (*vaṭṭa dukkha*) indeed was led by ignorance (*aviijjā*). Now, in order, to point out the state of the wise man regarding the body of such nature and the fact that the end of suffering (*vivaṭṭa*) was led by the three phases of thorough understanding (*pariññā*), the Buddha uttered these verses:

(10) Sutvāna Buddha-vacanaṁ
bhikkhu paññāṇavā idha
so kho naṁ parijānāti
yathābhūtañ hi passati.

In this dispensation of the Buddha which consists of eight wonders, the *bhikkhu*, who is a worldling (*puthujjana*), a learner (*sekkha*) or a meditator (*yogāvacara*), endowed with Vipassanā Wisdom, having heard properly this discourse of the Buddha named Vijaya Sutta (or *Kāya-vicchandanika Sutta*) sees with the eye of Vipassanā, the body in its true nature; he therefore discerns the body clearly through the three phases of understanding (*pariññā*), namely, knowledge (*ñāta*), judgment (*tīraṇa*) and abandonment (*pahāna*).

The way of discernment of the body by the three phases of *pariññā* is as follows:

After inspecting carefully a variety of merchandise, a merchant considers: "If I buy it at this price my profit would be this much." Then only he buys the merchandise and sells it at a profit. In the same way, the worldling learning or meditating *bhikkhu* inspects his body with his eye of wisdom and comes to understand thoroughly, by *ñāta-pariññā*: "Things that truly constitute the body are merely bones, sinews, etc. (which are directly mentioned in the text) and hair on the head, hair on the body, etc. (which are not directly mentioned in the text)." He then reflects and judges the body with the eye of Vipassanā Wisdom and comes to understand by *tīraṇa-pariññā*: "The phenomena that occur in the body are only impermanent (*anicca*), unsatisfactory (*dukkha*), and non-soul (*anatta*)." Finally, he arrives at the Noble Path (*Ariya Magga*) and comes to understand by *pahāna-pariññā* and abandons his attachment to the body or his desire and passion for the body.

(Herein, because this body, which is visible to all, would not have been thoroughly understood through the three phases of *pariññā* should there be no chance to listen to the Buddha's teaching (in spite of the body's visibility), because such thorough understanding is possible only when His Teaching is heard, and in order to point out that there is also the way of understanding the characteristics of *suññata*, etc. through the three phases of *pariññā* and also to point out that those who are outside the Buddha's dispensation are unable to discern in this manner, the Buddha uttered: "*Sutvāna Buddha-vacanaṁ idha*."

(On account of the Bhikkhunī Nandā Therī and on that of the *bhikkhu* whose mind craved for the beauty of Sirimā, the Vijaya Sutta (or the Kāyavicchandanika Sutta) was delivered. Of the four assemblies, the assembly of monks ranks highest; it was only that very assembly of monks that was ever close to the Buddha. Anybody, be he a monk or a lay man, who meditates on *anicca*, *dukkha* and *anatta*, can be designated '*bhikkhu'*. In order to point out these things, the Buddha uses the term '*bhikkhu*', not because the three phases of *pariññā* are confined to monks. This import should also be noted in particular.)

Now, in order to point out the way of seeing things as they really are in accordance with the word "*yathā bhūtañ hi passati*", the Buddha uttered this verse:

(11) Yathā idaṁ tathā etaṁ

yathā etaṁ tathā idaṁ.
Ajjhattañ ca bahiddhā ca
kāye chandam virājaye.

Even as this living body of loathsomeness walks, stands, sits and lies down, [because it is not without the three factors of physical and mental life, (*āyu*), the kamma-generated temperature, (*usmā*) and consciousness (*viññāṇa*)] so was the lifeless body of loathsomeness at the cemetery (which before its death could walk, stand, sit and lie down) as it was then not without those three factors.

Even as the dead, lifeless body now is (unable to walk, stand, sit or lie down because of the cessation of those three factors), so will this body (of mine) be (unable to walk, stand, sit or lie down) because of the cessation of the very three factors.

Thus, the practising wise one who ponders and discerns the events of the body threatened by the danger of *saṁsāra* should be able to uproot the attachment to or the desire and passion for the internal body as well as the external by means of the fourfold Path-Knowledge, in the mode of *samuccheda-phāna*.

(In this verse, by identifying oneself with the lifeless body one abandons the defilement of anger (*dosa-kilesa*) (that would arise) with regard to the external body as he ponders "*yathā idaṁ tathā etaṁ* — even as this living body of mine is, so was that lifeless body of 1oathsomeness in the past."

(By identifying the lifeless body with oneself, one abandons the defilement of passion (*rāga-kilesa*) (that would arise) in the internal body as he ponders "*yathā etaṁ tathā idaṁ* — even as this lifeless body, so will be my living body in future."

(As one knows, by one's wisdom, the manner of mutual identification of the two internal and external bodies or of the two living and lifeless bodies, one abandons one's defilement of ignorance (*moha-kilesa*), i.e. ignorance of the nature of both bodies.

(In this way, even at the earlier moment of the arising of Vipassanā Insight one knows things as they really are and removes the three roots of unwholesomeness, *lobha*, *dosa*, and *moha*. At the later moment of the arising of Vipassanā Insight, through the four stages of the Path, one can abandon all desire and passion, leaving no trace of them, in the mode of *samuccheda-pahāna*. This import is to be noted.)

Having pointed out the level of learners (*sekkha-bhūmi*), the Buddha now desired to point out the level of non-learners (*asekkha-bhūmi*) and uttered this verse:

(12) Chanda-rāga virattto so
bhikkhu paññāṇavā idha.
Ajjhagā amataṁ santiṁ
Nibbānaṁ padam accutaṁ.

In this teaching consisting of eight wonders, or, with regard to this body, living or lifeless, within or without, the *bhikkhu*, who has totally abandoned all craving and desire, who possess the Path-wisdom of arahatship, who has reached the Fruition immediately after the Path and become an *arahat*, attained Nibbāna that is deathless or excellent like ambrosia, the cessation of all *saṅkhāras* or the characteristic of peace, the release from craving, the state absolutely free from the nature of falling, the goal that can be attained by the Path-wisdom.

(By this verse, the Buddha meant to say that he, who practises in the manner mentioned previously, abandoned craving and desire (or all moral defilements led by craving and desire) and secured the two elements of Nibbāna.)

Having taught thus the loathsomeness meditation (*asubha kammaṭṭhāna*) by means of the

living (*saviññaṇka*) body and the lifeless (*aviññaṇaka*) body together with its culmination in the Path, Fruition and Nibbāna, the Buddha uttered again the two final verses in order to censure, by a brief sermon, the unmindful living (*pamādavihāra*) that was dangerous to such greatly fruitful meditation:

(13) Dvipādako'yaṁ asuci
duggandho-parihārati;
Nānākuṇapa-paripūro
vissavanto tato tato.

(14) Etādisena kāyena
yo mañňe uṇṇametave.
Paraṁ vā avajāneyya
kim aññatra adassanā.

This human body, having two feet, full of impure, disgusting things and foul smelling, has to undergo daily renovation by bathing, perfuming, etc. (Despite such daily renovation) it is filled with numerous kinds of putrid, and from the nine openings and the pores on the body flow incessantly such disgusting things as saliva, secretion of the eye, sweat, mucus of the nose, wax of the ear, in spite of repeated attempts to cover them up by applying perfumes and wearing flowers.

(By the body or because of the body which is thus impure and full of disgusting things, the fool, whether male or female, may think, through craving, that "This is my body!", through conceit that "This am I indeed!", through wrong view, that, "My body is lasting?" only to enhance his arrogance. (On the other hand) he may despise others for their (lowly) birth, name, clan and the like. (In so exalting oneself and despising others) what reason can be there other than not discerning the Four Truths in their true perspective. (Only due to one's ignorance of the Four Truths is one's praise of self and contempt of others.)

By the end of the Discourse, eighty-four thousand beings realised the Four Truths and were released. The divine Queen Sirimā attained *anāgāmī-phala*. The *bhikkhu* enamoured of Sirima attained *sotāpatti-phala*.

Translation of the Vijaya Sutta ends.

SUPPLEMENT TO THE TRANSLATION OF THE VIJAYA SUTTA

The Three Names of The Sutta

This Discourse is called by three names: (1) Vijaya Sutta, (2) Kāyavicchandanika Sutta, (3) Nanda Sutta. Their respective reasons are:

(1) It leads to the victory (*vijaya*) over desire and passion (*chanda-rāga*) or craving and greed (*taṇhā-lobha*) for the body: hence Vijaya Sutta.

(2) It teaches the eradication of desire and passion (craving and greed) for the body; hence Kāya-vicchandanika Sutta or Kāya-vicchindanika Sutta.

(3) The story of the courtesan Sirimā was the introduction to the second delivery of the Discourse. This very Discourse was previously given to Janapada Kalyāṇī Nandā Therī in Sāvatthi; hence Nanda Sutta.

Explanation: (1) The Vijaya Sutta was first preached in connection with Janapada Kalyāṇī Therī in Sāvatthi: (2) The same Sutta was preached with reference to the courtesan Sirimā in Rājagaha. The account of the second preaching has been told. That of the first preaching was as follows:

While visiting the city of Kapilavatthu for the first time (after his attainment of Buddhahood), the Buddha exhorted the Sakyan prince and ordained Prince Nanda and

others. Later (five years later), when He granted permission for ordination of female as *bhikkhunī*, the three (Sakyan) princesses, namely,

(1) Nanda, sister of the Venerable Ānanda,

(2) Abhirūpanandā, daughter of the Sakyan Prince Khemaka, and

(3) Janapada-Kalyāṇī Nandā, fiance of Prince Nandā were also ordained.

At the time of their ordination, the Buddha was still staying in Sāvatthi. Of these three princesses, Abhirūpanandā was so called because of her great beauty. Janapada Kalyāṇī Nandā too saw nobody else comparable to her in beauty. Since both were highly conceited with their beautiful appearance, they never approached the Buddha nor did they want to see Him either; for they thought: "The Buddha dispraises beauty. In various ways, He points out the fault in good looks."

["Why then did they become *bhikkhunīs*?" it may be asked. The answer is: "Because they had none to depend on in society; hence their becoming of *bhikkhunīs*."

(**Explanation**: The husband of the Sakyan princess, Abhirūpanandā, died on the day they were married. Then the parents made her a *bhikkhunī* against her will.

(Janapada Kalyāṇī became a *bhikkhunī* because she lost her hope to win back her fiance when the later, as Thera Nandā, attained arahatship: then she thought: "My Lord, Prince Nanda, my mother Mahāpajāpati Gotamī, and other relatives have joined the Order. It is indeed a misery to live without one's kinsmen in the world of householders," and found no solace in living in an organised community of families. Both their ordination took place not out of faith (*saddhā*).]

Knowing the maturity of wisdom of both, the Buddha gave an order to Mahāpajāpati Gotamī Therī that "All *bhikkhunīs* are required to come in turn for receiving My exhortation." When their turn came, the Therīs sent someone else on their behalf. This prompted the Buddha to issue another order: "Coming in person to Me, in turn, is compulsory. Sending representative not permitted."

Thereafter, one day, Therī Abhirūpanandā came to the Buddha to receive His exhortation. Then the Buddha stirred her mind by means of His created figure of a woman and by uttering the following verses of exhortation:

Aṭṭhīnaṁ nagaraṁ kataṁ,
maṁsalohitalepanaṁ
Yattha jarā ca maccu ca,
māno makkho ca ohito.

(Dear daughter Abhirūpananda! Just as a typical barn for storing crops is built by fixing timber, by binding it with rattan stems, and by plastering it with earth, even so) the barn-like body has been built by the carpenter-like craving by (fixing) three hundred bones, (by binding it with sinews) and by plastering it with nine hundred lumps of flesh and a *pattha* of blood. Deposited in it are old age, death, conceit and ingratitude.

This verse belongs to the Dhammapada.

Āturaṁ asuciṁ pūtiṁ
passa nande sarnussayaṁ.
Uggharantaṁ paggharantaṁ
bālānaṁ abhipatthitaṁ.

(Dear daughter Abhirūpnandāṅ) Behold carefully with the eye of wisdom, the body which is constantly painful, impure, stale, having the flow (of putrid) going upwards and downwards, (That body) the fools are highly fond of.

The second half of the verse in the **Therī Gāthā** reads:

Asubhāya cittaṁ bhāvehi
ekaggaṁ susamāhitaṁ

Which may be translated:

> Develop your *jhāna* consciousness in the loathsomeness of the living body, the consciousness that has one-pointedness by *upacara samādhi* and that is well concentrated by *appana-samādhi*.

Animittañ ca bhāvehi
mānānusayam ujjaha
Tato mānbbhisarnayā
upasantā carissasi.

> (Dear daughter Abhirūpanandā!) Develop incessantly your meditation on impermanence (*anicca-bhāvanā*), your meditation on unsatisfactoriness (*dukkha-bhāvanā*) and your meditation on non-self (*anatta-bhāvanā*) which are collectively designated as *animitta* (thing having no sign of permanence, etc). Uproot the impression of 'I' that has latently come along in *saṁsāra* of no beginning. By so doing in the mode of *samuccheda-pahāna*, you, dear daughter, will live with all the heat of moral defilement quenched.

By giving His exhortation by these verses, as mentioned in the **Therī Gāthā**, the Buddha established the Therī Abhirūpanandā in the *arahatta-phala* in due course. (This is the story of Abhirūpanandā Therī.)

Establishment of Janapada Kalyāṇī Nandā Therī in Arahatship

One day, the citizens of Sāvatthi gave alms and observed the precepts in the morning. They also dressed themselves well and went to the Jetavana monastery, carrying unguent and flowers and other offerings to attend to the Buddha's sermon. When the sermon was over, they did obeisance to the Buddha and entered again into the city. The *bhikkhunīs* also returned to their living quarters after listening to the sermon.

In the city of Savatthi, the lay people, as well as the *bhikkhunīs*, spoke in praise of the Master as follows:

> There is nobody who fails to have devotion on seeing the Buddha in the assembly of devas and humans, who are particularly attracted by four things: His *rūpa* (personality), His *ghosa* (voice), His *lūkha* (austerity) and His Dhamma (*sīla*, *samādhi*, *paññā*)

To wit:

(1) Those who are mainly attracted to personality (*rūpappamāṇika*) become devoted to the Buddha when they see His splendid beauty with His major and minor signs and rays of light in six colours.

(2) Those who are mainly attracted to fame and voice (*ghosappamāṇika*) become devoted to the Buddha when they hear His good reputation as a Bodhisatta from numerous Jātakas and His voice as a Buddha that is of eight qualities.

(3) Those who are attracted to austere use of the four requisites and scarcity of moral defilement (*lūkhappamāṇika*) become devoted to the Buddha when they know of His few wants of the four requisites and His practice of *dukkaracariyā.*

(4) Those who are mainly attracted to such virtues as *sīla*, *samādhi* and *paññā* and other attributes (*dhammappamānika*) become devoted to the Buddha when they reflect on one of His five attributes, such as *sīla-guna* (morality as an attribute), *samādhi-guna* (mental concentration as an attribute), *paññā-guṇa* (wisdom as an attribute), *vimutti-guṇa* (emancipation as an attribute) and *vimutti-ñāṇa-dassana* (Insight leading to emancipation as an attribute), which are all beyond compare.

In this way, words were spoken everywhere in praise of the Buddha, words that

incessantly overflow the mouths.

(NB. (1) Two thirds (66%) of beings are *rūpappamanika*. (2) Four fifths (80%) are *ghosappamāṇika*. (3) Nine-tenths (90%) are *lūkhappamāṇika*. (4) One in a hundred thousand is *dhammappamāṇika*.

(However numerous the beings are, they all make four divisions if divided in this way.

(Of these four divisions of beings, those who fail to be devoted to the Buddha were very few: far more were those devoted. **Explanation**: (1) To the *rūpappamāṇika*, there was no beauty more attractive than the Buddha's. (2) To the *ghosappamāṇika,* there was no fame and voice more attractive than the Buddha's. (3) To the *lūkhappamāṇika*, there was no austerity than that of the Buddha who gave up fine clothes made in the country of Kāsi, gold vessels, the three golden palaces befitting the three seasons and replete with various sensual pleasures, but who put on rag-robes, used lithic bowl, stayed at the foot of a tree for lodging, etc. (4) To the *dhammapamānika*, there was no attribute more attractive in the whole world than the attributes of the Buddha such as morality, etc. In this way, the Buddha held in His grip the entire world of these beings, so to speak, who formed the four categories (*catuppamāṅika*). The words in these brackets are reproduced from the **Abhidhamma**, iii, The rest are from the **Sutta Nipāta Commentary**, Vol. 1.)

When the Therī Jaṅapada Kalyāṇī Nandā got back to her dwelling, she heard various words in praise of the Buddha's attributes, and it occurred to her: "These people are talking about the attributes of my brother (the Buddha) as though their mouths have no capacity to contain them all. If the Buddha were to speak ill of my beauty the whole day long how much could He do so? What if l shall go to the Buddha and pay homage to Him and listen to His discourse without showing my person." Thus thinking she told her fellow *bhikkhunīs*: "I shall come along with you to listen to the discourse." The other *bhikkhunīs* were glad and went to the monastery taking along Therī Nandā as they thought: "It took Therī Nanda so long to approach the Master! Surely, the Master will discourse marvellously in various exquisite ways."

The Buddha foresaw the visit of the Therī and created by His supernormal power the figure of a very pretty fifteen or sixteen year old young lady and made her fanning Him in order to humble Rūpanandā's beauty-pride, just as a man removes a thorn with a thorn or a prick with a prick.

Together with other *bhikkhunīs*, Therī Rūpanandā moved towards the Buddha and paid homage to Him, after which she remained amidst her companions, watching the Buddha's splendour from the foot-tip up to the hair top. Then seeing the fanning lady-figure by the side of the Buddha as had been created, Rūpanandā thought: "Oh, so fair is this young lady indeed!" And her thought led her to an extreme fondness of the created beauty and a burning desire to have that very beauty as she lost her pride in her own beauty.

Then the Buddha (while discoursing) changed the age of the created lady to twenty. A lady is highly splendored indeed only when she is sixteen. Beyond that age she is not so fair (as when she was sixteen). Therefore when the age of the created lady was changed, Rūpanandā saw with her own eyes the decrease of the lady's beauty, and her desire and passion (*chanda-rāga*) became less and less than before.

Thereafter, the Buddha increasingly changed the age of the created lady step by step to that of a lady not being yet in labour, to that of a lady having given birth but once, to that of a middle-aged lady, to that of an aged lady and to that of an old one of a hundred years, unsteady with a walking stick in her hand and with her body freckled all over. While Rūpanandā was watching her, the Buddha caused death to the created old lady, her remains bloated and decomposed and the disgustingly foul smelling, for the Therī to see.

On seeing the decaying process of the created figure, Therī Janapada Kalyāṇī Rūpanandā reflected on it: "This process I am watching now, all of us beings are commonly subject to" and the perception of impermanence (*anicca-saññā*); following which the perception of

unsatisfactoriness (*dukkha-saññā*) and the perception of non-soul (*anatta-saññā*) also occurred to her. The three kinds of existences manifested to her, making her helpless like a blazing house.

Then the Buddha, coming to know that Bhikkhunī Nandā was engaged in meditation, uttered the following verses that were most appropriate to her:

Āturaṁ asuciṁ pūtiṁ,
passa Nande samussyaṁ.
Uggharantaṁ paggharantaṁ,
bālānaṁ abhipatthitaṁ.

Yathā idaṁ tathā etam,
yathā etam tathā idam
dhātuto suññato passa,
mā lokaṁ punar āgami.
Bhave chandaṁ virājetvā upasanta carissasi

(See the meaning of the first verse in "SUPPLEMENT TO THE TRANSLATION OF THE VIJAYA SUTTA"*).*

> Dear daughter Nandā, as this internal (i.e. your own) body is subject to impermanence, etc., so is the external (i.e. another person's) body. As that external body, you have seen, discard all its various stages of old age and come to the state of being swollen, etc., so will this internal body of yours discard all its various stages of old age and come to the state of being swollen etc. (You dear daughter!) With the eye of Vipassanā Wisdom see (both the internal and external bodies) as devoid of such elements as earth or self and things associated with self. Do not desire to come again to the world of the five aggregates of attachment. Eradicate in the mode of *samucchedapahāna* your craving for the three existences of *kāma*, *rūpa* and *arūpa*, or if you have so eradicated you will abide with all the heat of your moral defilement quenched.

At the end of the verse Therī Janapada Kalyāṇī Nandā was established in *sotāpatti-phala*. Then did the Buddha give this Vijaya Sutta (as has been mentioned before) in order to preach Vipassanā meditation with the accompaniment of *suññata* so that the Therī might reach the higher Paths and Fruitions.

> (The Buddha gave this Vijaya Sutta (1) first to Janapada Kalyāṇī when He was in His fifth or sixth year after His Enlightenment. (2) It was in His seventeenth year that He delivered it to the monk craving for Sirimā.)

When the first delivery of the Discourse was over, the Therī was greatly stirred with fear, thinking: "Oh, it was so stupid of me! To this brother of mine (the Buddha), who taught me such a wondrous doctrine, paying much attention to me and so compassionately, I had failed to come and attend earlier!" Having feared thus she repeatedly reflected on the Discourse and diligently practised *suññata* meditation; accordingly in two or three days' time she attained arahatship.

End of supplement to the Vijaya Sutta translation.

Story of A Male Lay Devotee

Having spent the seventeenth *vassa* at Veḷuvana in Rājagaha and converted those devas, humans and Brahmās worthy of conversion through various discourses, including the Vijaya Sutta as has been said above, the Buddha set out on a journey when the *vassa* was over and eventually arrived in Sāvatthi and took up residence at Jetavana.

Then one day, while staying in the fragrant Chamber of Jetavana, He surveyed the world of beings at daybreak and saw a poor man of Āḷavī City. Knowing of the past merit that would lead him to the attainment of Sotāpatti Path and Fruition, the Buddha went to Aḷavī

in the company of five hundred monks. The citizens of Āḷavī, as they had been the Buddha's typical followers, possessing right belief, respectfully invited the monks headed by the Buddha to a feast.

When the poor man learned the arrival of the Buddha, he felt happy thinking: "I will have a chance to listen to a sermon in His presence." Then an incident took place on the day the Buddha was about to enter the city. A bullock, belonging to the poor man, ran away as the rope tied to it became broken.

The poor man then thought: "What shall I do? Shall I first search the bullock or hear the sermon?" And he decided to search for the bullock first and listen to the Buddha's sermon later, without worry. So he left home in search of the lost bullock.

The Āḷavī citizens offered seats to the Sangha led by the Buddha and served them with food and made arrangements for the Buddha's discourse in appreciation of the meal. "For the poor man, I have taken this journey of thirty *yojanas,*" reflected the Buddha, "he has now entered the forest to look for the lost bullock. I shall give a Dhamma-talk only when he comes." With that idea He remained silent.

It was late in the morning when the poor man found his bullock and put it into the herd. Then he thought: "At this hour I have no chance to give my service in any form. Yet, I will just pay my respects to the Buddha." Though he was severely oppressed by hunger, he did not think of going home but rushed to the Buddha, did obeisance to Him and stood at an appropriate place.

When the man was standing thus, the Buddha asked the head worker at the alms-giving function: "Donor, is there any surplus food after feeding the Sangha?" "Yes, Exalted Buddha," answered the head worker, "there is a full meal." The Buddha then ordered him to feed the poor man.

The head worker let the man sit at the very place where the Buddha requested and served him well with gruel, hard and soft food. Having eaten with relish, the man washed his mouth thoroughly.

> (Nowhere else in the three Piṭakas is the Buddha found to have Himself asked somebody to feed a householder.)

After eating the food with relish to his satisfaction, the poor man's mind became calm with one-pointedness. Then the Buddha preached to him in serial order: *dāna-kathā*, (talk on generosity), *sīla-kathā* (talk on morality), *sagga-kathā* (talk on celestial abodes), *kammānaṁādinava-kathā* (talk on the faults of sensual pleasures), *nekkhammeanisamsa-kathā* (talk on the advantages of renunciation) and finally taught the Four Truths. At the end of the teaching in appreciation of the alms-giving, the Buddha rose and departed. The people saw Him to the monastery and came back to Alavi.

While the monks were going along with their Master, they sarcastically talked among themselves:

"Friends, look at the way the Master did. Absolutely nowhere else did He ask to arrange for feeding a lay individual. But today, just on seeing a poor man, He Himself had verbally managed to get the gruel and other foods set for him." The Buddha turned back and asked what they were talking about. When He knew what it was about, the Buddha said: "Yes, you are right! Monks, I took this tedious journey of thirty *yojanas* just because I saw his past merit potential enough to lead him, the poor lay devotee, to the Path and Fruition of *Sotāpatti*. He was very hungry. Since daybreak, he had been searching for his lost bullock by roaming about the forest region. lf I had taught him (without feeding him), he would not have been able to penetrate My Teaching because of his suffering from hunger. Having thus reflected, I did in this manner. There is no ailment like hunger." Then He uttered the following verse:

Jighacchā paramā rogā, saṅkhāraparamā dukhā.
Etaṁ ñatvā yathābhūtaṁ, nibbānaṁ paramaṁ sukhaṁ.

O my dear sons, monks! Hunger surpasses all oppressing and hurting

ailments. (Among all ailments, hunger is the severest.) This is true! By giving treatment but once, other ailments might be completely cured. Or they are allayed for days, for months or for years. The ailment of hunger, however, cannot be quenched by eating once. The treatment of it consists in feeding day after day. Therefore, it means that of all ailments hunger is the worst.)

The conditioning factors of the five aggregates surpass all suffering. (As long as these factors exist, suffering will not come to an end. Therefore, it means that of all suffering the conditioning factors of the five aggregates are the worst).

The unconditioned element, the ultimate Nibbāna, is the highest happiness. (Happiness that is felt (*vedayita-sukha*) and liked by the worldly people is enjoyable only when it exists. When it reaches the moment of destruction (when it is destroyed and gone) there is neither comfort nor enjoyment. Never has the peace of Nibbāna, a destructive nature but it remains peaceful forever; hence its being the best of all happiness.)

Knowing this as it really is, the wise man realizes the happiness of Nibbāna.

By the end of the Discourse numerous beings attained *sotāpatti-phala* and other Fruitions.

End of story of a male lay devotee.

THE BUDDHA'S EIGHTEENTH VASSA AT CĀLIYA

Having emancipated a large number of deserving people according to their respective dispositions, beginning with the poor man of Āḷavī who searched for his lost bullock, the Buddha observed the eighteenth *vassa* on a hill near Cāliya, administering the distribution of the cool water of elixir to those who ought to be emancipated.

At the close of the eighteenth *vassa* on the Cāliya Hill, the Buddha journeyed again from place to place and arrived in Savatthi and stayed at Jetavana.

A Dhamma-talk given to a Weaver's Daughter

Story of A Weaver's Daughter

Three years prior to the Buddha's stay at Jetavana, at the end of the eighteenth *vassa*, the Buddha went to Āḷavī City and the citizens invited Him and performed a great alms-giving. After finishing the meal, the Buddha gave a Dhamma-talk in appreciation of the people's alms-giving. The talk which included such exhortations as follows:

"Dear donors, you men and women! Meditate on death thus: 'My life is not lasting; death will certainly occur to me. It is certain that I shall die. My life will end in death; life is not permanent, but death is!'

"The benefits of meditation on death are these: On seeing a snake, a man without a stick is frightened, like him, those who have not meditated on death, die making terrible sounds as caused by fear. A man with a stick, however, is not frightened but remains calm at the sight of a snake, for he can overpower the snake and catch it by means of his stick and send it away. In the same way, those, who are accomplished in meditation on death, are not frightened at their last moment (when death is drawing near) but passes away without fear but courageously. Therefore, you should meditate on death (as has been said above)."

While other people were minding their own business after hearing the Buddha's talk, a sixteen-year old daughter of a weaver gave good heed to it thus: "Oh, the word of Buddhas is indeed wonderful! I should meditate on death!" So she engaged herself in that meditation day and night. From the city of Āḷavī, the Buddha returned to Jetavana. The girl on her part continuously meditated for three full years.

After three years, the Buddha, while sojourning now at Jetavana, surveyed the world of sentient beings one morning and saw that very girl of a weaver in His vision. When He

made further investigation as to what might happen to her, He came to know as follows:

> "The girl has meditated on death for three long years since she heard My talk on it. Now I shall go to Āḷavī and ask her four questions. When she gives answers to them, I will cheer her on all four answers. Then I will utter the Dhamma-verse beginning with '*Andhī-bhūto ayaṁ loko*.' At the end of the verse the girl will attain *sotāpatti-phala*. On account of her, a multitude of people will also benefit."

Foreseeing thus, the Buddha, in the company of five hundred monks, left Jetavana for Āḷavī and arrived at the monastery, named Aggāḷava.

Hearing the news of the Buddha's arrival, the people of Āḷavī went, in happy mood, to the Aggāḷava monastery and invited the Sangha with the Buddha as its head.

The weaver's daughter also learned the Buddha's arrival and became joyous at the thought: "My spiritual father and teacher, the Buddha of Gotama clan, whose beautiful face may be likened to a full moon, has arrived", and thought further as follows:

> "Three years ago I saw the golden-complexioned Buddha. Now I have another opportunity to view my father Buddha's body in the brightness of gold and to listen to His sweet and nourishing talk of Dhamma."

At that time, the girl's father was about to go to the weaving shed; so he asked his daughter before he went: "Dear, I have fixed some person's piece of fabric on the loom. It remains unfinished with only about a hand span left unwoven. I will finish it today. Wind the woof quick and bring it to me."

The girl was now in a dilemma, thinking: "I am desirous of listening to the Exalted One's teaching. Father has also urgently asked me to do something else. What should I do now? Should I listen to the Exalted One's discourse first, or should I wind the woof and hand it to father first?" Then she decided thus: "If I fail to send the woof, father would hit me or beat me. Therefore only after winding the woof shall I hear the Dhamma." So sitting on a small stool she wound the woof.

The citizens of Āḷavī, after serving the Buddha with a meal, were holding the bowls of dedication water to hear the Buddha's preaching in appreciation of their good deeds. The Buddha, however, kept silent, for He pondered: "For the sake of this girl, a weaver's daughter, I have travelled this journey of thirty *yojanas*. The girl has not got a chance to hear Me. Only when she does get a chance to listen to My talk, shall I give a sermon of appreciation."

> (N.B. While the Buddha was remaining silent none whosoever in the world of sentient beings dared to ask Him to speak some Dhamma-word.)

The girl wound the woof, put it in a basket, and, on her way to her father, she stood at the edge of the audience. The Buddha too looked at the girl, stretching His neck. From the way of the Buddha's glance at her she knew, "The Exalted One wants me to go closer to Him, for while sitting amidst such a great assembly He looks at me."

> (Herein it may be asked: "Why did the Buddha stretch His neck and look at her?"
>
> **Answer**: For it occurred to the Buddha thus: "If she goes to her father without listening to My sermon even at the edge of the assembly, she will die a *puthujjana* and her destiny on her death will not be safe. But if she goes after coming to Me and listening to My sermon her destiny will be a safe one, she will attain *sotāpatti-phala* and will be reborn in a divine mansion in Tusitā. Besides there would be no escape for her from death on that very day. That was why the Buddha stretched out His neck and looked at the girl.)

After taking the cue from the Buddha, and approaching the Buddha by passing through His six rays of light, she paid homage and stood at a proper place. The following questions and answers between the Buddha and the girl then took place:

Buddha: "Where did you come from, young lady?"

Young lady: "I do not know, Exalted Buddha."

Buddha: "Where are you going?"

Young lady: "I do not know, Exalted Buddha."

Buddha: "Do you not know, young lady?"

Young lady: "I do, Exalted Buddha."

Buddha: "Do you know, young lady?"

Young lady: "I do not, Exalted Buddha."

In this way the Buddha asked the girl four questions. Realising what was meant by the Buddha, the girl gave her answers in profound significance.

Those people, who did not understand the significance, reproached her, saying: "Behold this girl, friends! In her conversation with the Buddha did she speak at random what she wanted to, which is just nonsense. When asked: 'Where did you come from?' she should have answered: 'I came from my weaving home', when asked: 'Where are you going?' she should have answered: 'To the weaving work-shop.'

The Buddha, after silencing the people, asked the girl:

(1) "Young lady, when I asked you, 'Where did you come from?' why did you say you do not know?"

Then the girl answered: "Exalted Buddha, You knew of course that I came from my weaving home. Indeed, by 'Where did you come from?' You mean to say from which existence did I come to this weaver's existence. I do not know which existence I came from. Hence my answer: 'I do not know.' "

The Buddha then expressed His appreciation for the first time, saying, "Well said, well said! Young lady you have answered the question raised by Me." He asked another question:

(2) "Young lady, when I asked you 'Where are you going?' why did you say you did not know?"

The girl answered: "Exalted Buddha, You knew of course that I am going to the weaving work-shop with the woof basket in my hand. Indeed, by 'Where are you going?' You meant to say to which existence I was going from this human existence. To which existence I am going I do not know. Hence my answer: 'I do not know.' "

The Buddha then expressed His appreciation for the second time, saying, "You have answered the question raised by Me." He asked still another question:

(3) "Young lady, when I asked you 'Do you not know?' why did you say you did?"

The girl answered: "Exalted Buddha, I know I am bound to die. Hence my answer: 'I know.' "

The Buddha then expressed His appreciation for the third time, saying "You have answered the question raised by Me." He asked still another question:

(4) "Even then, young lady, when I asked you 'Do you know?' why did you say you do not?"

The girl answered: "Exalted Buddha, I do know that I am bound to die. I, however, do not know what time will I die, whether at night, during day time, in the morning, or when. Hence my answer: 'I do not know.' "

The Buddha then expressed His appreciation for the fourth time, saying, "You have answered the questions raised by Me." Then the Buddha addressed the audience:

"You do not know even this much of the significance in the answers given by this girl. Reproach, that is all you can do. Verily those who lack the eye of wisdom are blind (despite their organic eyes). Only those who have the eye of wisdom are sighted."

After that the Buddha spoke this Dhamma-verse:

Andhībhūto ayaṁ loko

tanuk'ettha vipassati
Sakuṇo jālamutto'va
appo saggāya gacchati.

My virtuous audience! This world composed of numerous worldly people, who do not see but feel things by touching them, is like the blind for lack of the eye of wisdom. In this multitude of countless worldly people only a few highly intelligent ones can reflect and discern the nature of the conditioned mind and matter in the light of the three characteristics. Just as the quails that escape from the bird-catcher's net are of inconsiderable number, even so only a small number of sharp intelligent persons attain the abode of devas and humans and the bliss of Nibbāna.

At the end of the teaching, the weaver's daughter, was established in the state of *sotāpatti-phala*. The teaching was also beneficial to many people.

The Girl's Destiny

The girl took the woof-basket and proceeded to her father, who was then dozing while sitting at the loom. When the daughter pushed and moved the basket casually it hit the end of the shuttle and dropped making a sound.

Her father, the weaver woke up from dozing and pulled the shuttle by force of habit. Because of its excessive speedy motion the end of the shuttle struck the girl right in the chest. The girl died on the spot and was reborn in the deva-abode of Tusitā.

When the weaver looked at his daughter, he saw her lying dead with her body stained with blood all over. The weaver was then filled with grief. Thereafter, he came to his senses and thought: "There is no one other than the Buddha who can extinguish my grief." So thinking he went to the Buddha, most painfully weeping and after relating the story, said: "Exalted Buddha, kindly try to cease my lamentation."

The Buddha caused some relief to the weaver and said: "Do not be sad, devotee. The volume of the tears that you have shed on the occasions of your daughter's death in the past *saṁsāra* of unknown beginning is by far greater than the volume of the waters of the four great oceans." Having said thus the Buddha delivered a discourse on the beginningless round of births and deaths (*anamataggiya saṁsāra*).

Now with little sorrow, the weaver begged the Buddha to ordain him, and after becoming a *bhikkhu* he put efforts in meditation and soon reached arahatship. (Loka Vagga, **Dhammapada Commentary**.)

THE BUDDHA'S NINETEENTH VASSA ALSO AT CALIYA HILL

Having travelled to the city of Āḷavī and other places distributing the cool medicinal water of deathlessness among humans and devas, the Buddha spent the nineteenth *vassa* also at the monastery on Cāliya Hill, doing the same among those beings who were worthy of release.

After spending the nineteenth *vassa* at Cāliya, the Buddha set out again at the end of the *vassa* and eventually arrived in Rājagaha and stayed at Veḷuvana, the Bamboo Grove.

Story of The Kukkuṭamitta Hunter

While the Buddha was staying at Veḷuvana, He gave a Dhamma-talk beginning with "*Pāṇamhi ce vano nassa*," with reference to the family of Kukkuṭamitta, the hunter. The details of the story are as follows:

The daughter of a wealthy man in Rājagaha, on coming of age, was made by her parents to live in comfort in a splendid chamber on the top floor of a seven-storeyed mansion. She was cared for by a maid-servant provided by her parents. One evening, while she was viewing the street through the window, she saw Kukkuṭamitta, the hunter, who earned his living by killing deer, for which he carried five hundred snares and five hundred stakes. At

that time the hunter, who had killed five hundred deer, was in a frontal seat of his cart driven by himself and fully loaded with deer-meat for sale. The girl fell in love with him and after handing her maid some presents, she sent her with these words: “Go, dear maid, give these presents to the hunter and try to get the information about the time of his return.”

The maid-servant went and gave the presents to the hunter and asked: “What time will you go home?” “After selling the meat today,” said the hunter, “I shall go home tomorrow early morning by such a such a gate.” Having got the hunter's reply, the maid-servant returned and told her mistress about it.

The mistress then packed her clothings, ornaments, gold and silver that she should take with her, and put on dirty garments early that morning, carried a water-jar on her head and left her house as though she were going to the river-side. Reaching the place mentioned in the hunter's reply, she waited for the hunter's coming. The hunter came out from the city driving his cart early that morning. The lady then followed the hunter's cart with alacrity.

On seeing the young lady, the hunter said: “O lady, I do not know whose daughter you are. Please do not follow me.” “You did not ask me to come,” replied the lady, “I came on my own accord. Drive on your cart quietly.” The hunter repeated his words to prevent her from following him. Then the young lady said: “Lord, one should not bar the fortune that has come to oneself.” Only then the naive hunter came to understand without any doubt the reason for her dogged following him, he picked the young lady up on to the cart and drove away.

The parents of the young lady searched for their daughter everywhere and could not find her. At long last they concluded that she must have been dead and held a feast in memory of their daughter (*matakabahatta*).

Because of her living together with the hunter, the lady gave birth to seven sons and she had them married on their coming of age.

The Spiritual Liberation of The Hunter's Family

On surveying the world of sentient beings in the early morning one day, the Buddha saw the hunter Kukkutamitta together with his seven sons and seven daughters-in-law who came into the view of His supernormal-vision. When He investigated the reason, He discerned the past merit of all these fifteen persons that would lead them to the attainment of *sotāpatti-magga*. Taking His bowl and robe, the Buddha went alone early that morning to the place where the snares were set up. That day not a single animal happened to be caught.

The Buddha then put His footprint near the hunter's snares and sat down in the shade of the bush in front of him.

Carrying his bow and arrows, Kukkutamitta went early to that place and checked the snares, one after another; he found not a single deer caught, and all he saw were the Buddha's footprints.

Then it occurred to him thus: “Who could have set the animals free from the snares and roamed about?” Having a grudge against the Buddha (even before he saw Him) and while moving about, he saw the Buddha sitting under the bush before him. Thinking: “This than must be the one who had released my ensnared animals. I will kill Him with an arrow,” he bent the bow and pulled the string with all his might.

The Buddha permitted him to bend the bow and pull the string, but He did not permit him to release the arrow. (The Buddha performed a miracle so that the hunter could do the bending of the bow and the pulling of the string but not the shooting.) Not only was he unable to shoot the arrow, he was also helpless in unbending the bow. It appeared that his ribs were going to break, and the saliva flowed from his mouth. Looking very exhausted, he stood like a stone statue

The seven sons went to the father's house and asked their mother during a conversation with her: “Father is taking so long. What would be the reason for his delay?” When asked by their mother: “Follow your father, dear sons,” they went after their father, each holding

his bow and arrows. Seeing their father standing like a stone figure (and seeing the Buddha sitting in the shadow of the bush,) they thought: "This man must be the enemy of our father." Everyone of them then tried to bend his bow and pull the string. On account of the Buddha's miraculous power, however, they all stood wearied like lithic figures as their father.

Their mother then wondered: "What is the matter? My sons were also taking too much time!" With her seven daughters-in-law, she went after them and saw all eight persons: the father and his sons. When she looked around, wondering: "Whom these eight, the father and his sons, were aiming at while so standing?" she saw the Buddha, and with her both arms up she shouted aloud: "Do not destroy my Father, sons!"

Hearing the cry (of his wife), Kukkutamitta the hunter thought: "Oh, I am ruined! This man is said to be my father-in-law. Oh, I have done a great misdeed!" The seven sons also thought: "This man is said to be our grandfather! We have done a great mistake!" Thereafter, under the impression that "This man is my father-in-law!" the hunter cultivated loving-kindness (towards the Buddha). So did the seven sons with the notion that "This man is our grandfather!"

Then the mother of these seven sons, the daughter of a wealthy man said: "Discard your bows and do obeisance to my Father." As He knew the eight men had become soft-minded, the Buddha let them put down their bows. (He now withdrew His miraculous power that He had previously exercised in order to prevent them from laying down their bows.) The eight people then did obeisance to the Buddha, saying: "Kindly forbear our wrong, Exalted Buddha," and they took their seats at proper places.

When they were thus seated uniformly, to them, a family of sixteen members, the Buddha gave a series of talk: *Dāna-kathā, Sīla-kathā*, *Sagga-kathā*, *Kāmānaṁ ādīnava-kathā*, *Nekkhamme-ānisaṁsa-kathā*, in this order. At the end of the talk, the fifteen persons, Kukkutamitta the hunter and his seven sons and the seven daughters-in-law, were established in *sotāpatti-phala*. Having thus helped them realise Fruition, the Buddha entered Rājagaha City for aims-round and returned to the monastery in the afternoon.

The Buddha was then asked by the Thera Ānanda: "Where have you been, Exalted Buddha?" "I have been to the place of Kukkuṭamitta the hunter, my dear son Ānanda," was the answer. "Have you, Exalted Buddha, made him one who refrained from the wrong-doing of taking life? Have you admonished and emancipated him?" "Yes I have, dear Ānanda," the Buddha answered. "All of them, with Kukkutamitta as the fifteenth member, are now established in unwavering faith, absolutely free from doubts in the Three Gems, and become non-doers of the evil act of killing."

The monks interrupted them, saying: "Exalted Buddha, there is also the hunter's wife; was she not there?" "Yes, she was," answered the Buddha. "Monks, that house-wife has already become a *sotāpanna* while still living as a girl in her parent's home."

Then a discussion took place at a religious meeting (in the Dhammasala, the Dhamma-hall, where discourses are heard and discussed) as follows:

> "Friends, Kukkuṭamitta's wife (a merchant's daughter) had attained *sotāpatti-phala* while being a young woman and living still with her parents. Thereafter she followed the hunter to his home and had seven sons. Asked by her husband to bring the bow, the arrow, the spear, the stake, or the net, she would bring them to him. The hunter on his part would carry those weapons given by his *sotāpanna* wife and would commit the evil deed of taking life for long, day after day. How is it friends? Do those *sotāpanna* individuals, the Noble Ones, too commit such a crime?"

The Buddha came to the monk's meeting and asked: "What was the subject-matter of your discussion, monks, before I came here?" The monks answered: "We were discussing this matter (of Kukkutamitta's wife, the daughter of a merchant)." Thereupon the Buddha said:

> "Monks, the Noble Ones, *sotāpannas*, never commit such a crime as killing. The hunter's wife brings him such weapons as bow and arrow because she was mindful of her duty, the duty that the wife must obey her husband's word. She had no

intention to make the hunter go to the forest with the weapons in his hand for the evil act of taking-life; she had not the slightest idea of that sort.

"For example, if there is no sore on the palm of the hand, one who uses that hand for holding poison cannot be harmed by the poison; similarly, to him who does not do any evil because he has no unwholesome intention, no bad result accrue to him though he may have fetched the weapon."

Having said thus, the Buddha spoke the following verse as a continuation of His utterance:

Pānimhi ce vaṇo nāssa, hareyya paṇinā visaṁ.
Nabbaṇaṁ visam anveti n'atthi pāpaṁ akubbato.

Monks, if there is no sore or injury in the palm of a hand, poison cannot harm it. (Therefore) with that hand without any sore or injury, one should be able to carry the poison safely. Similarly, to him who has not done a wrong thing because he has no unwholesome volition, there arises not the slightest act of wrongdoing (just by bringing a bow and the like).

(As poison cannot hurt the hand free from a boil or a cut, so he who just passes over a weapon, such as a bow and an arrow, does not do evil as he has no wicked intention. That is to say, as no poison can affect the healthy hand, so no [desire for doing] evil can approach his stout heart.)

By the end of the preaching, many attained *sotāpatti-phala* and other Fruitions.

The Past Merit of Kukkuṭamitta's Family

At a later time, in the Dhamma-assembly, the monks were engaged in a conversation among themselves:

"(1) Friends, what was the past merit that caused the attainment of *sotāpatti-magga* of Kukkuṭamitta, the hunter, who had seven sons and seven daughters-in-law? (2) Why was he born in a hunter's family?"

Thereupon the Buddha came and asked: "Monks, what are you taking about?" and getting the reply as to what they were talking about, the Buddha related the story of the hunter's past merit as follows:

"Monks, in times past, when people were holding a discussion on the construction of a huge shrine over Buddha Kassapa's relics, they deliberated the question as to what should be used for fine earth and what for the liquid matter.

Then they got an idea to use orpiment for fine earth and sesame oil for the liquid matter, and they all agreed to do so. The people had the orpiment powdered and mixed it with sesame oil and used it as cement plaster to hold the bricks together. The bricks that were laid inside the shrine were coated with gold. As for the layer of bricks outside the shrine, they laid bricks of gold. Each brick was worth a hundred thousand.

Selection of President for Enshrinement Ceremony

When the people's construction of the stupa was completed enough for enshrining the relics, a discussion took place as to 'who should be selected president,' for a great deal of money was badly needed when enshrining the relic.

Then a country merchant, thinking: "I shall become president", donated money amounting to one crore to the enshrinement fund. On seeing the generosity of the country merchant, the people dispraised the town merchant, saying: "This town merchant accumulates wealth like white ants. He is not eligible to become chief of this occasion for constructing such a great relic-shrine. But the country merchant has generously donated ten million and is becoming president."

On hearing what the people had said, the town merchant gave in charity two crores hoping to become president.

"Only I must be president of the enshrinement ceremony," thought the country merchant and gave away three crores. In this way the donations made by both parties increased till the town merchant's contribution became eight crores.

But the country merchant had only nine crores at his place, In the residence of the town merchant, however, there were forty crores. Therefore it occurred to the country merchant thus: "If I gave nine crores the merchant from the town would say that he would donate ten. Then (as I cannot compete with him) the state of my being without wealth will be known to all." He then said: "I will donate this much of money. I shall also take upon myself servitude to the stupa together with my seven sons, seven daughters-in-law and my wife." So saying he brought his family members and dedicated them and himself, sixteen persons in all, to the stupa.

"Acquisition of more funds is possible, [that of dedicated human labour is not]," said the people, "This country merchant has given up his seven sons and seven daughters-in-law and wife and himself to the stupa. Let him therefore become president of the enshrinement ceremony." Thus they all unanimously selected the country merchant as president.

In this way the sixteen family-members became slaves to the stupa. But the people agreed to set them free from servitude. The sixteen-member family however took care of the stupa till the end of their lives, and on their death were reborn in a celestial abode.

The sixteen persons enjoyed the blissful life in that abode during the whole Buddhantara *asaṅkhyeyya-kappa* (i.e. the period between the lifetime of Buddha Kassapa and that of our Buddha). When the time of Buddha-Emergence [*Buddh'uppāda* came as our Buddha (Gotama)] appeared, the housewife to the merchant passed away from the celestial abode and became a merchant's daughter in Rājagaha. While only a young girl she attained *sotāpatti-phala*.

("*Adiṭṭha-saccassa pana paṭisandhi nāma bhāriyā*," so says the Commentary.) "The birth of a worldling, who has not discerned the Four Truths is burdensome." (For he is likely to be reborn into a lowly family despite the fact that, that very life is his last (*pacchima-bhāvika*): for he has not overcome the risk of falling into a lowly state.) Therefore the deva who had been the husband of the merchant's daughter, on his return to the human world, was reborn in a family of hunters. As soon as she saw the hunter, her former love (*taṇhā-pema*) revived. That was why the Buddha spoke the following verse:

*Pubbe'va sannivāsena, paccup*paññā*hitena vā.*
Evaṁ taṁ jāyate pemaṁ, uppalaṁ va yathodake.

> Because of living together in love in the past and also because of benefiting one another at present, for these two reasons, love of two types, *taṇhā-pema* and *mettā-pema*, arose. (How?) just as lotuses and any other aquatic flowers thrive, depending on the two factors of water and mud).

It was only because of her love in the past that she followed the hunter to his house. Their sons, from the celestial abode and took conception in the womb of the merchant's daughter. The daughters-in-law were reborn in various families, and on coming of age, they all went over to the home of the hunter's family owing to their affection they had had in their past lives.

As the result of their services rendered together to the relic stupa dedicated to Buddha Kassapa the sixteen members of the hunter's family attained *sotāpatti-phala* in this Buddha's dispensation.

End of story of Kukkuṭamitta the hunter.

Story of Ānanda The Wealthy Merchant

Having distributed the medicinal Dhamma-water of immortality among beings, including the family of the hunter Kukkuṭamitta, while staying at Veḷuvana, Rājagaha. From there the Buddha arrived at Sāvatthi and stayed at Jetavana. While staying there, he gave a discourse beginning with "*puttā matthi dhanaṁ matthi*", with reference to Ānanda the wealthy merchant and citizen of Sāvatthi. The story in detail is as follows:

There was in Sāvatthi a wealthy merchant, Ānanda by name, whose wealth was worth forty crores, yet who was extremely stingy. The man had his relatives assembled fortnightly and gave advice to his son, Mūasirī, amidst his kinsmen at three different times, saying thus:

> "Dear son, do not think that the forty crores is a great deal of wealth. What is in one's hand should not be given to another. Try to gain new wealth. He who spends but one coin after another will certainly exhaust his wealth one day. Therefore, we advised:
>
> *Añjanānam khayam disyam disvā upacikānañ ca ācayaṁ*
> *Madhūnañ ca samāhāraṁ paṇḍito gharam āvase.*
>
> Dear son, having observed the disappearance of a collyrium stone due to repeated rubbing, the arising of an anthill due to repeated gathering [of earth] by white ants, the development of a beehive due to repeated collection [of the nectar of flowers] by bees, a wise man should live exerting to keep his old wealth undiminished and to bring about new wealth.

Later on the merchant Ānanda died without telling his son Mūlasirī about his five big jars of gold that he had buried, and being greedily attached to his wealth and dirtying himself with the taints of miserliness; he was, upon his death, conceived in the womb of a *caṇḍāla* (outcaste) woman in a village of a thousand householders at the gate of the city of Sāvatthi.

On learning the merchant's death, King Kosala summoned the son, Mūlasirī, and appointed him as the successor to his father.

The thousand *caṇḍāla* households made their living by working collectively as daily wagers, and from the time of the conception of the miser Ānanda, the former rich man, they no longer had the wages nor did they have food more than what was enough. The labourers came to the conclusion, saying: "Now we hardly earn a small morsel of rice despite our hard work. There must be somebody evil and unfortunate among us." So they divided themselves into two groups, and the dividing process went on and on until there remained the isolated household of the miser's parents. In that situation, the family of Ānanda said: "The ominous one is in our household" and they expelled Ānanda's mother.

The mother had much difficulty in obtaining just enough food as long as she was carrying the child in her womb, and she gave birth to a son so miserably. The child's hands, legs, eyes, ears, nose and mouth were all displaced. With his body so deformed, he looked very ugly, like a little earth-bound demon. Despite all this, the mother did not have the heart to throw him away. In fact, so great was a mother's love for her child, who had stayed in her womb, that she brought him up with great hardship. On the days she took him to her work, she got nothing, and on the days she left him behind, she got her daily wage.

Later, when the son became big enough to roam about and look for food by himself, the *caṇḍāla* mother thrust a small bowl into the boy's hand and said: "Dear son, on account of you we have suffered much. Now we are no longer able to look after you. In this city of Sāvatthi, there are readily cooked and reserved meals for destitutes, travellers and so on. Make your living by going where the food is and begging it." So saying she deserted him.

When the boy roamed about the city, going from one house to another, he arrived at the place where he had lived as Ānanda, the wealthy merchant. As he was endowed with *Jātissarā-ñāṇa* (ability to remember former births), he boldly entered his own residence. He passed through the first, second and third gates with nobody remembering him or was aware of him. At the fourth gate, however, Mūasirī's children saw him and cried aloud out of fear.

Then Mūlasirī's servants beat him, saying: "You, luckless, ill-fated one!" They also took him out of the gate and put him at the garbage heap. At that moment, the Buddha, on His alms-round accompanied by the Venerable Ānanda, was at the scene. The Buddha looked at Venerable Ānanda and at his request narrated the past account and the present events of Ānanda, the wealthy merchant.

The thera then summoned Mūlasirī. People also gathered around. The Buddha then addressed Mūlasarī: "Donor Mūlasirī, do you know this boy?" "I do not, Exalted Buddha." "This boy is your father Ānanda, the merchant," said the Buddha. When Mulasiri did not believe it, the Buddha asked Ānanda: "Wealthy Ānanda, tell your son about the five big jars of gold you had buried." Mūlasirī then become convinced after he had uncovered the five jars of gold, as mentioned by Ānanda.

The merchant Mūlasirī then took refuge in the Buddha. Desiring to preach to Mūlasirī, the Buddha spoke this verse:

Puttā matthi dhamaṁ atthi
iti bālo vihaññti
Attā hi attano n'atthi
kuto puttā kuto dhanaṁ.

"I have children; I have wealth," thinking thus the fool is afflicted by *putta-taṇhā* (craving for children) and *dhana-taṇhā* (craving for wealth). In reality, however, one is not one's shelter from woes. How can children be one's shelter? How can wealth be one's shelter?

(The meaning is: a fool, who considers himself to be the owner of his children and wealth, is troubled by craving for both. How? He is troubled by the notion: 'My children have died.' or 'My children are dying.' or 'My children will die.' The same happens in the case of wealth. In this way, he suffers in six manners: three manners regarding children and three regarding wealth. Since he has craving for children, he plans to feed his children by striving in many ways on land or in water, day or night, and thus he is full of woe. Since, he has craving for wealth, he plans to increase his riches by farming or trading, and was woeful thereby.

(It is impossible for a man, who is woeful, owing to *putta-taṇhā*, and *dhaṇa-taṇhā* to lead himself to safety later on. When death approaches him, he is oppressed by fatal pains (*maraṇantika-vedanā*) like flames, his joints are broken and his bones separated. He shuts his blinking eyes to visualize his next life and then opens them to see his present life. He is thus miserable on his death-bed; formerly he looked after himself throughout his life, bathing two times and feeding three times a day, adorning himself with perfumes and flowers and other ornaments. But now, even as a true friend to himself, he is unable to release his person from misery. At such a later time, when he is so miserably dying, how can his children or his wealth go to his rescue. Indeed they simply have no ability to save him.

(As for the merchant, who had been reluctant to give somebody something but who had piled up riches only for his son Malasirī, who on his death-bed in his previous life and when he was hungry, ill-treated by others and so miserable in the present life, which of these woes could his beloved children or his accumulated wealth remove? (Indeed neither could do so.) What kind of happiness could they bring to him? (Indeed neither could.) Such is the import of the verse.)

By the end of the discourse eighty-four thousand beings realized the Four Truths and were released. This discourse was (therefore) beneficial to many. (**Dhammapada Commentary**, Vol I).

THE BUDDHA'S TWENTIETH VASSA AT RĀJAGAHA

In this way, while fulfilling His five great duties without any interruption, while distributing the doctrinal and medicinal cool water of Deathlessness among gods and humans, the Buddha departed from Sāvatthi and after travelling in the company of monks, reached Rājagaha in the Kingdom of Magadha, and stayed at Veḷuvana to keep the twentieth *vassa*.

Anibaddha Vassa, etc

Of the Buddha's forty-five *vassas*, the first twenty, beginning from his Enlightenment are called *Anibaddha* or *Aniyata Vassas* because they were spent not at one and the same place but in various towns or villages, one *vassa* here, two vassas there, three still at another place and so on. They are also referred to as *Pathama* or *Purima Bodhi-Vassas* because they formed the first or former half of the whole series of *vassas* in which gods and men were led to enlightenment by the Fourfold *Magga-Ñāṇa*.

The remaining twenty-five vassas are called *Nibaddha* or *Niyata Vassas* because they were spent only at one place i.e. Jetavana or Pubbārāma in Sāvatthi in the kingdom of Kosala. They are also known as *Dutiya* or *Pacchima Bodhi-Vassas* for they formed the second or latter half of the whole series of vassas in which gods and humans were caused to be enlightened by the Fourfold *Magga-Ñāṇa*.

(**Elaboration**: For the twenty years (twenty *vassas*) of the first Bodhi, the Buddha's stay was not regular, for He observed *vassa* in different towns or villages as he pleased. But from the twenty-first *vassa*, however, He stayed regularly at Jetavana or Pubbārāma, relying upon Sāvatthi as His resort for alms-food.)

— Buddhavaṁsa Commentary —

(A different exposition in the **Aṅguttara Nikāya**, however, is as follows:

(From the twenty-first *vassa*, the Buddha's use of the two dwellings of Jetavana and Pubbārāma was permanent because the services, rendered by Anāthapiṇḍika, the wealthy merchant and Visākhā, the woman devotee, were great. In fact, the Buddha dwelt constantly at these residences on account of His being grateful to both donors.

(The Buddha journeyed to other places during non-*vassa* months, but during *vassa* He stayed alternatively at these two monasteries. The Buddha, whose custom was to pass His times thus, spent a night at Jetavana went on alms-round the next morning in the company of monks; entered Sāvatthi by the south-gate to collect food and went out by the east-gate to Pubbārāma where He spent the day. After spending the night at Pubbārāma, He went on alms-round the next morning in the company of monks, entered Sāvatthi by the east-gate to collect food and went out by the south-gate to Jetavana where He spent the day. In case the Pāli version is needed it may be taken from the Commentaries.)

Appointment of Venerable Ānanda as Permanent Attendant

(**Therī-gāthā Commentary**, Vol. II) During the twenty years of the First Bodhi, the Buddha had no permanent attendant to serve Him. Sometimes Nāgasamāla Thera was at His service, taking His bowl and robe and following Him wherever He went. Sometimes Nāgita. Thera, sometimes Upavāna Thera, sometimes Sunakkhatta Thera, a Licchavī Prince, sometimes Cunda Thera, a brother of Sāriputta Thera, sometimes Sāgata Thera, sometimes Meghiya Thera served Him, travelling about with Him. They did so but generally not to the Buddha's satisfaction.

One day, while the Buddha was sitting in His prepared sacred Buddha-seat surrounded by monks in the Fragrant Chamber, He addressed the monks:

> "Now, monks, I am old. (At that time he was fifty-five years of age.) When I tell some attendants: 'Let us go this way', they leave me and went the other way and some attendants put down my bowl and robe on the ground. Consider and select a permanent attendant for Me."

The monks were shocked and stirred on hearing this from the Buddha. Then Venerable Sāriputta stood up and saluted the Buddha, saying: "I will serve you, Exalted Buddha." But the Buddha rejected the Venerable's offer. Following Venerable Sāriputta, all other Venerables, except Ānanda, led by Venerable Moggallāna, made their offers, one after another, saying: "I will be your attendant, Venerable Sir, I will be your attendant, Venerable sir." The Buddha rejected their offers too.

The Venerable Ānanda, however, was just sitting and keeping silent there when asked by

the other monks: "Friend Ānanda, you too beg the post of the Master's attendant." The Venerable replied: "Friends, what kind of a post is it that is secured by begging? Should the Exalted One want me, He Himself will say so." Then the Buddha said:

> "Monks, Ānanda is not a type of persons who need to be urged. He will serve Me using his own discretion."

Then the monks asked him again: "Stand up, Ānanda, ask the Master for the post of His attendant." Venerable Ānanda rose from his seat and said:

"Exalted Buddha,

(1) if you do not give me good robes received by you;

(2) if you do not give me good food collected by you;

(3) if you do not give me the privilege to sit together with you in the Fragrant Chamber;

(4) if you do not take me to the places you are invited;

then (i.e. if you comply with these four wishes of mine) I shall serve you, Exalted Buddha."

> (These four negative boons were begged so that nobody else could disapprovingly say: "With such benefits or gains in view, who would think it is burdensome to serve the Master?")

Venerable Ānanda continued:

"Exalted Buddha,

(1) if you go at my request to the places invited (by your male and female devotees);

(2) if I have the permission to let each and every visitor pay homage to you promptly;

(3) if I have the permission to approach you, to ask you, the moment there arises any doubt in me:

(4) if you repeat to me what you have taught in my absence;

then (i.e. if you comply with these four wishes of mine) I shall serve you, Exalted Buddha."

> (These four positive boons were begged in order to avoid others' criticism who would say that "in spite of his service rendered day and night to the Exalted One, poor Ānanda was not favoured by the Master even this much", and in order to be able to perform good deeds and fulfil perfections, so that he would be recognized by devas and humans as the Treasurer of the Dhamma.)

In this way Venerable Ānanda asked for eight boons, four negative and four positive. The Buddha also bestowed these eight boons on Venerable Ānanda. Venerable Ānanda received thus these eight boons and became permanent attendant to the Buddha. The fruit of his perfections fulfilled for the hundred thousand *kappas* for that post of permanent attendant was realized on that very day.

A Brief Account of Ānanda's Service

From the day of his appointment as the Buddha's attendant, he served the Master by giving Him hot and cold water, by providing Him with three kinds of tooth brush, short, long and medium, by massaging Him, by rubbing His back when taking a bath, by sweeping the Fragrant Chamber and so on. Venerable Ānanda roamed about near the Buddha each day, deciding "at this hour the Exalted One must get this thing, this should be done to Him." At night he encircled around the Fragrant Chamber nine times, holding a big torch to be able to answer the Buddha promptly on being asked by Him, and to remove sloth and drowsiness. This is just a brief account of the Venerable Ānanda's service rendered to the Buddha. His other services will be mentioned in the Chapter on the Sangha

Jewel.

Chapter 35

STORY OF MĀRA

(Out of the Buddha's many events that took place during the Pacchima Bodhi, the last twenty-five years, only a few notable one will be written from this chapter onwards.)

Once, the Buddha was staying near Pañcasāla village which He made His resort for aims, for He had discerned the past meritorious deeds of the five hundred young women of the village — the deeds that were potential for their attainment of *sotāpatti-magga*. On a festive day, the women went to the riverside, bathed, dressed up well and were on their way back to the village.

As Buddha was entering the village for alms-food, Māra, the Evil One, then possessed all the villagers there so as to cause the Buddha being deprived of food, not even a spoonful of rice. Compelled to leave the village with His bowl washed as before, He stood at the village gate. There Māra asked the Buddha: "O Monk, have you received any alms-food?" When the Buddha replied: "Hey Māra, you have done something so that I receive nothing, have not you?" Māra said: "In that case, Venerable Sir, enter the village again for food." (It was not with honesty that Māra said so. In fact, he did so with an ulterior motive, he would like to possess the villagers again to make more jest at the Monk by clapping hands in front of Him. The Buddha knew Māra's intention and did not enter the village again out of compassion for him. The Buddha was aware that "should Māra do hurt Me in this manner according to his plan, his head would split into seven pieces.")

The moment the Evil One spoke to the Buddha, the five hundred young women arrived at the village gate, showing their respect to the Buddha and they stood at an appropriate place. Māra then asked the Buddha: "Venerable Sir, if you have no food will you not suffer hunger greatly?" "Hey Māra!" addressed the Buddha, "Even if we have no food collected, I will spend the time in zest (*pīti*) and bliss (*sukha*) accompanied by *jhāna* as Mahā Brahmas, residents of Abhassara Abode and He uttered the following Dhamma-verse thereafter:

Susukhaṁ vata jīvāma, yesaṁ no natthi kiñcanaṁ
Pītibhakkhā bhavissāma, devā ābhassarā yathā.

Hey wicked Māra! There is not the slightest degree of worrying things, such as passion, hatred, etc., in us. We shall live long free from suffering and in great happiness. Like Brahmās of Ābhassara Abode, we shall certainly have (for this day) bliss as our food by engaging in the *jhāna* of zest.

At the end of the teaching, the five hundred young women were established in the *sotāpatti-phala.*

— Sukkha vagga, **Dhammapada** —

King Kosala's Matchless Alms-giving

Once as the Buddha travelled and entered the great Jetavana Monastery in the company of five hundred monks, King Pasenadī Kosala went to the monastery and invited the Buddha to the next day's *āgantuka-dāna* (gift for visitors). He prepared the *dāna* elaborately and made an announcement: "Let the citizens see my *dāna*!"

Having come and seen the King's *dāna*, the citizens became desirous of competing against the King and invited the Buddha for the following day's alms-giving and made every gift perfect and invited the King, saying: "Let the Great King, our recognized Lord (Sammuti Deva), come and observe our charity."

Having observed the alms-giving of the citizens, the King thought to himself: "The people have done their *dāna* that is greater than mine. I will again do another alms-giving

that will excel theirs." The next day he prepared his *dāna* more elaborately and invited the people to witness it. The people saw the King's gifts, and in order not to be outdone by him, they organized for the following day a greater aims-giving and sent an invitation to the King. In this way the King could not defeat the citizens nor the citizens the King.

At the sixth grand offering of alms, the people increased their gifts a hundred time, nay, a thousand times, and decided that their offering should be so perfect that nobody could not say that "Such and such a thing is not included in the *dāna* of the citizens."

Seeing the people's offerings, the King became desperate, thinking: "What is the use of my living if I cannot perform better than the people in giving alms?" So he lay down on his couch, finding ways and means to outdo his subjects. Queen Mallikā then went to the King and asked: "Why are you lying down, Great King? Why do your sense faculties such as eyes, look as though they were fading?" "Don't you know, my dear Queen?" asked the king in return. "No, I do not, Great King," replied the queen. The King then related the matter to Mallikā.

Matchless Offering organized by Mallikā.

Queen Mallikā then said to the King: "Do not have discursive thoughts, Great King. Where have you learnt that a monarch ruling over land and water is defeated by his subjects. I shall try to organize your charity."

Having encouraged the King thus, the Queen gave her advice as she was desirous of taking the management of the Matchless Alms-giving (*asadisa-dāna*) in the following manner:

> "Have a pavilion, Great King, built with fragrant planks of *sāla-kaḷyāṇī* trees for the five hundred monks in the precincts of the golden palace. The people will stay outside the precincts.
>
> "Have five hundred white umbrellas made; each of five hundred elephants will take hold of one umbrella with its trunk, and stand, sheltering each monk with it.
>
> "Have eight boats made of *nīphalaṁ* gold. These boats are to be filled with perfumes in the middle of pavilion.
>
> "Between each couple of monks will sit a princess grinding scented wood for perfumes. Another princess will hold a round fan and flap it for each couple of monks. Other princesses will convey ground perfumes and put them in the boats.
>
> "Among these princesses, some will carry branches of blue lotus flowers and stir the perfumes in the boats so that they will be pervaded with the fragrance from the perfumes.
>
> "Certainly, the people have no princesses, no white umbrellas, no elephants. For these reasons the citizens will be defeated.
>
> "Do, Great King, as I now have told you."

Replying: "Very well, my dear, you have given me good advice," the King had everything done according to the Queen's instructions.

While everything was being done accordingly, a tame elephant was yet required for a monk. Then the king asked: "A tamed elephant is wanted, dear Queen. What shall we do?" "Have you no 500 elephants?" "Yes, I have dear. But the rest are all untamed. Like the *verambha* wind they might turn very wild on seeing monks." "I have got an idea, Great King, as to where should a young wild elephant be placed to make him hold an umbrella with his trunk." "Where is the place?" "It is close to the Venerable Aṅgulimāla," answered the Queen.

The King had all this done as advised by the Queen. The young wild elephant stood there quietly with his tail tucked between its thighs, its ears put down, and eyes closed. The people were amazed to watch the elephant, saying to themselves: "Even such a wild elephant has now become such a docile and quiet animal!"

Having treated the Sangha headed by the Buddha to alms-food, the King showed his

respect to Him and said:

> "In this pavilion of alms-giving, Exalted Buddha, I offer to you things suitable for monks (*kappiya-bhaṇḍā*) as well as things unsuitable for them (*akappiya-bhaṇḍā*)."

Things offered in this Matchless Dāna in a single day cost fourteen crores. Priceless were the four things offered to the Buddha, namely, (1) the white umbrella, (2) the throne for seat, (3) the stand to place the bowl on and (4) the wooden board to stand on after washing His feet. It was impossible to repeat such a grand offering to the Buddha. Therefore the alms-giving performed by King Kosala became famous in the religion as *asadisa-dāna*, the "Matchless Gift."

> Indeed, such an *Asadisa Dāna* should take place but once to every Buddha. And that *asadisa-dāna* which happened just once to each Buddha was organized by a wise woman.

Ministers Juṇha and Kāla

King Pasenadī Kosala had two ministers: Juṇha and Kāla. Between them, Kāla considered:

> "Oh, a loss has indeed occurred to the King's palace? The treasures amounting to many crores have come to nothing in a single day. Having taken the King's gifts, these monks will return to their place and abandon themselves to slumber. Oh, the palace has come to ruin in unprecedented proportions!"

On the contrary, Juṇha thought like this:

> "Oh, the King has properly and successfully given alms? True, one who is not established in kingship (he who is not a monarch) cannot give such alms. There is no alms-giver who does not share his merit with all other beings. I rejoice at the King's excellent *asadisa-dāna* and say: *Sādhu! Sādhu! Sādhu!*"

Reflecting thus the minister Juṇha appreciated and took delight. When the Buddha had finished His partaking of food, King Pasenadī Kosala made himself ready to hear the sermon by holding a cup to pour the water of dedication, the sermon to he given by the Buddha in approval of the King's *dāna*. The Buddha reflected as follows:

> "The King has indeed done at great sacrifice as though he let a great flood roll down waves after waves. Could he succeed in gladdening the hearts of the people or could he not?"

Then He came to know the reactions in the minds of the two ministers and came to know further thus: "If I were to give a detailed sermon that goes well with the King's *dāna*, the ministers Kāḷa's head will he split into seven pieces but the other minister, Juṇha, will be established in *sotāpatti-magga*. Taking pity on Kāḷa, the Buddha delivered only a four-footed verse (*catuppadika*) despite such a great alms-giving performed by the King; then He rose from His seat and left for the monastery.

Venerable Angulimāla's Courage

On their arrival back at the monastery, the monks asked the Venerable Aṅgulamāla: "When you saw the wild elephant holding the umbrella over you, friend, were you not afraid?" Getting the answer in the negative, the monks drew near to the Buddha and complained with contempt, "The Venerable Aṅgulimāla, Exalted Buddha, professes to be an *arahat*."

"Monks," addressed the Buddha, "Aṅgulamāla was not afraid indeed. Ascetics like my dear sons who are highly noble amidst *arahats* have no fear." And the Buddha added the following verse as contained in the Brāhmana-vagga (of the **Dhammapada**):

> *Usabhaṁ pararaṁ vīraṁ, mahesiṁ vijitavinaṁ.*
> *Anejaṁ nhātakaṁ buddhaṁ, tam ahaṁ brūmi brahmaṇaṁ*

> (Monks!) The *arahat* with his *āsavas* destroyed, who is courageous as he knows no trembling like a bull-king, who possesses noble energy, who has

sought and acquired the aggregate of virtues, who has triumphed over the three evils, namely, Māra as deity, Māra as moral defilement, and Māra as conditioning factors, who has quenched all craving for existences, who has washed away his mental dirt with the clear water of the Path and who has realized the Four Truths, him I declare an ultimate Brāhmana as he really is.

Destinies of The Two Ministers

King Pasenadī Kosala was unhappy and thought to himself as follows: "The Exalted One has risen from His seat and left without giving me a sermon that would befit the occasion though I have performed a great *dāna* to the assembly of such greatness. Instead, He has merely uttered a verse. Perhaps, I have not done what is agreeable to Him, I must have done what is not agreeable. Perhaps, I have not given suitable things, I must have given unsuitable things. Perhaps the Buddha is averse to me. The alms-giving performed by me is known as *Asadisa Dāna*. The Buddha should have therefore delivered some discourse appropriate to this kind of gift." Thinking thus he went to the monastery, paid obeisance to the Buddha and said:

"Exalted Buddha, have I not done right *dāna*, or have I not given things good for the *dāna* or have I given things that are not good?"

When the Buddha replied: "Why do you ask me like this, Great King?" The King said: "You delivered no sermon in accord with my *asadisa-dāna*." The Buddha stated:

"You have given right things, Great King. Yes, the gift you have given is known as '*Asadisa Dāna*'. This kind of gift happened to each Buddha but once. It is not easy to repeat it."

Then the King asked: "Why then, Exalted Buddha, did you not preach to us in accord with the greatness of the gift?" "Because the audience was not pure." "What was the defect of the audience, Exalted Buddha?"

The Buddha then told the King of the reactions of the two ministers and explained that He did not preached elaborately out of compassion for Kāḷa. The King then asked Kāḷa whether it was true. When Kāḷa answered in the affirmative, the King banished him from the Kingdom, saying:

"As I gave, with my family, our properties without taking a coin from you, what trouble did you suffer? You, Kāḷa, get out! But the wealth I have given you remains yours. (I will not take it back.) But you must leave the country on this day!"

Then the King summoned the other minister, Junha, and asked him whether it was true that he had favourably reacted, and on receiving the positive answer, the King said to Junha:

"Well done, uncle, well done! I adore you, uncle. Take over my retinue and give *dāna* for seven days the way I have done."

So saying, the King handed over his kingship to Junha for seven days, after which, he addressed the Buddha: "Look at what the fool has done, Exalted Buddha. He is the one who stood against my *dāna* given in such a manner!" "Yes, Great King," said the Buddha, "the fools are those who do not approve of another's act of charity but condemn it and finally landed in a woeful abode. The wise, however, rejoice in other's *dāna* and finally attained happy states." And the Buddha uttered the following verse:

Na ve kadariyā devalokaṁ vajanti
bālā have nappasaṁsanti dānaṁ
Dhīro ca dānaṁ amumodamāno
ten'eva so hoti sukhī parattha.

(Great King!) Indeed those who are hard and stingy do not attain celestial abodes. The fools, who are ignorant of the present world and the future, indeed do not admire *dāna* and are not happy about it. Only the far-sighted

man of wisdom is able to rejoice in *dāna*. For, that very reason of his rejoicing, upon his death, he enjoys divine bliss.

At the end of the Teaching, the minister Junha became a noble *sotāpanna*. Enjoying the King's favour, he performed charitable acts for seven days in the manner of the King

End of King Kosala's Asadisa Dāna.

Sivi & Āditta Jātakas related with Reference to King Kosala's Matchless Dāna

When the Buddha spoke the verse beginning with "*Na ve kadariya devalokaṁ vajanti*", King Pasenadī Kosala was so pleased that he offered the Buddha an outer robe made in Sivi country and worth one hundred thousand coins. Thereafter, he entered the city.

The next day, at the assembly, the monks talked about the King's generosity; "Friends, King Kosala was not satisfied even with his matchless *Dāna* that had just been given; so, after the Exalted One had preached the Dhamma, he offered him again the Sivi-made outer robe worth one hundred thousand. The King is so much insatiable in his thirst for alms-giving." Then the Buddha came and asked what they were talking about and on hearing what was being discussed, He said:

> "It is easy, monks, to give away one's external belongings. The good wise Bodhisattas of old gave away daily their wealth to the value of six hundred thousand, making it unnecessary for the whole populace of the Jambudīpa to work with their ploughs. Yet they were not satisfied with giving such external things (*bāhira-dāna*). They believed unwaveringly that 'he who gives what he is very fond of can enjoy the special benefit which he is so fond of.' With this belief, they gave away even their pairs of eyes to those who came into their presence and asked for."

At the request of the monks, the Buddha related the Sivi Jātaka, an event of the past (as contained in the **Visati Nipāta**).

One day, after King Kosala's Matchless Alms-giving, the monks at the assembly discussed among themselves: "Friends, only with discrimination did King Kosala give the Matchless Dāna to the Order of noble monks headed by the Exalted One, as he knows by himself that they form the fertile soil for sowing the seeds of meritorious deeds."

The Buddha joined them and knowing what they were talking about, He said:

> "Monks, it is no wonder that after careful selection, King Kosala has sown the seeds of unique alms-giving in the supreme field of my dispensation. Learned and virtuous Bodhisattas of past also performed great *dānas* only after discriminating the recipients very carefully."

Then at the request of the monks, the Buddha narrated the Āditta Jātaka (of the **Atthaka Nipāta**.)

> (The Sivi Jātaka and the Āditta Jātaka in detail may be taken from the five hundred and fifty Birth Stories of the Buddha in prose.)

Story of Garahadinna and Sirigutta.

In Sāvatthi, there were two friends: the Householder Sirigutta and Garahadinna. The former being a follower of the Buddha whereas the latter, a follower of heretical teachers. The heretical teachers said constantly to Garahadinna:

> "Should you not ask your friend Sirigutta thus: 'Friend, why do you follow the Monk Gotama? What will you gain from the Monk Gotama?' Should not you persuade him in such a way as to make him come over to us and offer us something?"

On hearing the words of his teachers again and again, Garahadinna went to his friend and wherever they were standing, sitting, or doing something else, he said to Sirigutta:

> "Friend, what is the use of the Monk Gotama to you? What benefit will accrue to you from your devotion to the Monk Gotama? Do you not think you should serve

my teachers and give them alms?"

The Householder Sirigutta said nothing and kept silent for many days. But being sick of hearing his friend's repeated speech, he said to Garahadinna one day:

> "Friend, you come to me constantly and wherever we are standing, sitting or doing something else, you ask me what benefit will accrue to me from my devotion to my Master and you also urge me to go over to your teachers and give them alms. But tell me first what things do your teachers know?"

Then Garahadinna replied to his friend Sirigutta:

> "Oh! What a surprise, Sir!, Do not speak like this. As for my teachers, there is nothing is unknown. They know all about the past, the present and the future; all that is done, said and thought, i.e. physical, verbal and mental actions. They know, 'This will happen and this will not.' They know, 'This should be and this should not'. They know all fully."

Thereupon, Sirigutta asked Garahadinna in order to get his affirmation: "Friend, do you say so?" The latter boldly affirmed: "Yes, I do." Then the former said:

> "In that case, friend, you have made a grave mistake by not telling me about this for such a long time. Only today I will know the intellectual power of your teachers. Go, friend, invite your teachers in my name (for the meal) tomorrow."

Delighted, the Householder Garahadinna went to his teachers, paid respect and said: "Masters, my friend Sirigutta has invited you to tomorrow's meal." The heretical teachers asked: "Did Sirigutta himself do so?" "Yes, Sirs, Sirigutta himself did," replied Garahadinna in confirmation. Jubilant, the heretical teachers said: "Very well, Garahadinna. With the Householder Sirigutta as our devoted follower, what luxury is there that will not be ours?"

Preparations at Sirigutta's Home

Sirigutta's home was very large. In the compound he had a long huge ditch dug between his two houses and had the ditch filled with excrement.

On the two outward edges, tree stumps were set up and fastened with ropes. The fore-legs of couches were placed on the fore-edge of the ditch and the hind-legs on the ropes. This was made with this idea: 'When they come, they will take their seats; when they take their seats, they will fall headlong into the ditch.'

Then the couches were covered with coverings (the edges of which touching the ground) so that the ditch was hidden.

Several large pots were placed behind the house. The brims of the pots were bound with banana leaves and white pieces of cloth and the empty pots smeared on the outside with gruel, rice, butter, oil, honey, molasses and crumbs of cakes.

The next day the Householder Garahadinna went quietly to Sirigutta's residence early in the morning and asked: "Have you prepared your offerings for the Venerable Ones?" "Yes, I have," replied Sirigutta. "Where are the offerings?" asked Garahadinna again. Sirigutta answered, pointing to the pots: "These pots are full of gruel. These full of rice. These full of butter, molasses, cakes. The seats have also been arranged." Saying: "Very good, friend," Garahadinna left. On his return, came the five hundred heretical teachers to Sirigutta's place.

Sirigutta Lesson given to The Heretical Teachers

Coming out of his house, Sirigutta paid respect with fivefold veneration to the heretical teachers. Raising his folded palms, he stood before them and communicated with them but mentally.

> "It is said that you Masters know everything such as the past, etc. It has been said so by your attendant and supporter Garahadinna.
>
> "If you really know all, please do not get into my residence There is no gruel for

you who have come to my place. Nor is there rice, nor any other food.

"If you unknowingly enter my dwelling, I will have to get you dumped into the ditch of excrement and also have to get you beaten."

Having mentally told them thus, Sirigutta signalled his workers by his facial expression that they, knowing that the teachers were about to take their seats, should remove the coverings from behind (just before the teachers sat down) so that the coverings might not be soiled with the excrement.

Then Sirigutta invited the teachers, saying; "Please come this way, Sirs." The heretics went between the two houses and were about to take their seats when Sirigutta's men said: "Wait a moment, Sirs. Do not sit yet." "Why?" asked the teachers. "You should sit only knowing your manners." "What should we do?" "Sirs, you should first stand near your seats, and you all sit down at the same time."

(These instructions were designed to make the first teacher, who would fall into the ditch, unable to warn others not to take their seats.)

The teachers said: "Very well," and considering that the instructions should be followed. They all (five hundred) stood near their seats in order. Then the men told them: "Please sit down all together, be quick!" When the teachers were about to sit, the men removed the coverings from the couches. As soon as the teachers sat down, the legs of the couches on the rope slipped, and they fell head-on into the ditch.

Sirigutta closed the house-doors and to every teacher who had clambered out of the ditch, he gave a good thrashing with his stick, saying: "Why do not you know the events of the past, the future and the present as claimed by your supporter Garahadinna?" After beating them to his satisfaction, he had the doors opened, saying: "This much is enough for them."

The heretical teachers tried to run away from the house but the plastered ground along the way having been made slippery beforehand, they could not control themselves and fell to the ground. Every one of them who fell down was beaten again and sent away with the word: "This much suffices you."

The heretical teachers went to the house of their supporter Garahadinna, crying: "Sirigutta, you have ruined and humiliated us! You have ruined and humiliated us!"

Prosecution of Sirigutta by Garahadinna

When the Householder Garahadinna saw his teachers ruined and humiliated and reduced to a disaster, he became furious and said:

"My friend Sirigutta has let me down! He had the heart to have my teachers beaten and made my teachers miserable who form the good field for sowing the seeds of good works and who can bestow all the desired benefits in the deva-world even on anyone who just stretches his hands to pay respect to them (not to speak of anyone who gives them offerings)."

Muttering thus, he went to the court of King Pasenadī Kosala and filed a suit for a fine of one hundred coins against Sirigutta.

Then King Kosala summoned Sirigutta to the court. Sirigutta came and paid respect to the King and said: "Great King, impose the fine on me only after investigating the matter. Do not do so without an inquiry." When the King agreed, saying: "Householder I shall fine you only after investigation." Sirigutta said: "Very well, Great King." "Then you, Sirigutta, state your case," asked the King. Sirigutta reported to the King all that had happened, beginning with the following words:

"Great King, my friend Garahadinna, a follower of the heretical teachers, repeatedly asked me everywhere what was the use of following the Monk Gotama and what benefit would accrue to me from my devotion to the Monk Gotama."

The King, looking at Garahadinna, asked: "Did you really say so?" When the latter admitted, saying: "Yes, Great King," the King passed the following judgment:

"Regarding your teachers, who as 'Great Buddhas' are so ignorant (of the creation

of the dirty ditch), why did you tell Sirigutta, a follower of the Exalted One, that they knew all the events that took place in the three divisions of time — past, present and future? The fine of one hundred thousand coins for which you have sued Sirigutta must be paid by you."

So saying, the King imposed the payment of the fine on Garahadinna. His heretical teachers who had come to the court as complainants were beaten and sent away.

Garahadinna's Revenge

The Householder Garahadinna was angry with Sirigutta and did not speak to him for a month thence. Then he thought to himself: "For me, it is not nice not to be on speaking terms with him. Indeed, I should ruin his teachers (in revenge)." So he went to Sirigutta and broke the ice: "Friend Sirigutta!" "What is the matter, friend?" replied Sirigutta. Then the former blamed him, saying:

"Friend, it is natural for friends and relatives to quarrel or dispute. Why did not you speak to me of anything, friend? Why are you behaving like this (in estrangement)?"

Sirigutta replied calmly: "Friend I did not speak to you because you did not speak to me. (There is no other reason.)" Garahadinna said to make peace: "Friend, let bygones be bygones. Let us not destroy our mutual friendship." From that time, they became reconciled and moved about together.

One day, Sirigutta said to his friend: (the way the latter had done before): "Friend, what is the use of your teachers for you? What benefit will accrue to you from your devotion to your teacher? Do not you think you should serve my teacher, the Exalted One, and give alms to the Venerable Ones?" Garahadinna had been longing always for that kind of speech, and it was like scratching an itchy part of his body with a finger nail.

So he asked his friend: "Friend Sirigutta, what does your teacher, the Monk Gotama know?" Then Sirigutta said:

"Friend, do not speak like that. There is nothing that is not known to our teacher, the Exalted One. He knows all the things of the past, etc., He comprehends clearly the analysis of the sixteen aspects of a living being's mental process."

Then Garahadinna said: "Friend, I did not know it earlier. Why have you kept silent about it for such a long time? In that case, friend, you go and invite your teacher, the Exalted One, for the meal at my place tomorrow. I would like to feed. Please tell him to accept with five hundred monks the food I am going to offer." So Sirigutta approached the Buddha and said:

"Glorious Buddha! My friend Garahadinna has asked me to invite you. He said you should accept, together with five hundred monks, his food-offering tomorrow There is, however, one thing: one day in the past I did something unpleasant to his heretical teachers; I do not know whether he wants to take vengeance for what I have done to him or he wants to offer you food with a pure heart. Please reflect upon his invitation and accept it if he is sincere. If not please do not."

When the Buddha reflected on what ulterior motive Garahadinna had, He foresaw that the householder had a large ditch dug between his two houses, had it filled with eighty cartloads of firewood of cutch, burnt them in order to let the Buddha and his monks fall into the ditch of embers.

Again when the Buddha contemplated: "Will my visit to his place be beneficial or not," he clearly had vision as follows:

He would stretch his leg into the ditch of fire. At that moment the rough mat covering the ditch would vanish. A large lotus flower, having the size of a chariot wheel or a cart wheel, would appear out of the ditch. He would step onto the centre of the flower and sit there. Likewise His five hundred monks would step on to the lotus flowers and take their seats respectively. People would assemble. With two

verses, the Buddha would give a talk of blessing. By the end of the talk, eighty-four thousand beings would realize the Four Truths and gain liberation. The two friends, Sirigutta and Garahadinna, would become *sotāpanna ariyas*. Inspired with faith, both of them would give away their properties in honour of the Buddha's dispensation of eight wonders.

So the Buddha decided to go for the sake of Garahadinna. Having had the vision clearly, the Buddha accepted the invitation by keeping silent. Sirigutta went to Garahadinna's place and told him of the Buddha's acceptance. Saying: "Dear friend, with gladness do honour to the Buddha, the Chief of the three worlds," Sirigutta went home.

Preparations at Garahadinna's Residence

Thinking: "Now is the time to do what should be done to Sirigutta," Garahadinna had a large ditch dug between his two houses, had eighty cart loads of cutch firewood brought there, filled the ditch with the firewood, burnt them to create embers of cutch wood and had them kept glowing the whole night. Over the ditch he had placed wooden planks covered with rough mats that were smeared with cow dung.

He also had the path made by placing fragile sticks on one side so that when monks tread and broke them, they would fall into the ditch of fire.

At the back of his residence, he placed large pots the way Sirigutta did. The seats were also arranged in the same way.

Early in the morning Sirigutta went to Garahadinna's residence and asked: "Friend, have you made your offerings ready?" "Yes, I have," answered Garahadinna. "Where are those offerings?" "Come, let us go and see," said Garahadinna and showed Sirigutta the way the latter had done before. "Excellent, friend!" said Sirigutta delightedly.

People had assembled. There usually was a large gathering of people whenever the Buddha was invited by a man of heretical views. Other heretics also came together, thinking and saying: "We are going to witness with our own eyes the downfall of the Monk Gotama." Those who possessed right beliefs also attended the assembly, hoping that "the Exalted One would deliver a great sermon today. We will have a chance to see the might and glory of the Exalted One."

Emergence of Big Lotus Flowers out of The Fire

The next day the Buddha went with five hundred monks to the gate of Garahadinna's residence. The householder came out and did obeisance with the fivefold prostration; standing and raising his joined hands, he said mentally (not by word of mouth):

> "Venerable Sirs, it is said that You know the past and all, that You comprehend the analysis of the sixteen aspects of a living being's mental process. That is what your devotee Sirigutta told me. If that were true, do not enter my house. There is really no gruel, no food, nothing for you. In fact, I am going to harm you by making you all fall into the ditch of fire."

Expressing his intention mentally thus he took the alms bowl from the Buddha's hand. After saying: "Please come this way," he added: "Venerable Sir, you visitors to my place should have come here knowing etiquette." When the Buddha asked: "What should we do?" Garahadinna said: "You should, Sirs, enter the house one by one and it is only after the preceding one has sat down that the next one should follow." [This suggestion was made because if all went together other monks would see the one, who went ahead of them falling into the ditch. Seeing his fall nobody else would proceed. (Therefore) his idea was to destroy them by letting one after another fall into the fire.] Saying: "Very well, donor," the Buddha walked off alone. When Garahadinna came to the fire ditch, he stepped back and told the Buddha to go ahead. As soon as the Buddha stretched His leg over the ditch, the rough mats disappeared. Out of the fire emerged large lotus flowers each having the size of a chariot wheel or a cart wheel. The Buddha walked, stepping on to the centre of each lotus flower, and sat on the Buddha's seat placed there. The five hundred monks, too, walked on the centre of one flower to that of another and took their respective seats.

Garahadinna's Great Distress

On seeing the extraordinary, unprecedented phenomenon, Garahadinna's body emitted heat and vapour, like those from a hot pan of oil. He hurried to his friend Sirigutta and appealed, saying: "Friend Sirigutta, please be my refuge." "Why did you say so, friend?" asked Sirigutta. Garahadinna replied: "There was no gruel, no food, nothing, in my home for five hundred monks. What shall I do?" Sirigutta asked him bluntly: "What have you done, friend?" Garahadinna disclosed:

> "Friend, (to speak frankly) I had a large fire ditch made between the two houses, my intention being to subdue the Buddha and his five hundred monks by sending them into the ditch. Yet, there emerged large lotus flowers out of the ditch. The Buddha and all the monks walked on the flowers and are sitting on the seats. What am I to do now?"

When he made his confession and asked for help, Sirigutta argued, saying: "But have you not personally shown me, saying: 'These many are large pots. This much is gruel, This much is rice, etc.?' " "Friend Sirigutta, what I have told you is utter false. The pots are empty, containing no gruel, no rice, nothing," Garahadinna confessed further. Then Sirigutta said (as he had unwavering faith in the Buddha's power and glory): "Be that as it may, friend. You only go home and see the gruel and other foods in your pots."

Unimaginability of The Buddha's Capacity

No sooner had Sirigutta said so, than the pots which were falsely claimed by Garahadinna to be full of gruel became full of gruel, the pots which were falsely claimed by him to be full of rice became full of rice and the same happened to the other pots. When he went home and was confronted with all the miraculous happenings, his whole body was filled with joy. His mind also became serene.

After serving respectfully the Buddha and His monks with food, Garahadinna wanted the Buddha to give a sermon in appreciation of the offerings so he took the alms-bowl from the Buddha who had finished His meal. Desirous of giving such a sermon, the Buddha said: "Because these beings have no eye of wisdom, they are ignorant of the attributes of My disciples and the attributes of My dispensation. Those who possess no eye of wisdom are known to be blind and those who possess it are known to have have eye-sight." Then He spoke the following two verses:

(1) Yatthā saṅkāra-dhānasmiṇ, ujjhitasmiṁ Mahāpathe
Padumaṁ, tattha jāyetha, sucigandhaṁ manoramaṁ.

(2) Evaṁ saṅkārabhūtesu, andhabhūte puthujjane
Atirocati Paññāya sammāsmbuddha-sāvako.

(1) Just as a lotus flower of a hundred petals, pure, flagrant and delightful to every beholder, originates and arises wonderfully in the garbage dump on the public road.

(2) Even so among those who should be discarded like garbage, the Buddha's Disciple, a good and glorious person who has destroyed all his defilements, glows with splendour, surpassing by his wisdom all the worldlings who are like the blind as they lack wisdom.

By the end of the sermon, eighty-four thousand people realized the Four Truths and won liberation. The two friends, Garahadinna and Sirigutta attained *sotāpatti-phala*. Inspired by faith, both of them dedicated all their wealth to the cause of the Buddha's dispensation that was of eight wonders.

Relation of Khadirangara Jātaka

After giving an appreciative talk, the Buddha rose and returned to the monastery. At the assembly in the evening, the monks extolled the Master, saying:

"Wonderful indeed, friends, is the power of the Exalted One. A series of lotus flowers, each having the size of a chariot wheel or a cart wheel, arose out of the horrible cutch embers."

The Buddha came to the assembly and asked: "Monks what are you talking about?" "We are talking about this sort of subject (with reference to your power)," answered the monks. Then the Buddha said:

"Monks, it is no wonder that out of the heap of embers arose lotus-flowers for me to walk on, for I have become Perfectly Self-Enlightened, Chief of the three worlds, Omniscient. The lotus flowers emerged on one occasion in the past, when as a Bodhisatta, I was intellectually immature." Then at the request of the monks, the Buddha related in detail the Khadiraṅga Jātaka (of the Kulavaka Vagga of the **Ekaka Nipāta**).

(The Jātaka is to be found in the Buddha's Birth Stories. There the story is told in connection with the alms-giving of Anāthapiṇḍika. It is repeated with reference to Garahadinna.)

(The Garahadinna story here is reproduced from the same story contained in the Puppha Vagga of the **Dhammapada Commentary**.)

End of the story of Garahadinna.

Taming of Nandopananda, The Nāga King, by The Venerable Moggallāna

Once, after hearing the Buddha's Dhamma-talk, the merchant, Anāthapiṇḍika, invited the Buddha: "Exalted Buddha, please accept, together with five hundred monks, my alms food at my house tomorrow." Having the Buddha's acceptance, the merchant returned home.

The Buddha accepted Anāthapiṇḍika's invitation and passed the rest of the remaining daytime and night-time. At dawn, when He surveyed the ten thousand universes, the divine Nāga King, Nandopananda, appeared within the view of His intellectual vision.

The Buddha reflected: "The Nāga King has appeared in my vision. Has he done any good works in the past?" and came to know that "the Nāga King, having no faith in the Triple Gem, holds wrong views." Again, when He continued to reflect as to who should free the Nāga from the wrong views, He discerned the Venerable Mahā Moggallāna

At daybreak, the Buddha cleaned himself and addressed the Venerable Ānanda: "My dear Ānanda, tell the five hundred monks that I shall make a celestial journey to Tāvatiṁsa Deva Abode."

Particularly, on that day, the divine *nāgas* were preparing for the Nāga King's feast and drunken orgy. Nandopananda was seated on a jewelled divine throne, and had the white divine umbrella held over his head. Surrounded by female dancers of three different categories of age, grown-up, young and those in between, and also by a host of *nāgas*, he was viewing divine food and drinks, etc., put in gold and silver vessels.

With the five hundred monks the Buddha travelled to Tāvatiṁsa, passing above the mansion of Nandopananda and thus making Himself visible to the latter.

Then an evil thought arose in the Nāga King: "These wicked shaven-headed monks go to Tāvatiṁsa and come out passing over our abode from one higher mansion to another. This time, however, we will not allow these monks to move on, who, while doing so scatter, dust over us." With this evil intention, he rose from his jewelled seat, went to the foot of Mount Meru and after changing his original body, he coiled himself round the mountain in seven folds and concealed the celestial world of Tāvatiṁsa from sight by enveloping it with his hood that lay prone from above.

Then the Venerable Raṭṭhapāla asked the Buddha: "Glorious Buddha, formerly standing from here, we could see Mount Meru; we could see its surrounding seven mountains; we could see Tāvatiṁsa; we could see the Vejayanta palace; we could see Sakka's flag hoisted on the Vejayanta Palace. Glorious Buddha, now we could not see Mount Meru, the seven surrounding mountains, Tāvatiṁsa, the Vejayanta palace, Sakka's Flag, why?"

The Buddha replied: "My dear Raṭṭhapāla, this Nāga King Nandopananda is angry with

you all, and so after coiling his body round Mount Meru in seven folds, he has covered it with his hood and created darkness." Thera Raṭṭhapāla then said to the Buddha: "Glorious Buddha, let me tame the Nāga King" but the Buddha rejected his request. Thereafter, the Theras Bhaddiya, Rāhula and all others, rose one after another in the wake of Thera Raṭṭhapāla and made their offer to tame the Nāga King. But the Buddha did not give them His permission. (The reason for the Buddha's rejection will soon be known.)

At last, the Venerable Mahā Moggallāna asked for the permission to tame the Nāga King and the Buddha granted it to him, saying; "Tame him, my dear Moggallāna." Having obtained the Buddha's permission, Venerable Moggallāna changed his body into that of a great *nāga* and coiled his body fourteen folds round Nandopananda and covering Nandopananda's hood with his from above, he also pressed the latter against Mount Meru.

The Nāga King emitted powerful vapour. The Venerable emitted more powerful vapour, saying: "It is not that you alone have the vapour; I too have it." The Nāga King's vapour could not hurt the Venerable but the Venerable's could hurt him.

Then the Nāga emitted blazing flames. Saying: "It is not that you alone have the flames, I too have them," the Venerable emitted mightier flames. The flames emitted by the Nāga could not harm the Venerable but the Venerable's could harm the Naga.

The Nāga King, Nandopananda, perceived: "This man is crushing and pressing me against Mount Meru. He is also emitting vapour and blazing flames." Then he asked the Venerable: "Who are you, Sir?" The Venerable replied: "Nanda, I am the Venerable Moggallāna." "In that case please wear your ascetic garb. Then the Venerable discarded his Nāga form (and assumed his original ascetic form) and entered the Nāga's body by the right ear and came out by the left. Again he entered by the left ear and came out of the right.

Similarly, he entered the Nāga by the right nostril and came out by the left and entered by the left nostril and came out by the right.

Then Nandopananda opened his mouth for the Venerable who went inside him and walked from east to west and vice versa. The Buddha warned the Venerable, saying:

> "My dear son Moggallāna, be very careful. The Nāga King is of great power."

The Venerable replied:

> "I have successfully developed the four bases of psychic powers (*iddhipāda*) through the five kinds of mastery (*vasībhāva*). I can subjugate hundreds of thousands of divine *nāgas* of Nandopananda's type, let alone his single self, Glorious Buddha."

The Nāga King thought: "I have let the Venerable enter my body through my mouth. Be that as it may. When he comes out now I will keep him between my fangs, and eat him, biting him to pieces." So he said: "Come out Sir, do not torment me by pacing in my belly." The Venerable came out and stood outside. As soon as he saw the Venerable, the Nāga King, perceiving: "So this is Moggallāna," snored fiercely. The Venerable entered upon the fourth *jhāna* and defended himself against the Nāga's nasal wind, so the wind could not stir even his body-hair.

> (Note. Other monks might have the power to perform miracles from the beginning but when the snoring took place, they would not be able to engage in *jhāna* as rapidly as those who were of instant consciousness concerning supernormal powers (*khippa-nisanti*) like the Venerable Moggallāna. That was why no permission was given by the Buddha to the other monks to tame the Nāga King.)

Then the Nāga King, Nandopananda, noted: "I was not able to stir even the body-hair in a pore of the monk's skin by snorting. This monk is very powerful indeed." and tried to escape. The Venerable, having changed his natural shape into that of a garuḷa, pursued the Nāga with the speed of that bird. Being unable to escape, the Nāga turned himself into a young man and fell in salutation at the feet of the Venerable, saying: "Venerable Sir, in you I take refuge."

The Venerable Mahā Moggallāna said: "Nanda, the Exalted One is coming. Come, let us go [to him]." Having tamed the Nāga and freed him from the poison of conceit, the Venerable took him to the Master. The Nāga paid his respect to the Buddha and solemnly declared himself a follower. "Venerable Sir, I take refuge in you." The Buddha gave His blessings, saying: "May you be happy both physically and mentally," and then accompanied by the monks, the Buddha went to the house of the merchant Anāthapiṇḍika.

The merchant asked the Buddha: "Why did you come when the day was in far advanced?" The Buddha said: "There had been a terrible battle of life and death fought between Moggallāna and the Nāga King Nandopananda. (That was why I came late)." The wealthy merchant asked: "Who won the battle and who lost it, Exalted Buddha?" "The victory belonged to Moggallāna and the defeat to Nanda."

Anāthapiṇḍika was so joyous and elated that he said: "Venerable Sir, may the Exalted Buddha and the monks receive my offering of meal every day for seven days. I will honour the Venerable for seven days." Then the merchant celebrated the victory of the Venerable by honouring the five hundred monks, headed by the Buddha, for a week.

This account of Venerable Mahā Moggallāna's taming of Nandopananda, the Nāga King, was taken from the Iddhi Niddesa of the **Visuddhi Magga** Vol. II and also from the exposition of the Mahā Moggallāna Thera Gāthā, **Thera Gāthā Commentary**, Vol II.

Taming of Baka Brahmā

(The account of the taming of Baka Brahmā by the Buddha occurs in the Baka Jātaka of the **Sattaka Nipāta** and the Kesava Jātaka of the **Catukka Nipāta** Text and its Commentary, and also in the Commentary of the Baka Brahmā Sutta of the **Saṁyutta Nikāya** as the Commentary of the Brahma-nimantanika Sutta of the **Mūla-paṇṇāsa** covers the Jātaka accounts and the expositions of the **Saṁyutta Commentary**, the following is based on the Brahmā-nimantanika Sutta Text and its Commentary of the **Mūla Paṇṇāsa**.)

Once, while dwelling at Jetavana in the noble city of Sāvatthi, the Buddha called the monks and said:

"Monks, on one occasion, I was living at the foot of a large sal tree in the Subhaga grove near the town of Ukkaṭṭha. Then arose, monks, the following thought in Baka Brahmā:

> 'The world of Brahmās together with this body is permanent, firm, stable, unique and subject to no change. In this Brahmā-world, there is no one who is conceived, who grows old, who dies, who falls, who is reborn (by way of conception). There is no liberation higher than the Brahmā-world together with this body.'
>
> "Such is the very strong but wrong view of eternalism (*sassata micchā-diṭṭhi*) that arose in Baka Brahmā."

(**Note**. Baka Brahmā, who held this view, rejected the existence of the higher transcendent states of the second and third *jhāna* Brahmā planes, the fourth *jhāna* Brahmā plane (with the four (*arūpa* states) and the Path, Fruition and Nibbāna, for he belonged to the first *jhāna* plane).

"Monks, knowing his thought with (My) mind, I disappeared then from the foot of the sal tree in the Subhaga grove, near Ukkaṭṭha and appeared in the (first *jhāna*) Brahmā abode, just as a strong man stretches his bent arm and bends his stretched out arm. When Baka Brahmā saw, from afar, My approaching to him, monks, he said:

> 'Sir, please come. Sir, you are welcome. Sir, you visit this Brahmā abode after a long time. Sir, the Brahmā-world, together with this body, is permanent, firm, stable, unique and subject to no change. In this Brahmā-world, there is no one who is conceived, who grows old, who dies, who falls, who is reborn (by way of conception). There is no liberation higher than the Brahmā-world together with this body.'

"Monks, when Baka Brahmā spoke thus, I said:

'Friends, Baka Brahmā is foolish indeed! Friends, Baka Brahmā is foolish indeed! He speaks of what is not permanent as permanent, what is not firm, not stable, not unique and subject to change as firm, stable, unique and subject to no change. He says that in this Brahmā-world there is no one who is conceived, who grows old, who dies, who falls, who is reborn (by way of conception) though in this Brahmā-world there are those who are conceived, who are born, who die, who fall, who are reborn (by way of conception). He says that there is no liberation higher than the Brahmā-world together with his body though there clearly are higher forms of liberation in terms of other *jhānas* and Brahmā-worlds such as the second, third, fourth *jhāna* Brahmā-worlds and the Path, Fruition and Nibbāna.

Possession of An Attendant Brahmā by Māra

"Monks, Māra the Evil One then possessed a young Brahmā attendant (Brahmā-*pārisajja*) and rebuked Me thus:

'Monk, do not criticize this Baka Brahmā. Monk, do not criticize this Baka Brahmā. He is great. He is dominant. He is indomitable. Surely, he sees all. He holds sway over all living beings. He rules the world. He creates the world. He is the Lord of the world. He determines a living being's destiny (declaring: 'You shall be a king, you shall be a brahmin, you shall be a merchant, you shall be a farmer, you shall be a labourer, you shall be a human, you shall be a monk, (at least) you shall be a camel or you shall be an ox'). He is accomplished in *jhāna*. He is the father of beings that have arisen and beings that are arising.' "

(**Note**. Of the expressions "beings that have arisen" and "beings that are arising", the latter means "beings originating in the eggs or in the wombs". From the time they come out from the eggs or the wombs they are known as "beings that have arisen".

(In the case of beings originating in moisture (*saṁsedaja*), they are called "beings that are arising" at the moment of their rebirth-consciousness, and after that moment they are "beings that have arisen".

(As for the spontaneous (*upapatti*) beings they are called "beings that are arising" at the moment of their first bodily posture and after that they are "beings that have arisen".)

"Monk!, in this world, those *samaṇa* and *brāhmanas* before you, who (like you) condemned and abhorred the earth-element, the water-element, the fire-element, the wind-element (as *anicca*, *dukkha* and *anatta*) and who (like you) condemned and abhorred the living beings, devas, *māras* and Brahmās, (as *anicca*, *dukkha* and *anatta*) they all landed in the lower worlds (of woes) after the dissolution of their bodies at death.

"Monk, in this world, those *samaṇas* and *brāhmanas* before you, who admired and cherished the earth-element, the water-element, the fire-element, the wind-element (as permanent, firm, stable, imperishable, unbreakable and inexhaustible) and who admired and cherished the living beings, devas, *māras* and Brahmās (as firm, stable, imperishable, unbreakable and inexhaustible) they all landed in the sublime (Brahmā) world after the dissolution of their bodies at death.

"Therefore I say unto you, Monk, I want to urge you to follow the Brahmā's teaching. Do not go against his teaching. Monk, if you go against his teaching, you will be like a man who beats and drives away with a six-foot long stick, the glory that has come right to you or like a man who falls over a cliff and does not land on the supporting ground by not coming into contact with it by his hands and legs. This example will do for you. I therefore want to urge you to follow the Brahmā's teaching. Do not contradict it. Monk, you see the Brahmās who have assembled, do you not?"

"Thus, Monks, Māra the Evil One aimed his speech at Me and tried to make Me a member of Baka Brahmā's assembly."

(Herein it may be asked: "How did Māra see the Buddha?" While staying in his

mansion, Māra enquired frequently: "In which village or market town is the Buddha staying now?" When he enquired on this particular occasion, he came to know that the Buddha was staying in the Subhaga grove near Ukkaṭṭha When he tried to see where the Buddha had gone, he saw that the Buddha had gone to the Brahmā-world. So he thought: "I will go and make Him give up His desire to preach there before He cause the Brahmās to get out of my dominion." So he followed the Buddha vigilantly and stood anonymously among the Brahmās. Knowing that the Buddha had rebuked Baka Brahmā, he emerged as a supporter of the Brahmā.

(Māra could not possess Mahā Brahmā and Brahmā-purohita Brahmās. He therefore possessed the young Brahmā attendant.)

"Monk, when the evil Māra spoke thus (through the Brahmā attendant), I refuted him as follows:

'You evil Māra! I know you. Do not think that 'the Monk Gotama does not know me.' You evil One, you are Māra. You evil Māra, the Mahā Brahmā, the assembly of Brahmās, the Brahmā-attendants they all fall into your hand; they are all under your sway. You evil Māra, you are wrong in believing thus: 'This monk too may fall into my hand. This monk too may come under my sway.' In reality, I do not fall into your hand. I do not go under your sway.'

"Monks, when I have thus spoken to Māra, Baka Brahmā said to me:

'Venerable Sir, I speak of what is permanent as permanent. I speak of what is firm, stable, unique and imperishable as firm, stable; unique and imperishable. I say that in the Brahmā-world there is no one who is conceived, who grows old, who dies, who falls off, who is reborn, because in the Brahmā-world there is no one who is conceived, who is old, who dies, who falls off, who is reborn. I say that there is no liberation better than the Brahmā-world with this body because there is no liberation higher than the Brahmā-world together with this body.'

'Monk, in this world, the practice of those *samaṇas* and *brāhmanas* before you was as old as your age. They might have known what my is liberation higher (than the Brahmā-world with this body) as the liberation higher (than the Brahmā-world with this body). They might have known the liberation no higher (than the Brahmā-world with this body) as the liberation that is no higher (than the Brahmā-world with this body).

'Monk, therefore I say to you this (I assert as follows): You will not find any other liberation higher (than the Brahmā-world with this body). If you search for it, this will mean only trouble and suffering for you.

'Monk, if you cling to the earth element, you will live near me, you will live in my place, you will be my subordinate. If you cling to the water element, the fire element, the wind element, the living beings, devas, *māras* and Brahmās, you will live near me, you will live in my place, you will be my subordinate.'

(The Buddha replied:)

'Brahmā, I too know this: If I cling to the earth element, I will live near you, I will live in your place, I will be your subordinate. So will I and so will I be if I cling to the water element, the fire element, the wind element, the living beings, devas, *māras* and Brahmās. I know all this!

'Brahmā, in fact, I know that you are of such great power, of such might, of such great fame and retinue. I know your ability, too.'

Then Baka Brahmā asked the Buddha:

'Venerable Sir, how do you know that I am of such great power, of such great might, of such great fame and retinue? How do you know my ability too?"

Then the Buddha answered:

'Your authority lies in a thousand universes, in each universe, the sun and the

moon move about and shine in all directions. (Meaning: a vast circular area in which the sun and the moon wander, illuminating all over the directions, is called a *Lokadhātu*, "World Element", or *Cakka-vāḷa*, "Spherical Universe".) All over these universes, numbering one thousand, spread your (Brahmā's) authority.)

'You, Baka Brahmā, know high and low beings, covetous and uncovetous beings, this and the remaining (999) universes, the rebirth and death of beings in these universes.

'Baka Brahmā, I know that you are of such great power, of such great might, of such great retinue and fame. I know your ability too.' (The Buddha's words have not come to an end yet. A note may, however, be inserted here.)

(By saying so, the Buddha tried to subdue the Brahmā. What he meant to say was this: "Baka Brahmā, your authority spreads only within one thousand universes. Yet you think highly of yourself, 'I am a great Brahmā.' You are only a *Sahassī-brahmā*, i.e. a Brahmā who can see just a thousand universes. There are other Brahmās who are superior to you such as *Dvisahassī-brahmās*, those who can see two thousand universes, who can see three thousand, four thousand, five thousand, ten thousand universes and *Satasahassī-brahmās*, those who can see a hundred thousand universes and they are countless. And yet, like a man who tries to compare his piece of cloth, which is only four cubit long, with another piece of cloth that is far greater in length. (Commentarial simile), like a man who desires to immerse himself in the water which is only ankle-deep. (Sub-commentarial simile) or like a small frog which thinks that the water in a bullock's foot-print is a deep pool (simile used by the wise), you have a high opinion of yourself, thinking, 'I am a great Brahmā' ")

'Baka Brahmā, there is still another world indeed apart from this world of the first *jhāna*. You neither know nor see it. But I know and see it. Baka Brahmā, there is still another world known as the Ābhassara-world. Falling from that Ābhassara-world, you have landed in this world of the first *jhāna*. Because you have lived (in this world of the first *jhāna*) you have lost your memory. Therefore you neither know nor see that (Ābhassara-world). But I know and see it. Baka Brahmā, because I know (the Ābhassara-world which is unknown to you) you are not equal to Me in intellect. Why should I be inferior to you? In fact, I am superior to you intellectually.' (1) (the Buddha speech has not come to an end yet. Another note may, however, be inserted here.)

(Baka Brahmā had fallen from the higher worlds and landed in the lower world. **Elaboration**: In a past *kappa*, devoid of appearance of a Buddha, Baka Brahmā became an ascetic and practised *kasiṇa* meditation as a prelude to attainment of *jhānas*. When he passed away, without any slip of the *jhāna*, he was reborn in the Vehapphala Brahmā-world of the fourth *jhāna*, which is of a long life span, five hundred *kappas*. Having lived the full life-pan there, he desired for rebirth in a lower world and developed the *rūpa-vacara*, third *jhāna* of a high standard. (When he passed away from that Vehapphala-world, he landed in the Subhakiṇha Brahmā-world of the third *jhāna* which is of the life span of 64 *mahā-kappas*.

(N.B. If a man commits a number of *anantariya* (immediately resultant) deeds, such as matricide, etc., only the severest and heaviest one of them bring about rebirth in the Mahā-Avīci state of long suffering; others do not brings about it but contribute to its occurrence. Similarly of the four *rūpa-jhānas* developed, only the specially developed one with the four dominant (*adhipati*) factors brings about rebirth in the *rūpa-vacara* plane and the remaining *rūpa-jhānas* do not result in that rebirth as they themselves have no chance to do so; they merely facilitate the sustenance of that rebirth for its full life span. (From the **Tika**.)

(Having existed in that Subhakinha Brahmā Abode for the full life span of 64 *mahā-kappas*, Baka Brahmā developed in the previous manner the *rūpa-vacara* second *jhāna* of the higher standard and (when he fell from Subhakinha) he landed in the Abhassara Brahmā Abode which is the second *jhāna* plane lasting for eight *mahā-kappas*. Having

existed there for the full life span of eight *mahā-kappas*, he developed, in the previous manner, the *rūpa-vacara* first *jhāna* of the higher standard and (when he fell from Ābhassara) he landed in the Mahā-Brahmā Abode, which is the first *jhāna* plane, lasting for 64 *mahā-kappas* in terms of *antara* kind or just one *kappa* in terms of *asaṅkhyeyya*.

(In his present Mahā Brahmā Abode, however Baka-Brahmā remembered in the earlier part of his life, his performance of wholesome *jhāna* and the former abode where he had existed. When he had been there for too long, he forgot even those two things and wrongly took to himself the false Eternalism. That was why the Buddha said to Baka Brahmā: "You have lost your memory. Therefore you neither know nor see that (Ābhassara) World", and so on.)

The Past Story of Baka Brahmā

When the Buddha spoke thus, Baka Brahmā thought: "The Monk Gotama knows the life span of my previous lives, the worlds of my previous rebirths and the good deeds of *jhāna* that I had practised before, I will ask him now about my good deeds in the past." In response to his question, the Buddha told him about his good deeds.

Elaboration: This Baka Brahmā, in one of his former births, was a son of a good family. Seeing the ills of sense desires he decided: "I will put an end to birth, old age, sickness and death." Thereafter, he renounced the world and became an ascetic, developing mundane *jhānas*. Having accomplished the *jhānas*, the foundation of psychic powers, he built a small leaf-hut near the Gaṅgā and spent his time in enjoying the bliss of *jhāna*.

While he was staying thus, a caravan of five hundred carts carrying merchants, crossed a desert frequently. When they crossed the desert by night the bullocks that were harnessed at the foremost cart lost their way and turned back, thus coming back to the former track that they had taken. The other carts too similarly came back to the former track and this was known to the merchants only at dawn. For the merchants, it was the day they must have passed through the desert. All their fire wood and water had run out. Therefore, thinking that "we are now to lose our lives" the people unyoked their bullocks from the carts, tied them to the wheels and went to sleep in the shade of the rear part the carts.

The *jhāna*-accomplished ascetic, the future Baka Brahmā, got out of the leaf-hut early in the morning. While sitting at the hut-door, he had a look at the Gaṅgā and saw a great flood overwhelming the whole Gaṅgā as though a huge green stone was rolling down. When he thought: "Are there in this world any beings that are wearied for lack of such sweet water?" he saw the caravan of those merchants suffering in the sandy desert. Wishing them survival, he resolved through psychic powers, "May a great volume of water from the Gaṅgā flow towards the merchants in the caravan."

As soon as his consciousness of psychic powers occurred, a great volume of water flowed into the desert as though into a drain. The merchants got up because of the sound of the water. On seeing the water they were overjoyed. They bathed, they drank, and they let the cattle drink and they finally arrived at their destination.

In order to point out this past good deed of Baka Brahmā, the Buddha spoke this verse:

> *(1) Yaṁ tvaṁ apāyesi bahū manusse*
> *pipāsite ghammani sambarete.*
> *Taṁ te purāṇaṁ vatasīlavattaṁ*
> *suttappabuddho'va anussarāmi*

> (O Brahmā by the name of Baka! In the past, when you were a *jhāna*-accomplished ascetic) you caused, by your psychic powers, those thirsty people, who were tortured by the sun in the desert, of a caravan to have water to drink and to bath. Like a man waking up, I recollect again and again, by My power of remembering former lives (*pubbenivāsānussati-ñāṇa*), your morality practised in the past.

At a later time, the ascetic, built a leaf-hut on the bank of the Gaṅgā and lived there depending upon a small village for food. Then robbers beat the villagers and robbed them

of gold and silver and took with them cattle and people as hostages. The cries of the people and the animals created loud noises. On hearing the noises, the ascetic thought what it was all about. Knowing that some danger has befallen the villagers, he made a wish: "May these beings not perish while I am seeing them." Then he engaged himself in *jhāna*, the foundation of his psychic powers. Arising from that *jhāna*, he created a large army of four divisions (elephants, horses, chariots, and foot-soldiers) that marched (arrow-) shooting, (trumpet-) blowing, (drum-) beating and (threat-) shouting.

Seeing the great army, the robbers thought that it was the marching of the king, they discarded all their looted properties and fled. The ascetic resolved: "May the properties go back to their respective owners," and this happened in accord with the ascetic's resolve. The people are thus overjoyed.

In order to point out also this past good deed of Baka Brahmā, the Buddha spoke this verse:

(2) Yam enikulasmiṁ janaṁ gahītam
amocayī gayhaka niyamanaṁ.
Taṁ te purāṇaṁ vatasīlavattaṁ
suttappabuddho'va anussarāmi.

(O Brahmā by the name of Baka! In the past when you were a *jhāna* accomplished ascetic) on the bank of the Gaṅgā which was also named Eṇikula because there were many herds of *eṇī* deer, you caused the villagers, who were taken as hostages and whose properties robbed by the robbers, to escape from the robbers' hands by your creation of an army of four divisions. Like a man waking up, I recollect again and again, by My power of remembering former lives, your morality practised in the past.

Again at a later time, a family living in the upper part of the Gaṅgā and another family living in the lower part held a wedding ceremony, one party giving the bride to the other and making friends together. They joined their boats, forming them like a raft which carried many kinds of food, unguent, flowers, etc, and which floated by the currents of the Gaṅgā waters. The people on the boats had a great feast, dancing and singing. They revelled as though they were moving in a celestial flying mansion.

Then the Nāga King, ruler and resident of the Gaṅgā, saw the people and became angry, thinking: "These people have no regard for me as they are not aware that their riotous merry making would annoy me the Nāga King of the Gaṅgā. Now I shall make them float into the ocean." So thinking he assumed an enormous body and split the water into two halves between which he emerged all of a sudden. With his vast hood raised, he made a great hissing sound and stayed there as though he were to bite the people and put them to death.

On seeing the Nāga King, the people became frightened and cried loudly and feverishly. While sitting in the leaf-hut the ascetic heard the cries, he thought: "Earlier these people were very happy, dancing and singing. Now they are making sounds of fear and grief. What is the matter?" Then he saw the Nāga King and desired for the people's safety: "May they not perish while I am seeing them." So he engaged himself in a *jhāna*, the foundation of his psychic powers, and after assuming the guise of a *garuda* bird, he was poised to snatch away the Nāga King.

Fearing, the Nāga King withdrew his hood and immersed himself in the water. All the people were thus saved.

In order to point out as this part of good deed of Baka Brahmā, the Buddha spoke this verse:

(3) Gaṅgāya sotasmim gahīta nāvaṁ
luddena nāgena manussakappā
Amocayittha balasā pasayha

*Taṁ te purāṇaṁ vatas*īla*vattaṁ*
suttappabuddho'va anussarāmi.

(O Brahmā by the name of Baka! In the past when you were a ascetic) you saved the people of the two villages, who were to be destroyed by the fierce Nāga King in the water currents of the Gaṅgā, by your psychic powers known as *vikubbaniddhi* and you thus set them free from the threat of the Nāga King. Like a man waking up, I recollect again and again by my power of remembering former lives, your morality practised in the past.

Still at a later time, Baka Brahmā was a noble ascetic known in Kesava. At that time our Bodhisatta was a youthful ascetic by the name of Kappa. Constantly staying near the ascetic Kesava and serving him as a residential pupil (*antevasika*); who was always obedient, thinking to do only what was pleasing to his master, who was intelligent and who practised what was beneficial. The ascetic Kesava was unable to move about, to remain still, to eat or drink without the help of his close pupil, the young ascetic Kappa. At one time, he was looked after by the King of Varanasi but he left the King and lived by depending on his own pupil, Kappa the ascetic. *(The story in detail may be read in the Kesava Jātaka of the* Catukka Nipata*.)*

In order to point out also this past good deed of Baka Brahmā, the Buddha spoke this verse:

(4) Kappo ca te baddhacaro ahosi
sambuddhimantaṁ vatinaṁ amaññti.
Taṁ te purāṇaṁ vatasīlavattaṁ
suttappabuddho'va annusarāmi.

(O Brahmā by the name of Baka! In one of the past existences) I, the Buddha, was a virtuous ascetic, Kappa by name, who, as your residential pupil, served you, a virtuous ascetic, Kesava by name. (At that time) you fondly spoke in praise of me, that I was good, intelligent and that I had practised morality adequately. Like a man waking up, I recollect again and again by My power remembering former lives, your morality practised in the past.

In this way the Buddha talked to Baka Brahmā, pointing out the latter's good deeds done in his various past existences. While the Buddha was thus talking, Baka Brahmā recollected his past lives. All his past deeds gradually manifested to him as though different objects become clear when a thousand oil lamps are lighted. He was so pleased, having a faithful heart, he spoke the following verse:

Addhā pajānāsi mam'etam āyuṁ
aññaṁ pi jānāsi tathā hi Buddho.
Tathā hi tyāyaṁ jalitānubhāvo
obhāsayaṁ tiṭṭhati Brahmalokaṁ.

(Exalted One, who has done away with all suffering!) Certainly, you know my past lives. You also know all *neyya-dhamma*, things worth-knowing (apart from my lives). You are therefore an Omniscient Buddha. This bright body-light of yours exist, illuminating the whole Brahmā Abode, outshining the light of hundreds and thousands of suns and moons.

Having related as a parenthesis to the past events of Baka Brahmā at his request, the Buddha came back to his original topic, speaking thus:

"Baka Brahmā, there are still the Subhakinha Abode, Vehappala Abode, and Abhibhū Abode. You neither know nor see them. I know and see them. I know (what you do not) you are not equal to me intellectually. How can I be inferior to you? In fact, I am superior to you intellectually."

Then in order to prove a step further that Baka Brahmā was not His intellectual equal and

that He Himself was superior to Baka Brahmā intellectually, the Buddha continued his speech as follows:

> "Baka Brahmā, with extraordinary intellect I know the earth element that it is by nature *anicca*, *dukkha* and *anatta*. I know Nibbāna, that is inaccessible to the earth elements by its nature; and I do not cling to the earth element (with craving (*taṇhā*), conceit (*māna*) and wrong view (*diṭṭhi*)). I do not cling to it, as something in which *attā*, etc., lie, or something from which *attā*, etc., emerge, I do not cling to it as I, mine, or my *attā*. Baka Brahmā, as I know (Nibbāna that is unknown to you), you are not equal to Me intellectually. How can I be inferior to you? In fact, I am superior to you intellectually.
>
> "Baka Brahmā, with extraordinary intellect, I know the water element, ... the fire element, ... the wind element, ... the sentient beings, ... the devas .... *māras*, ... Brahmās, ... Ābhassara Brahmās.... Subhakiṇhā Brahmās, ... Vehapphala Brahmās, ... Abhibhu Brahmās ...., with extraordinary intellect. I know all (individuality pertaining to the three planes of existence (*tebhūmaka*) that is by nature *anicca*, *dukkha*, and *anatta*. I know Nibbāna, that is inaccessible to all individuality by all its nature and I do not cling to all individuality with craving, conceit and wrong view. I do not cling to it, as something in which *attā*, etc., lie or, as something from which *attā* etc, emerge. I do not cling to all (individuality pertaining to the three planes of existences) as I, mine, or my *attā*. Baka Brahmā, as I know Nibbāna that is unknown to you, you are not equal to me intellectually. How can I be inferior to you? In fact, I am superior to you intellectually."

(Then Baka Brahmā, wishing to charge the Buddha with falsehood, said:)

> "Venerable Sir, if what is inaccessible to all by all its nature, Your claim that You know what is inaccessible would come to nothing. Do not let it come to nothing. Your statement would become empty. Do not let it become empty.

(Herein some clarification will be made so that the virtuous readers of the Chronicle may not be confused.

(The English word 'all' and the Pāli '*Sabba'* are of the same meaning. The word '*sabba*' or 'all' is used in the sense of 'all mundane things' ('all that is of individuality', *sakkāya*. The complete terminology is '*sakkaya-sabba*' or 'all individuality'. It is this '*sakkāya-sabba*', 'all individuality', that is referred to in the Ādittapariyāya Sutta where '*Sabbaṁ bhikkhave āditta*ṁ' occurs.

(The Pāli sentence means 'All things, monks, are burnt by fire such as *rāga*, etc. It cannot be said that supramundane things are burnt by fire, for unwholesome things, such as *rāga*, *dosa*, *moha*, etc., are absolutely incapable of taking the supramundane things as their target. They are capable of doing so only in the case of mundane things, individuality (*sakkaya*) or the factors of clinging to existence (*upādānakkhandhā*). Hence the burning of mundane things by the fire of *raga*, etc. Therefore what is supramundane is to be excluded from '*sabbaṁ*', 'all', whereas what is mundane is to be included therein. Therefore by the word '*sabba*' of the Ādittapariyāya Sutta is meant '*sakkāya-sabba*' or 'all individuality'.

(With reference to the term '*Sabbaññutā-ñāṇa*' or 'All embracing Knowledge' (or Omniscience), its component '*sabba*' means all both mundane and supramundane, for the Buddha knows the whole range of things, mundane as well as supramundane. Therefore, the word '*sabba*' of *Sabbaññutā-ñāṇa* means *sabba-sabba*, 'all this all that'.

(By this much the virtuous readers of this Chronicle might have understood that in the field of Dhamma literature the use of the *sabba,* 'all' is of two kinds: (1) the use of it in the sense of *sakkāya-sabba*, 'all individuality', or 'all mundane things', and (2) the use of it in the sense of *sabba-sabba*, 'all this and all that' with mundane or supramundane designations. Let us examine now the use of *sabba* by the Buddha and Baka Brahmā.

(When the Buddha asserted that he was intellectually superior to Baka Brahmā, He presented 13 points as follows:

(1) I know the earth element (and you know it too), I know Nibbāna which is inaccessible to the earth element (but you do not). (2) I know the water element (and you know it too), I know Nibbāna which is inaccessible to the water element (but you do not); (In this way the Buddha went on with regard to:) (3) the fire element; (4) the wind element; (5) the sentient beings; (6) devas; (7) *māras*; (8) Brahmās; (9) Ābhassara Brahmās; (10) Subhakiṇha Brahmās; (11) Vehapphala Brahmās; (12) Abhibhū Brahmās *(*Assaññasatta Brahmās*)*; (13) I know all (*sakkāya-sabba*) (and you know it too); I know Nibbāna which is inaccessible to all (but you do not).

(With regard to the first 12 points, Baka saw no reason to blame the Buddha. As regards the last point, however, he saw something to accuse the Buddha of.

When the Buddha said: "I know all (*sakkāya-sabba*) and I know Nibbāna which is inaccessible to all (*sakkāya-sabba*)," He said so as a puzzle. What He meant to say by this was: "Baka Brahmā, I know all (*sakkāya* = mundane things) by My extra-ordinary intellect that they are, by nature, *anicca*, *dukkha* and *anatta*. Having known this, I also know Nibbāna by My extra-ordinary Vipassanā Insight, which cannot be attained by all. (*sakkāya* = mundane things)." (In that speech the statement reading "I know all by all their nature" means "I know by Vipassanā Insight all individuality pertaining to the three planes of existence, and five aggregates of mundane things in their nature of *anicca*, *dukkha* and *anatta*." Here the Buddha said: "(I know) all by all their nature" with reference to *sakkāya-sabba*. "(I know Nibbāna) which is inaccessible to all by all nature" means "I know Nibbāna with the Path Knowledge, realizing that it is inaccessible to all individuality and the five aggregates of mundane things in their nature of being conditioned (*saṅkhata*). (Such conditioned material things as the earth element, the wind element, etc. have the nature of hardness, cohesiveness, etc. which are also conditioned, such conditioned mental things as contact, sensation, etc., have the nature of the tangibility, feeling, etc., which are also conditioned — all these conditioned things are absent in Nibbāna which is unconditioned. Only the nature of *santi* or Peace, as opposed to conditioned things is present in unconditioned Nibbāna. This was in view when it was said that Nibbāna which is inaccessible to the earth element. Nibbāna which is inaccessible to the water element, ... Nibbāna which is inaccessible to all individuality.")

By this much, virtuous readers of the Chronicle must have understood that what the Buddha meant was as follows:

"I know thoroughly all *sakkāya* or the five aggregates of mundane things (and you know them too). I also know Nibbāna which cannot be reached by all individuality (but you do not), and that the word 'all' in that speech implies the five aggregates of mundane things and that Nibbāna is something which cannot be attained by all.

But as a fault-finding ideologue, Baka Brahmā took, but wrongly, that by 'all' was meant *sabba-sabba*, 'each and every thing mundane or supramundane and designated,' (for he was totally ignorant of the fact that here *sakkāya-sabba* was referred to in the Buddha's speech). This led him to his criticism of the Buddha:

> "Venerable Sir, if the Dhamma is inaccessible to all other thing by all nature, your saying that you know that is inaccessible would come to nothing. Do not let it come to nothing. Your statement would become empty. Do not let it become empty."

The gist of Baka Brahmā's criticism was as follows:

(1) In your speech, Venerable Sir, you claim your knowledge of all, and

(2) your knowledge of the Dhamma that is inaccessible to all.

(1) The word 'all' of the first statement covers all things. So there can be nothing which is inaccessible to all things. And yet the Buddha insists on His knowledge of what is mentioned in the second statement. His insistence, therefore, will be reduced to nonsense like 'the flower of the sky', 'the horn of a rabbit', 'the hair of a turtle', and 'the blood of a crab'.

(2) If what is inaccessible is semantically exclusive of the word 'all' of the first

statement, His assertion there cannot be true, for the things known to Him are not complete. It will be a lie then.

In this way did Baka Brahmā want to accuse the Buddha of false speech. (In short, the Buddha spoke of *sakkāya-sabba*, all that is mundane. Baka Brahmā mistook it for *sabba-sabba*, all that is either mundane or supramundane. Hence his accusation against the Buddha was unjust.)

Being a supreme ideologue, a hundred times, a thousand times, nay, a hundred thousand times greater than Baka Brahmā, the Buddha would still proclaim His knowledge of all and of Nibbāna that is inaccessible to all for the Brahmā to listen to, and in order to refute the Brahmā's charge of falsehood, He went on to say thus:

"Baka Brahmā, there is Nibbāna-Dhamma which is particularly higher than all conditioned things, which is to be known through the Path-knowledge, Fruition-knowledge, reflective knowledge which is invisible to the naked eye or which has no resemblance that can be shown as its representative, which is completely devoid of arising-and-passing nature, which is brighter than all other dhammas or which never knows darkness but ever remains brilliant."(By these words the Buddha boldly affirmed the real existence of Nibbāna that is beyond all individuality on the three planes of existence.).

"That Nibbāna-Dhamma (1) cannot be reached by the earth element through the nature of earth; (2) cannot be reached by the water element through the nature of earth; (3) ... by the fire element .... (4) ... by the wind element ...; (5) ... by the sentient beings through their nature; (6)... by devas ...; (7) ... by *māras* ...; (8)... by Brahmās...;(9)... by Ābhassara Brahmās, (10) by Subhakiṇha Brahmās; (11) ... by Vehapphala Brahmās; (12) cannot be reached by Abhibhu Brahmās through their nature; cannot be reached by all (*sakkāya-dhamma*) through the nature of them all (*sakkāya*). (By these words the Buddha made clear that He spoke of 'all', too).

"In this way there is the aggregate of all *sakkāya-dhamma*s of the three planes of existence which is within the range of knowledge that belongs to persons like you. By that aggregate of *sakkāya-dhamma*s of the three planes of existence through the nature of them all, Nibbāna-Dhamma (with the aforesaid four attributes) cannot be reached.

Thus the Buddha firmly asserted his doctrine.

Miracle Contest between the Buddha and Baka Brahmā.

Every aspect of his belief in the eternity of the Brahmā-world together with the body having been criticized and repudiated, Baka Brahmā was at a lost for words. In order to cover his defeat, he gave up arguing for his belief and decided to show his superiority by performing miracles. So he said:

"Venerable Sir, if that is the case, I will now vanish in your presence. I am going to perform the sort of miracle so that I become invisible to you. You just watch me."

The Buddha said:

"Baka Brahmā, (you are not able to do so). If you indeed have such a power, then vanish now before me."

Brahmās have two kinds of body: natural body and artificial or created body. The natural body which originates at the time of birth is so subtle that it cannot be seen by other Brahmās. So to make it visible, they take the form of created gross body.

Therefore when Baka Brahmā received the consent, he bent his mind on changing his created gross body into the natural, subtle body. The Buddha knew his intention and resolved that his body should remain unchanged in its gross form. So Baka Brahmā could not change his body into its natural, subtle form and there was no vanishing of his body.

Unable to change his body, the Baka Brahmā again tried to create darkness that might envelope his present body. But by means of His supernormal power, the Buddha dispelled

the darkness created by the Brahmā. So Baka was unable to hide himself.

Being unable to hide by changing his body or by creating darkness, Baka Brahmā desperately entered his mansion and hid there. He hid under the wish-fulfilling tree. He squatted furtively. Then hosts of Brahmās burst into laughter and jeered, saying: "This Baka Brahmā is now hiding in the mansion. Now he is hiding under the wish-fulfilling tree squatting furtively. O, Baka Brahmā what a pity that you think you have hidden yourself." Being thus jeered at by other Brahmās, Baka Brahmā wore a displeased face. Hence it is said in brief in the Text.

> "Monks, though Baka Brahmā said: 'I will hide myself in the presence of the Monk Gotama, I will hide myself in the presence of the Monk Gotama', he was unable to do so."

To the Brahmā who was unable to hide himself, the Buddha said:

> "Baka Brahmā, if you cannot hide yourself, I will hide myself in your presence now. I am going to perform a miracle so that you cannot see me."

Then Baka Brahmā replied to the Buddha:

> "Venerable Sir, hide yourself in my presence now if you can."

Then the Buddha (1) first entered upon the fourth *jhāna* (*rūpāvacara-kiriya*), the foundation of His resolve; (2) then rising from that *jhāna*, He resolved that the Mahā Brahmā, the assembly of Brahmās and the young attendant-Brahmās could only hear His voice but not see his body; (3) then He entered upon the fourth *jhāna* (*rūpāvacara-kiriya*), the foundation of His Psychic Power; (4) when He rose from that *jhāna*, a process of Psychic Powers occurred in His mind; as soon as He felt that mental process but once, the Buddha's body vanished and not a single Brahmā could see Him. To make them know that He was still with them though He had vanished, the Buddha uttered this verse:

Bhavevāhaṁ bhayaṁ disvā, bhavañ ca bhavesinaṁ
Bhavaṁ nābhivadiṁ kiñci, nandiñ ca na upādiyiṁ.

> O, Brahmās who have assembled here! Because I have seen clearly with My eye of wisdom, the dangers of birth, old age, and sickness on the three planes of existence such as *kāma*, *rūpa* and *arūpa*, and the endless arising of beings (like Baka Brahmā), who have gone astray in their search of Nibbāna that is non-existence, I no longer cling to any existence as permanent, constant, eternal, etc., under the power of craving and wrong view. I am entirely free from craving for existence as I have rooted it out and cutting it off four times with the axe-like wisdom of the fourfold Path-Knowledge.

Attainment of Noble Stages by Ten Thousand Brahmās

In this verse, by the word 'existence' (*bhava*) is indicated 'the Truth of Suffering', by 'craving for existence' (*bhava-taṇhā*) is indicated 'the Truth of the Cause of Suffering', by 'non-existence' (*vibhava*) is indicated 'the Truth of the Cessation of Suffering', by 'I have no craving for existence' (*nandiñ ca na upādiyiṁ*) is indicated 'the Truth of the Path leading to the Cessation of Suffering'.

Thus the Buddha taught the Four Truths in detail to the Brahmās according to their dispositions and led them to Vipassanā Insight and concluded His Teaching with the Fruition of Arahatship as its apex. At the end of the Discourse, the Brahmās, reflectively following the discourse, were steeped in the essence of Vipassanā Insight at various stages, some attaining *sotāpatti-phala*, some *sakadāgāmī-phala,* some *anāgāmī-phala* and the rest arahatship. Then the Brahmās rejoiced, marvelled and extolled the Buddha. Hence it is said in the Text:

> "Monks, then the Brahmā, his followers and attendants were filled with great wonder, saying: 'Friends, wonderful indeed is the great power and the great might of the Monk Gotama! Never have we seen or heard any *samaṇa* or *brāhmana* who is so powerful and so mighty as the Monk Gotama, a Sakyan Prince and an ascetic

of the Sakyan royal family. Indeed, the Monk Gotama can remove the root of existence (i.e. ignorance and craving) from all beings who take delight in existence, who take pleasure in existence and who arise in existence.' "

Molestation by Mara

Then Māra reflected and came to know in anger thus: "While I am moving about, the Monk Gotama has taught ten thousand Brahmās and set them free from my dominion." So furious was he that he once again possessed a young attendant Brahmā.

(Herein, how did Māra know that the ten thousand Brahmās had become *ariyas*? He knew this by inference (*nayaggāha* or *anumāna*). He knew that when the Buddha preached to worthy beings, He pointed out the ills of *saṁsāra* and the bliss of Nibbāna so that the listening beings would discern Nibbāna; that all His sermons were beneficial and effective like the *vajira* weapon hurled by Sakka; and that devas and humans who established in His Teaching became invisible in *saṁsāra*.)

Having possessed the young Brahmā, Māra spoke to the Buddha, disturbing. This is mentioned in the Text in the following manner:

"Monks, at that time the wicked Māra possessed a young attendant Brahmā and said to me thus:

'Venerable Sir. if you know (the Four Truths) analytically thus, if You know them by Your Omniscience, do not convey this doctrine to Your disciples. Do not convey them to hermits and wandering ascetics. Do not preach to Your disciples. Do not preach to hermits and wandering ascetics. Have no greed for Your disciples. Have no greed for hermits and wandering ascetics.

'Monk, there were *samaṇas* and *brāhmanas* who lived before You and who claimed to be *arahats* or who claimed to have destroyed the enemy in the form of moral defilements, or who claimed to be Sammāsambuddhas, those who claimed to know all the doctrines by themselves. They conveyed their doctrines to their disciples and hermits and wandering ascetics. They preached to their disciples and hermits and wandering ascetics. They had greed for them and on the dissolution of their bodies at death, they landed in the low woeful states. (a)

'Monk, there were in this world *samaṇas* and *brāhmanas* who lived before You and who claimed to be *arahats* or who claimed to have destroyed the enemy in the form of moral defilements, or who claimed to be Sammāsambuddhas, those who claimed to know all the doctrines by themselves. They did not convey their doctrines to their disciples. They did not preach to their disciples and hermits and wandering ascetics. They had no greed for them and on the dissolution on their bodies at death, they landed in the high Brahmā-worlds. (b)

'Therefore, Monk, I would like to tell you thus: 'Venerable Sir, I urge you. Live in comfort, live without any bother. Sir, non-preaching is good. Do not exhort others.' I would like to tell you thus.'

"Monks, when Māra the evil One said thus, I spoke to him as follows:

'Evil Māra, I know you. Do not think that I do not know you. You are Māra. Hey, evil Māra, you have spoken thus not because you desire for My welfare but because you desire for My loss. You fear that those who follow My preaching will overcome the three kinds of existence that lie within your domain.

'Hey, evil Māra, *samaṇas* and *brāhmanas* whom you speak of claimed to be Sammāsambuddhas without actually being Samāsambuddhas. But I truly claim to be Sammāsambuddha, who know all the doctrine by Myself.

'Hey, you evil Māra, whether the Buddha preaches to His disciples or not, He has neither love nor hate; He is endowed with the attributes of *tādi* (indifference). Why?

'Hey, evil Māra, the Buddha has abandoned the moral intoxicants (*āsava*) that lead

to anxiety, rebirth, anguish and suffering, later on causing rebirth, old age and death. He has cut off their latent (*anusaya*) roots. He has made them like the uprooted palm-tree. He has made it impossible for them to arise again. (So, for the Buddha, there is absolutely no revival of those *āsava*s).

'Hey, evil Māra, as a palm tree cut off at its neck, cannot thrive, so the Buddha has abandoned the *āsavas* that lead to anxiety, rebirth, anguish and suffering, later on causing rebirth, old age, and death. He has rooted them. He has made them like the uprooted palm-tree. He has made it impossible for them to arise again. So, for the Buddha, there is absolutely no possibility of the resurges of those *āsvavas*.' "

Thus the Buddha preached this sermon to silence Māra and impart special knowledge to the Brahmā. Hence this sutta is named Brahmanimantika Sutta.

Here ends the taming of Baka Brahmā.

Cūlasubhaddā and Her Father-in-law, Ugga

Story of Cūlasubhaddā

While the Buddha was residing at Jetavana in the good city of Sāvatthi, he gave a sermon beginning with "*Dūresanto pakāsenti*" in connection with the merchant Anāthapiṇḍika's daughter, Cūlasubhaddā. The details were as follows:

Ugga, who was another merchant, a citizen of Ugga City, was the childhood friend of the merchant, Anāthapiṇḍika. While they were educated by the same teacher, they promised to each other that when they grew up and had children, one who had a daughter should give her in marriage to a son of the other who wanted her to be his daughter-in-law.

The two friends grew up and became great merchants in their respective cities. One day, the merchant, Ugga, went to the house of Anāthapiṇḍika in Sāvatthi with five hundred carts to do business. Anāthapiṇḍika called his daughter, Cūlasubhaddā, and assigned a duty to her, saying: "Dear daughter, your (would be) father, Ugga, the merchant has come. Do all that is necessary for him."

"Very well," said Cūlasubhaddā and from the day of Ugga's arrival, she prepared and cooked the food personally. She put on flowers, perfumes and unguents, etc. While the merchant was being fed, she kept the bath-water ready and after he had taken his bath, she personally supervised all the needful for him with respect.

Observing her possession of the character of a good housewife, the merchant Ugga was pleased with Cūlasubhaddā. Then one day, while conversing cordially with Anāthapiṇḍika, he reminded his friend saying: "Friend, when we were young we have made such and such a pledge to each other," and then asked Cūlasubhaddā for his son. But Ugga was a heretic. So Anāthapiṇḍika did not make any decision (on his own) and reported the matter to the Buddha, who seeing Ugga's former good deeds that would contribute to his attainment of *sotāpatti-magga* and *phala*, approved. He then discussed with his wife, Puññalakkhaṇa Devī, and they agreed to his friends proposal. He fixed the date and elaborately arranged for the wedding ceremony, and when he sent Cūlasubhaddā away in marriage, he called his daughter and gave ten pieces of advice which were the same as those given to Visākhā by her father, Dhanañcaya.

"My dear daughter, a woman who lives in the house of her parents-in-law:

(1) should not take outside the fire that is inside her house, (that is, she should not tell people in other houses about the faults of her parents-in-law and husband);

(2) should not bring into her house the fire from outside (that is, when the neighbours speak ills of her parents-in-law and husband, she should not report it to them);

(3) should give only those who give back, (that is, she should lend only to those who punctually return what they have borrowed from her house);

(4) should not give those who do not give back, (that is, she should not give another loan to those who do not punctually return what they have borrowed from her house);

(5) should give others whether they give her or not, (that is, when poor relatives come to her house, she should give them whether they can afford to give or not);

(6) should sit well, (that is, she should stand up first at the sight of her parents-in-law and husband. It is not proper for her to remain sitting when she should stand up);

(7) should eat well, (that is, she should not eat before her parents-in-law and husband but she should serve them and eat only after making sure everybody has his or her food);

(8) should sleep well, (that is, she should not sleep in her bed before her parents-in-law and husband do. She should sleep only after doing her duties towards them);

(9) should serve the fire respectfully, (that is, she should regard her parents-in-laws and husband as a great mass of fire or a poisonous serpent *nāga* king and look at them respectfully. She should not look at them disrespectfully by casting a side glance or frowning upon them);

(10) should worship the devas in the house, (that is, she should show respect to her parents-in-law and husband, regarding them as the devas occupying the foremost or most sacred place of the house).

These were the ten pieces of advice which Anāthapiṇḍika gave to his daughter as did the merchant Dhanañcaya to his daughter Visākhā. He also sent eight wise men as guarantors along with his daughter with these instructions:

> "Whenever a problem crops up to my daughter Cūlasubhaddā you must solve it lawfully."

The day of her departure saw him giving alms lavishly to the Sangha headed by the Buddha. Then he sent his daughter to the merchant Ugga's house with great pomp and ceremony as though he exhibited the magnificent fruition of the good deeds which Cūlasubhaddā had done in her previous lives.

Arriving at Ugga City, she was welcomed by the merchant's family and hosts of the citizens. Like Visākhā, she entered the city standing in her chariot, and making the people much impressed by her glory and splendour. She accepted the presents sent by the citizens and sent in return gifts appropriate to their distinguished status and thus by virtue of her wisdom she endeared herself to the whole city.

When her heretical father-in-law honoured the naked ascetics (*acelakas*) on auspicious occasions at his house, he sent for her as he wanted her to come and pay respect to his teachers. But she refused to go to the place where they were being honoured because she was so shy to see the unclothed teachers.

The merchant Ugga sent for her repeatedly but Cūlasubhaddā remained adamant in her refusal. So the merchant became furious and ordered her to be turned out of the house. She refused to take such unreasonable treatment. Instead she called in the eight wise men her guarantors, and stated her case openly. They decided that she had no fault and informed the merchant accordingly.

The merchant told his wife that Cūlasubhaddā did not pay respect to his teachers, saying that they had no sense of shame. The merchant's wife wondered what kind of monks were the teachers of her daughter-in-law whom she extolled so excessively. So she summoned Cūlasubhaddā and asked her:

Kīdisā samaṇā tuyhaṁ
bāḷhaṁ kho ne pasaṁsasi.
Kim sīlā kim samācārā
taṁ me akkhāhi pucchitā.

> Our daughter-in-law Subhadda! How are your teachers and monks possessed of noble qualities? Extremely do you praise them. (Those teachers of yours, the Monk Gotama and his disciples), what virtues of distinction do they have? What kind of good conduct do they show? As you are asked, tell me

truthfully about that.

Then Cūlasubhaddā, desiring to talk to the wife of the wealthy merchant about the qualities of the Buddha and His disciples, uttered the following verse:

(1) Santindriyā santamānasā
santaṁ tesaṁ gataṁ ṭhitaṁ.
Okkhittacakkhū mitabhānī
tādisā samaṇā mama.

(Madam) Those monks of mine (comprising the Exalted One and His disciples) in contrast to the fickle and self-indulging behaviour of your teachers, are mentally serene, being free from the heat of all defilements. Therefore, their walking with their steps like lotus flowers or their standing with their twin golden feet, is so calm that the faith of the beholders increases. They have their down-cast eyes that never look beyond the length of a yoke. They speak moderately of what is in accord with time and place. My Teacher, the Exalted One, and His disciples possess such impressive attributes.

(2) Kāyakammaṁ sucī nesaṁ
vācākammaṁ anāvilaṁ
Mano-kammaṁ suvisuddhaṁ
tādisā samaṇā mama.

(Madam) All the physical behaviour of my Teacher, the Exalted One, and His disciples, is clear of unwholesomeness and pure; their verbal behaviour is serene by nature without the dust and mud of unwholesomeness, all their mental behaviour is free from the stain of evil character. They possess such impressive attributes.

(3) Vimalā saṅkhamuttābhā
suddhā antarabāhirā.
Puṇṇā, suddhehi dhammehi
tādisā samaṇā mama.

(Madam) They (my Teacher, the Exalted One, and His disciples) are free from moral defilements like the conch-shell or a pearl necklace. They are pure both inside and out, having no dust of fault at all. They are fully endowed with the three kinds of pure training. They possess such impressive attributes.

(4) Lābhena unnato loko
alābhena ca onato
Labhālabhena ekaṭṭhā
tādisā samaṇā mama.

(Madam) In the world, people become puffed up with pride when they acquire many things owing to their possession of effort now (*payoga-sampatti*) and their good deeds in the past. They become depressed when they do not acquire anything owing to their lack of effort now and their evil deeds in the past. But my Teacher, the Exalted One, and His disciples, are not affected by acquisition nor non-acquisition of things, but remain calm and tranquil. They posses such impressive attributes.

(5) Yasena unnato loko
ayasena ca onato.
Yasāyasena ekaṭṭhā

tādisā samaṇā mama.

(Madam) In this world people they became puffed up with pride when they become famous and have many followers owing to their possession of effort now and good deeds in the past. They become depressed when they cease to become famous and have fewer followers owing to their lack of effort now and their evil deeds in the past. But, my Teacher, the Exalted One, and His monk-disciples are not affected by having fame or having no fame and by having only a few followers, but remain calm and tranquil. They possess such impressive attributes.

(6) *Pasaṁsāy unnato loko*
nindāyā'pi ca onato.
Samā nindāpasaṁsāsu
tādisā samaṇ mama.

(Madam) In this world people become puffed up with pride when they are praised owing to their effort now and good deeds in the past. They are depressed when they are dispraised owing to their lack of effort now and their evil deeds in the past. But my Teacher, the Exalted One, and His monk-disciples are not affected by praise or by dispraise, but remain calm and tranquil. They possess such impressive attributes.

(7) *Sukhena unnato loko*
dukkhenā'pi ca onato.
Akampā sukhadukkhesu
tādisā samaṇā mama.

(Madam) In this world, people become puffed up with pride when they are affluent owing to their effort now and good deeds in the past. They become depressed when they are poor owing to their lack of effort now and their evil deeds in the past. But my Teacher, the Exalted One, and His monk-disciples, are not affected by affluence, but remain calm and tranquil. They possess such impressive attributes.

Thus, Cūlasubhaddā, the wise daughter-in-law, pleased her mother-in-law, by extolling the Exalted One and His disciples. The merchant's wife asked her whether she would be able to show them her teacher, the Exalted One and His disciples, and Culasubhadda said she could do so. Then her mother-in-law told her to make an arrangement so that they could see her teacher and all.

Having promised thus, Cūlasubhaddā prepared great offering for the Buddha and the Sangha on the top of the mansion and facing towards the Jetavana monastery, she paid respect to the Buddha and contemplated His attributes. Then honouring the Buddha with sweet smelling flowers, and perfumes, she resolved thus:

> "Glorious Buddha, I invite the Sangha headed by the Exalted One to my good deeds at my house. May the Exalted One, the Teacher of devas and humans, know my invitation quite well through these Jasmine flowers which I am now sending."

After extending her invitation, she threw up eight handfuls of Jasmine flowers into the air. Like small butterflies, the flowers travelled by air and became a flower-canopy above the Buddha, while He was preaching amidst four classes of people in the Jetavana monastery.

At that moment the merchant Anāthapiṇḍika who had heard the Dhamma invited the Buddha to his house the next day to his good deeds. The Buddha replied that He had already accepted the invitation to the meal offering by another donor. The merchant said: "There is no one who has come and invited the Exalted Buddha before me. Whose meal-offering have you accepted?" The. Buddha replied that He had been already invited by

Cūlasubhaddā. The merchant said: "But, Glorious Buddha, is not my daughter Culasubhaddā living in Ugga which is one hundred and twenty *yojanas* away from this city of Sāvatthi?"

The Buddha replied: "You are right, merchant but good people can manifest as if they were standing before Me even though they may be living in a place that is many *yojanas* away."

Then the Buddha uttered the following verse:

Dūre santo pakāsenti
himavaṇto'va pabbato.
Asantettha na dissanti
rattiṁ khittā yathā sarā.

> Merchant Anāthapiṇḍika, donor of Jetavana! Though people, pure at heart and doers of good deeds, may stay many *yojanas* away, they manifest themselves to My knowledge as does the Himavanta forest. Though foolish monks and lay persons, exist near Me, they never manifest themselves in the neighbourhood of My vision like the arrows shot in the darkness of four characteristics, namely, midnight, moonless, in the heart of the forest and under all cloudy sky.

By the end of the discourse, many people attained the Fruition of Sotāpatti.

The Buddha's Journey to Ugga

Knowing that the Buddha had accepted Cūlasubhaddā's invitation, Sakka told Visukamma Deva to create five hundred turreted flying vehicles in which the Buddha and His monks were to be taken to Ugga the next day. The next day, Visukamma stood at the gate of the Jetavana monastery, after creating five hundred flying vehicles.

The Buddha took the the batch of the five hundred choice *arahats* as His entourage, and they, one seated in each vehicle, travelled by air to Ugga City.

Looking forward with his followers to the Buddha's arrival, as instructed by his wise daughter-in-law Cūlasubhaddā, Ugga saw the Buddha coming with great glory. Overwhelmed by devotion, he welcomed and honoured the Buddha with flowers, scents, etc. After performing alms-giving, he invited the Buddha now and then and repeated his great offering for seven days.

The Liberation of Ugga and 84000 Beings

The Buddha preached the Dhamma that suited Ugga. As a result, he and his wife, together with eighty-four thousand beings, realized the Four Truths and became liberated.

In order to show His grace to Cūlasubhaddā, the Buddha told Thera Anuruddha to stay behind in Ugga and, Himself and the rest of the *arahats* returned to Savatthi. From that day onwards the city of Ugga became a great centre of the faith and a city devoted to the Triple Gem.

— Pakiṇṇaka Vagga, **Dhammapada Commentary**, Vol. II. —

The Buddha's Preaching to a Brahmin of Wrong Views

Story of A Certain Brahmin

Once, while residing at Jetavana in Sāvatthi, the Buddha preached a sermon beginning with '*Taṇhāya jāyatī soko*', etc. in connection with a certain brahmin. The story in detail is as follows:

One day, a brahmin, a citizen of Sāvatthi, who held wrong views, was clearing a farm land near the river Aciravati. The Buddha came to know that he had performed, in the past, an act that would contribute to his attainment of the Path and Fruition. The brahmin saw the Buddha but as he was of wrong views, he did not show his respect to the Buddha, not even talked to Him but kept silent. The Buddha Himself first addressed the brahmin,

saying: “O Brahmin what are you doing?” The brahmin replied: “O Gotama, I am clearing the farmland.” With only a few such words on the first day, the Buddha went away.

The next day, too, the Buddha went to the brahmin and asked him what he was doing. The brahmin replied that he was ploughing the field. After hearing this reply the Buddha went away.

Again, the next day and the following days, the Buddha asked the brahmin what he was doing and he replied that he was sowing seeds, planting seedlings, weeding or looking after the field. The Buddha heard the brahmin*'s* answers which were appropriate to his work and went away,

In this way, owing to the frequency of the Buddha's visit, the brahmin began to like and adore the Buddha. Wanting to make the Buddha his friend he said: “O Gotama, you have been visiting me since the day I cleared my farmland. If the farm yields good and abundant crops, I will share them with you. I will not consume them without giving you. From today you have become my friend.”

Then one day the crop on the brahmin’s field became ripe and mature and he decided to have them reaped the next day. But, while he was making preparations for the harvesting, rain fell heavily at night and swept away all the crops. So the whole farmland was stark barren like a field with all its crops removed.

Since the very day of his first visit, the Buddha had foreseen that the crops would come to nothing. But, if he started visiting the brahmin only after the destruction of the crops, His sermon would fall on deaf ears. He had, therefore, been visiting the brahmin from the day when the latter cleared the field, in this way the Buddha hoped to gain the brahmin’s confidence and intimacy that would make him receptive to the sermon to be given on the day when the crops were ruined.

The brahmin went early to his field and seeing his farmland stark empty, he was overwhelmed with grief.

> “The monk Gotama has been visiting me since I cleared my field. I have told him that I will give Him a share of the crops after harvesting, that I will not consume them all by myself without giving Him and that He has become my friend. Now my desire will remain unfulfilled.”

So thinking, he returned home, ate nothing and lay down on his bed.

Then the Buddha went to the brahmin’s house. When the brahmin heard of the Buddha's coming, he told the people in his house to bring his friend inside and to give Him a seat. They did according to his instructions. The Buddha sat down and asked where the brahmin was. They answered that he was lying on his bed in the room. Thereupon, He told them to bring the brahmin. The brahmin came and sat at a suitable place. Then He asked the brahmin what was wrong with him.

The brahmin said: “O Gotama! you have been visiting me ever since I cleared my farmland, I have promised to share the crops with You when they come out well. But now my desire cannot be fulfilled and I am overwhelmed with anguish. I did not want even to eat my meal.”

Then the Exalted One asked: “O Brahmin! Do you know why there arises grief in you?” The brahmin said: “I do not know, Gotama. But do you know?” The Exalted One replied: “Yes, I do. Grief and fear arises from craving.” Then the Buddha preached the following verse.

Taṇhāya jāyatī soko
taṇhāya jāyatī bhayaṁ.
Taṇhāya vippamuttassa
natthi soko kuto bhayaṁ.

> O Brahmin, grief arises from craving. From craving arises fear. There is not the least grief in a person who has become free from craving through

arahatship. How can fear arise in him since he has repudiated it at the moment of attaining the *anāgāmī-magga*?

At the end of the sermon, the brahmin attained the Fruition of Sotāpatti-magga.

— **Dhammapada Commentary** —

Story of Candābha Thera

While dwelling in Jetavana, in Sāvatthi City, the Buddha preached the verse beginning with '*Candaṁva vimalaṁ suddhaṁ*', etc., in connection with Candābha. The story in detail is:

Former Good Deeds of Candābha.

Long ago, a trader in Vārānasī planned to go to a border country to collect fragrant sandalwood. So he took a lot of garments and ornaments to the border country. There, he camped near the gate of a village and asked the cowherds in the wood: "Boys, is there somebody who works at the foot of the hill?" The cowherds said: "Yes." He asked again: "What is his name?" When they gave the man's name, he also asked the names of the man's wife and children. When they gave their names, he asked further the locality of man's home. The cowherds gave their answers with honesty.

Acting on the information given by the cowherds, the trader went in a small cart to the house of the forest worker. He stepped down, went into the house and called the housewife by her name. Thinking that the visitor was one of their relatives, the woman quickly came out and gave him a seat. The trader sat down, and mentioning the name of her husband, he asked: "Where is my friend?" She replied: "Sir, your friend has gone to the forest." Then he asked her about the children, mentioning their names and referring to them as "son" and "daughter". He gave her garments and ornaments as presents for her husband and children. The housewife served the trader with very good food hospitably. When her husband returned from the forest, she told him about the guest, how he had inquired about their children by name and how he had given her presents for the whole family. The worker became intimate with the trader and dutifully did all that was necessary for the guest.

In The Evening

Then in the evening the trader sat on the bed and asked the forest worker: "What objects do you find abundantly at the foot of the hill while you are wandering there." The forester said: "I do not find anything extraordinary other than the trees with red branches that are plentiful." The trader asked him whether he found such trees abundantly and the forester assured him that the trees abounded. "In that case, please show me those trees." Then, led by the forester, the trader went into the forest, cut down the red sandalwood trees and came back with five hundred cart-loads of sandalwood. He gave the forester his address in Vārāṇasī and said: "I would like you to come to my place. You are always welcome. When you come, I want you to bring only those trees. I want no present other than the trees with red branches." After speaking warmly out of friendship, the trader returned to Vārāṇasī.

In accordance with the trader's instruction, the forest worker brought only red sandalwood whenever he went to see the trader. The trader was grateful for his kindness and gave much gold and silver.

The Relic Stupa honoured with Sandalwood

On another occasion, after the Parinibbāna (passing away) of the Buddha Kassapa and the construction of a great relic stupa, the forester came to his friend, the Vārāṇasī trader, with a lot of sandalwood. The trader had the sandalwood pounded, filled the bowl with it and said to his friend: "Come, friend, let us go to the great stupa before the meal is ready. We will honour the stupa and come back." So saying he took his friend to the stupa and honoured it with an offering of sandalwood powder. His friend, the forest worker, too honoured the stupa by making the shape of a moon with red sandalwood powder on the bell shape part of the shrine.

(This forest worker was the future Thera Candābha. This above act of honouring

was his only good deed in the past that contributed to his attainment of the Path and Fruition.)

Brahmin Candābha.

On his death, the forest worker was reborn in the deva-world and after passing his time during the whole interval between the two Buddhas, he was reborn in an affluent brahmin family in Rājagaha in the time of Buddha Gotama. From the navel of the young brahmin there came out white, brilliant light like that of the full moon. So his parents and relatives named him Candābha, master moonlight.

(This emission of the whole bright light like the full-moon was the result of his honour done to Buddha Kassapa stupa with a moon shape made of sandalwood powder.)

The brahmins decided to take the child round and make money by deceiving the people. They made the child sit in a vehicle and wandered about the whole Jambudipa, boasting that those who stroked the youth's body with their hands would acquire much wealth. Only those who could pay one hundred or one thousand coins were allowed to stroke the child.

In the course or their wanderings, the brahmins came to Savatthi and stayed in a place between the city and the Jetavana monastery. In the morning, five crores of noble, virtuous men gave alms and in the afternoon, they went to Jetavana with scents, flowers, robes, medicines, etc. to hear the Dhamma.

Seeing these people, the brahmin asked them where they were off to. “We are going to hear the Exalted One's sermon,” answered the noble, virtuous men. Then the brahmin said: “Come friend, what's the use of going to that Exalted One. There is no power like that of our Brahmin Candabha. Certainly, those who stroke his body will have such and such benefits. Come and see Candābha.”

Candābha taken to The Monastery

The good people said: “What kind of power does the Brahmin Candābha possess? Our teacher the Exalted One is the most powerful being in the world.” Being unable to give a final decision on the issue by themselves, they at last agreed to go to the monastery and see the powers of the Exalted One and of the Brahmin. So they went to the monastery taking the Brahmin Candābha.

Ordination of Candābha

As soon as the Brahmin came near Him, the Buddha resolved to make moonlight from the Brahmin’s navel disappear. The Brahmin became something like a small crow in a basket of charcoal. When the Brahmin was taken away from the Buddha, the light from his navel reappeared and when he was taken back to the Buddha, the light vanished as before. This occurred thrice and Candābha wondered whether the Buddha knew any mantra (spell) that could dispel the light and he asked the Buddha accordingly.

The Buddha said: “Yes, I know it.” The Brahmin requested: “In that case please teach me the mantra.” The Buddha replied that He could not teach it to anyone who was not a monk. Then the Brahmin told his companions: “I will become the greatest man in the whole Jambudipa after learning this mantra. You wait for me in your lodgings in this city. I will learn the mantra within two or three days after ordination.” Having thus cheered up this friends he went back to the Buddha, asked for ordination and become a monk.

Candābha's Attainment of Arahatship

Then the Buddha taught Thera Candābha contemplation of the thirty-two parts of the body (*Dvattimsakara kammatthana*). The Thera asked the Buddha what *kesa* (head-hair), *loma* (body-hair), etc. meant. The Buddha said: “That contemplation is preliminary (*pari-kamma*) to learning the mantra you should recite it.”

The other brahmins came occasionally and asked him if he had learnt the mantra. The Thera answered that he had not and that he was still reciting the preliminary. In this way

through the contemplation of the thirty-two parts of the body, Thera Candābha developed concentration, then practised insight-meditation (Vipassanā) and within two or three days he attained arahatship. When the brahmins came and inquired him, he told them clearly and decisively: "Go away! It is now not possible for me to return to worldly life."

On hearing his words, other monks reported to the Buddha: "Glorious Buddha! This Thera Candābha has falsely claimed to be an arahatship." The Buddha said: "Monks! Now, my son, the monk Candābha, is an *arahat* with all his *āsava*s extinct. He speaks only the truth." Then the Buddha uttered the following verse:

Candaṁ va vimalaṁ suddha; vippassannam anāvilm
Nandībhava-parrikkhīṇaṁ, lam ahaṁ brūmi Brāhmaṇaṁ.

Monks! The *arahat* is free from the impurity of five kinds of sensual pleasure; pure, spotless and clear like flying mansion of the moon, free from all defilements and craving for the three kinds of existence. Such an *arahat*, I call a true *Brāhmana* as he really and naturally is.

By the end of the Discourse many people attained the Fruition of *Sotāpatti* etc.

— **Brāhmana Dhammapada Commentary** —

Māra's Temptation of The Buddha

Story of Māra

The Buddha preached the sermon beginning with "*Atthamhi sukhāsahāyā*" in connection with Māra who came to tempt Him to be a king. The detail account is as follows:

Once, the Buddha was dwelling in a small forest hermitage on the slopes of the Himalayas, in Kosala country. At that time, the kings still enforced their rule by oppressing the people. The Buddha saw the people in the countries of tyrants being ill-treated through various kinds of unlawful taxation and punishment. Being moved with pity, the Buddha wondered whether it was possible for one to be a good ruler without killing by oneself or through another person, without bringing about damage or loss of citizen's property by oneself or through another person, and without making one grieve by oneself or through another person.

Māra knew what was passing through the Buddha's mind and he thought: "Now, the Monk Gotama is considering the possibility of being a ruler. Perhaps, now He wants to be a king. Kingship is a cause of negligence. If the Monk Gotama becomes a king, I will have the opportunity to molest him. I will now go and make the Monk Gotama tries for kingship." So thinking, he approached the Exalted One and said: "Glorious Buddha, let the Glorious One be a king! Let the Exalted One who utters good words becomes a righteous king who does not kill by Himself nor through another person, who does not bring about damage or loss of other's property by Himself or through another person and who does not make other grieve by Himself or through another person."

Thus Māra lured the Buddha. The Exalted One said: "Hey, you, evil Māra! What do you see in Me that makes you tell Me like this?" Māra replied: "Glorious Buddha, You have thoroughly and effectively developed the four foundations of supernormal power. If Your mind is inclined to turn the great Himalayas into gold, it will certainly become solid gold. If You act lawfully as a king, I will support You in all matters that require gold or silver."

Then the Exalted One uttered the following verse:

Pabbatassa suvaṇṇassa
jātarūpassa kevalo.
Dvittāva nālam ekassa
iti vidvā samaṁ care.

There may be a big mountain that is made up of pure gold unmixed with copper, iron, lead, or other minerals. Let alone such a mountain of gold.

Even a gold mountain that is twice as high as the Himalayas cannot satisfy the craving of a person. The wise man who understands this nature of craving should steadfastly and diligently practise the ten good Dhamma in thought, speech and deed.

Yo dukkham adakkhi yato nidānaṁ
kāmesu so jantu kathaṁ nameyya.
upadhiṁ viditvā saṅgoti loke
tass'eva jantu vinayāya sikkhe.

If a man knows clearly that all kinds of suffering have their source in the five kinds of sensual objects, why should he be inclined to see anything good in them? In this world, a man (being) who clearly sees sensuality as a substratum (*upadhi*) of existence that is bound with greed, hatred, ignorance, conceit and false beliefs, should devote himself to threefold training (in morality, concentration and wisdom) in order to overcome sensual desire.

After startling Māra with these verses, the Buddha said: "Hey, you, evil Māra, your teaching is one thing while My teaching is another (you teach to strive to occupy sense objects and sense pleasures while I stress the need for eradicating them.) Certainly, by no means is it possible to enter into a doctrinal discussion with you. I teach as follows." Then the Buddha preached the following verses:

(1) *Atthami jātamhi sukhā sahāyā*
tutthi sukhā yā itarītarena.
Puñña sukhaṁ jīvitasaṅkhayamhi
sabbassa dukkhassa sukhaṁ pahānaṁ.

(In this world), when there is any kind of understanding, (a) friends are a source of happiness, (b) contentment with whatever is available is the source of happiness, (c) when one is dying, the good deeds are a source of happiness. (d) Arahatship, which means the total abandonment of the whole round of suffering inherent in the life cycle, is the source of happiness (Here the cause of happiness is described as happiness in *phalupaca* method. The same may be said of the following verses. (This verse mentions four causes of happiness.)

(2) *Sukhā matteyyatā loke*
atho pettayyatā sukhā.
Sukhā samaññatā loke
atho Brahmaññata sukhā.

In this world, (a) supporting of one's mother is the source of happiness. (b) So is supporting one's father. (c) Giving alms respectively to hermits monks and wandering ascetics is also a source of happiness. Moreover, (d) giving gladly and respectively to the Buddhas, Paccekabuddha and *ariya* disciples is a source of happiness. (This verse also shows four sources of happiness.)

(3) *Sukhaṁ yāva jarā sīlaṁ*
sukhaṁ saddhā paṭiṭhitā.
Sukho paññāya paṭilābho
pāpānaṁ akaraṇaṁ sukhaṁ.

The good moral life involving the observance of the Five, Eight or Ten Precepts is good and productive of happiness until old age when one's hair turn grey, teeth fall off and the skin become wrinkled.

(Ruby earring, red garments etc. are congenial to people only at a certain age. Young

people's garments are not congenial to adults and vice versa. An adult wearing the garment of a young man or vice verse will cause criticism and gives one the impression of being crazy. But morality comprising the observance of the Five, or Ten Precepts is congenial to young or old, people alike in the three phases of life. A morally good person earns the approbation of other people that is pleasant and delightful to him.

Unwaveringly established faith, mundane and supramundane, is a source of happiness. So is the ability to acquire mundane and supramundane wisdom by diligence. Complete abstinence from doing evil deeds is another source of happiness. This verse also show another set of the four sources of happiness.)

By the end of the discourse, millions of devas realized the Four Truths and became liberated.

— Commentary of Dhammapada —

Story of Pokkharasāti Brahmin

(From Ambattha Sutta, **Dīgha Nikāya**, Vol II)

(For the full story of the Brahmin Pokkharasāti, the reader is referred to the Sīlakhandha Vagga of the **Dīgha Nikāya**. It is condensed here as much as possible.)

One day, at dawn, the Buddha surveyed the world of living beings and there appeared the Brahmin Pokkharasāti within the range of His Omniscience. After further reflection the Buddha saw the former good deeds of the Brahmin that would contribute to his attainment of the *sotāpatti-magga*. The Buddha also foresaw, that:

"When I go to Icchanangala region, the Brahmin teacher Pokkharasāti will send his the young Brahmin Ambattha to inquire about My major and minor marks. Ambattha will hold a debate with Me, uttering all kinds foolish words. I must admonish him and dispel the poison of his pride. He will report the matter to his teacher. When his teacher hears his word, he will come to Me and examine My marks. I will then teach the Brahmin Pokkharasāti, who will attain the Fruition of Sotāpatti at the end of My Teaching."

With His fore-knowledge, the Buddha journeyed to Kosala Kingdom with five hundred monks and on arriving at Icchanangala brahmin village in Kosala, the Buddha dwelt in a nearby huge grove at Icchānaṁgala.

At that time as city administrator appointed by King Pasenadī Kosala, the Brahmin Pokkharasāti administered the populous city of Ukkattha which was abounded in grass, firewood, water, rice and paddy.

(When the city was about to be founded its site was marked under the light of torches and firebrands, hence the name of the city, Ukkaṭṭha.)

(About the Brahmin Pokkarasāti: In the time of Buddha Kassapa he was a brahmin well-versed in the three Vedas. After giving alms and hearing the Dhamma, he was reborn in the deva-world.

(When he died in the deva-world and was reborn in the human abode in the moisture in a Paduma lotus, in a big lake near the Himavanta. A hermit, having built a hermitage near the lake, was living there. While standing near the lake, he saw the big lotus bud and thought to himself: "This big lotus bud is extraordinarily bigger than others. When it blossoms, I will take it."

(The bud did not blossom even after a week. The hermit became impatient and stepping into the lake, he plucked the bud. As soon as it was broken from the stalk, the bud opened. Then to his surprise, the hermit found in the flower a baby boy, silvery white and covered with the pollen all over his body, like a silver statue with gold dust scattered over.

(The hermit thought: "This child will become a great man. I will start raising him from now." He took the child to the hermitage, raised him and began to teach him the three Vedas when he was seven years old. The boy became a very famous brahmin teacher who was an authority the three Vedas. Later on, the brahmin

teacher demonstrated his knowledge to King Kosala. As the King, having a high opinion of his knowledge, offered him the post of administrator of Ukkattha City. He was known as Pokkharasāti because he was conceived in the lotus-flower.

(The brahmin's body had the colour of white lotus flower and was splendid like a silver post set up at the gate of a celestial city. His head had the dark blue colour of sapphire. His beard appeared like a dark line drawn on the surface of the moon. The eyes were like a blue lotus flower and the nose was quite clean and round like a silver tube. His palms, soles and lips seemed well tainted with lacquer. The brahmin's body was very beautiful. He was fit to be made a king in a place where there was no ruler. Such was the splendour of the brahmin. Because of his resemblance to a white lotus, he was called Pokkharasāti.)

— (From the **Commentary**) —

Like the Brahmin Verañjā mentioned earlier, Pokkharasāti heard the news about the attributes of the Buddha. He has a residential pupil, named Ambaṭṭha, a young brahmin who was also well-versed in the three Vedas and various other sacred books, and worthy of brahmin teacher himself who held him in high esteem and ranked him as his peer.

Pokkharasāti told his pupil, Ambaṭṭha, about the reported virtues of the Buddha and said: "Dear son Ambaṭṭha, go to the Monk Gotama and enquired whether the report is true or not and whether He is true to His fame or not. The thirty-two marks of a great man are explicitly mentioned in our Vedas. For a great man who possesses these marks, there are only two possibilities: if he leads a worldly life, he will become a Universal Monarch, the ruler of the four continents; or if he leads an ascetic life, he will become a Buddha. My dear son Ambaṭṭha, I have taught you the Vedas and you have learnt them from me."

(As an intelligent brahmin, Pokkharasāti thought: "In this world, there are many people like Purāṇa Kassapa and others who go about claiming to be Buddhas, so it is not advisable for me to associate with a teacher merely from hearsay. Certainly, it is hard to dissociate oneself from some person if one has become associated with them. Besides, such an attempt may be harmful to one's welfare, so it is good to send my disciple and find out whether the Monk Gotama is a Buddha before I myself go and see Him." So Pokkharasāti sent his disciple Ambattha.)

Then having risen and paid respect to his teacher, Ambattha said: "Very well, Master," and went to Icchanangala grove with many other young men in his teacher's chariot that was drawn by a mule. He went as far as the chariot could travel in the grove, then got off the chariot near the gate and entered the monastery on foot. (It was then noon.)

At that time, several monks who engaged in meditation were walking to and fro on the ground in the open air. Ambaṭṭha went to the monks and said: "Friends where is the Monk Gotama now? We have come to this place to see the Monk Gotama."

Then the Monk thought to themselves:

"This youth Ambaṭṭha is of a well known family. He is also a pupil of the famous Pokkharasāti. For the Exalted One, it should not be burdensome to converse with such a son of a good family."

So they said to Ambaṭṭha:

"Approach quietly that lodging with the doors closed. Enter the frontage slowly and after humming, knock at the door. The Exalted One will open the door for you."

Then Ambaṭṭha went and knocked at the door as instructed by the monks. The Buddha opened the door. Ambaṭṭha entered the building followed by the other young men. They exchanged pleasant words with the Buddha and sat at suitable places.

(Note: The Buddha did not get up and open the door by Himself. In fact, He stretched His hand, resolving that the door should be opened. Then the door opened by itself, as if it were saying: "Venerable Sir! You, who have given alms for crores of *kappas*, have not done the kind of *kamma* that would make you open the door

with your hands." This opening of the door by itself, as resolved by the Buddha, is expressed by "*vivari bhagavā dvāraṁ*" in Pāli, which is simply translated as "the Buddha opened the door.")

Ambaṭṭha's Behaviour

The young Ambaṭṭha was not even impressed by the splendour of the Buddha's body. Bent on threatening, he unfastened the strip of cloth tied on his chest and hang it loose down his neck. Holding the edge of his waist-cloth with one hand, he got onto the promenade and sometimes walked there, sometimes stood, sometimes showed his arm, sometimes showed his chest, sometimes showed his back, sometimes made a rude gesture with his hands, and sometimes made ugly facial expressions (such as grimaces), saying:

> "O Gotama! Are you quite well? Do you get your food without any hardship? It is apparently not hard for you to get food. Certainly, all your physical features are robust and very impressive. Wherever you go, people adore you very much as a monk belonging to a royal family or as a Buddha and give choicest nourishing food. Friends, look at the abode of Gotama! It is like an extraordinary hall. It looks like a celestial mansion. Look at His bed and His pillow! For a man who lives in such a good place, how can it be possible to experience hardship in leading a monastic life!"

Thus Ambaṭṭha spoke only derisive words and ungentlemanly words that would be bitter and painful forever to ordinary people.

Then the Buddha thought: "This young Ambaṭṭha spends his energy irrelevantly like a man who stretches his hand to grasp the highest Brahmā abode (Bhavagga) or like a man who stretches his legs to wander in the Avīci hell or like a man who wants to swim across the great ocean or like a man who wants to climbs Mount Meru. I will now talk with him.' So thinking the Buddha said to Ambaṭṭha: "You speak to Me disrespectfully and bitterly in a way that is unacceptable to good people. Do you speak to the aged brahmin teachers and their teachers in the same way."

> "No, Gotama, I do not speak to them in this way. When a brahmin wants to speak to a walking teacher, he speaks while walking. If he wants to speak to a standing teacher, he speaks while standing. If he wants to speak to a sitting teacher, he speaks while sitting. If he wants to speak to a teacher who is lying down, he has to speak while lying down."

Monks denounced as Low Caste for The First Time

(Herein a brahmin usually spoke to his teacher only while walking, standing and sitting. But Ambattha was so arrogant that he mentioned the lying posture.) So the Buddha said: "Ambattha, a walking brahmin pupil may speak to a walking brahmin teacher, a standing brahmin pupil may speak to a standing brahmin teacher, a sitting brahmin teacher may speak to a sitting brahmin teacher. Such a behaviour, all brahmin teachers approve. But you speak while lying down to your teacher who is also lying down (In that case, you are indeed like an ox.) Is your teacher then an oxen and you an ox."

Then Ambaṭṭha became very angry and said: "O Gotama! with the dark, low-caste, vile and bare-headed monks who sprang from the instep of Brahmā, I speak in the same way as I now speak to you." Thus he disparaged the Buddha using the word low-caste for the first time.

> (Herein, according to Ambaṭṭha, brahmin sprang from the mouth of the Brahmā, princes from the chest, merchants from the navel, labourers from the knee and monks from the instep. Believing thus, Ambaṭṭha ranked the monks as men of the lowest caste and though he made no reference in his speech it was intended for the Buddha.)

Then the Buddha thought: "Since this young Ambaṭṭha came here, he has spoken to Me only with conceit motivating his remarks. Like a man who grasp a very poisonous snake by the neck or who embraces a big fire or who holds the trunk of a bull-elephant in a rut, he

does not know his capacity. I will now let him know it." So the Buddha said:

> "Ambaṭṭha, you came here for some purpose. (1) You should be well mindful of the purpose for which you came here (2) Oh! without having intelligence as yet, you consider yourself already intelligent. There is nothing but lack of cleverness to account for the way you behave and speak to me." (Here the first statement means: "Your teacher has sent you here not for insulting us but for some other purpose. So now mind the business you are sent for." After reminding Ambaṭṭha of the etiquette to be observed by visitors, the Buddha made the second statement to snub him.)

Resentful and displeased with the Buddha's reference to his lack of cleverness. Ambattha decided to censure the Buddha in the presence of his companion and said:

> "Gotama! The Sakyan princes are arrogant rough, small-hearted, talkative and if they do not revere, adore, honour or bow to the brahmin is downright improper." Thus Ambaṭṭha spoke in contempt of the Sakyan princes, using the word "low caste" for the first time.

Monks denounced as Low Caste for The Second Time

Then the Buddha asked Ambaṭṭha how the Sakyan princes had wronged him. Ambaṭṭha replied: "Gotama, I once went to Kapilavatthu City to do some business for my teacher Pokkharasāti. I visited the assembly hall of the Sakyan princes. At that time, many Sakyan kings, who have been anointed the princes, who have not been anointed yet, were tickling one another, laughing uproariously and playing boisterously while seated on a raised platform in the hall. In fact, they seemed to be laughing only at me. Nobody offered me a seat, Gotama! Not to thus revere, adore, honour or bow to the brahmin on the part of low-caste Sakyan princes is downright improper." Thus Ambaṭṭha denounced the Buddha for the second time using the word, "low-caste".

> (The Sakyan princes sneered at Ambaṭṭha because they know his ancestry. He arrived like one intoxicated with pride, his shoulder-bone bent and one hand holding the edge of his waistcloth that hang loosely down to his feet. They tickled one another, laughed and played boisterously saying: "Look folks! There comes Ambaṭṭha, a descendant of our slave, Kaṇhāyana." Ambaṭṭha also knew his ancestry and so he consider rightly that the princes were laughing only at him.)

Monk denounced as Low Caste for The Third time

Then the Buddha said: "Ambaṭṭha, even a skylark can chirp as much as it like in her nest. Kapilavatthu is the city of Sakyan princes. You should not have a grudge with such a trivial matter."

When the Buddha thus cited the simile of the skylark, Ambaṭṭha thought that the Buddha was free from conceit since he linked his relatives to the skylark and the brahmins to *haṁsa*, crane and peacock. So Ambaṭṭha went on to mention the four classes of people, saying: "Friend Gotama, there are four classes of people, namely, kings, brahmins, merchants and labourers. Of these four classes, the kings, merchants and labours are in fact servants of the brahmins. So, O friend Gotama, not revering, adoring, honouring or bowing to the brahmins on the part of the low-caste Sakyan princes is downright improper."

Thus Ambaṭṭha belittled the Sakyan princes for the third time with the word, "low-caste."

Proof of Ambaṭṭha's Low Birth

As Ambaṭṭha persisted in denouncing the Sakyan princes as low caste people, the Buddha decided to asked him about his clan. So the Buddha said: "Ambaṭṭha, of what clan are you." Ambaṭṭha, shouted three times: "Gotama, I am of Kaṇha clan."

> (Herein, Ambaṭṭha knew the impurity of the Kaṇha clan superficially. But he did not know the previous life of Kaṇha. Owing to his ignorance he thought that the Buddha could not say anything and he made the above remark because of his

arrogance.)

Then the Buddha explained to Ambaṭṭha the lineage of Sakyan princes and the origin of the Kanha clan.

"Ambaṭṭha, if you trace back your genealogy, you will find that the Sakyan princes are the sons of lords and that you are the son of their slave-woman.

"Ambaṭṭha, the Sakyan princes regard King Okkāka as their grandfather. What happened long ago was that King Okkāka had a young Queen whom he loved very much. Wishing to give his kingdom to her son, he sent into exile his elder sons called Okkāmukha, Karakanda, Hatthinika and Sinisura. (Their elder and younger sisters, namely, Piyā, Sappiyā, Ānanda, Vijitā and Vijitasenā, these five princesses also accompanied the princes with the permission of the King.) The exiled princes founded a city in the teak forest, near a lake on the fringe of the Himavanta. They married their sisters in order to preserve the purity of their family.

"Ambaṭṭha, King Okkāka asked his ministers where his sons lived. They reported to him that the princes had founded a city in the teak forest, near a lake on the Himavanta and that they had married their sisters to preserve the purity of their family.

"Ambaṭṭha! King Okkāka exclaimed then: 'My sons are so able. They are so able!' in allusion to that exclamation the princes were known as Sakyan (*Sakya*, 'able ones'). King Okkāka was the prototype of the Sakyan princes.

Origin of Kaṇha Clan

"Ambaṭṭha, King Okkāka had a slave woman named Disā. She gave birth to a son called Kaṇha. Immediately after his birth, Kanha said: 'O Mother, cleanse me! Bathe me! Free me from this impurity! I will be one who can do good to you.

"Ambattha, just as nowadays, people call a *ogre* a *pisaca*, so also in those days people gave the name Kaṇha to ogres. They talked about the slave-woman's son: 'This child spoke soon after his birth. So he is a Kaṇha (ogre).' The Kaṇha clansmen were known as Kaphayana after that saying: 'That Kaṇha was the progenitor of the Kaṇha clan.'

"Ambaṭṭha, so if you trace back your ancestry, you will find that the Sakyan princes are the sons of the lord while you are the son of their slave-woman."

When the Buddha spoke thus, the young men, who had come along with Ambaṭṭha, said together: "O Gotama! Do not disparage Ambaṭṭha so severely with the word. 'son of a slave-woman.' O Gotama! Do not disparage Ambaṭṭha so severely with the word, 'son of a slave-woman.' Ambaṭṭha is well-born, a young man of good family, well-informed, skilful in speaking and wise. He is competent to challenge and refute you in connection with your use of the word 'son of a slave-woman.'

(Herein the outcry of these young men was designed merely to absolve themselves of blame before their teacher. In their view, Ambaṭṭha was the top disciple of their teacher. If they did not put in a word for him in his dispute with the Buddha, he would make such a report as would make his teacher displeased with them. So thinking, they supported Ambaṭṭha so as to be free from censure. They secretly wanted him to be snubbed. Indeed because of his arrogance they hated him naturally.)

Then the Buddha thought: "If these young men, seated there keep talking loudly, I will not come to the end of my speech. I will silence them and talk only with Ambaṭṭha." So the Buddha said to them:

"Young men! If you believe that because Ambaṭṭha is low born, not of good family, ill-informed, not skilful in speaking and devoid of wisdom, he is not competent to refute the Monk Gotama, then leave him alone. It rests only with you to argue with me about the matter. But if you think that Ambaṭṭha is well-born, of good family, well-informed, skilful is speaking and wise and competent to argue

with Me about this matter, then you keep quiet. Let Ambaṭṭha alone argue with Me."

Then the young men thought: "Ambaṭṭha (dare not raise his head again) when it is said that he is the son of a slave-woman. This matter of birth is inscrutable. If the Monk Gotama tell someone that he (that someone) is a slave, who will be able to challenge and contend with the Monk Gotama? Let Ambaṭṭha rid himself of the burden that is of his own making." So wishing to wash their hand and put the responsibility on Ambaṭṭha, they said to the Buddha evasively:

"Friend Gotama! Ambaṭṭha is well-born, of good family, well-informed, skilful in speaking and wise. He is competent to rebut (your) use of the word 'the son of a slave-woman.' We will keep quiet. Let Ambaṭṭha refute you."

The Buddha now asked Ambaṭṭha:

"Ambaṭṭha here is a reasonable question for you. You will have to answer it although you do not wish to do so. If you do not answer it thoroughly or speak evasively or keep silent or go away, then your head will break up into seven pieces on the spot.

"Ambaṭṭha, what do you think of the question I will now ask? What have you heard from old brahmin teachers and their predecessors (about it)? How did the Kaṇha clan originate? Who was the ancestor of the Kaṇha clans?"

When the Buddha asked him thus, Ambattha remained silent: (His silence was the outcome of this thought: "The Monk Gotama wants me to admit verbally by myself that I am the son of a slave-woman. If I do so, then I will certainly be a slave. If the Monk Gotama asks me twice or thrice and I refuse to answer him, he will say nothing and then I will go away.")

For the second time the Buddha asked him: "Ambaṭṭha! what do you think of the question I will now ask? What have you heard from old brahmin teachers and their predecessors? How did the Kanha clansmen originate? Who was their ancestor?" But Ambaṭṭha was still silent.

Then the Buddha said:

"Ambaṭṭha, now it is not the time for you to remain silent. If a man refuses to answer a reasonable question which the Buddha asks him twice, then his head will break into seven pieces on the spot."

At that moment, Sakka (the King of Devas) came and stood in the air above Ambaṭṭha in the form of an ogre with a glowing and blazing iron hammer in his hand and threatening to break Ambaṭṭha's head into seven pieces on the spot, if he refused to answer the reasonable question which the Buddha asked him thrice. Sakka in the form of an ogre was visible only to the Buddha and Ambaṭṭha.

Herein it may be asked as to why did Sakka come. (The answer is) he came in order to make Ambaṭṭha discard his false belief (or) in the above section when Sahampati Brahmā requested the Buddha to proclaim the Dhamma, Sakka, who was with the Brahmā, said: "Venerable Sir, you do the preaching, we will make disobedient and defiant people obey you. Let your authority be the Dhamma, ours will be the command." In accordance with his pledge, Sakka came to scare Amhaṭṭha and force him to answer the Buddha's question.

(With regard to the statement "Sakka, in the form of an ogre, was visible only to the Buddha and Ambaṭṭha", It should be explained that if he were seen by other people as well, those who saw Sakka would have poor impression of the Buddha. They would say contemptuously that the Buddha showed the ogre to Ambaṭṭha because the latter would not accept His doctrine and that the young brahmin had to speak reluctantly under duress.)

As soon as he saw the ogre, Ambaṭṭha's body sweated profusely. He felt his whole stomach was moving up and down making a terrible sound. He scrutinized his companions

but he did not see any sign of creepy feat in them. He thought: "I am the only person threatened by this ogre. If I tell them about the ogre, they will say: 'Do you alone have the eyes to see the ogre? You did not see the ogre before. You see him only when you find yourself at your wit's end in your dispute with the Monk Gotama.' Now there is no one other than the Monk Gotama for my refuge." Thus frightened with his hair standing on end, Ambattha approached the Buddha, sat at a lower place and said:

"What did Friend Gotama say, let Friend Gotama say it again."

The Buddha then asked him for the last time:

"Ambaṭṭha, what do you think of my question? What have you heard from your old teachers and their predecessors? How did the Kaṇha clansmen originate? Who were their ancestors?"

Then Ambattha made the confession:

"Friend Gotama! I have heard what you said from my old brahmin teachers and their predecessor, Kaṇha clansmen have their origin in Kaṇha, the son of the slave-woman. That Kaṇha was their ancestor."

Ambaṭṭha's Ancestry

Ambaṭṭha's confession caused an uproar among the other young brahmins. They shouted: "Friend, it is said that Ambaṭṭha is low born, not of a good family, and the son of the Sakyan princes' slave-woman. The Sakyan princes are said to be the sons of the masters of Ambaṭṭha. We have misunderstood the Monk Gotama and blamed him, whereas in fact, he is a speaker of the truth (*Dhammavādi*)."

Then the Buddha thought: "These young men are humiliating Ambaṭṭha severely with the word 'son of a slave-woman'. I had better make Ambaṭṭha free from such a humiliation."

So he said:

"Young men! Do not humiliate Ambaṭṭha severely with the word 'son of a slave-woman!' That Kaṇha was a powerful hermit. He went to the region south of the river Ganga and after having learnt the holy mantras he approached King Okkāka and asked for his daughter, Maddaūpī's hand in marriage.

"King Okkāka said: 'Hey! This hermit, Kaṇha, is the son of my slave-woman and yet he is asking for my daughter. What kind of a man is he?' Furious and displeased, he bent his bow but he could not shoot the arrow nor could he withdraw it.

"Then the ministers approached the hermit and begged him to save the King. Kanha said that the King would be safe but he threatened that if the King dropped the arrow, the earth in the whole kingdom would be destroyed."

(Herein, the hermit Kaṇha went to the region south of the Ganga as a lay man and while serving a brahmin hermit, he obtained from that hermit a mantra for obstructing arrows. Then he donned the robe of a hermit, came to King Okkāka, asked for the latter's daughter and when the irate King bent his bow to kill him, he obstructed the arrow with his spell. The spell had the power only to obstruct the arrow. Kaṇha's reference to the destruction of earth was an empty threat, merely a lie. The same may be said of his other threats.)

"The ministers again begged him to save the King and the country. He said that the King and the country would be safe but again he lied that if the King dropped the arrow, there would be no rain in the whole kingdom for seven days.

"Again the ministers begged him to spare the King and the country and make the rain fall. He said that both the King and the country would be safe and it would rain but he said that if the arrow were directed at the elder son, he would be safe without a hair standing on end. Kaṇha said this only after making the King promise to give his daughter.)

"Young men, the ministers then reported to King Okkāka. The King directed the

arrow at his eldest son and the prince was safe without a hair standing on end. Then threatened with the weapon of mantra, King Okkāka became frightened, his hair stood up; and (after having made Kanha washed his head, he released him from slavery) he gave his daughter Maddarūpī.

"Young men, do not humiliate Ambaṭṭha severely with the word, 'son of a slave-woman'. That Kaṇha is a powerful hermit."

The Buddha gave his account of Kaṇha, saying that Ambaṭṭha was somewhat akin to the Sakyan princes (on his side) and thereby consoling the young Ambaṭṭha. So like a man on whom water is poured, Ambaṭṭha felt much relieved as his worry [about his social status] had been washed away. He became conceited, thinking that the Buddha had affirmed his kinship to the royal family, Khattiya on his mother's side.

The Nobility of The Khattiyas

Ambaṭṭha considered himself a member of the ruling class, not knowing that he was not a real prince. So the Buddha decided to disillusion him and in order to explain the meaning of *khattiya* he further engaged in the following dialogue with the young man.

"Ambaṭṭha, now what do you think of the question that I will ask you? Suppose in this world a man of the aristocratic family marries a woman of brahmin family. As a result of their marriage a son is born. Will the son born of that couple receive priority among the brahmin as regard seat and water?"

When Ambaṭṭha answered: "Yes, Gotama, he may receive it." the Buddha said again:

"May the brahmins serve that man at the feast in memory of the dead, the wedding feast, the feast at a sacrificial ceremony and at the feast given to guests?"

When Ambaṭṭha answered: "Yes, Gotama, they may serve him," the Buddha asked again:

"May the brahmins teach or may not teach him the Vedas?"

When Ambaṭṭha answered: "Yes, Gotama, they may teach him," the Buddha asked again:

"May the brahmin forbid or may not forbid his marriage with a brahmin woman?"

When Ambaṭṭha answered: "No Gotama, they may not forbid," the Buddha, clinching the argument, asked:

"May royal family consecrate him a king?"

"No Gotama," replied Ambaṭṭha reasonably, "They may not consecrate him because his mother is not a member of Khattiya family."

(Here in this section Ambaṭṭha answered that a son of a Khattiya father and a brahmin mother is not crowned king because of the low birth of the mother, so also is the son born of a brahmin father and a Khattiya mother because of the low birth of the father. The Buddha made this clear in His further dialogue with Ambaṭṭha.)

Buddha: "Ambaṭṭha! What do you think of the question which I will now ask you? Suppose, in this world, a brahmin marries a Khattiya woman and a son is born of this marriage. May their son receive priority among the brahmin in respect of seat and water?"

Ambaṭṭha: "Yes, Gotama, he may."

Buddha: "May the brahmins serve him at the feast in memory of the dead?"

Ambaṭṭha: "Yes, Gotama, they may."

Buddha: "May they teach him the Vedas or may they not?"

Ambaṭṭha: "Yes, Gotama, they may."

Buddha: "May they forbid his marriage with a brahmin woman?"

Ambaṭṭha: "No, Gotama, they may not."

Buddha: "May the Khattiyas consecrate him king?"

Ambaṭṭha: "No, Gotama, they may not, because the father is not a Khattiya."

Buddha: "So, Ambattha, if you compare a man with man or woman with a woman, you will find that only the Khattiyas are superior and that the brahmins are inferior."

The following is a different dialogue between the Buddha and Ambaṭṭha to show the superiority of the Khattiyas and the inferiority of the brahmins.

Buddha: "Ambaṭṭha! What do think of the question which I will now ask you? Suppose in this world, a brahmin is exiled, with his head shaved and ashes sprinkled over it from the country or the city by other brahmins for a certain offence. May that exiled brahmin receive priority among the brahmins in respect of seat and water?

Ambaṭṭha: "No, Gotama, he may not."

Buddha: "May the brahmins serve that (exiled) brahmin at the feast in memory of the dead, at the wedding feast, at the sacrificial feast and at the rest given to guests?"

Ambaṭṭha: "No Gotama, they may not."

Buddha: "May the brahmins teach or may not teach the Vedas to that (exiled) brahmin?"

Ambaṭṭha: "No, Friend Gotama, they may not."

Buddha: "May the brahmins forbid the marriage of that (exiled) brahmin with a brahmin woman?"

Ambaṭṭha: "Yes, Friend Gotama, they may."

Buddha: "Ambaṭṭha, what do you think of the question that I will now ask you? In this world, the Khattiyas exile a Khattiya from the city or the county, with his head shaved and ashes sprinkled over it for some offence. May that man receive priority among the brahmin in respect of seat and water?"

Ambaṭṭha: "Yes, Gotama, he may."

Gotama: "May the brahmins serve him at the feast in memory of the dead, at the wedding feast, at the sacrificial feast and at the feast given to guests?"

Ambaṭṭha: "Yes, Gotama, they may."

Buddha: "May the brahmins teach or may not teach him the Vedas?"

Ambaṭṭha: "Yes, Gotama, they may."

Buddha: "May they forbid or not forbid the marriage of that man with a brahmin woman?"

Ambaṭṭha: "No, Gotama, they may not."

Buddha: "Ambaṭṭha, Khattiyas may have exiled a Khattiya with his head shaved and ashes sprinkled over and exiled from the country or the city for a certain offence and by such treatment he is very much disgraced. But even when he is very disgraced, the Khattiya is superior and the brahmin is inferior."

"Ambaṭṭha, Sannankumara Brahmā too, utters this verse."

Khattiyo settho janetasmiṁ
ye gottapatisārino
vijjā-caraṇa sampanno
so settho deva-mānusse.

Among people who count much on ancestry, the Khattiyas are praiseworthy and superior. Among devas and humans, one who has wisdom and practised that wisdom is praiseworthy and superior.

"Ambattha, this verse is well-spoken by Sanankumara Brahmā. It is not ill-spoken: it is relevant to welfare; it is not irrelevant to welfare. I approved of it. Ambattha, I

too like Sanankumara Brahmā, uttered this verse:"

Khattiyo seṭṭho janetasmiṁ
so seṭṭha devamānusse.

Vijjā and Carana elaborated

There is the phrase "*Vijjā-carana-samapanno*" in the verse it means "possessed of *vijjā* (Knowledge) and *caraṇa* (Practice)". In the view of Ambaṭṭha, *vijjā* refers to the three Vedas while *caraṇa* to the five moral precepts. Ambaṭṭha thought that if a man who possesses *vijjā* and *caraṇa* is praiseworthy and superior, only then the brahmins were the praiseworthy and superior people. Wishing to know these two qualities, he asked: "O Friend Gotama, what is *caraṇa* and what is *vijjā?"*

Then the Buddha, desiring to point out the supreme, transcendent knowledge and practice, leaving aside the three Vedas and the Five Precepts that are bound up with the well known caste system, etc. of Brahmanism, said:

> "Ambaṭṭha, in the matter of possessing supreme transcendent knowledge and practice, you should never utter word such as 'you are fit for me' or 'you are not fit for me', words that stem from attachment to birth, attachment to clan and attachment to pride.
>
> "Ambaṭṭha, only in a human society with its marriage customs involving the taking or giving of a daughter, should you ever utter words that stem from attachment to birth, clan and pride, words such as 'you are fit for me' or 'you at, not fit for me'.
>
> "Ambaṭṭha, those, who cling to words stemming from attachment to birth (*jāti-vāda*), words stemming from attachment to clan (*gotta-vāda*), words stemming from attachment to pride (*māna-vāda*) and words stemming from attachment to marriages that involve the taking or giving of a daughter, are far from possession of the supreme, transcendent knowledge and practice.
>
> "Ambaṭṭha, one can realize the supreme, transcendent practice only if one overcomes clinging to birth, clinging to clan, attachment to pride, attachment to marriages that involve taking or giving of a daughter."

Then Ambaṭṭha thought: "It has been our belief that we are still in possession of Knowledge and Practice. But just as a violent storm roughly gets rid of husks of grain, the Monk Gotama illumined us about those Knowledge and Practice. The Monk Gotama insists and extols only this supreme Knowledge and Practice which we cannot grasp. We should know the knowledge and practice which this Monk Gotama talk about" and again asked the Buddha: "O Friend Gotama, what is *caraṇa* and what is *vijjā*?"

> Then as in the Samañña-phala Sutta, the Buddha gave a talk on the supreme, transcendent Knowledge and Practice, section by section, beginning with the appearance of the Buddha and ending in the attainment of arahatship. (Readers may look up the teaching in the translation of the Sutta.)

The Four Causes of Destruction

(To state briefly:) Then the Buddha pointed out to Ambattha the four causes of destruction of Knowledge and Practice (or of the Dhamma.) The four causes of are:

(1) The life of an ascetic, who, being unable to live up to the doctrine for the attainment of Knowledge and Practice, enters the forest and takes to eating fallen fruits, (2) the life of an ascetic, who, being unable to practise even that much, enters the forest and takes to eating roots and fruits, (3) the life of an ascetic, who, being unable to practise even that much, builds a fire-shed near a town or village and worship fire, (4) the life of an ascetic, who, practise even that much builds a pavilion with entrance from four directions at the junctions of the cross roads, for making-money by providing drinking-water to all the people who come from four quarters, etc. The Buddha described these four types of ascetics making the so-called self-styled Samaṇas and Brāhmanas as merely attendants of

the monk who possessed the Knowledge and Practice of the Buddha-dhamma. Ambaṭṭha and his teacher were lacking in such Knowledge and Practice. So they did belong to the four types of degenerate monks and hermits, not to speak of the types of true monks who possessed the two qualifications. The Buddha elicited these facts from Ambaṭṭha through his questions and then criticized him for the first time.

> "Ambaṭṭha you and your teacher lack supreme Knowledge and Practice. Nay, you even do not have the lesser qualities of those whose mode of life is the cause of the destruction of such Knowledge and Practice.
>
> "Ambaṭṭha, your teacher, the Brahmin Pokkharasāti, does not have the lesser qualities (leading to such destruction) and yet he says impertinently: 'What kind of people are these low-born, bare-headed and useless monks who sprang from the instep of the Brahmā? How can it be possible for the brahmins well-verses in the three Vedas to discuss with them? Ambaṭṭha, you note this defect of your brahmin teacher Pokkharasāti."

Then the Buddha added:

> "Ambattha, your brahmin teacher, Pokkharasāti, enjoys the privileges granted by King Pasenadī Kosala. Yet the King does not give the brahmin teacher any opportunity to face him. Also, when he consults the Brahmin Pokkharasāti, he does so from behind a curtain. Ambaṭṭha, why does not the King allow the brahmin to face him, the brahmin who is recipient of provisions lawfully given by him? (You think over the reason for this matter.) Ambaṭṭha, you note this defect of your brahmin teacher Pokkharasāti."

This was the second criticism made by the Buddha.

> (Herein the Brahmin knew the mantra for deception in one's presence (*summukhā avaṭṭaṁ*). If, while the King was adorned with a very costly ornament, he stood near the King and recited the mantra, uttering the name of the ornament, the King had to give the ornament without being able to say: "I will not give it". Then on a festival day, he would say: "Bring the *mahāraha* ornament" then the attendants informed him of his having given it to the Brahmin Pokkharasāti. The King asked why he had given it and the ministers said that the Brahmin knew the mantra for immediate deception, that he had tricked the King and taken away the *Mahāraha* ornament.
>
> (Other ministers too, who envied the Brahmin for his close relationship with the King said: "Great King, the Brahmin Pokkharasāti has a kind of leprosy called leucoderma. This kind of leprosy is infectious through physical contact. So do not embrace and fondle the Brahmin as you do now when you see the Brahmin." From that time, the King did not allow the Brahmin to face him.
>
> Still in spite of this loss of privilege, the Brahmin Pokkharasāti was a scholar learned in law and statecraft. There was nothing which went wrong if it was done after consultation with him. Therefore, the King sat behind a curtain and consulted the Brahmin who remained outside behind the curtain.
>
> (This was known to no one except the King and the Brahmin. The Buddha revealed the secret (not to humiliate the Brahmin but) because He knew that such revelation would certainly convince others of His Omniscience.)

Then the Buddha questioned Ambaṭṭha and made him admit that it was impossible for a commoner or his slave to become a king or a minister just by sitting at a place where the King of Kosala conferred with the ministers and princess and by repeating what they said at such meetings. The Buddha pointed out that likewise it was impossible for Ambaṭṭha or his teacher to become a hermit or a probationary hermit just by reciting and teaching the Vedas that were recited and taught by ancient hermits like Aṭṭhaka, Vāmaka and others.

The Buddha again questioned Ambaṭṭha and made him admit that unlike Ambaṭṭha and his teacher, Aṭṭhaka, Vāmaka and others of ancient times did not don good garments, eat good food, move in the company of women, ride good chariots, keep their good mansions

well-guarded and indulge in sensual pleasures. Then in conclusion, the Buddha said:

> "Ambaṭṭha, thus you and your teacher are not hermits or probationary hermits. One who has doubt about my Buddhahood should remove that doubt by asking Me, I shall dispel his doubt by answering the questions."
>
> (The Buddha said so because there was no likelihood of Ambattha's attainment of the Path and Fruition in his present life. The day would only pass away. The young Brahmin has come to examine the major marks possessed by the Buddha. He had now forgotten the object of his visit and so the Buddha decided to remind him of it indirectly.)

No one was capable of examining the major marks of a Buddha who was sitting or lying. Examination was possible when He was standing or walking. Also. It was customary of the Buddha to rise and walk when someone came to investigate the marks. For these reasons, the Buddha came out of the monastery and went for a walk. Ambaṭṭha followed the Buddha closely.

Two Major Marks Shown

Walking behind the walking Buddha, Ambaṭṭha looked for the thirty-two major marks of an extraordinary man in the body of the Buddha. He saw clearly thirty of them. He did not, however, see the remaining two great marks namely, (1) the male genital covered with a sheath and (2) the thin, long and flat tongue. Therefore, he had doubts and was sceptical and indecisive.

Knowing this very well, the Buddha created, by His supernormal power, the man's genital covered with sheath, in such way as to make it visible to the young man Ambaṭṭha. Then He stuck out His tongue and passed it in both ears, right and left (thereby revealing its length), passed it into both nostrils, right and left (thereby revealing its tenderness), and covered the whole forehead with the tongue (thereby revealing its flatness.)

Then Ambaṭṭha concluded that the Buddha really possessed those marks and took leave of Him, saying: "Well, Gotama, we will go now. We have many things to attend to." When the Buddha said: "Ambaṭṭha you may go if you wish." Ambaṭṭha got onto his mule drawn chariot and left.

Stuck out His Tongue and passes It in Both Ears, Right and Left

At that time the brahmin teacher, Pokkharasātti, had come out of Ukkattha City and together with many brahmins, he was waiting for Ambattha in his garden. Ambaṭṭha went to the garden in his chariot as far as he could go and then stopping, he walked on foot. Then after paying respect to his teacher, he sat down at a certain place. Then there followed a dialogue between the teacher and Ambaṭṭha:

Pokkharasāti:	"Ambaṭṭha have you seen the Monk Gotama?"
Ambaṭṭha:	"Yes Sir, we have seen the Monk Gotama'."
Pokkharasati:	"Ambattha, is the report about the reputation of the Monk Gotama true or false? Does the reputation of Gotama has any basis or does it have no basis?"
Ambaṭṭha:	"Sir, the report about the Gotama's reputation is true. The reputation of Gotama has some basis, in fact. Gotama really possesses the thirty-two major marks of an extraordinary man and the marks are thoroughly genuine."
Pokkharasāti:	"Ambaṭṭha, did you ever talk with the Monk Gotama about something?"
Ambaṭṭha:	"Yes, Sir, I talked with the Monk Gotama about something."
Pokkharasāti:	"Ambaṭṭha, how did you talk with the Monk Gotama about something?"

Thus questioned, Ambaṭṭha reported to his teacher all the conversation that he had with the Buddha. Then the teacher Pokkharasāti said:

"Oh! Our young sages and intellectuals are so amazing! Oh! your experts in the

Vedas are so wonderful! With such an assistant (like Ambaṭṭha), a man is bound to land in one of the four lower worlds after physical dissolution and death."

Thus he rebuked Ambaṭṭha, and being furious and displeased, he kicked the young man, making him collapse. He was angry with Ambaṭṭha but in a moment there also arose in him the desire to go and see the Buddha (As for Ambaṭṭha, the privilege that he formerly had of going together with his teacher in a chariot as a charioteer was forfeited and from that time, he had to go on foot before the chariot.)

Pokkharasāti's Visit to The Buddha

The Brahmin Pokkharasāti was very much anxious to meet the Buddha but the other brahmins told him to put off the visit till the next day as it was already too late to make the visit on that day.

Then having prepared very delicious food, he put the food in the vehicle, had the fire torches hoisted on it and coming out of Ukkaṭṭha City, he went to Icchanāṅgala grove. He went in the vehicle as far as possible, then stepped off and approached the Buddha on foot. He greeted the Buddha, exchanged memorable words and took his seat at a certain place.

(Explanation: "Put the food in the vehicle" is the translation for the Pāli phrase: '*yane āropetvā*' that is found in both Myanmar and Sinhalese Piṭakas. Translators have made the special observation that the house in the context could not be in the Ukkaṭṭha City, and that it might be Pokkharasati's house in Icchanangala village or elsewhere.

If the Pāli phrase were '*Yānaṁ abhiruhitvā*' it would mean 'riding the vehicle', a translation that would be more appropriate to the context. It would also accord with the Pāli passage: '*Lārohaniyaṇ nagaṁ abhiruhitvā Okkāsu, dhāriya-mānāsu niyyāsi*'. In the Sāmānnaphala Sutta, Icchānaṅgala was certainly in Ukkaṭṭha township. The Pāli word '*nivesana*' refers only to a dwelling-place and the word '*parivsana*' is used for a rest house in the Sunivessakāre Vat.)

After taking his seat, the Brahmin Pakkharasāti had the following conversation with the Buddha:

Pokkharasāti: "Gotama did our pupil Ambaṭṭha come to this place?"

Buddha: "Yes, Brahmin, your pupil Ambaṭṭha did."

Pokkharasāti: "Friend Gotama, did you talk with Ambaṭṭha about anything?"

Buddha: "Yes Brahmin, I talked with Ambaṭṭha about something."

Pokkharasāti: "Friend Gotama, how did you talk with Ambaṭṭha?"

Then the Buddha told the Brahmin Pokkharasāti all about the conversation with Ambaṭṭha. Pokkharasāti apologised to the Buddha, saying: "Friend Gotama, young Ambaṭṭha is a fool. Kindly excuse him." The Buddha said: "Brahmin, I wish Ambaṭṭha happiness," thus forgiving the young man.

Investigation of Pokkharasāti

Then the Brahmin Pokkharasāti looked for the thirty-two marks of an extraordinary being in the body of the Buddha. He saw thirty major marks as did Ambaṭṭha, but not the other two major marks, namely, (1) the male genital covered with a sheath and (2) the thin and long tongue, he was doubtful, sceptical and indecisive.

Knowing this well, the Buddha created, by His supernormal power, the male genital covered with a sheath so as to make it visible to the Brahmin. Then the Buddha stuck out His tongue and passed it in both ears, right and left (thereby revealing its length), passed it into both nostrils, right and left (thereby revealing its tenderness) and covered the whole forehead with the tongue (thereby revealing its flatness.)

Then Brahmin Pokkharasāti became really convinced that the Buddha certainly possessed all the thirty-two major marks of an extraordinary being and said:

"Let the Venerable and the monk-disciples accept the meals at my house today for

my benefit."

The Buddha accepted the invitation by saying nothing.

Knowing of the Buddha's acceptance, when the meal was ready, the Brahmin Pokkharasāti informed Him that the meal was ready, that it was time for the Buddha to partake of it. So at his invitation, the Buddha went to the Brahmin's house with His monks in the morning and sat in the seats prepared for them.

Then the Brahmin Pokkharasāti and his young pupils undertook the responsibility and personally served the Buddha and the monks respectively with good, delicious food. When the Brahmin knew that the Buddha had finished His meal and put aside the bowl, he took a seat and sat down at a proper place.

The Buddha gave the Brahmin Pokkharasāti a series of Dhamma talks leading to the Path and Fruition, talks on (1) generosity, (2) morality, (3) the attainment of the the deva-world and (4) the noble way leading to the Path, Fruition and Nibbāna. While following these talks, the mind of the Brahmin became stable, tender, free from hindrances, joyous and clear, then the Buddha preached the Four Truths that He Himself had discovered (*sāmukkaṁsika*) and the Brahmin attained the Fruition of *Sotāpatti*.

Pokkharasāti's Special Request

Then the Brahmin Pokkharasāti, who had become a *sotāpanna-ariya*, said to the Master:

> "O Venerable Gotama, Your Teaching is so delightful just as an object that has been upside down is turned upside up, just as a covered object is uncovered, just as a man who has lost his way is shown the right way, just as fire-torches are lighted in the darkness in order that those who have eye-sight may see various objects, so also You, Venerable Gotama, have clearly preached to me the Dhamma in many ways.
>
> "O Venerable Gotama, with my son, daughter, wife, followers and councillors, I seek refuge in the Venerable Gotama, in the Dhamma and in the Sangha. From today, let the Venerable Gotama regard me as a lay man devoted to the Buddha, the Dhamma and the Sangha for the rest of his life.
>
> "Just as the Venerable Gotama visit the house of other lay devotees in Ukkaṭṭha, so also kindly visit my house. Young men and young women in my house will pay respect to You. They will welcome You. They will offer seats or water to You. At the very least they will be much inspired with faith. The response of these young men and women to Your visit will be conducive to their welfare and prosperity for a long time."

Thus having committed himself to the Buddha, etc. on the supramundane level, the Brahmin invited the Buddha to his house. The Brahmin Pokkharasāti's commitment to the Buddha, etc. differed from that of other lay devotees in that (1) it embraced his sons, daughters, wife, followers, and councillors and (2) by the last paragraph, he stated the reasons for his commitment.

Therefore, in conclusion the Buddha extolled him, saying: "Brahmin, you have spoken well" and accepted the invitation.

Chapter 36

THE BUDDHA'S HEIGHT MEASURED BY A BRAHMIN

On one occasion, a certain brahmin citizen of Rājagaha heard that it was impossible to measure the height of Buddha Gotama. So when the Buddha went into Rājagaha City and made His rounds for alms, he took a sixty-cubit long bamboo pole and stood outside the city-gate. When the Buddha drew near the city-gate, he went up to Him with the pole. The pole reached just the Buddha's knee.

The next day, the brahmin joined two sixty-cubit long poles and came again near the Buddha. The joined poles did not stand higher than the waist of the Buddha who asked him what he was doing. The brahmin replied that he was measuring His height. Then the Buddha said:

> "Brahmin, even though you may join all the bamboos in the universe, you will not be able to measure My height. Certainly, I have not developed the perfections for four *asaṅkhyeyyas* and a hundred thousand aeons to enable somebody to measure My height. (I have developed them to the extent that nobody can measure My height.) Brahmin, the Buddha is a personage who is peerless and immeasurable."

So saying, the Buddha spoke the following verse as contained in the **Dhammapada**:

Te tādise pūjayato
nibbute akutobhaye
na sakkā punnaṁ saṅkhātuṁ
imettām api kenaci.

> The merit acquired by one who pays homage with *saddhā* to those Buddhas, Paccekabuddhas and other Noble Ones, who have calmed the heat of defilements, who have no source whatever from which grief and fear derive, who are endowed with virtues excellent and visible, are incalculable to any one in the three worlds of devas, humans and Brahmās saying: "This merit is beneficial this much, this merit is profitable this much."

At the end of the verse, eighty-four thousand beings became *sotāpanna-ariyas*, having the opportunity of blissfully enjoying the elixir of Nibbāna.

Story of King Pukkusāti

(From the Dhatu-vibbanga Sutta, **Majjhima Nikāya**)

When King Bimbisāra was ruling the city of Rājagaha in the country of Magadha of the Middle Land (*Majjhima-desa*), the ruler of the city of Takkasīla, on the border of the Middle Land, was King Pukkusāti.

Once, the merchants of Takkasīla went to Rājagaha with goods for sale. They took presents and went to see King Bimbisāra. They offered the presents and stood paying respect to the King, who asked them where they lived and they replied they lived in Takkasīla.

After making further enquiries about the political situation, material welfare and about the city itself, he asked the name of the King. When the merchants replied that their King was Pukkusāti, he asked if their King fulfilled the ten kingly duties. They answered: "Great King, our monarch fulfilled the ten duties. He promotes the welfare of the people through four supporting things (*saṁgaha-dhamma*) such as *sassa-medha, purisa-medha, sammapasa* and *vacapeyya*. He acts like the parent of the people and makes them happy as the parent would do to the child sleeping in his lap."

(1) *Sassa-medha*: prudence with regard to crops. In collecting land revenue, only to a tenth of the crops harvested is collected.

(2) *Purisa-medha*: prudence with regard to men and warriors in service. Prizes are awarded and provisions are distributed half-yearly.

(3) *Sammapasa*: winning the hearts of the poor. Loans in cash, a thousand or two, are offered to them without interest for three years.

(4) *Vācāpeyya*: Affectionate talks. Endearing terms, such as 'young man', 'uncle', etc., are used in addressing people according to their age.

King Bimbisāra still asked another question: "How old is your king?" The merchants answered the age of their king and it so happened that the two monarchs were of the same age.

Then the King said to the merchants: "Friends, your King is righteous. He is equal to me in age. Would you be able to make your King, my friend?" When the answer was in the affirmative, King Bimbisāra exempted the merchants from customs duties, provided them with lodgings and ended the conversation by asking them to see him before their departure from the city.

In accordance with the King's instructions, the merchants went to see King Bimbisāra on the eve of their departure, the King said: "Friends, have a pleasant journey on your way home. Ask your King, in my name, about his health and tell him, on my behalf, that I desire friendship with him."

"Very well," replied the merchants and they returned to Takkasilā. On arrival there, they stowed away their goods properly, and went to see their King after their breakfast. The King asked: "Where have you been, men? I have not seen you for all these days." The merchants reported the whole matter to their King. Then the King rejoiced, saying: "Excellent, men! Because of you, I have a friend and ally in the Middle Country."

Later on, the merchants of Rājagaha went to Takkasilā on business. They called on King Pukkusāti with presents. When the King learned that they had come from Rājagaha, the city of his royal friend. he said: "You are the visitors from Rājagaha, the city of my friend and ally, King Bimbisāra." The merchants replied in the affirmative.

Afterwards the King asked after his friend's health and made an announcement through the beat of drum: "From today onwards, all the merchants, who have come to my kingdom from the country of my friend King Bimbisāra, on foot or in carts, shall be provided with houses for lodgings and provisions from the royal granary They shall be exempted from taxes. There shall be no molestation whatever to them." King Bimbisāra did similarly in his Kingdom.

Exchange of Messages between The Two Kings

Then King Bimbisāra sent a message to King Pukkusāti saying:

> "Friend, precious stones, such as rubies, pearls, etc. are usually produced in border countries. If you ever find various precious stones that make attractive objects and sensational news, please inform me of them."

King Pukkusati, on his part, sent a return message reading:

> "Friend, the Middle Land is a great region. If attractive and sensational precious stones of different kinds appear there, kindly let me be informed."

As the days, months and years passed, the two Kings remained staunch friends without seeing each other.

King Pukkusāti's Gift

While the two Kings were thus committed to sharing the news of their potential treasure, a very special thing worthy to be given as a gift occurred to King Pukkusāti first. The King obtained eight pieces of invaluable, five-coloured muslin. "These are of fine quality," thought the King, "I shall send them as my gifts to my friend King Bimbisāra." So he had eight cases made of sandalwood pith, each being the size of a gum lac ball, turned on a lathe: in each case he put a muslin piece and by applying gum-lac, he had the cases made

into balls. Each ball was then wrapped with a white cloth and put in a box which was wrapped again with another cloth and sealed. "Give it to my friend King Bimbisāra," the King asked his ministers and sent the boxes to his royal friend. He also sent a message: "I would like my friend to open the box and see the gifts in the company of his ministers and other officials at the centre of the city."

The ministers went to Rājagaha and presented the gift. On hearing the message, King Bimbisāra ordered his ministers and officials, through his drummers, to assemble. At the city-centre, the King sat on the jewelled throne under a white royal umbrella. Then he removed the seal and the cloth-covers and opened the box. When he untied the package in the box and saw the gum balls, it occurred to him thus: "Oh, my friend King Pukkusāti sent these gum dices as his gifts, for he must have mistaken me for a gambler, a dice-addict." Thinking thus, he took a ball, roll it in his hand, guessed its weight and knew definitely that it contained a bundle of muslin.

When the King struck the ball against the foot of the throne, the gum fell off (in layers). He opened the fragrant case gently with his fingernails and on seeing the treasure of muslin, he ordered the other seven cases to be opened. They clearly saw with their eyes that all contained priceless pieces of muslin. When these were spread and measured, they were found to be of beautiful colours and fine touch, each measuring sixteen cubits in length and eight cubits in breadth. On seeing the precious treasure of muslin pieces, people clapped their hands and threw up their turbans. They rejoiced, saying: "Our King and his friend, King Pukkusāti, have never seen each other, yet that King has sent such priceless gifts. It is proper to make such a King a friend."

King Bimbisāra had each muslin piece appraised and found all of them to be of inestimably high value. He had four of them offered to the Buddha and kept the other four in his palace.

King Bimbisāra's Gift

Then king Bimbisāra wondered thus: "A return gift should excel the gift received. My friend, King Pukkusāti, has sent me the priceless gift. What kind of gift should I send in return to him?"

Herein it may be asked: "Is there no treasure that is better then the eight pieces of muslin in Rājagaha?" (The answer is:) It was not that there was none indeed. King Bimbisāra was a great king. Therefore, it could not be that there was nothing better than the eight pieces of muslin. Nevertheless, from the time of his attainment of *sotāpanna* any worldly treasure had been no more delightful to the King's heart. Only the Three Jewels, in the form of the Buddha, the Dhamma and the Sangha, were delightful. Therefore, in selecting the most valuable thing as a return gift, the King considered in the following manner:

"In this world, the treasure (*ratana*) is of two kinds: the living (*saviññāṇaka*) and the non-living (*aviññāṇaka*). Of these two, the non-living, such as gold, silver or any other precious thing, is only to adorn the living. Therefore, the living treasure is more praiseworthy.

"Again, the living treasure is of two kinds the human and the animal, The animal, such as elephant, horse or any other creature, is only to work for the human. Therefore the human treasure is more praiseworthy.

"Again, the human treasure is of two kinds: the male and the female. The female, even if she be the wife of a Universal Monarch, is to serve the male. Therefore the male treasure is more praiseworthy.

"Again, the male treasure is of two kinds: the householder (*agārika*) who strives for his family and the ascetic (*anāgārika*) who does not strive for his family. The householder, even if he be a Universal Monarch, the top of the former kind, is to pay homage with the fivefold veneration to the newly ordained novice of today. Therefore the ascetic treasure is more praiseworthy.

"Again, the ascetic treasure is of two kinds: the learner (*sekkha*), a worldling or a

man of lower attainments, and the non-learner (*asekkha*), an *arahat*. Even if there be a hundred thousand learners, they are not equal to one non-learner, the *arahat*, in sanctity. Therefore, the non-learner treasure is more praiseworthy.

"Again, the non-learner treasure is of two kinds: the Buddha and the Disciple. Even if there be a hundred thousand Disciples, they are not equal to one Buddha in sanctity Therefore, the Buddha treasure is more praiseworthy.

"Again, the Buddha treasure is of two kinds: the minor or solitary Buddha (Paccekabuddha) and the Omniscient One (Sabbaññū Buddha) or the Perfectly Self-Enlightened One (Sammā sambuddha). Even if there be a hundred thousand of the former type, they are not equal to one Buddha of the latter kind. Therefore, the Omniscient Buddha is more praiseworthy.

"Indeed, in this world of sentient beings, together the world of devas and Brahmās, there is no treasure like the Omniscient Buddha. Therefore, I will send that unique treasure to my friend King Pukkusāti."

So thinking, King Bimbisāra asked the ministers from Takkasilā whether they had ever seen the Three Jewels viz., the Buddha, the Dhamma and the Sangha in their country. The ministers replied that they had not even heard of them, much less seen them. The King was much pleased because he now had the opportunity to send a present that was not found in Takkasīla. Then the King thought:

"I can request the Exalted One to go to Takkasilā, the city of my friend King Pukkusāti, for the spiritual uplift of the people. But it is not customary for the Exalted One to pass the night in border countries. So it is impossible for the Exalted One to go there.

"Suppose I can request and send the Venerables Sāriputta, Mahā Moggallāna and other great disciples and *arahats*. But the fact is, even as soon as I hear of the sojourn of these great *theras* in border regions, I should send my people, have them brought here by any means possible and serve their physical needs. So it is not possible for the great *theras* to go there.

"Therefore I will send a message that will serve the same purpose as the visit of the Exalted One and the great *theras* to Takkasīla would."

The King then had a gold sheet made, four cubits in length and half a cubit in breadth, neither too thick nor too thin. On the day he was going to write on the sheet, he washed his head early in the morning, bathed, committed himself to the Eight Precepts and after his breakfast, he did not adorn himself with flowers nor use any perfume. Then taking the vermilion in a golden cup, he closed all the doors of the lower storey and went upstairs and in order to get more light, he opened the lion (figure)-supported window in the east, and sat in the airy chamber, the King wrote on the golden sheet:

"There has arisen in this world the Master, who is the Worthy One (*Arahaṁ*), the Perfectly Self-Enlightened One (*Sammāsambudha*) the Possessor of Knowledge and Conduct (*Vijjā-caraṇa-sampaññā*), the Noble Wayfarer (*Sugata*), the Knower of the World (*Lokavidū),* the Peerless of Charioteer and Trainer of men (*Anuttaro-purisa-damma-sārathi*), the Teacher of men and devas (*Satthā-devamanussānaṁ*), the Enlightened One (*Buddha*), the Exalted One (*Bhagavā*)."

Thus the King first wrote some high attributes of the Buddha. Then he described how the Bodhisatta practised the Ten Perfections (*pāramīs*); how, after his demise in the Tusitā deva-world, he took conception in the womb of his mother; how, at that time, there appeared thirty-two great signs that seemed to open the whole world freely; how the miracles attended his conception; how he practised asceticism and strived for Enlightenment; how, sitting on the Aparājita Throne, he attained Omniscience, and how he acquired extra-ordinary supernormal powers that made the whole world open to him. Finally, King Bimbisāra wrote that in the living world of devas and Brahmās there was no *ratana* other than the *Buddha-ratana* which possessed such great attributes. The King again described some other attributes of the Buddha in the following verse:

Yaṁ kiñci vittaṁ idha vā huraṁ vā
saggesu vā yaṁ ratanaṁ paṇitaṁ
na no samaṁ atthi Tathāgatena;
idam'pi Buddhe ratanaṁ paṇītaṁ
etena saccena suvatthi hotu.

Then willing to extol the *Dhamma-ratana*, the King wrote its six attributes, namely, "The doctrine of the Buddha is well proclaimed (*svākkhāta*), leading to results discernible in this very life (*sandiṭṭhika*), beneficial instantly (*akālika*), invites beings to 'come and see' (*ehipassika*), worthy to be embraced (*opaneyyika*), and worthy to be experienced by the wise individually (*paccattam-vedittabbo vinnuhi*). The King also mentioned special attributes such as the thirty-seven constituents of Enlightenment (*Bodhipakkhiya Dhamma*), such as the four foundations of mindfulness (*satipatthana*), the four right efforts (*sammappadhana*), the four paths to supernormal power (*iddhi-pada*), the five faculties (*indriya*), the five strengths (*bala*), the seven factors of Enlightenment (*bojjhaṅga*) and the eightfold Path (*magganga*).

Then the King described the attributes of the Dhamma partly as follows:

Yaṁ buddhaseṭṭho parivannayī suciṁ
samādhim anantarikaññam āhu;
Samādhinā tena samo na vijjati;
idam'pi dhamme ratanaṁ paṇītaṁ
etena saccena suvatthi hotu

Then the King willing to extol the *Sangha-ratana* wrote its nine attributes, of which the first four being that "The Disciples of the Buddha possess good conduct (*suppaṭipaññātā*), upright conduct (*ujupaṭipaññāta*), conduct leading to Nibbāna (*ñāya-paṭipaññāta*), conduct leading to their being worthy of veneration (*sāmici-paṭippaññātā*); by possessing which (as the cause): they are worthy of offering brought from afar (*āhuneyya*), worthy of offering meant for guests (*pahuneyya*), worthy of proper offering (*dakkhineyya*), worthy of veneration (*añjali-karaṇīya*), and being the best field for beings to sow the seeds of good deeds (*anuttara-puññakkhetta lokassa*). The King continued his writing:

"Clansmen, who are of good birth and good conduct, hear the words of the Exalted One and renounce the world to become monks. Some do so, giving up the pleasures of a king, some the pleasures of a crown-prince, some the post of a supreme commander, and so on. Having become monks, they lead the noble way of life." After this foreword, with regard to the noble way of life, the King wrote something about lower morality (*cūla-sīla*), medium morality (*majjhima-sīla*), higher morality (*mahā-sīla*), etc., as contained in the Brahmajala Sutta. He also wrote, in part, on the restraint of the six senses, cultivation of mindfulness with intelligence (*satisampajañña*), contentment with the four requisites of life, the nine kinds of dwellings suitable for meditation, the overcoming of five hindrances (*nivarana*), making preparations with certain devices (*kasiṇa*) for mind-training, development of *jhāna* and supernormal powers, thirty-eight kinds of meditation, etc., all leading up to the attainment of arahatship.

After describing in detail the sixteen kinds of mindfulness on breathing (*anapanassati*) for meditation, the King glorified the Buddha's Disciples in the Sangha:

Ye puggalā aṭṭhasataṁ pasaṭṭhā
cattari etāni yugāni honti;
te dakkhiṇeyya sugatassa sāvakā
etesu dinnāni mahāpphalāni;
idampi Sanghe ratanaṁ paṇītaṁ
etena saccena suvatthi hotu.

The King then added: "The Teaching of the Exalted One with its threefold training

(*sikkhā*) is beautiful in the beginning, beautiful in the middle and beautiful in the end. It is the teaching that will also certainly lead to liberation from *saṁsāra*; Friend Pukkusati, I would like to urge you to renounce the world and become a monk if you can."

King Bimbisāra then rolled the gold sheet, wrapped it in a piece of very fine cloth and put it in a sandalwood case; the sandalwood case was then placed in a gold case, the gold case in a silver case, the silver case in a ruby case, the ruby case in a coral case, the coral case in a carbuncle case, the carbuncle case in a spotted ruby (*masāragalla*) case, the spotted-ruby case in a crystal case, the crystal case in an ivory case, the ivory case in a ten-jewelled case, the ten-jewelled case in a bamboo-strip case and the bamboo-strip case again in a sandalwood box, then again the sandalwood box was placed in a gold box, silver box, ruby box, coral box, carbuncle box, spotted-ruby box, crystal box, ivory box, the ten jewelled box and a bamboo-strip box successively, one box in the other as before.

Then the bamboo-strip box was put in a sandalwood casket, the sandalwood casket in a gold casket, then as before in a silver casket, ruby casket, coral casket, carbuncle casket, spotted ruby casket, crystal casket, ivory casket, ten-jewelled casket and lacquer casket successively. Then after having the lacquer casket wrapped up in a piece of fine cloth, and the royal seal stamped, the King ordered his ministers: "Decorate the streets in my domain, each street being eight *usabhas* in width, the two portions being two *usabhas* in width on either side to be just patched up but the middle portion measuring four *usabhas*[1] in width is to be decorated with royal accessories."

Then the King had a seat placed on a fully ornamented royal elephant, had a white umbrella over it, had the roads of the capital sprinkled with water and thoroughly swept. Flags, banners, and streamers were to be hoisted. On either side of each roads was to be decorated with plantain trees, water-filled pots, various performers and fragrant flowers. Messengers were sent to provincial and city governors with instructions saying:

> "You should honour the royal present when it passed through places under your rule."

Splendidly adorned with full regalia, and accompanied by his ministers, the King himself set off, carrying the sacred present to the border with great pomp and ceremony amid the boisterous playing of all kinds of music. He privately told his envoy who was in charge of the scared present:

> "Men, I want my royal friend to receive it not in the presence of his queens but on the upper terrace of the mansion."

The King worshipped the sacred present most respectfully, regarding its journey as the visit of the Buddha Himself to the border country. Then he returned to Rājagaha City.

The provincial and city governors also improved the road in the same way and passed on the scared present from one place to another.

Reception by King Pukkasāti

King Pukkasāti, too, had the road from the border refurbished, had the capital beautifully decorated and received the sacred present magnificently.

The sacred present reached Takkasilā surprisingly on an *uposatha* day. The minister, who brought the present, transmitted to the King about the message that King Bimbisāra had verbally given him.

Having heard the message, King Pukkasāti made the necessary arrangements for the comfort of the visitors and took the present by himself and went up to the upper terrace of the mansion. He posted guards at the door to prevent anyone from entering the mansion, opened the window, placed the holy present on a high place and took a lower seat for himself. Then he removed the royal seal and the outer covering of cloth and on opening the

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1. 1 usabha = 20 yaṭṭhis, 1 yaṭṭhi = 7 ratanaṁ,
   1 ratanaṁ = 2 vadatthi, 1 vadatthi = 12 ahgulaṁ
   1 aṅgulaṁ = 1 inch. Hence 1 usabha = 280 ft (Childers)

containers one by one beginning with the lacquer casket he saw the innermost sandalwood casket and rightly concluded: "The way in which the present is packed is different from the way in which earthly treasures are packed. Surely it must be a *ratana* that has appeared in the Middle Land and that deserves our attention."

Then the King opened the fragrant casket, removed the royal seal and holding the very fine cloth by both edges, he unwrapped it gently and saw the golden scroll. He was struck with wonder at the fine script of the writer — the beautiful, well-shaped letters and lines that made up his hand-writing. The King read every letter of the message.

As he read the attributes of the Buddha, beginning with "There has arisen the Exalted One in this world," he became very much ecstatic with the hair from ninety-nine thousand pores standing straight on end. He was unconscious even of his standing or sitting posture. He was deeply gratified when he thought of the opportunity that he had, thanks to his friend King Bimbisāra for the opportunity to hear the message about the *Buddha-ratana* that was so hard to hear despite the passage of millions of *kappas*.

Being unable to read further, King Pukkusāti sat in a contemplative mood till his ecstasy faded away. Then he read the attributes of the Dhamma beginning with *svākkhāta*. Again he became ecstatic as before. Having remained in a contemplative mood till his ecstasy faded away, he then read the attributes of the Sangha beginning with *suppaṭipaññā* and there arose a great ecstasy in him as before.

King Pukkusāti's Attainment of Jhāna and Monkhood

Then the King read the last section in the gold scroll which described the mindfulness of breathing in meditation. He engaged in meditation according to the instructions in the scroll and gained the *rūpāvacāra jhāna* fully. He spent his time enjoying the bliss of *jhāna* without anyone other than a young attendant who was allowed to see him. In this way, half a month (fifteen days) had elapsed.

The people of the city assembled in the courtyard of the palace and clamoured for the appearance of the King, saying:

> "The King has completely stopped reviewing the troops or seeing the dancers since the day he received the royal present. He has also ceased to give royal decisions. We want the King to show anyone he likes the royal present sent by his friend, King Bimbisāra. It is a tendency of some kings to try to annex a country by alluring the ruler with royal presents. What is our King doing now?"

When the King heard their outcry, he wondered whether he should work for the welfare of the country or follow the Teaching of the Buddha. Then he thought: "No mathematician can count the number of lifetimes that I have spent as a ruler of a country. Therefore, I will only practise the Teaching of the Exalted One." So thinking, he took the sword that was near the bed, cut off his hair, opened the window and threw down the hair-knot with the ruby-headdress into the midst of the assembly, saying: "Men! Take my hair-knot and let it act as a king."

The people received the hair-knot together with its ornamental ruby headdress and cried, lamenting: "O Great King! Are the kings who receive presents from their royal friends all like you?" The beard of King Pukkusāti was two finger-breadth long like that of the Bodhisatta on the eve of his renunciation.

Then the King sent his young attendant to the market to buy and bring two dyed robes and an earthen bowl. Then saying: "I dedicate my monkhood to the Exalted Ones who are worthy of honour in this world," he donned one robe as the lower garment, put on the other as the upper garment and, with the alms-bowl hanging over his left shoulder and a staff in one hand, he paced twice or thrice outside the mansion to see whether he looked well and proper as a monk. He was pleased to find that he did. He then opened the main door and stepped down from the mansion.

The dancers and others who were waiting at the three successive doors saw the monk Pukkasāti coming down but they did not recognize the King. They thought that a Paccekabuddha had come to preach to their King. It was only when they got on to the top

of the mansion and thoroughly examined the seat of the King that they knew of the King's departure and they cried all at once, like people in a sinking boat in the middle of the sea.

As soon as the monk Pukkusāti stepped on the ground, all the citizens and soldiers surrounded him and wept bitterly. The ministers said to Pukkasāti:

> "Great King! The kings in the Middle Land are very crafty. You should go only after sending emissaries and making inquiries to know definitely whether or not the *Buddha-ratana* has really appeared in the world. For the time being, you should return to the palace."

But monk Pukkusāti went off, saying: "Friends, I have implicit faith in my friend, King Bimbisāra. My friend, King Bimbisāra, has never spoken to me ambiguously. You stay behind." The ministers and the people, however followed the King persistently.

Pukkusāti the clansman then made a mark on the ground with his staff and asked the people: "Whose country is this?" They replied: "Great King, it is your country." Then the monk said: "He who destroys this mark should be punished by the authority of the king." In the **Mahājanaka Jātaka**, the Queen Sīvalidevī dared not erase the line drawn on the ground by the Bodhisatta, King Mahā Janaka. So rolling on the ground, she artfully made the line disappear and followed the King. The people too followed through the outlet made by the Queen. But in the case of the line drawn by King Pukkusāti, the people dared not destroy it and they were left rolling and weeping with their head turned towards the line.

Pukkusāti The Clansman

Pukkusāti the clansman went off alone without taking even a servant or a slave to offer him a tooth-stick or water for washing face on the journey. He travelled by himself, mindful of the fact that "My Teacher, the Exalted Ones, renounced the world (as a Bodhisatta) and went off alone to become a monk." Bent on following the example of the Buddha as far as possible and remembering that the Buddha never used a vehicle, he did not wear even a single-layered slipper or use even an umbrella made of leaves. The people climbed the trees, city-walls, small turrets or scaffolds on the walls or inside of fortifications, etc and watched their King setting out alone.

Pukkusāti the clansman thought: "I will have to go a long journey. I cannot fare to the end of my journey all by myself." So he followed a caravan. As he had to travel by foot on a very rough terrain under the burning sun, the soles of his very tender feet cracked with sores and eruptions, causing great pain and suffering. When the caravan set up a tent made up of branches and leaves and took rest, Pukkusāti stepped off the main road and sat at the foot of a tree. There was no one to massage him or attend to his physical needs. He entered upon the fourth *jhāna* by engaging in breathing meditation, dispelled his weariness and passed the time in *jhānic* bliss.

The next morning, he cleaned his body and again followed the caravan. When it was time for his morning meal, the merchants took his alms-bowl and offered him food. Sometimes the food was not well-cooked: sometimes too soft, sometimes too rough with sand and pebbles, sometimes too salty, and sometimes it had too little salt. The monk did not bother whether the food was soft or hard, rough or tender, salty or having little salt, but only thought of the place it entered, and ate it as if it were celestial food.

In this way, he came to Sāvatthi, having covered a distance of one hundred and ninety-two *yojanas*. Although the caravan passed the Jetavana monastery in the city, it never occurred to him to ask where the Buddha resided. This was due to (1) his reverence for the Buddha and (2) the message of King Bimbisāra.

(1) Throughout his journey, Pukkusāti concentrated his mind on the Buddha without thinking of anything else. Having arrived near Jetavana with deep reverence for the Buddha, he did not even wonder whether the Buddha lived there and so. The question to ask about Master never occurred to him.

(2) The message of King Bimbisāra said that "The Exalted. One appears in this world" and so it led Pukkusāti to believe that the Buddha lived in Rājagaha. So, although he passed

by the Jetavana monastery, he did not ask about the residence of the Master and continuing his journey, he came to Rājagaha, forty-five *yojanas* from Savatthi.

On reaching Rājagaha, just after sunset, Pukkusāti found many monasteries and as he concluded from King Bimbisāra's message that the Buddha was in Rājagaha, he asked the people where the Buddha lived. The people asked him from where he came and on hearing that he came from the north, they said: "Venerable Sir, you have over journeyed. The Exalted One lives in Sāvatthi, forty-five *yojanas* distant from Rājagaha on the way by which you have come." The monk thought: "Now, it is too late. I cannot go to the Exalted One today. I will spend the night here and see the Exalted One tomorrow." He asked the people about the place where the ascetics who came to Rājagaha after sunset put up. The people pointed to a potter's small hut as the rest-house for visiting monks. With the permission of the potter, the monk entered the hut and sat there to spend the night.

Arrival of The Buddha

At dawn on that day the Buddha surveyed the world of living beings and on seeing Pukkusāti, the Buddha thought:

"This man of good family read the message sent by his friend King Bimbisāra and after completely renouncing his one hundred *yojana*-wide domain of Takkasīla, he became a monk out of reverence for Me. Today he will reach Rājagaha after travelling 192 *yojanas* and another forty-five *yojanas* beyond Sāvatthi.

"If I do not go to him, he will pass the night and die hopelessly without attaining the lower three Fruitions. If I go to him he will realize the three lower Fruitions of the Noble Path and become liberated. I have developed and practised Perfections for aeons out of compassion for worthy beings. I will now go and see him for his spiritual uplift."

So early in the morning the Buddha cleaned his body and entered Sāvatthi with the monks on the round for alms. In the afternoon, he left the city, rested for a while in the Fragrant Chamber and thought:

"This man of good family has done out of reverence for Me which is hard for many other people to do. Having renounced the one hundred *yojana* vast domain of Takkasilā, he set out alone without even a young servant to give him water for washing his face." The Buddha thought of this austerity of the monk and without calling the Mahātheras Sāriputta or Moggallāna or any other disciples, He left Sāvatthi, taking His alms-bowl and robe by Himself.

The Buddha did not fly in the air or shorten the journey but went on foot as He knew that, out of reverence for Him, the monk did not travel by elephant, horse chariot or a golden palanquin but went barefooted without a slipper or a leaf-umbrella.

With a Buddha's splendour of all the great marks and six body-rays, etc. shrouded like the cloud-covered moon, the Buddha travelled incognito for the whole afternoon (i.e., about six hours) and covering a distance of forty-five *yojanas*, He arrived near a potter's hut at sunset, just after the monk Pukkusāti had entered the hut. The Buddha arrived with His glory covered in order to enable the monk to have complete rest. One, who is tired and weary, cannot absorb the Dhamma.

When the Buddha arrived near the potter's hut, He did not enter it impolitely as the Omniscient Buddha but stood at the entrance and asked for the monk's permission to stay there. Pukkusāti mistook the Buddha for an ordinary monk and gave his permission willingly, saying: "My friend, this hut is quiet. It is not small. You may stay here comfortably as you please."

(How could the monk Pukkusāti, who had renounced the one hundred *yojana*-vast kingdom of Takkasilā, be reluctant to share his accommodation in a deserted hut with a fellow-monk? He was not reluctant at all. Yet some vain and foolish monks (*mogha purisa*) are very miserly and possessive with regard to their abode (*āvāsa-macchariya*) and try to deny accommodation to fellow-monks.)

— **Commentary** —

The Buddha, who was very tender and delicate, left the Fragrant Chamber which was like a celestial mansion and entered the potter's hut which was very filthy and loathsome with ashes, broken pots, grass straws and droppings of chickens and pigs. Here, amidst this collection of garbage, the Buddha made a bed of grass, spread the robe of rags and sat totally unperturbed as though He were in the Chamber that was fragrant with celestial scents.

Thus, as the two men of Khattiya families, who were credited with past good deeds, who renounced royal pleasures to become monks, who had golden complexions, who had attained transcendent states, the Buddha and Pukkusāti both sat in the potter's hut, making the hut very splendid like the crystal cave where the two lion-kings dwelt.

The Buddha never thought: "I am very delicate and yet I have travelled strenuously forty-five *yojanas* the whole afternoon (in six hours). I will now lie down on my right side to get over my weariness for a moment." Without having any such thought, the Buddha entered upon the fourth *jhāna* of Fruition (*phala-samāpatti*) while sitting.

Nor did the monk Pukkusāti think of lying down for a moment to overcome his weariness from the bare-footed journey of one hundred and ninety-two *yojanas*. He too entered upon the fourth *jhāna* induced by breathing while sitting.

(Herein the object of the Buddha's visit was to teach Pukkusāti and why did he enter upon the fourth *jhāna* instead of teaching the monk? The Buddha did not teach at once because, at that time, the monk was still tired and weary. He would not be able to appreciate the Teaching. So the Buddha waited to let his weariness pass away.

(Other teachers say that Rājagaha was a populous royal city with the air ringing with the ten kinds of sound, that the Buddha deferred preaching till midnight when the city would become quiet. This view is not acceptable, for certainly the Buddha could supernormally dispel even the sound travelling as far as the Brahmā-world. In other words, He could make that sound inaudible to the monk. In fact, the Buddha waited till the monk's recovery from his weariness.)

The Buddha left Savatthi at noon, travelled on foot to Rājagaha which was forty-five *yojanas* away, reached the potter's hut at sunset, entered the hut with the permission of the monk and became absorbed in *phala-samāpatti* for six hours. Arising from the *jhāna* at midnight, He opened both of eyes, which were endowed with five kinds of sensitivity, like opening the window of a golden mansion. Then He saw the monk Pukkusāti sitting absorbed in the fourth *jhāna* (induced by breathing) like a golden statue, without any movement of the hands, legs or head, grave and imperturbable like a firmly established door-post. The Buddha thought that the monk's posture was quite impressive and decided to start the conversation.

Of the four postures, viz., walking, standing, lying down and sitting, the first three lack dignity The hands, the legs and the head of a walking monk shake. The standing monk's body is stiff The one lying down is also unpleasant. In fact, only the sitting posture of the monk, who, after having swept his retreat in the afternoon, spread his leather sheet, cleaned his hands and feet, sits cross-legged is dignified. The monk Pukkusāti sat cross-legged in the fourth *jhāna* that was induced by breathing practice. This pleased the Buddha.

(The Buddha know that Pukkusāti became a monk out of reverence for Him. Yet, He decided to ask him because if He did not do so, there would be no conversation and no conversation would mean no preaching. So, He started the conversation in order to pave the way for preaching).

The Buddha asked the monk to whom he dedicated his monastic life, who was his teacher and whose teaching he liked. The monk answered that he dedicated his life to the Buddha and so on.

Again, the Buddha asked him where the Worthy One, the Supremely Enlightened One lived. The monk Pukkusāti replied: "My friend, there is a city called Savatthi in the north

country. The Worthy One, the Supremely Enlightened One, now lives in that city." When the Buddha asked him whether he had ever seen the Buddha, and if he were to see Him now would he recognize Him. Pukkusāti's reply was that he had not seen Him and that he would not know Him if he were to see Him now.

> (Herein everyone knew the Buddha from His glory. This is not surprising. But it is hard for people to know the Buddha who went incognito as an ordinary monk on the round for alms; with His glory hidden. So the monk Pukkusāti answered honestly that he would not know the Buddha. He did not know, although he stayed in the same hut with the Buddha.)

Knowing that the monk's weariness had vanished, the Buddha decided to preach to him "who had dedicated his monkhood to Me," the Buddha said: "Monk! I will teach you. Listen to My Teaching. Bear it well in mind. I will teach you the Dhamma thoroughly." (Up to that time, the monk Pukkusāti still did not know that his companion was the Buddha.)

Pukkusāti had renounced his kingdom after reading the message of his friend King Bimbisāra and had become a monk in the hope of hearing the sweet Dhamma of the Buddha. He had made such a long journey without meeting anyone who would care to teach him. So why should he refuse to welcome respectfully the teaching of his companion? Like a thirsty man, he was very anxious to drink the water of the Dhamma. So he gladly agreed to listen to the teaching respectfully. Then the Buddha gave the summary or contents of the Dhātuvibhaṅga Sutta as follows:

> "Monk! A person or a being has six elements, six sense organs, eighteen modes of thought, four kinds of support. He, who exists on these four supports, is free from the current of conceit born of ego-illusion. When such current of conceit is absent in a monk, he is said to be one whose *āsava* or defilements are gone. (1) He should be mindful of the Vipassanā (Insight) Knowledge, (2) He should speak the truth, (3) He should strive to repudiate moral defilements, (4) He should practise the Dhamma only for the extinction of defilements." (These are the contents in brief of the Dhātuvibhaṅga Sutta.)

After thus stating these fundamentals of the Dhamma, the Buddha explained them one by one in detail. (Reference: Dhātuvibhaṅga Sutta of the **Majjhima-Nikāya**.)

Pukkusāti's Attainment of Anāgāmī State

When the Buddha explained the first dhamma, viz., mindfulness of Vipassanā Knowledge, the Buddha led the teaching up to arahatship and Pukkusāti attained the three lower Fruitions on the basis of his good deeds in the past and became an *ariya* (Noble One) in the *anāgāmī* state.

For example, while a king is eating food of various tastes in a golden bowl, he takes such amount of cooked rice as would suit the size of his mouth. When the young prince sitting on his lap shows the desire to eat, the king may put in his mouth the lump of rice that he has taken for his own consumption. The child will eat only such quantity of rice as would be in accord with the size of his mouth. As for the remaining rice, the king may eat it himself or put it back into the golden bowl. In the same way, the Buddha, the Lord of the Dhamma, gave a discourse leading to arahatship, a discourse in accord with the his own intellectual power and on the basis of his former good deeds, the monk Pukkusāti could consume three fourths of the Dhamma food, that is, the Path and became an *anāgāmī-ariya*.

Pukkusāti had no doubt about the Dhamma before he attained *anāgāmī-phala* and when he was following the Buddha's talk on aggregates, sense-organs, elements or mental impressions, etc. But he wondered whether the highly distinguished man who looked like an ordinary man and who was teaching him might be the Buddha because he had heard that the Buddhas made it a practice to go about incognito in some places. However, when he attained the Fruition of Anāgāmī, he had absolutely no doubt that the teacher was the Buddha.

Before he recognized the Buddha, he had addressed Him as "My friend!" He did not as

yet apologize to the Buddha for his mistake because the Buddha was still delivering the discourse according to the series of the fundamentals, and the monk did not have the opportunity to offer his apology.

Pukkusāti's Request for Ordination

At the end of the discourse there followed a dialogue between the Buddha and the monk Pukkusāti:

Pukkusāti: "The Exalted One, the Teacher of devas and humans, has come here out of great compassion for me! The Buddha who preaches the good Dhamma has come here out of great compassion for me! The Exalted One who understands all the Dhamma thoroughly come here out of great compassion for me." (Saying thus joyously, he rose and put his head against the feel of the Buddha, and he added) "Glorious Buddha! Because of my foolishness, I have made a mistake. I thought that I should call you 'my friend', (and I have called you so erroneously.) Glorious Buddha! Kindly forgive me for the offence against which I should guard myself in future."

Buddha: "Monk! Verily because of your foolishness, you have made a mistake. You thought that I should be called 'friend' (and you have called me so erroneously.) Monk! I forgive you for the offence because you admit your offence and make amends for it accordingly. Later you guard yourself against it. Such atonement and such self-restraint contribute to the welfare of those who are committed to My Teaching."

Pukkusāti: "Glorious Buddha, may I receive ordination in your presence."

Buddha: "Have you got your (own) bowl and robe?"

Pukkusāti: "No, Glorious Buddha, I have not."

Buddha: "Monk! the Buddhas do not ordain those who do not have alms-bowls and robes."

The Venerable Pukkusāti was very much pleased with the Buddha's Teaching. He expressed his appreciation, rose from his seat, paid respect to the Buddha and went away to search for the alms-bowl and robe.

(N.B. Why did not Pukkusati receive the aims-bowl and robes that appeared supernormally for the monks whom the Buddha ordained, simply by saying "Come, *Bhikkhu*!" It is said that he did not receive them because he had never donated the eight requisites of a monk in a previous life. (This explanation was not acceptable to the commentator). Certainly, as a man who had given alms and who had great aspirations, he could not be one who had never donated the eight requisites of a monk. In reality the bowls and robes created of supernormal power are meant only for the monks who was in their last existence. Pukkusāti was still subject to rebirth. So he could not have such supernormal requisites.

(The Buddha did not seek the bowl and robe for Pukkusāti's ordination because He had no opportunity to ordain him. The death of Pukkusāti was imminent and he was like a Brahmā to the potter's hut for temporary residence. So the Buddha did not seek the bowl and robe for him.)

Pukkusati went off in search of bowl and robe just after dawn. Dawn came all at once with the end of the Buddha's discourse and the emission of the Buddha's six body-rays.

The Buddha emitted the six hued rays as soon as His preaching was over. The whole hut was brightly illuminated. The six hued rays spread out in groups, as if enveloping all the quarters with gold garments or making all places bright with multi-coloured flowers. The Buddha resolved Himself to become visible to the people of the city and when the people saw the Buddha, they spread the news of His presence in the hut and the matter was reported to King Bimbisāra.

King Bimbisāra's Visit and Honour

When King Bimbisāra heard the report, he went to the potter's hut and after paying respect, he asked the Buddha when He had arrived. The Buddha replied that He had arrived at sunset, the previous day. The King again asked about the object of His visit. Then the Buddha said:

> "Great King, your bosom friend, King Pukkusāti, read your message and after renouncing the world to become a monk, he made the journey out of regard for Me but having travelled forty-five *yojanas* unnecessarily beyond Sāvatthi, he entered the potter's hut and stayed here.
>
> "For his spiritual welfare I have come here on foot and preached to him. Pukkusāti has now attained the Fruitions of the three lower Paths and is an *anāgāmī-ariya*."

On hearing this, the King was surprised and asked the Buddha where his friend King Pukkusāti was. The Buddha replied that he had gone out to get alms-bowl and robe for his ordination. King Bimbisāra immediately rushed out in the direction in which his friend had gone out for aims-bowl and robe. The Buddha returned to the Fragrant Chamber in the Jetavana monastery.

Pukkusāti's Death and Rebirth in Brahmā World

In his search for alms-bowl and robe, Pukkusāti did not go to his royal friend, King Bimbisāra, or to the merchants who had come from Takkasīla. He considered it unethical for him to search for them here and there, discriminating between the good and the bad like fowls. He decided to seek the real rags, not in big cities but in the fords, cemeteries, garbage heaps or narrow streets. So he tried to find really torn pieces of cloths in the garbage heap in the back-lanes.

While Pukkusāti was trying to do so, a mentally deranged cow (his enemy in a previous life) rushed towards him and gored him with her horns. Weak and extremely oppressed by hunger, Pukkusāti lost his life as he was hurled into the air. When he fell to the ground, he lay on the garbage heap like a golden statues. After his death he was reborn in the Avihā Brahmā Abode and before long he become a Brahmā *arahat* after attaining arahatship.

According to the Sagāthavagga Saṁyutta (the tenth sutta of the **Aditta Vagga** and the fourth Sutta of the **Nānatitthiya Vagga**) there were seven people who attained arahatship soon after their spontaneous (*upapatti*) rebirth in the Aviha Brahmā abode. They were: (1) Upaka, (2) Palaganda, (3) Pukkusāti, (4) Bhaddiya, (5) Khanda Deva, (6) Bahuraggi and (7) Singiya.

King Bimbisāra thought: "My friend King Pukkusāti renounced his kingdom merely after reading my message and had made such a long and arduous journey. He had done what is hard for ordinary people to do. I will honour my friend in the way the monks are honoured." He sent his men to all the environs of the city to search for King Pukkusāti. The men found the King lying dead face down like a golden statue on the garbage heap. So they returned and reported to King Bimbisāra.

King Bimbisāra went there and mourned over his friend, saying: "We did not have the opportunity to honour our great friend while he was alive. Now he had died without anyone to help him." The King had the corpse carried on a small couch, put in a proper place and not knowing how to honour a dead monk, he sent for the bathers, clothed the body in clean white garments and ornamented like a king

Then the corpse was placed on a palanquin and honoured with all kinds of music and fragrant flowers, taken to the outskirts of the city and cremated with fragrant fire-wood. The bones were then collected and enshrined in a *cetiya*.

Later on, many monks in Sāvatthi went to see the Buddha. They paid respect to the Master and sitting in a proper place they said: "Glorious Buddha, You have briefly preached the Dhamma to Pukkusāti. That man is now dead. What is his destination? What is his future life?"

Then the Buddha replied: "Monks, Pukkusāti was a wise man. He practised Vipassanā (Insight) meditation that accords with the transcendent Dhamma. He did not give Me any

trouble on account of the Dhamma. Due to the extinction of the five fetters that lead to the lower sensual worlds, he will be reborn in the Avihā Brahmā-world and will attain in that very Suddhāvāsa Brahmā-world (Avihā being one of its five abodes). There is no possibility of his return to the lower sensual worlds from that Avihā abode."

Story of The Asura King (Rāhu)

Rāhu, the Asura Deva King, was four thousand and eight hundred *yojanas* in height. The distance between his two arms was one thousand and two hundred *yojanas*. The thickness of his body was six hundred *yojanas*. His palms and his soles were three hundred *yojanas* in perimeter. The portion of the finger between two joints is fifty *yojanas* long. The distance between the two eye-brows was fifty *yojanas*. The mouth was two hundred *yojanas* long, three hundred *yojanas* deep and three hundred *yojanas* in circumference. The neck has (a girth of) three hundred *yojanas*. The forehead was three hundred *yojanas*. The forehead was three hundred *yojanas* in breadth and the head nine hundred *yojanas*.

Rāhu, the Asura King, thought: "I am too tall, I will not be able to look down and see the Exalted One." So he did not go to the Buddha. But, one day, he heard words about the greatness of the Buddha and so he went, hoping to see the Master by any possible means.

Knowing the Asura Deva King's mind, the Buddha thought of the posture in which He should be viewed. Then since a person who is standing appears to be tall in spite of his short stature, the Buddha decided to show His body to the Asura-king in a lying posture. The Buddha told the Thera Ānanda to put a small couch outside the Fragrant Chamber and then He lay down on the right side on the couch like a lion-king.

Rāhu then went near the Buddha but he had to look up to see the Buddha's face, just as he had to stretch his neck and look up at the moon in the sky. The Buddha asked him why he had come to see Him only after a very long time. The Asura King replied that he had not come because he haboured under the misapprehension that he would not be able to stoop and see the Glorious Buddha.

Then the Buddha said to him: "Asura King! I have not developed the Perfections (*Pāramīs*) holding my head down (that is, relaxing my effort). I have given alms always holding up my head (that is, without relaxing my effort)."

On that very day, Rāhu, the Asura King, formally become one who took refuge in the Buddha.

Story of Devadatta

(The following story of Devadatta, from the time of his ordination to his being swallowed by earth, is condensed as far as possible, although a lengthy account should be given based on many stories about Devadatta in Pāli literature).

An account of Devadatta, up to the time of his ordination, has already been given. (Reference: "The ordination of six Sakyan princes and the barber Upāli", Chapter 28.)

Of the six Sakyan princes and the barber Upāli after their ordination,

(1) the Venerable Bhaddiya attained the threefold supramundane knowledge and became an *arahat* during the *vassa* in that very year.

(2) the Venerable Anuruddha gained the Divine Eye (*dibbu-cakkhu*) and after hearing the Mahāvitakka Sutta, he attained arahatship (**Aṅguttara Nikāya** Vol 3.)

(3) the Venerable Ānanda was established in *sotāpatti-phala* after hearing the discourse containing the simile of the mirror taught by the Venerable Puṇṇa Mantāni-putta. (**Saṁyutta Nikāya**, Vol 2.)

(4) & (5) the Venerables Bhagu and Kimila later on developed Vipassanā meditation and attained arahatship.

(6) Devadatta gained mundane psychic powers, remaining a worldling. He never became an *ariya*.

At another time while the Buddha was sojourning in Kosambī, He and His many disciples

received abundant offerings. People came into the monastery with robes, medicines and other requisites in their hands and asked: "Where is the Exalted One? Where is the Venerable Sāriputta? Where is the Venerable Moggallāna? Where is the Venerable Mahā Kassapa? Where are the Venerables Bhiddiya, Anuruddha, Ānanda, Bhagu and Kimila?" They were always on the move, looking for the places where the eighty Great Disciples (*Mahā Sāvaka*) stayed. But there was nobody who bothered to ask Devadatta's whereabouts.

Devadatta's Attempt to gain Power

Then Devadatta thought: "I too became a monk along with Bhaddiya and others. They are monks of ruling (Khattiya) families; I too am a monk of such a family. But those who brought offerings with them asked for Bhaddiya and others. As for me, there was not a single person who cares to ask about me even by my name. Whom should I associate with and whom should I make devoted to me so that I have abundant offerings for my own?" He continued to ponder: "King Bimbisāra was established in the *sotāpatti-phala* together with one hundred and ten thousand wealthy brahmins the first time he saw the Buddha. It is not possible to be united with him. Nor is it possible to form an alliance with King Kosala. Prince Ajātasattu, son of King Bimbisāra, however, does not know a person's virtues or vices as he is young. I will manage to be one with him." So thinking he went to Rājagaha and transformed himself into a boy. He adorned himself with four snakes, two on his hands and two on his legs, he also placed a snake on his neck, another one on his head and still another one on his left shoulder; he had the tails of these seven snakes interlocked as a waist band (belt) and put it on to decorate himself. Finally he came down from the sky and sat on the lap of Prince Ajātasattu.

The Prince was so scared and asked him who he was. The apparent boy said that he was Devadatta and the Prince requested him to show himself as the real Devadatta. Devadatta removed the guise and stood before the Prince in his original physical form, dressed in the monk robe and with an alms-bowl in his hand. Very much impressed by this magic, Prince Ajātasattu became Devadatta's devoted follower. He regularly went with five hundred chariots every morning and evening to see his teacher. He also sent five hundred pots of food, each pot containing food enough for ten monks.

Loss of Devadatta's Jhānic Power

His ego having become inflated because of the abundant offerings that he received, Devadatta conceived the evil desire to make himself a Buddha and lead the Sangha. As soon as this desire arose in him, Devadatta lost his supernormal powers based on mundane *jhāna*.

Kakudha Brahmā's report to Mahā Moggallāna

At that time, a lay disciple of the Venerable Mahā Moggallāna, a Koliya prince named Kakudha became a Brahmā after his death. Kakudha Brahmā came to Mahā Moggallāna with his body three *gavutas* (three-fourth of a *yojana*) long and reported how, being puffed up with self-conceit, Devadatta conceived the evil desire to make himself a Buddha and lead the Sangha and how he immediately lost his supernormal powers. After making this report, the Brahmā vanished on the spot.

The Venerable Mahā Moggallāna went to the Buddha and informed him of what Kakudha Brahmā had told him. The Buddha asked him whether he had verified the Brahmā's report by means of his psychic powers of knowing another person's mind. When the Venerable replied that he had, the Buddha said:

> "Moggallāna! Keep this matter to yourself! Now that man Devadatta who is empty of the Path and its Fruition will show himself in his true colours."

Then the Buddha gave a talk on five kinds of bogus teachers: (1) the teacher who claims to have pure morality without having it, (2) the teacher who claims to have pure livelihood without having it, (3) the teacher who claims to have pure preaching without having it, (4) the teacher who claims to have pure speech without having it, and (5) the teacher who claims to have pure intellectual vision without having it. Their respective disciples know all

about these five kinds of teachers. But they do not tell their lay followers about their respective teachers because if they do so, their teachers, who have been receiving the four requisites from the laity, will be displeased. So they say nothing and connive at the deception of their teachers, believing that by their deeds they will one day reveal their true colour by themselves. The disciples have to protect only such teachers and such teachers crave for the protection of their disciples. As for the Buddha, He really has pure morality and so He claims it. He really has pure livelihood, pure preaching, pure speech and pure intellectual vision and so He claims to have all these pure assets. For this reason, there is no need for His disciples to protect Him in respect of morality livelihood, preaching, speech and intellectual vision nor does He in the least want such protection. (For details see the Cūlavagga of the **Vinaya Piṭaka**.)

The Buddha's Sermon with Regard to Devadatta's Gains

Then the Buddha left Kosambī City and arrived at Rājagaha where He resided in the Veḷuvana monastery. There, many monks reported to Him that Prince Ajātasattu went to Devadatta with five hundred chariots in the morning and in the evening, and that he sent five hundred pots of cooked food every day. Then the Master said:

> "Monks, do not set great store by the gains of Devadatta. As long as Prince Ajātasattu goes to Devadatta with five hundred chariots every morning and evening and send five hundred pots of food daily, it certainly means decline of his good deeds. But their increase is not to be expected. (It is not certain.)
>
> "Monk, for example, if the bile of a bear is cut and put in the nose of a wild dog, the animal will become worse and more violent. Likewise, so long as Prince Ajātasattu goes to Devadatta with five hundred chariots every morning and send 500 pots of food everyday, it certainly means Devadatta's decline in doing good deeds. His doing of more and more good deeds is not to be expected. (It is not certain.)
>
> *Phalaṁ ve kadaliṁ hanti*
> *phalam veḷuṁ phalaṁ nālam*
> *Sakkāro kāpurisaṁ hanti*
> *gabbho assatim yathā.*
>
> "Monks, Devadatta's reputation for his gains will head to his self-destruction. For example, monks, (1) the banana plant bears fruit for its self-destruction, (2) the bamboo plant bears fruit for its self-destruction, (3) the reed-plant bears fruit for its self-destruction and (4) the Assatara mare bears the calf in her womb for her self-destruction. In the same way, Devadatta's reputation for gains will lead to his self-destruction.
>
> "Monks, just as the *banana* fruit kills the banana plant, the bamboo fruit kills the bamboo plant, the reed fruit kills the reed plant and the calf in the womb kills its mother, the assatara mare; so also gains kill a man of corrupt and evil disposition."

Devadatta's First Grudge against The Buddha

Then one day as the Buddha sat amidst a large assembly, preaching to the king and the people, caring Devadatta rose and covered the left shoulder with his upper robe (as a sign of respect), he raised up his joined hands in adoration towards the Buddha and said:

> "Glorious Buddha, now you are old, far advanced in age and on the threshold of the last stage of life. Venerable Sir! Let the Exalted Buddha now live in peace without bothering about anything. Let him hand over the Sangha to me. I will lead and look after the Sangha."

The Buddha said: "Devadatta! That is not proper. Do not wish to look after and lead the Sangha." For the second time Devadatta made the same request and the Buddha rejected it.

When Devadatta made the request for the third time, the Master said: "Devadatta! I would not hand over charge of the Sangha even to Sāriputta and Moggallāna. Why should I hand it over to you, you evil one, eater of spittle?"

The words of the Buddha rankled Devadatta. "The Buddha rebuked me in the presence of the King and the people with the word 'eater of spittle (*kheḷāsaka*)', one who consumes the four impure, eater of spittle-like requisites! He exalts only Sāriputta and Moggallāna."

So thinking, he was angry and displeased and after paying respect to the Buddha, he went away.

Pakāsaniya-kamma against Devadatta

Then the Buddha made the monks pass a resolution against Devadatta in Rājagaha city. It was an act called *Pakāsaniya-kamma* - called *Ñatti-dutiya* carried out by the assembly of monks after taking the proceeding *kammavācā* at which the motion is put but once and followed by the declaration of the Sangha's decision. Then the Venerable Sāriputta was nominated by vote to be the person entrusted with the task of making the resolution public in Rājagaha. In accordance with the Buddha's word of command, the Sangha nominated the Venerable Sāriputta, and he made the resolution against Devadatta well-known in the city.

On hearing this resolution, those who lacked faith and wisdom blamed the monks, saying: "These monks, these sons of the Sakyan prince, Buddha, are jealous. They are jealous of Devadatta's gains!" But those who had faith and wisdom said: "It could not be an evil act on the part of the Master to have the facts about Devadatta made public in Rājagaha."

> (Herein, a *pakāsaniya-kamma* is an ecclesiastical act to be performed by the Sangha according to Vinaya rules. It shows clearly that the acts and sayings of the monk, against whom the Sangha passed resolution, have nothing to do with the Buddha, the Dhamma and the Sangha and that he acts and says only of his own free will.
>
> (The resolution against Devadatta is somewhat like this: "Formerly Devadatta's behaviour was of one kind but now it is quite different. What he does corporeally or says by word of mouth is not to be identified with the Buddha or the Dhamma or the Sangha. It is to be identified only with Devadatta." The resolution containing words to this effect was passed by the Sangha after taking votes. Then in accordance with the instructions of the Buddha, the Sangha formally nominated the Venerable Sāriputta (again by votes) to be the persona who was to declare Devadatta a *persona non grata* publicly in Rājagaha. So accompanied by many monks, the Venerable Sāriputta went into the city and made public the dissociation of the Buddha, the Dhamma and the Sangha from Devadatta by saying: "Formerly Devadatta's behaviour was of one kind, now it is quite different. What he does bodily or verbally should not be identified with the Buddha or the Dhamma or the Sangha. It should be identified only with Devadatta." These in brief are the noteworthy points about *pakāsaniya-kamma*.)

Prince Ajātasattu

After he has been thus fully declared to be a monk whose acts and words were disavowed by the Sangha, Devadatta thought: "Now the Monk Gotama has repudiated me. I will now do what is harmful to His welfare." So he went to Prince Ajātasattu and said:

> "Prince, people in ancient times lived long but nowadays people are short-lived. There is the possibility of your death even as a prince. So kill your father and become a king. I will kill the Buddha and become a Buddha."

Prince Ajātasattu thought: "The Venerable Devadatta is a powerful person. He says so perhaps because he has reasons for saying so." So he tied a dagger to his thigh; shaking with fear, he hurried into the palace in broad daylight. The ministers who guarded the King seized and searched the Prince. When they found the dagger tied to his thigh, they asked him what he wanted to do. The Prince said that he wanted to kill his father. The ministers again asked him at whose instigation he tried to kill the King. The Prince admitted that Devadatta had incited him.

Then some ministers held the view that the Prince and Devadatta and all the monks should be killed. Some contended that the monks should not be killed as they did no wrong and that only the Prince and Devadatta should be killed. Still the rest of the ministers maintained that the Prince and Devadatta should not be killed nor should the monks be killed, that the matter should be reported to the King and action taken according to the King's instructions.

Then the ministers took the Prince to the King and informed him of the Prince's attempt to kill him. The King asked them about their views and the ministers stated their three different views. The King said:

> "How can the Exalted One or the Dhamma or the Sangha be guilty of any offence? They are certainly not guilty. Has not the Exalted One already declared that Devadatta's present behaviour is quite different from his former behaviour and has not He publicly disavowed the acts and sayings of Devadatta?"

Then the King dismissed the ministers in the first group (that is, those who held the first view), demoted the second group of ministers and promoted those in the third group.

Then the King asked his son why he wished to kill him. The prince said that he wanted to become a king. King Bimbisāra then said: "Prince, if you want to be a king, then this kingdom is yours," and he handed over his kingdom completely to Prince Ajātasattu.

Devadatta's Cruel Advice

As his wish was now fulfilled, Prince Ajātasattu was delighted and he told Devadatta about it. But to incite enmity in the Prince Devadatta said: "Like a man who covers his drum with a fox inside it, you think that you have achieved your object. After two or three days, your father will have a second thought about your impudence and make himself King again."

The Prince asked his teacher what he should do. Devadatta cruelly advised him to exterminate his father. The Prince said that he was not desirable to kill his father with any weapon since he was of royal blood. Then Devadatta again gave devilish advice that the Prince should starve his father to death.

Ajātasattu's Act of Parricide

King Ajātasattu ordered his father King Bimbisāra to be imprisoned in a very hot and highly vaporous iron cage. He did not allow any one except his mother to see the King.

(1) Then Queen Vedehi put the food in a golden bowl and took it into the iron cage. The King ate the food and sustained his life. King Ajātasattu asked how his father managed to keep himself alive and when he heard what his mother was doing, he ordered the ministers not to allow her to enter the cage with food.

(2) Then the Queen hid the food in her knot of hair and entered the cage. The King ate the food and stayed alive. When King Ajātasattu heard this, he forbade the Queen to go into the cage with her hair knotted.

(3) Then the Queen put the food in her golden footwear and entered the cage putting on them. The King subsisted on the food brought by the Queen in her footwear. When Ajātasattu learnt how his father was staying alive, he forbade his mother to visit the King in her footwear.

(4) From that time on, Queen Vedehī bathed herself with fragrant water, coated her body with food (made of oil, honey, molasses and butter) and putting on her outer robe, she entered the iron cage. The King licked her body and in this way he kept himself alive. When the wicked Ajātasattu heard the news, he imperiously ordered the ministers. not to allow his mother to enter the cage.

Thus forbidden to get inside the cage, the Queen stood near the door of the cage and cried: "O Great King! You, yourself, did not allow this wicked son Ajātasattu to be killed when he was young. You, yourself, raised your own (potential) enemy. Now, this is the last time that I see you. From now on, I will not have the opportunity to see you. Forgive me if

I have done anything wrong." Thus muttering and weeping, she went back to her residence.

King Bimbisāra's Death

From that time on, the King had no food to eat. Walking to and fro, he stayed alive only by means of the bliss of *Sotāpatti*-Fruition that he had attained. His mind being thus always absorbed in that Fruition, the King's body became very splendid.

The wicked Ajātasattu asked his men how his father managed to survive. His men said that the King kept himself alive by walking to and fro and that he had become more splendid than before in his physical appearance. Then King Ajātasattu decided to put an end to the walking exercise of his father and told the barbers to gash the soles of his father's feet, smear them with oil and salt and broil them before red-hot cutch-embers.

When he saw the barbers, King Bimbisāra thought that someone had certainly brought his son to his senses and that the barbers therefore had come to remove his beard.

The barbers approached the king and stood paying respect to him. The king asked them about the object of their visit, and they informed him of their purpose. Then the king told them to do according to the desire of their master. The barbers requested the king to sit and after making obeisance to him, they said: "O Great King! We will have to carry out the order of King Ajātasattu. Do not be angry with us. What we have to do is most inappropriate to a good king like you." Then holding firmly the soles of his feet with their left hands and sharp razors with their right hands, they gashed the soles, smeared and rubbed them with oil and salt and then broiled them before the red-hot cutch-embers.

> (In a previous life the King walked on the stupa platform with his footwear and trod on a mat with his uncleaned feet. The suffering that he now underwent was the lingering effect of that unwholesome act in the past, according to Commentaries.)

King Bimbisāra had to endure excruciating pain. Without harbouring any ill will, he contemplated the wonderful attributes of the Buddha, the. Dhamma and the Sangha. Then withering away like a flower dumped on the stupa-platform, he became an attendant of Vessavana Deva King in Catumahārāja deva-world, and the supreme commander of deva ogres by the name of Janavasabha.

> (Herein he was called Janavasabha because as King Bimbisāra he was a *sotāpanna-ariya* and the chief of one hundred and ten thousand brahmin merchants. "*Jana*" meaning "of 110,000 brahmin merchants", and "*vasabha*" meaning "chief".
>
> (Why did he become a low-class in Catumahārāja deva-world although he was a great *sotāpanna-ariya*? The answer was given by Janavasabha Deva-yakkha himself.
>
> (According to his answer, he passed through seven lifetimes as king on earth after his demise in Catumahārājā deva-world and seven lifetimes in Catumahārājā after his demise on earth. Now as a *sotāpanna-ariya* and by virtue of his many good deeds in respect of the Buddha, the Dhamma and the Sangha, he could have attained a higher deva-world. But because he had spent seven lifetimes successively in Catumahārājā world, his attachment to life (*bhava-nikanti*) in that deva-world was powerful and because of that powerful attachment he landed in the Catumahārājā deva-world. This was the confessions of the Deva-yakkha Janavasabha in the Janavasabha Sutta in **Dīgha Nikāya**. His confessions in verse read as follows:
>
> *Ito satta tato satta, saṁsārani catuddasa*
> *Nivāsam abhijānāmi, yattha me vusitaṁ pure.)*

Belated Remorse of The Fool

On the very day of King Bimbisāra's death, the wife of the foolish King Ajātasattu gave birth to a son, later called Udayabhadda. So the two messages, one reporting the birth of a son from the chief of the palace and the other reporting the death of the King's father,

Bimbisāra, came to the palace at the same time.

The ministers considered it advisable to submit first the report of the birth of a son and they did so accordingly. As soon as he read the report there arose in him an intense love for his son that excited his whole body and made him ecstatic to the marrow. At the same time he became aware of his gratitude to his father, thinking that at the time of his birth his father might have also experienced intense love for his son.

King Ajātasattu then ordered his ministers to release his father at once. But the ministers said that was impossible and submitted the report of the death of King Bimbisāra. On hearing the news, King Ajātasattu wept bitterly, went to his mother and asked her whether there arose intense love in his father at the time of his birth.

Queen Vedehī replied: "You foolish son! What do you say? During your childhood you had a whitlow on your finger. The royal nurses were unable to coax and make you stop crying. In the end they took you to your father who was seated in the court of law. Your father kept in his mouth your finger that was afflicted with the whitlow and due to the warmth of the mouth, the tumour erupted there. Out of great love for you your father did not spit out the pus mixed with putrid blood lest you should wake up and he swallowed it instead. Your father loved you so much."

The Queen thus told him at length how his father was attached to him. King Ajātasattu wept bitterly and performed the funeral of his father.

Assassins sent by Devadatta

Then Devadatta went to King Ajātasattu and asked him to despatch men who would kill the Buddha. The King sent the assassins to Devadatta telling them to follow the instructions of his teacher.

Devadatta told the first man: "Man, you go to the place where the Monk Gotama is now living. You kill Gotama and come back by this way."

Then he told a couple of men to kill the first man and come back by another way.

Then the third batch of four men was instructed to kill the two men (of the second batch) and return by another way.

The fourth batch of eight men was instructed to kill the four men (of the third batch) and come back by another way.

Then still another sixteen men (as the fifth batch) were told to kill the eight men (of the fourth batch) and return by another way.

Assassins attained Sotāpatti

Armed with a sword and a shield and a bow and a quiver of arrows, the first man went to the Buddha and stood with his rigid body near Him, trembling with fear and agitation.

Seeing him, the Buddha said: "Man, come here. Have no fear." Then the man got over his fear and put his sword and shield as well as his bow and arrows in a suitable place. Then having approached the Buddha, he bowed his head at the feet of the Buddha and confessed and apologized for his offence. The Buddha forgave him and gave the series of talks on generosity, morality and other good deeds that lead to the attainment of the Path and Fruition. As a result the assassin became a *sotāpanna-ariya* and at the same time sought supramundane refuge in the Triple Gem.

Then the Buddha dismissed the assassin telling him not to go by the way instructed by Devadatta but to go by another way.

The two assassins (of the second batch) waited for the first assassin for a long time. Then going in the opposite direction they saw the Buddha seated at the foot of a tree. They went near the Buddha, paid respect and sat at a proper place. The Buddha gave them the series of Dhamma talks and, explained the four Truths and established them in the Fruition of the *Sotāpatti*. Like the first assassin, they too became *sotāpanna-ariyas* and sought supramundane refuge in the Triple Gem.

Again, the Buddha dismissed these assassins, telling them to go by another way.

Then the four assassins (of the third batch) ....

Then the eight assassins (of the fourth batch) ....

The sixteen assassins (of the fifth batch) waited for the eight assassins for a long time and going in the opposite direction, they saw the Buddha as did those who went before them. They paid respect to the Buddha and sat at a proper place. The Buddha gave them the Dhamma talks on the Four Truths and established them in the Fruition of Sotāpatti. After they had sought supramundane refuge in the Triple Gem, the Buddha dismissed the men, telling them to go by another way.

Then the first assassin approached Devadatta and said: "Sir, I cannot kill the Exalted Buddha. He is so very powerful." Devadatta said: "Enough men, do not kill the Monk Gotama. I will kill him by myself."

Devadatta caused Blood to bleed in The Buddha

After having helped the assassins to gain the Fruition of *Sotāpatti*, the Buddha was one day walking to and fro in the shadow of the Gijjhakūṭa Hill. Then Devadatta climbed the hill and rolled down a large rock with the intention of killing Him. As it rolled down, two promontories appeared automatically and blocked the rock. A layer of the rock flew off and caused blood to bleed at the foot of the Buddha.

The Buddha looked up and said to Devadatta: "You foolish man, you who can make no spiritual progress! You have caused blood to bleed in Me with ill-will and murderous intention. So you have done much evil."

Then the Buddha said to the monks: "Monks, Devadatta has done this first heinous act (*anantariya-kamma*) because he has spilled my blood with ill-will and murderous intention."

The monks carried the Buddha to the monastery in Maddakucchi Park. There the Buddha expressed the desire to go to the monastery in Jīvaka's mango grove and told the monks to take Him there. Accordingly, the monks took Him there.

On hearing the news, the great physician Jīvaka went to the Buddha and applied a highly potent medicine to the wound. Having bandaged the wound, he told the Buddha to keep the bandage intact until his return from his visit to a patient in the city. After calling on the patient and doing the needful for him, the physician came back but did not reach the city gate before it was closed.

Then the physician Jīvaka thought: "I have applied the powerful medicine to the foot of the Exalted Buddha and bandaged the wound treating Him like an ordinary patient. So I have made a grave mistake. This is the time to untie the bandage. If the bandage is not untied, He will suffer intense pain the whole night." So thinking, Javaka was much worried. At that moment, the Buddha called Ānanda and said: "Ānanda, the physician Jīvaka came back after dark and could not reach the city gate before it was closed. He is worried because now is the time to untie the bandage. So you untie the bandage immediately." Ānanda removed the bandage and the wound was gone, like the bark detached from the tree.

As soon as the city-gate was opened, Jīvaka hurried to the Buddha even before dawn and asked Him whether He suffered any pain. The Buddha said: "Jīvaka, I have overcome all pain since I gained supreme Enlightenment under the Bodhi tree" and then He preached the following verse:

Gataddhino visokassa, vippamuttassa sabbadhi
Sabbagantha-pahīnassa, pariḷāho na vijjati.

Jīvaka! There is absolutely no sorrow, no suffering in the *arahat* who has been liberated from *saṁsāra,* who has gone to the other shore of *saṁsāra*, who is free from all grief, who has no attachment whatever to all things including the body, etc., who has removed all his fetters.

(*Pariḷāho* (suffering) is of two kinds, viz., physical (*kāyika*) and mental (*cetasika*) suffering. Physical suffering due to cold, heat, etc., occurs in the *arahat* and so he is not free from physical suffering. The physician Jīvaka had this in mind when he asked the question. But as Lord of the Dhamma, the Buddha, was supremely skilful in preaching, and He answered that the *arahat* who possessed the above-mentioned attributes had no mental suffering. Jīvaka asked whether the Buddha had any mental suffering and the Buddha said that he had none.)

By the end of the sermon, many living beings gained the Fruition of Sotāpatti and so forth.

Security provided to The Buddha by Monks

Many monks, who heard the report about Devadatta's attempt to kill the Buddha, surrounded the residence of the Buddha in one ring after another. They recited the scriptures loudly and walked up and down to guard, protect and ensure the security of the Buddha.

On hearing their recitation (and noise of their movement) the Buddha asked Ānanda (in spite of his knowledge), and when he told Him about the vigilant monks, He summoned the monks and said:

Aṭṭhānam etaṁ bhikkhave anavakāso, yaṁ par'
ūpakkamena Tathāgataṁ jīvitā voropeyya.
anupakkamena bhikkhave Tathāgata parinibbāyanti.

Monks, it is wholly impossible for anyone to put effort to kill the Buddha.

Then the Buddha said to them (as He did to Venerable Mahā Moggallāna on one occasion) that those are five kinds of teachers in the world, that only these kinds of teachers need the protection of their disciples, that, as for the Buddha, He truly claimed pure morality, pure livelihood, pure teaching, pure speech and pure intellectual vision as he had all these virtues and therefore, he did not need the protection of His disciples. He added that it was impossible for any one to kill a Buddha and that Buddhas attained Nibbāna not by any one's attempt to kill them.

Finally the Buddha said to the monks.

"Monks, go back to your own abode. The Buddhas are not beings whose security of life depends only on other people's protection."

Sending Nāḷāgīri The Elephant

(The sending of Nāḷāgīri occurs in the Sanghabhedakakkhandhaka of the **Vinaya Cūḷa-Vagga**, and the exposition of the Cūlahaṁsa Jātaka of the **Asīti Nipāta**. Here the latter is based.)

Due to the treatment given by the physician Jīvaka, the Buddha recovered His fitness and as before, He went about in the glory of a great Buddha, surrounded by monks. On seeing the Buddha, Devadatta thought: "It is impossible for any men to approach and kill the Monk Gotama when he sees Him in the glow of His physical body at its zenith. But King Ajātasattu's elephant, Nāḷāgīri, is vicious, wild and homicidal. He does not know any good thing about the Buddha, the Dhamma and the Sangha. Only that wild Nāḷāgīri can kill the Monk Gotama." So he went to the King and told him about his plan.

King Ajātasattu agreed to his plan. He summoned the mahout (elephant-driver) and ordered him to intoxicate Nāḷāgīri the elephant and send him the next morning along the same way by which the Buddha was taking. Devadatta also asked the mahout how much liquor the elephant consumed on other days and when he learnt that the animal drank eight pots of liquor, he told the mahout to give the animal sixteen pots of liquor the next morning and to send him towards the Monk Gotama. The mahout promised that he would.

King Ajātasattu had it announced by the beat of drum in the city that all citizens should do their business early the next morning and avoid going about in the streets as Nāḷāgīri

would be made intoxicated and sent into the city.

Devadatta also left the palace, went to the elephant-shed and told the mahouts: "Men, we are the King's teachers who can make the King's servants promoted or demoted in their work. If you want to be promoted, then give the elephant sixteen pots of very potent liquor early in the morning and when the Monk Gotama comes into the city, you incite and enrage the animal with goads and spears. Let the elephant break open the shed, rush in the opposite direction of the Monk Gotama and kill Him." The mahouts agreed to follow his instructions.

The news spread throughout the whole city. The Buddha's lay devotees who adored the Triple Gem approached the Buddha and said: "Exalted Buddha, in collaboration with the King, Devadatta will send the wild elephant, Nāḷāgīri, tomorrow along the same way by which You are coming. So do not come into the city for alms tomorrow but stay here in this Veḷuvana monastery. We will offer meals to You and the monks in the monastery."

The Buddha did not say that He would not go into the city for alms. But He decided to teach the wild elephant the next day, perform the miracle (*Pāṭihāriya*)[2] by teaching, subdue the heretics, and without going about for alms in Rājagaha, return to Veḷuvana with monks from the city. The Buddha knew that the lay followers in Rājagaha would bring many pots and bowls of food and that He would have His meal in the monastery. For this reason the Buddha accepted the invitation of the lay men.

Knowing very well the acceptance of their invitation by the Buddha, the lay men decided to bring and offer food at the monastery and went away.

The Buddha preached to the monks in the first watch of the night and answered the questions of devas and Brahmās in the second watch. The third watch was divided into three periods. In the first period, the Buddha lay down on the right side like a lion-king. In the second, He was absorbed in the Fruition of Arahatship. In the third, He was filled with infinite compassion and after arising from that state, He surveyed the worthy beings, and saw Nāḷāgīri. The Buddha saw clearly that when He preached to the elephant, eight hundred and forty thousand beings would realize the Four Truths and become liberated. So, after cleaning His body at dawn, He called Ānanda and said: "Ānanda, tell all the monks who live in the eighteen monasteries around Rājagaha to come along with Me into the city."

Venerable Ānanda acted according to the instructions of the Buddha. All the monks assembled in the Veḷuvana monastery. The Buddha entered Rājagaha surrounded by many monks.

Then the mahouts carried out the instructions of King Ajātasattu and Devadatta. There was a very large gathering of people. At the meeting those who had faith in the Buddha said:

> "Today, there will be a battle between the two bull elephants, the Buddha and Nāḷāgīri. We will witness clearly the admonition of the animal bull, Nāḷāgīri, by the Buddha Bull."

So saying they climbed the turreted and unturreted mansions, house roofs, etc., to wait and see the battle.

But as for the heretics, who had no faith in the Buddha, they said: "This Nāḷāgīri elephant

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2. *Pāṭihāriya* means removal of opposing evil deeds. There are three ways of removal: (1) removal by preaching (*anusāsāni-pāṭihāriya*), (2) removal by performance of miracle such as creation of different forms (*iddhi-pāṭihāriya*), (3) removal by knowing the listener's mental state (*ādesanā-pāṭihāriya*).
   Of these three ways, the third one is meant here. The second way belonged to Mahāthera Moggallāna and the first to Mahāthera Sāriputta. Though the Buddha adopted the third method, it was usually preceded by either of the previous two in accordance with the mental inclinations of the listener.

is vicious, violent and homicidal. He does not know anything good about the Buddha, the Dhamma and the Sangha. Today he will destroy the bright, yellow and golden body of the Monk Gotama and terminate His life. Today we will clearly see the end of our enemy."

So saying, they climbed the turreted mansions, etc and waited there.

When Nāḷāgīri the elephant saw the Buddha coming, it rushed towards the Buddha like a moving mountain with its trunk raised, his ears and tails set upright, scaring the people, destroying the houses and crushing the carts to pieces.

When the monks saw the elephant rushing, they said to the Buddha: "Glorious Buddha, the wild, vicious and homicidal Nāḷāgīri is coming along this way. This animal does not know anything good about the Buddha, the Dhamma and the Sangha. We want the Glorious Buddha, the speaker by good words, to step aside (keep off the way along which the elephant is coming)." Then the Buddha said: "Monks! Have no fear! I can tame Nāḷāgīri."

Then the Venerable Sāriputta said: "Glorious Buddha, it is the duty of the eldest son to attend to any matter that concerns his father. Let me tame the elephant." But the Buddha turned down his request, saying: "Sāriputta, the power of the Buddha is one thing and the power of the disciples is a different matter. You need not take any trouble (for Me)." Most of the eighty great disciples made the same request but the Buddha did not give His consent.

Self-sacrificing Love of Venerable Ānanda

Then, because of his great love for the Buddha, the Venerable Ānanda could no longer restrain himself. He came forward and stood in front of the Master, bent on sacrificing his life for Him and allowing himself to be the first trampled to death by the elephant. The Buddha said: "Keep back, Ānanda. Do not come and stand in front of me." Ānanda replied: "Glorious Buddha, this elephant is vicious, wild and homicidal. It is like the fire that destroys the world. Let it come to you after first trampling me to death." The Buddha dissuaded Ānanda three times but the latter persisted in standing before Him. Finally, He had to remove him by His psychic power and put him among the monks.

Incident of A Child's Mother

At that moment, a child's mother saw the elephant and fearful of death, she fled, abandoning the child from her bosom onto the ground between the Buddha and the elephant.

Nāḷāgīri pursued the woman but being unable to overtake her, it turned back and went near the child. The Buddha focussed His separately intended loving-kindness (*odissaka-mettā*) on the elephant and in a very sweet voice of the Brahmā-king, He said:

> "O Nāḷāgīri, they served you sixteen pots of liquor and made you drunk not to catch any other being but verily to kill Me. So do not go about harassing the pedestrians. Come straight to where I am."

Thus the Master invited the elephant.

The Buddha's Power

On hearing the sweet words of the Buddha, the wild Nāḷāgīri opened his both eyes and saw the glorious body of the Buddha. He was shocked and owing to the power of the Buddha, he became sober and dropping his trunk and flapping his ears, he went to Him and crouched at the feet.

Then the Buddha said: "Nāḷāgīri, you are an animal and I am a Buddha. From now on, do not be vicious, violent and homicidal. Try to cultivate loving-kindness towards all living beings." The Buddha stretched His right hand, and stroking the forehead of the elephant, He spoke the following two verses:

Mā kuñjara nāgam āsado
Dukkhaṁ hi kuñjara nāgam āsado.

Na hi nāgahatassa kuñjara
sugati hoti paraṁ yato.

Mā ca mado mā ca pamādo
na hi pamattā sugatim vajanti te.
Tvaññ'eva tathā karissasi
yena tvaṁ sugatiṁ gamissasi.

O! elephant Nāḷāgīri, do not approach with murderous intent, with the desire to kill the Buddha who has never done any evil. To approach the Buddha with murderous intent is an evil that will lead to suffering. There is absolutely no possibility of good rebirth in the deva or human worlds after the death of anyone who wants to hurt or kill the Buddha.

O! elephant Nāḷāgīri, do not be conceited. Do not be unmindful of the ten good deeds. Those, who are unmindful of the ten good deeds, do not have good rebirth in deva and human worlds. You will have to do such good deeds as will ensure good rebirth (In other words, you will attain good rebirth only on the basis of good deeds.)

Nāḷāgīri elephant was overwhelmed with ecstasy. If he had not been an elephant, he would have attained the Fruition of Sotāpatti on the spot.

On seeing this miracle, the people gave a resounding ovation. They clapped their hands and joyously threw various ornaments over the elephant as their rewards. The ornaments covered nearly the whole body of the elephant and from that time he came to be known as Dhanapāla. At the time when Dhanapāla elephant was tamed by the Buddha, eighty-four thousand beings had the opportunity to sample the Dhamma, the juice of Deathlessness.

The Buddha established the elephant in the Five Precepts. The elephant gently collected the dust at the Master's feet, scattered it over his head and stepped back on its knees. He stepped at the last place within sight of the Buddha and after paying respect entered the elephant-shed. From that time he became a docile, good tempered and very tame elephant and did not harm any being for the rest of his life.

Having His wish fulfilled, the Buddha resolved that the ornaments that had accumulated be returned to their owners. He thought: "Today, I have performed a great miracle and so it is not advisable for Me to go about in the city for food." Having thus subdued the heretics, He left Rājagaha City and returned to the Veḷuvana monastery, surrounded by monks like a triumphant king (back from the battlefield). The citizens went to the monastery with much food and offered alms lavishly. They sang the following song joyously:

Daṇḍen'eke damayanti, aṅkusehi kasāhi ca.
Adaṇḍena asatthena, nāgo danto Mahesinā.

Some animal trainers train elephants, horses and cattle by beating violently with iron spikes, sticks, spears, goads, hooks and canes. As for the Buddha, He has tamed Nāḷāgīri the elephant without using any destructive weapon and has removed his violent temper through loving-kindness.

Decline of Devadatta's Gains

Devadatta's attempt on the life of the Buddha caused a big outcry among the people. They loudly blamed King Ajātasattu, saying: "It was Devadatta who caused the death of our King Bimbisāra. It was Devadatta who sent the assassins. It was he who rolled down the rock; and now he sent the elephant Nāḷāgīri to kill the Master. Yet such an evil man is made teacher by King Ajātasattu who goes about with him."

When King Ajātasattu heard the people's reproach, he ordered the withdrawal of his regular offer of five hundred pots of food to Devadatta and he stopped going to see his former teacher. The citizens, too, ceased to offer any food to Devadatta who visited their houses for alms.

Five Things demanded by Devadatta

His gains having dwindled day by day, Devadatta decided to do some thing dramatic and spectacular for his living. He went to the Buddha and said:

"Glorious Buddha, I beg you to lay down the following rules for the monks:

(1) All monks should live in forest hermitage for life. A monk, who lives in a monastery near a village, should be guilty of an offence.

(2) All monks should always eat only the food that they obtain by going on the round for alms. A monk, who accepts the food which the lay men have offered after invitation, should be guilty of an offence.

(3) All monks should always wear only the robe made of rags. A monk, who accepts the robe offered by lay men, should be guilty of an offence.

(4) All monks should always dwell at the feet of trees. A monk, who goes to a monastery with a roof, should be guilty of an offence.

(5) All monks should always avoid eating meat and fish. A monk who eats meat or fish, should be guilty of an offence."

Then the Buddha said: "Devadatta, your demands are not proper (reasonable).

(1) Let the monk live in a forest hermitage or in the monastery near a village according to his desire.

(2) Let the monk eat the food that he gets by going round for alms or by accepting the food offered by lay men after invitation. Let him get the food in either way he likes.

(3) Let the monk wear the robe made of rags or the robe offered by lay men according to his desire.

(4) Devadatta, I have permitted the monks to dwell at the foot of trees for eight months.

(5) I have permitted the monks to eat meat or fish provided they do not see or hear or have any suspicion about any creature being killed for their food."

(Herein when Devadatta made the five demands, the Buddha knew instantly that his object was to create a schism in the Sangha. As concessions to these demands would be a hindrance to spiritual progress, the Buddha considered them unreasonable and said that a monk might live in forest hermitage if he wanted to, and so on.

In this connection, a good monk should know the wish of the Buddha as well as what is proper for Him.

(According to the Buddha, there are four kinds of monks, viz. (a) the forest-dwelling monk who will gain the Path and the Fruition by virtue of his great physical and intellectual strength, (b) the monk who cannot live in the forest because of his physical weakness and who can make spiritual progress only if he practises the Dhamma in the village monastery, (c) the monk who will make spiritual progress either in the forest hermitage or in the village monastery by virtue of his physical strength and forbearance, and (d) the (*padaparama*) monk who will make no spiritual progress in spite of his effort either in the forest or the village monastery,

(a) The Buddha wants only the monk of the first kind to live in a forest hermitage. The hermitage is a proper abode for him and following his example, his disciples will want to live in the forests.

(b) The Buddha wants the second type to live in a village monastery.

(c) According to the Buddha, the monk of the third type should live only in a forest hermitage. The forest hermitage is good for him and following his example, his disciples will want to live there.

(d) As for the (*padaparama*) monk who will not make much spiritual progress in this life, the Buddha wants him to live in a forest hermitage. Practice of austerities (*dhutaṅga*) and meditation in the forest hermitage will contribute to his attainment of the Path and Fruition in the next life and he will be a living example for his disciples.

(Thus when the Buddha says "(1) Let the monk live in a monastery near a village according to his desire", He means "the monk (b) who cannot live in the forest because of his physical weakness and who will achieve his spiritual goal only if he practises the Dhamma in a village monastery." This concession also enables other monks to live in the village monastery.

(If the Buddha accepted Devadatta's demands, it would rule out the possibility of spiritual progress for two kinds of monks: (1) the monk (b) who is physically weak and (2) the monk who lived in the forest when he was young but who cannot live there in his old age owing to decline in health and so has to live in the village monastery to achieve his spiritual goal. For these reasons the Buddha rejected Devadatta's demands.)

Devadatta's Attempt to create Schism

Devadatta was delighted when the Buddha refused to comply with his five demands. Together with his followers, Kokālika, Katamodaka Tissaka, the son of Queen Khanda and Samuddadatta, he rose, and after paying respect to the Buddha, went away. (The monk Kokālika, Queen Khanda's son Kadamodaka Tissaka and the monk Samuddadatta were Devadatta's close and trusted disciples.)

Then Devadatta went to Rājagaha with his followers and propagated their doctrine. They told the people that the Buddha had rejected what they regarded as their reasonable demands for five rules that would contribute to non-attachment, etc. and that they, on their part, would live in accordance with those five rules.

People, who lacked faith and intelligence, extolled Devadatta and blamed the Buddha. Those, who had faith and intelligence, criticized Devadatta for trying to create schism in the Sangha and undermine the authority of the Buddha. The monks, who heard the people's words, also criticized Devadatta and reported to the Buddha.

Then the Buddha called a meeting of the Sangha in connection with the matter reported by the monks and in the presence of all monks, He asked: "Devadatta, is it true that you are trying to create schism in the Sangha and destroy its authority?" Devadatta replied: "Yes, Venerable Sir!"

Then the Buddha said:

> "Devadatta, what you are doing is not proper. Do not wish to see dissension in the Sangha. One who causes schism in the Sangha bears a very grave responsibility. One who causes schism in a united Sangha commits an evil that will lasts one whole *kappa*. He will suffer in hell for one whole *kappa*.
>
> "Devadatta, one who restores unity to a disunited Sangha commits a good deed and enjoys life in the deva-world for one whole *kappa*. Devadatta, what you are doing is not proper. Do not wish to see dissension in the Sangha. One who causes schism in the Sangha bears a very grave responsibility."

Although the Buddha thus admonished him seriously. Devadatta did not give up his attempt and carried out the preliminary plan for the schism. The next day, he decided to perform *uposatha* service and acts of the Sangha (*Sangha-kamma*) separately. In the morning, he approached the Thera Ānanda who came into Rājagaha for alms, and he said: "Dear Ānanda, from today I will perform the *uposatha* service and the acts of Sangha without the company of the Buddha and His monks."

When Venerable Ānanda reported the matter to the Buddha, He breathed forth the following verse:

Sukaraṁ sādhunā sādhu
sādhu pāpena dukkaraṁ.
Pāpaṁ pāpena sukaraṁ
pāpaṁ ariyehi dukkaraṁ.

It is easy for a good man to do a good deed
It is hard for an evil man to do a good deed
It is easy for an evil man to do an evil deed

It is hard for a good man to do an evil deed.

Schism created by Devadatta

Then on that *uposatha* day, Devadatta rose from his seat in the assembly of monks and said that the Monk Gotama had rejected his demand for five rules that would lead to non-attachment, etc., that they would abide by the five rules and that those who liked the rules should vote for them. The votes were taken and the five hundred young monks of Vajji country who lived in Vesālī and who were ignorant of the Vinaya teaching voted for the rules as they thought that the rules represented the Dhamma, Vinaya and the sayings of the Buddha. Devadatta took the five hundred monks and went to Gayāsīsa.

Contribution of The Two Chief Disciples

Then the Venerable Sāriputta and the Venerable Mahā Moggallāna, the two Chief Disciples, went to the Buddha and the Venerable Sāriputta informed Him of Devadatta's schismatic defection and his departure for Gayāsīsa with five hundred monks. The Buddha reproached them for having no compassion for the young monks and urged them to go and save the monks from spiritual ruin. The two Venerables promised to do so and after paying respect to the Buddha they left for Gayāsīsa.

A Young Monk's Concern

Then a monk came and stood crying near the Buddha. The Buddha asked him why he was crying. The monk said that the two Chief Disciples of His, Venerables Sāriputta and Moggallāna had gone to Devadatta, probably because they preferred Devadatta's teaching. Then the Buddha said: “Monk, there is absolutely no reason why Sāriputta and Moggallāna should like Devadatta's teaching. In fact, they have gone there in order to enlighten the five hundred young monks who have become Devadatta's followers.”

At that time, Devadatta was seated preaching in the midst of many of his followers. When he saw from afar the two Venerables coming, he said to the young monks: “Monks look over there! I have proclaimed my doctrine very well. Even the Monk Gotama's Chief Disciples, Sāriputta and Moggallāna prefer my teaching and they are now coming over to join me.”

Then the monk Kokālika (one of the leaders of his sect) warned Devadatta: “Friend Devadatta, do not associate with Sāriputta and Moggallāna. They have evil desire and they follow their evil desires.” But Devadatta said: “Friend, you should not say like this. Their coming here is good because it is motivated by their appreciation of my teaching.”

When the two Venerables came near, Devadatta said, “Come, Sāriputta, sit here” and offered to share his seat with him. But the Venerable refused to accept his offer and took his seat in a suitable place. So did the Venerable Moggallāna.

Having preached to the monks the whole night, Devadatta said to the Venerable Sāriputta: “Friend Sāriputta, the monks are free from sloth and torpor. You carry on with your talk on the Dhamma. My neck is stiff and cramped. Let me stretch my back.” (Here he imitated the Buddha in the way He urged the Venerable Sāriputta.) Venerable Sāriputta agreed. After spreading his big fourfold outer robe, Devadatta lay down by the right side. As he was tired, unmindful and devoid of intelligence, he instantly fell asleep.

Then the Venerable Sāriputta taught the five hundred young monks first by making them aware of their own mental states (*ādesanā-pāṭihāriya*). This was followed by his pointing out the Dhammas that they should avoid and the Dhammas that they should practise (*anusāsānī-pāṭihāriya*). The Venerable Mahā Moggallāna taught them first by performing miracles (*iddhi-pāṭihāriya*) and then telling them what to avoid and what to follow. Therefore the five hundred young monks gained the Fruition of Sotāpatti on the spot and became *sotāpanna-ariyas*.

After the five hundred young monks had become *ariyas* on the Sotāpatti Path, the Venerable Sāriputta told them that he and Venerable Moggallāna would return to the Buddha and that those who liked His teaching might go along with them. All the monks

followed them and travelling by air by their psychic power, they reached Veḷuvana.

Vomiting of Blood by Devadatta

After the two Chief Disciples had gone away with the five hundred young monks, Kokālika, a teacher of the sect, woke Devadatta up by hitting the breast with his knee and saying: "Get up, Devadatta! Sāriputta and Moggallāna have taken away the young monks. Have I not told you that you should not associate with Sāriputta and Moggallāna, that they have evil desires and that they follow their evil desires?" Then Devadatta vomited hot blood on the spot.

Jātakas concerning Devadatta

When the monks living in the Veḷuvana monastery saw Venerable Sāriputta returning with the five hundred monks, they said to the Buddha: "Glorious Buddha, when the Venerable Sāriputta left for Gayāsīsa, he had only the Venerable Mahā Moggallāna as his companion. Now his return from there with so many followers is indeed glorious." The Buddha said: "Monks, it is not only now that Sāriputta is glorious. When he came back to me as an animal in a previous life he was also glorious." and He recounted the Lakkhanamiga Jātaka in the Sīla-Vagga of the **Ekaka Nipāta**. Again, when the monks reported that Devadatta imitated the Buddha by trying to preach like a glorious Buddha with the two chief disciples on the right and left side, the Buddha said: "Monks, it is not only now; also a long time ago Devadatta tried to imitate Me but it was in vain." Then the Buddha told them the Viraka Jātaka of the Nataṁḍaḷha Vagga, **Duka Nipāta**.

The following days, too, the Buddha narrated the Kandagalaka Jātaka (Nataṁḍaḷha Vagga, **Duka Nipāta**), etc. in connection with Devadatta.

Again the Sakuṇa Jātaka (Kaliṅga Vagga, **Catukka Nipāta**) etc were recounted in connection with Devadatta's ingratitude.

Then in connection with Devadatta's attempt to kill the Buddha, he told the Kuruṅgamiga Jātaka (Kuruṅga Vagga, **Ekaka Nipāta**) and others.

Then one day the monks were talking about Devadatta's downfall in respect of the offerings he received from the laity and in respect of his spiritual life when the Buddha said: "Monks, it is not only now that Devadatta has his downfall. He had it too long ago," and the He narrated Ubhatobhattha Jātaka (Asampadāna vagga, **Ekaka Nipāta**) etc.

Herein a short list of Jātakas which the Buddha recounted in connection with Devadatta is given below:

Ekaka Nipāta: Seriva Jātaka, Lakkhapa Jātaka, Kuruṅgamiga Jātaka, Vānarinda Jātaka, Tayodhamma Jātaka, Sīlava Jātaka, Saccamkira Jātaka, Siṅgala Jātaka, Dummedha Jātaka, Asampadāna Jātaka, Ubhatobhattha Jātaka, Siṅgāla Jātaka, Virocana Jātaka and Sanjīva Jātaka.

Duka Nipāta: Vinīlaka Jātaka, Dubbhiyamakkaṭa Jātaka, Manicora Jātaka, Vīraka Jātaka, Kuruṁgamiga Jātaka, Sumsumāra Jātaka, Kaṇḍalaka Jātaka, Dhamma-dhaja Jātaka, Kāsāva Jātaka, Cūḷanandiya Jātaka, Kumbhila Jātaka, Upāhana Jātaka, Mahāpiṅgala Jātaka, Sabbadāṭhi Jātaka and Guttlia Jātaka.

Tika Nipāta: Romaka Jātaka and Jambukhādaka Jātaka.

Catukka Nipāta: Sakuna Jātaka, Kakkāru Jātaka, Kāḷābāhu Jātaka, Jambuka Jātaka, Vānara Jātaka and Khantivādī Jātaka.

Pañcaka Nipāta: Cuḷadhammapāla Jātaka and Sāḷiya Jātaka.

Sattaka Nipāta: Kapi Jātaka and Parantapa Jātaka.

Aṭṭhaka Nipāta: Cetīya Jātaka.

Navaka Nipāta: Tittira Jātaka.

Dasaka Nipāta: Nigrodha Jātaka and Kukkura Jātaka.

Ekadasaka Nipāta: Dhammadevaputta Jātaka.

Dvadasaka Nipāta: Sanmudavāṇija Jātaka.

Terasaka Nipāta: Amba Jātaka and Rum Jātaka.

Pakiṇṇaka Nipāta: Candakinnarī Jātaka.

Vīsati Nipāta: Sattigumba Jātaka, Somanassa Jātaka.

The Last Days of Devadatta

Thus while residing in Rājagaha, the Buddha recounted many Jātaka stories concerning Devadatta and then He went to Sāvatthi where He dwelt in the Jetavana monastery.

Having been ill for nine months, Devadatta had the desire to see the Buddha at the last moment. So he told his disciples to take him to the Buddha. But his disciples said: "You went about as the enemy of the Buddha when you were healthy. So, we dare not take you to Him now." Then Devadatta said: "My disciples, do not ruin me. As a matter of fact, it was only I who bore grudge against the Buddha. He did not have the slightest grudge against me."

Vadhake Devadattamhi, core Aṅgulimālake.
Dhanapāle Rāhule ca, sabbattha samamānaso.

> My (cousin) brother, the Buddha, has the good-will towards His brother-in-law Devadatta who was bent on killing Him, towards Aṅgulimāla the robber who adorned himself with one thousand fingers, towards Nāḷāgīri the wild elephant, later called Dhanapāla, towards His own son, Rāhula and towards all living beings equally.

"Take me now to my brother, the Exalted Buddha."

Thus Devadatta again and again entreated them to let him see the Buddha. Then his disciples laid him on a couch and carried him to Sāvatthi where the Buddha was staying.

When the monks heard the news that Devadatta was coming, they reported to the Buddha. The Buddha said: "Monks, Devadatta will have no opportunity to see Me in his present life."

> (It was natural that Devadatta had no opportunity to see the Buddha from the time he made the five demands.)

In the eyes of the ordinary monks, Devadatta was on the way to Sāvatthi to see the Buddha. The Buddha said: "Devadatta would not be able to see Me in the present existence, under any circumstances, though I may remain here." The monks were nonplussed and they did not know what to make of the Buddha's saying. Therefore, they again and again informed Him of Devadatta's arrival at such and such a place. But He still insisted that whatever Devadatta did, "by no means would he see Me."

But, from time to time, the monks reported the progress of Devadatta's journey saying that he was now one *yojana* away from Sāvatthi. That he was now only a *gavuta* away that and that he had closed upon the pond near the Jetavana monastery. Finally the Buddha said: "Devadatta will not see Me at all even though he may get into the Jetavana monastery."

Devadatta swallowed by Earth

The disciples bearing Devadatta laid down the couch on the bank of the pond near the Jetavana monastery and stepped into the pond to bathe. Devadatta sat up on the couch putting his two feet on the ground. Then his feet sank into the earth irresistibly. Down he went, the parts of his body sinking one after another, the ankle, the kneecap, the waist, the chest, and the neck, and the earth had gorged him up to the jaw-bones when he uttered the following verse:

Imehi aṭṭhīhi tam aggapuggalaṁ
devātidevaṁ naradammasārathim.
Samantacakkhuṁ satapunnalakkhaṇaṁ

pāṇehi Buddhaṁ saraṇaṁ upemi.

> I, Devadatta, on my death-bed seek refuge in the Exalted One with these bones and this lingering life-force. With intelligent, noble, joyous mind motivated by the three noble root-conditions (I seek refuge in the Omniscient Buddha, the Supreme Being in the world, the All-seeing Teacher who can discipline all worthy beings and who possesses the thirty-two splendid marks of an extraordinary man by virtue of His countless good deeds.

(It was because of the Buddha's fore-knowledge of Devadatta's repentance that the Buddha ordained him. Even if he had not been a monk, he would certainly have committed the same heinous crime as a layman and later on he would not have been able to do the good deed that would contribute to his liberation from *saṁsāra*.

(The Buddha knew that after ordination Devadatta would do the two most evil deeds: causing the spilling of the Buddha's blood and creating schism in the Sangha and that later on he would do the good deed for his release from *saṁsāra*. So the Buddha ordained him. Indeed, because of this good deed, Devadatta will be a Paccekabuddha by the name of Atthissara, after one hundred thousand *kappas*.)

Devadatta's Suffering in Avīci Hell

After uttering the verse, Devadatta entered the earth and landed in the Avīci hell. It seemed as if he was to suffer unshaken in the hell because he had wronged the unshaken Buddha. In the great Avīci hell, one hundred *yojanas* in width, Devadatta's body was one hundred *yojanas* in height. His head was inside the upper iron pan up to his two ears. The two legs were inside the red-hot iron bottom up to the ankles. He was roasted standing and facing east. An iron stake with the thickness of a palm-tree protruding from the west side of the hell-pot pierced right through the middle of Devadatta's back, came out from the front breast and went into the east side of the hell-pot. Another iron stake came out of the south side of the hell-pot, passed through Devadatta's right side, came out from the left side and went into the north side of the hell-pot. Still another iron stake came from the iron pan, pierced right through the top of the head, came out of the bottom and went into the iron floor under the hell-pot. In this way Devadatta was roasted unshaken in the great Avīci hell.

> (About the Avīci hell: In this realm: (1) the denizens of hell are jammed without any space, (2) the hell fires are continuous and cover the whole realm, leaving no space, and (3) the inhabitants have no respite in their suffering. They have to suffer all the time. Thus, because there is no vacant space among the inhabitants, or no cessation as regards the hell fires or suffering, the hell is called the great Avīci hell.)

Narration of Jātakas after Devadatta's Death

After Devadatta was thus swallowed up by the earth, the topic of conversation among the monks was Devadatta's inability to see the Buddha although he had travelled laboriously forty-five *yojanas* for this purpose. The Buddha said that Devadatta was swallowed by the earth also in one of his former lives and told the story of the elephant Sīlava. When the Bodhisatta was the elephant Sīlava, he put a man who had lost his way on his back and took him to a safe place. Yet the man came back thrice to cut the trunk, and when he went back with the last portion of the trunk he was swallowed up by the earth as soon as he went out of sight of the Bodhisatta. This man, a hunter, named Mittadubbhi became Devadatta. (Sīlava Jātaka, Varuṇa Vagga, **Ekaka Nipāta**)

Then again the Buddha recounted Khantivādā Jātaka (Pucimanda vagga, **Calukka Nipāta**) to show how King Kalābu (Devadatta) was gorged by the earth when he wronged the Bodhisatta, Hermit Khantivādī. The Buddha also told the Cūladhammapāla Jātaka (Maṇikuṇḍala Vagga, **Pañcaka Nipāta**) in which as King Mahāpatāpa (Devadatta) was swallowed by the earth for having wronged his own son, Cūḷadhammapāla, who was the Bodhisatta.

After the death of Devadatta people were overjoyed. They set up all kinds of flags and banana plants, etc, placed the pots full of water and celebrated their riddance of Devadatta. When this was reported to the Buddha by the monks, He said that in ancient times, too, the death of Devadatta delighted many people. To illustrate His saying, the Buddha recited Mahā Piṅgala Jātaka (Upāhana vagga, **Duka Nipāta**) in which people rejoiced at the death of the evil King Piṅgala in Vārāṇasī.

The monks asked the Buddha about the afterlife of Devadatta. The Buddha said that he had landed in the Avīci hell. The monks said: "Glorious Buddha, Devadatta had to suffer much in the present life and now at the end of this life also he has landed in the world of much suffering."

Then the Buddha said: "Yes, monks, that is true. All beings whether monks or lay men who are unmindful in respect of good deeds have to suffer in the present life and the afterlife." And the Buddha uttered the following verse.

Idha tappati pecca tappati
pāpakārī ubhayattha tappati.
"Pāpaṁ me katan" ti tappati
bhiyyo tappati duggatiṁ gato.

> Monks, the man who does evil has to suffer because of the effect of his evil act. He has to suffer both in the present life and the afterlife. Stricken by his conscience, 'I have done an evil deed', he has to grieve in the present life. When he lands in the lower, evil world (after his death), he has to grieve extremely because of the effect of his deed.

By the end of the sermon many beings became *sotāpanna-ariyas,* etc. The sermon was beneficial to many people.

Chapter 37

STORY OF KING AJĀTASATTU

King Ajātasattu was so called because he was the enemy of his father, King Bimbisāra, even before his birth. (*Ajāta* (before birth)+*sattu* (enemy of his father).)

When the Prince was conceived in the womb of Vedelī, the Chief Queen of King Bimbisāra, the Queen strongly desired to drink the blood of the King's right arm. It was hard to fulfil and she considered it inadvisable to tell anyone about it. She dared not express it openly and as a result she became lean, pale and haggard in her physical appearance.

Seeing this change in the Queen, the King asked what was wrong with her. The Queen at first refused to answer but the King pressed for an explanation and at last she revealed the craving that had made her unhappy.

The King was overwhelmed with love and said: "You silly Queen! Why should you think it is hard to satisfy your desire?" Thus reproving her for her reticence, the King sent for a physician and after having his arm cut with a small golden knife, he had the blood taken in a golden cup, mixed it with water and made the Queen drink it.

When the soothsayers heard the news, they predicted that the child in the Queen's womb would become the enemy of the King, and that he would kill his father. On hearing their prediction, the Queen was worried. She did not wish to bear the potential murderer of the King. So she went to the garden to carry out abortion but her attempt was unsuccessful. In spite of her repeated attempts, she could not get rid of her pregnancy. (Later on the garden was named Maddakucchi — the garden where abortion was performed.)

King Bimbisāra inquired why the Queen often went to the garden and when he learnt what she was doing, he said: "We do not know as yet whether the child in your womb is a boy or a girl. Do not try to kill the child because, if you do so, our good reputation will be severely damaged all over Jambudīpa for our cruelty to our own child." He deterred the Queen from doing so and kept her under surveillance. The Queen then decided to kill the child after its birth.

When the child was born, the guards took him to a safe place. The Prince grew up and when he was shown to the Queen, she became deeply attached to him. (She lost all her desire to kill her son.) King Bimbisāra later appointed the Prince his heir-apparent.

> (The subsequent association of Ajātasattu with his evil friend Devadatta and his killing of his father to become king have been described in the section on Devadatta.)

From the day he ordered his father to be killed, King Ajātasattu was unable to sleep. As soon as he shut his eyes, he felt like being pierced by hundreds of spears and had dream-like hallucinations about his destiny that kept him shaking and muttering. (This shows that those, who have done much evil, see signs of their impending descent into the lower worlds not only on their death-bed but long before the end of their lives.) The guards asked the King what ailed him but he just said: "Nothing." These nightmarish hallucinations plagued the King and made him reluctant to go to sleep. So every night he gave audience for a long time to keep himself awake. (**Dīgha Nikāya**, Vol. 1.)

King Ajātasattu adored the evil Devadatta who was a thorn in the side of the Exalted One and so he gave alms lavishly to Devadatta and built for him a monastery in Gayāsīsa, and at the instigation of his teacher he killed his father who was a *sotāpanna*. In this way, he ruled out the possibility of doing any good deed leading to the Sotāpatti Path and ruined himself most disastrously.

On hearing that Devadatta was gorged by the earth, King Ajātasattu was afraid, lest he should share the fate of his former teacher. He could not indulge in royal pleasure nor

could he sleep peacefully. He became tremulous, restless and jittery, like a young elephant pricked with a sharp iron stake, He had visions of the earth cracking, the flames from the Avīci hell coming out, the earth threatening to swallow him up and the custodians of hell making him lie on his back on the red-hot iron floor and poking him with iron stakes. So, trembling like a beaten fowl, King Ajātasattu could not find any support even for a moment nor could he stand firm and steady.

He wanted to see the Buddha, pay respect and ask about his problem but because of the enormity of his evil deed, he dared not go to the Buddha.

Then, when the festival of the planet Kattikā was held in Rājagaha on the full-moon night in the month of Kattikā (November), the whole city was decorated like a celestial city, and brightly illuminated with fire torches and flames. While seated amidst his ministers on the golden throne in the audience hall, King Ajātasattu saw the physician Jīvaka and thought: "I will take Jīvaka as my guide and go to the Buddha. But I should not admit frankly that I dare not go to the Exalted One and tell him (Jīvaka) frankly to take me there. Tactfully, I will extol the beauty of the night and then ask the ministers which real noble *sāmana* or *brāhmana* can inspire us with faith and devotion. When the ministers heard my words, they will glorify their respective teachers and the physician Jīvaka will glorify his teacher, the Exalted One. Then I will go and see the Exalted One with Jīvaka as my guide."

After planning this strategy, King Ajātasattu said:

> "(a) Ministers, tonight is so delightful, being free from snow, mist, cloud, Asurinda (an enormous semi-divine being that is supposed to create lunar eclipse) and smoke, the five disturbing things that disturb the beauty of the moon-lit night, or pollute the air. (b) Ministers, tonight is so beautiful, being free from the five elements. (c) Ministers, tonight is so lovely to look at, being free from the five disturbing elements. (d) Ministers, tonight our minds are calm and serene because the night is free from the five disturbing elements. (e) Ministers, tonight should be very memorable since it is free from the five disturbing elements."

Having thus extolled the full-moon night, the King added:

> "Which *samaṇa* or *brāhmana* should we see tonight, who can inspire us with faith and devotion?"

By saying this, the King gave a hint to the physician Jīvaka. (a) The King had committed a heinous crime by killing his father, a great patron of the Buddha and a *sotāpanna-ariya* at that time, and (b) by supporting Devadatta who did many things harmful to the Buddha. So he dared not go to the Buddha by himself. He knew that for the fulfilment of his desire to see the Buddha he must rely on Jivaka who had built a monastery for the Buddha and who served the Buddha's medical needs.

Jīvaka did not fail to take his cue from the King. In fact, he knew it but because the assembly included many followers of the six heretical teachers, Jīvaka thought: "As followers of ignorant teachers, they themselves are ignorant, and they do not understand the rules to be observed at a meeting. If I start describing the noble attributes of the Exalted One, they will rise one by one and extol their teachers and then I will never come to the end of my description of the Exalted One's noble attributes. As the teachings of their six heretical teachers do not have substance or anything worthy of note, the King will not be pleased with what they say and he will ask me directly. Then I will tell the King without any distraction about the noble attributes of the Exalted One and take him to the Buddha." Thus thinking deeply, Jivaka said nothing despite the King's hint and sat silently.

The ministers, who were the disciples of the six heretical teachers, thought: "Today the King extolled the beauty of the night of the Kattikā full-moon. He really must have the desire to see one of the *samaṇas* or *brāhmanas*, to ask questions and hear his sermon. The King will greatly honour the teacher whom he adores and whose sermon he hears. It augurs well for the minister whose teacher becomes the King's teacher." So each of them was bent on extolling his own teacher and leading the King to him. With this intention the ministers who were disciples of Pūrana Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha

Kaccāyana, Sañjaya and Nigantha Nāṭaputta extolled their respective teachers. (Read Sāmaññaphala Sutta of the **Dīgha Nikāya** for their extolling speeches.)

King Ajātasattu had seen the heretical teachers before. When he first saw them, their physical appearance did not, in the least, impress him. On the contrary, he was much disappointed. Now, when he heard the words of his ministers, he felt like a man who sees a very sour and acid fruit brought and put in his hand when, in fact, he wishes to eat a golden coloured, sweet, delicious, ripe mango. He longed to hear the sweet Dhamma concerning the *jhāna*, supernormal powers, three characteristics of existence, etc. and so when he (in addition to his disappointment with the heretical teachers' physical appearance) heard their followers praising them, he became much dispirited and said nothing.

Although he was displeased with their saying, King Ajātasattu thought: "If I show my anger and have these ministers seized by the neck and turned out of the palace hall, other people will not have the courage to say anything, fearing that the King treats in the same way every one who speaks." So, although he did not like their words, the King did not reproach them and remained silent.

Heroic Words of Jīvaka

King Ajātasattu thought: "Only the ministers whom I do not wish to listen to are talking. Physician Jīvaka, who I wish to hear, is silent like the Garuḷa bird that has swallowed the brain of a *nāga*. I am so unfortunate!" Then he had an afterthought: "Jīvaka is a disciple, an attendant of the quiet Exalted One. So he himself is quiet and lives in silence like a disciplined ascetic. He will not speak if I do not ask him. So I must act like a man, who when trampled by an elephant, has to clasp the animal's foot."

So thinking, the King said directly:

> "Friend Jīvaka, why are you keeping silent? These ministers never tire of glorifying their teachers. Do not you have any teacher like these ministers? Do you have no teacher because you are a commoner without any official post or privileges granted by my father? Or do you have no teacher because of lack of faith?"

Thus the King asked Jīvaka directly, about the reason for his silence. Jīvaka thought: "The King wants me to speak of the attributes of my Teacher. Now, it is not the time for me to remain silent. But it is not proper for me to describe the noble attributes of the Buddha just as these ministers extol their teachers in a posture of reverence to the King." So Jīvaka rose, bowed most respectfully in the direction of the Teacher's residence in Jīvaka's mango-grove, raised his joined hands above his head and said:

> "Great King! Do not think that I am the devotee of just a so called, self-styled *samaṇa* of doubtful characteristics. Certainly, at the time of my teacher's conception in His mother's womb, at the time of His birth, at the time of His renunciation, His attainment of Buddhahood, and His preaching of the Dhammacakka Sutta, the ten thousand universes shook quiveringly. In this and that way, the Exalted One performed miracles of fire and water. In this and that way, He came down to earth from the deva-world of Tāvatiṁsa. I will tell you about the Exalted One's noble attributes to the best of my ability. Listen to me attentively." With this preamble, Jīvaka went on to give an account of the Buddha.
>
> "Great King, deva among the people! My Teacher, the Possessor of such attributes as *Araham*, and *Sammasambuddha* now lives with one thousand two hundred and fifty monks in the mango-grove monastery that we have donated to him.
>
> "Our Teacher, the Exalted One, is an *araham* because He possesses the attributes of morality (*sīla-guṇa*), mental concentration (*samādhi-guṇa*), wisdom (*paññā-guṇa*), liberation (*vimutti-guṇa*) and insight-knowledge of liberation (*vimutti-ñāṇa-dassana-guṇa*) that make Him worthy of special honour by devas, humans and Brahmās ... He is an Exalted One (*Bhagavā*) because he possesses sixfold glory. Such good reputation of our Teacher, the Exalted One has spread beyond the highest abode of Bhavagga [in the *arūpa* or formless worlds].

"I want you, Great King, to see our Teacher, the Exalted One. If you see our Teacher, your mind will certainly become calm and serene."

Preparations for The Visit to The Buddha

Even as he heard the noble attributes of the Buddha, King Ajātasattu was overwhelmed with five kinds of ecstasy. So, he wished to see the Buddha instantly and knowing that there was no one except Jīvaka who could arrange transport for his visit to the Buddha at that time, he told Jīvaka to go and prepare the elephant transport.

(Herein, there are various kinds of transport, such as horses, chariots, etc., but the elephant transport is the best of all transports. King Ajātasattu decided that he should go to the Supreme Buddha by means of the supreme transport. Horses and chariots are noisy, making their sounds audible in the distance. But the elephant makes no noise although it may not go quickly. The King considered it advisable to go to the quiet and calm Buddha by means of quiet and calm elephants. So he told Jīvaka to harness the elephants.)

Then Physician Jīvaka had five hundred female elephants and the state elephant adorned with all trappings.

The King did not tell him explicitly to prepare the female elephants for transport. But being intelligent, he got the female elephants ready with all equipments. In doing so, he was motivated by the reflection: "The King wants to go and see the Exalted One tonight. But kings have many enemies. If anything untoward happens to the King on the way, people will blame me and say that I lead the King out of the palace at an untimely hour of the night, heedlessly taking advantage of his compliance with my wish. Moreover, they will also blame the Exalted One, saying that the Exalted One preaches, taking advantage of His influence over people without regard for proper time. Therefore, I will make my plan so that the Exalted One and I maybe above reproach and the King may be well-protected."

Again he thought: "Men are never in fear of women. So I will make the King go happily, surrounded by women." After having five hundred female elephants adorned with full trappings, he had the five hundred female courtiers dressed as men and instructed them to accompany the King, each armed with swords and spears.

Still another thought occurred to Jīvaka: "On account of his heinous crime of parricide, there is no special good deed for this King Ajātasattu that will contribute to the attainment of the Path and Fruition in his present life. It is customary with the Buddhas to preach only when they see someone credited with extra-ordinarily good deed, which may serve as a support of spiritual progress (*upanissaya-paccaya*). Now, I will assemble the people. Then the Buddha will preach the Dhamma in view of the former good deed of someone in the assembly, the good deed essential to his spiritual uplift. The sermon will benefit many people." Instantly, he sent a message to every part of the city, announcing also by the beat of drum, the King's plan to visit the Buddha and hear the Dhamma, and that people are to go along with the King for his security according to their official position.

Then the people thought: "It is said that our King will go and see the Buddha. What kind of Dhamma will He preach? What can we profit by making merry in this planetary festival? We will go to the monastery where the Buddha is going to preach to the King." So all of them waited for the King on the way with fragrant flowers in their hands.

After having done all the necessary things, Jīvaka told the King that the elephants were ready and that it rested with him to choose the time for his journey.

Ajātasattu's Visit to The Buddha

Then King Ajātasattu mounted the royal elephant and with a female courtier dressed as a man and seated on each of the five hundred female elephants, and with fire-torches lighted, he set out from Rājagaha City with great royal pomp and splendour and went to Jīvaka's mango-grove, which was then the residence of the Buddha.

Herein "great royal pomp and splendour", may be explained as follows:

King Ajātasattu was the ruler of two countries, viz., Anga and Magadha, each three hundred *yojanas* in width. He was a great monarch and although no arrangements were made in advance for his visit to the Buddha, (as arranged by Jīvaka) five hundred female courtiers came out instantly dressed as men, with swords suspended from shoulders and with ruby-handled spears in their hands.

(Moreover sixteen thousand female dancers also accompanied the King. Behind those dancers, their attendant elderly women went along on foot.

(Behind the elderly women were the eunuchs who guarded the palace; behind the eunuchs were sixty thousand ministers exquisitely attired in various garments and walking on foot.

(Also walking on foot behind the ministers were about ninety thousand provincial princes, adorned with various ornaments and fully armed like young men possessed of magical powers (*vijjādhara*).

(Behind the princes were ten thousand brahmins, who, having bathed, smeared themselves with unguent and adorned themselves with golden flowers, etc., wore one hundred *kahāpaṇa* worth waist garment and donned five thousands *kahāpaṇa* worth outer robes covering the left shoulder. Raising their right hands and chanting: "May the Great King overcome all dangers!" they went on foot.

(Behind the brahmins were the musicians; behind them were the royal archers; behind them was the elephant-brigade; behind it was a big cavalry; behind it was the chariot-division; behind it was the infantry and behind the infantry were the members of eighteen assemblies dressed and adorned with various ornaments befitting their official position.

(Thus, as instructed by Jīvaka, the troops, ministers, etc. were deployed in such a way that the arrow shot from end of the procession could not reach the King. As for him, he walked close by the King, very vigilant to save the King's life promptly in case of emergency.

(The fire-torches were so numerous that they could not be counted by hundreds or thousands. With such royal pomp and splendour the King went to the residence of the Buddha.)

King Ajātasattu's Fright

King Ajātasattu came out of the city and as he approached the mango-grove, he became scared. He trembled with great fear and his hair stood on end.

He was much frightened because the silence in the monastery raised doubt about Jīvaka's sincerity. As a matter of fact, Jīvaka had told him before that he would have to approach the Buddha silently. So the King had banned music and the musicians had only held their musical instruments during their journey. They had not spoken loudly and they all had travelled showing signs by their hands when necessary.

Now in the grove, not even the sneezing of a monk was to be heard, and kings usually delighted only in places where there was sound. King Ajātasattu became weary and sick of the deep silence and suspicious of Jivaka. He thought: "This Jīvaka says that there are one thousand two hundred and fifty monks in his grove. But I don't hear even the sneezing of someone in this place. Jīvaka may not be speaking the truth. Perhaps, he has deceived me and taken me out of the city. Perhaps, he wants to seize me and usurp my throne with the help of the army. Certainly, Jīvaka is strong enough to match the strength of five elephants. He is also hanging about me and there is no armed attendant near me. Oh! It is all over with me!"

Thus scared, King Ajātasattu was unable even to mask his fear with royal demeanour and he clearly expressed his fear to Jīvaka by asking:

"Jīvaka! You are not deceiving me are you? You are not handing me over to my enemies, are you? Why is it that among so many monks numbering one thousand two hundred and fifty, there is no sneezing, no coughing and no talking?"

Then Physician Jīvaka said:

"Great King, be not afraid. I do not deceive you. I will not hand you over to your enemies. Great King, go ahead. Within the circular hall there are oil lamps burning brightly."

(Herein Jīvaka thought: "The King does not know that I never take life. If I do not console him, he will come to ruin here." So he consoled the King to allay his fear effectively by telling him twice not to be afraid and assuring him that he was not being deceived.

(Then to make his assuring more weighty, he told the King twice to go forward and said the oil-lamps were burning brightly in the hall. The implication of this last remark was that the illumination in the hall left no doubt about the presence of good people and the absence of insurgents and robbers who always went about in the dark. Jīvaka's speech was then deeply meaningful indeed.)

Ajātasattu's Questions on The Advantages of Monastic Life

Then King Ajātasattu went by elephant as far as possible and at the gate of the monastery he dismounted. As soon as he put his feet on the ground, the power and glory of the Buddha pervaded his whole body. He sweated so profusely that he was nearly forced to change his garments. He remembered his parricide and became overwhelmed with fear. So he dared not go direct to the Buddha. Instead, he took Jīvaka's hands and like a visitor looking around the monastery, he complimented Jīvaka, saying: "You have built this building wonderfully! You have built this building wonderfully!" When they came to the entrance of the circular meeting-hall, the King asked Jivaka where the Buddha was: In fact, it was customary with kings to affect ignorance and ask in spite of their knowledge.

Then Jīvaka thought: "The King is like a man who stands on earth and asks where the earth is; like a man who looks up to the sky and asks where the sun and the moon are; like a man who stands at the foot of Mount Meru and asks where Mount Meru is. I will now show him the Buddha." So Jīvaka raised his joined hands towards the Buddha and said: "Great King, that person seated before the monks, leaning against the middle pillar and facing east is the Exalted One."

Then King Ajātasattu approached the Buddha and paid his respect. Standing at a place, he looked again and again at the monks who were serene and dignified like a very clear lake, dead silent without any coughing or sneezing, their eyes calmly fixed on the Buddha without casting a single glance at the gorgeous gathering of the King and his people.

The King marvelled and exclaimed:

"The monks are so serene. May my son, Prince Udayabhadda, have such serenity!"

(Herein King Ajātasattu's exclamation should not give one the impression that he wanted his son to lead a monastic life and become serene. In fact, at the sight of the monks, he became clear in his consciousness and remembered his son. Naturally, getting an object that is hard to come by or seeing something marvellous reminds one of one's beloved relatives or friends. The King uttered the above words because he remembered his son (and not because he wanted to have his son ordained).

(In another sense, his exclamation was due to his worry about his son and his desire for the Prince's serenity. For he thought: "The day will come when my son, seeing that I am still young, asks me where his grandfather is. If he comes to know somehow or other that his grandfather was killed by his father, he will take it into his head to kill me and become king."

(In spite of his worry about his son and his desire to make the Prince serene, the King was destined to be killed by his own son. In the lineage of King Ajātasattu there were five cases of parricide: (1) Prince Ajātasattu killed his father, King Bimbisāra, (2) Prince Udaya killed his father, King Ajātasattu, (3) Prince Mahāmuṇḍika killed his father, King Udaya, (4) Prince Anuruddha killed his father

Mahāmuṇḍika, and (5) Prince Nāgadāsa killed his father, King Anuruddha. Then the people of the country unanimously resolved to have nothing to do with the king who disgraced their lineage and made away with King Nāgadāsa.)

Before the King made his exclamation, the Buddha had divined the thought of King Ajātasattu as he stood in silence before Him. The Buddha knew that the King dared not speak to Him, that he remembered his son as he looked again and again at the monks and that unless He broke the ice, he would not have the courage to say anything. So deciding to speak first, the Buddha said just after the King's exclamation.

"O King! Your mind is now with your beloved one."

Then King Ajātasattu thought: "Oh! Marvellous indeed is the greatness of the Exalted One! There is no one equal to me in having wronged the Exalted One. I killed (my father) the greatest supporter who was an *ariya*; donor of the Buddha. Not only that, misguided by Devadatta, I sent assassins to kill the Buddha. Perhaps, Devadatta thought he had my support when he rolled the rock from the Gijjhakuta hill to kill the Buddha. I have done so much evil and yet now the Buddha has started the conversation with me. The Buddha indeed firmly possesses the *tādi* attribute in terms of five characteristics. Therefore, we will never ignore such kind of Exalted One and never seek refuge (or a teacher) elsewhere."

(The five *tādi* characteristics are (1) equanimity without any love or hatred in the vicissitudes (*lokādhamma*) whether desirable (*iṭṭha*) or undesirable (*aniṭṭha*) of life, (2) repudiation of defilements; (3) having crossed over the current of *saṁsāra*; (4) freedom from lust, etc.; (5) possession of morality, faith, etc. that makes him worthy of being pointed out as a man of moral integrity, faith, etc. (The Mahāniddesa contains its elaboration).

(Alternatively, (1) the ability to have desirable perception (*iṭṭha-saññā*) at will, in regard to undesirable (*aniṭṭha*) beings or phenomena; (2) the ability to have undesirable perception (*aniṭṭha-saññā*) at will, with regard to desirable (*iṭṭha*) beings and phenomena; (3) the ability to have desirable perception at will, in regard to both desirable and undesirable beings and phenomena: (4) the ability to have undesirable perception at will, in regard to both desirable and undesirable beings and phenomena and (5) the ability to have equanimity at will, in respect of both the pleasant and undesirable beings and phenomena. These five Noble Powers (*ariyiddha*) are the five *tādi*-characteristics.

— **Sīlakkhandha Abhinava Tīkā**, Vol. II. —

So thinking, he was much delighted and in response to the Buddha's remark, he said:

"Glorious Buddha, I love my son, Prince Udayabhadda, dearly. May my son, Prince Udayabhadda, have the same serenity that the monks now have."

King Ajātasattu reflected: "If after paying respect to the Exalted One, I go to the monks, here and there, and pay respect to them, I will have turned my back to the Exalted One and that will mean irreverence to Him on my part. Certainly, a man, who, after paying respect to the king, goes to the crown prince and pays respect, show lack of respect for the king." So after paying respect the Buddha, the King bowed to the monks with both hands raised from the place where he was standing and sat down at a proper place.

Then King Ajātasattu said:

"Glorious Buddha, if You permit me to ask, I would like to ask You a few questions about a certain thing."

The Buddha said:

"Great King, You may ask Me about anything you like," thereby extending to the King the invitation of the Omniscient Buddhas.

(Note: **Two kinds of invitation**.)

Invitation of questions is of two kinds: (1) the invitation by Omniscient Buddhas and (2) the invitation by their disciples.

When someone wants to ask an Omniscient Buddha about something, the Buddha

says confidently and without any reservation: "Ask me about anything you like. I will answer all your questions thoroughly." This kind of invitation is made only by Buddhas and the intellectually mature Bodhisattas.

As for their disciples, they do not say "Ask me about anything," but they say with reservation: "I will answer your question if I can, only after I have heard it."

On being thus invited by the Buddha in the manner of Omniscient Buddhas, King Ajātasattu became much delighted and enthusiastic and he asked the following questions:

"Glorious Buddha, there are many skilled occupations and craftsmen. They belong to warriors riding elephants, warriors riding horses, worriers riding chariots, archers, flag-bearers, military strategists, commandos who slip behind the lines of the opposing army and cut off the enemies' heads, princes distinguished in fighting, daredevils who make speedy attacks on the enemy, warriors who are valiant like bull-elephants, very brave warriors, warriors clad in armour, trustworthy servants, cooks, barbers, those who bathe other people, butlers, flower stringers, laundry workers, weavers, maker of reed mat walls, potters, arithmeticians, and those who count by their fingers; besides these, there are many other similar crafts-men. These people live long, profiting by their skills. By means of their skills they make themselves, their parents, their wives and children and their friends comfortable and vigorous. Moreover, they give alms to monks and brahmins so as to reborn in the deva-world in their afterlife."

"Exalted Buddha, can one point out the benefits of a monastic life like those of skilled occupations, benefits which one can realize by himself in the present life?"

Then the Buddha thought: "Nowhere at this place are many princes and ministers who are the followers of heretical teachers, those who are outside the pale of My Teaching. If I give my sermon in two parts, showing the impurity of their teachers' doctrines (*kaṇha-pakkha*) in the first part and the purity of My doctrine (*sukka-pakkha*) in the second part, these people will blame Me, saying that I talk only about the doctrinal conflicts and controversies of the monks from the time of the arrival of their King who has come here with great effort to hear the Dhamma. As a result, they will not hear the Dhamma respectfully. If the King himself talks about the doctrine of the heretics, the people will not blame Me. They will let Me say what I like. In fact, people naturally follow the king (*issarānuvattako hi loko*). Now I will make it the King's responsibility to describe the teaching of the heretics." Then the Buddha asked the King if he remembered having put the question to the other monks and brahmins.

The King said that he did and the Buddha asked him how they had answered the question and urged him to state their answer if he did not mind it. The King said: "Sir! I do not mind doing so in a place where the Exalted One or a man like the Exalted One is sitting."

(What is implicit here in the King's reply is this: It is troublesome or hard to tell a person pretentious to be wise about anything because he is apt to criticize every sentence and every word. The real wise man, however, extols the speech that he hears if it is flawless and he corrects the language, sentences and words if there are flaws in the speech. The Buddha has no peer in the world in respect of real wisdom. Hence the King's reply as mentioned above.)

Thus urged by the Buddha to recount the answers given by the heretical teachers, the King told Him how he once approached the six heretical teachers, viz., Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Nigantha Nāṭaputta and Sañjaya Belatthaputta and asked them about the advantages of monkhood in the present life. The six teachers described only their respective doctrines like a man, who being asked about a mango tree, describes a jack fruit tree, or vice versa. The answers were at variance with the question but, although the King was disappointed with the heretical teachers, he considered it inadvisable for a King like him to rebuke such religious persons as monks and brahmins in his country. So he neither accepted nor rejected their sayings. Nor did he show his displeasure by word of mouth. Instead, he got up and went back without taking note of

their words and now he asked the Buddha about the present advantages of a monastic life.

Then the Buddha gave an elaborate talk on the advantages of monkhood in the present life. For example, (1) a man-slave was honoured by the king after his ordination; (2) a farmer who paid taxes to the king was honoured by the latter after he became a monk. (3) To show the higher advantages of monkhood, the Buddha referred to the life of a man of either low or high caste who had heard His Teaching, inspired with faith, he became a monk and practiced the (a) lower morality, (b) medium morality and (c) higher morality. Then he guarded his senses, developed mindfulness, easily contented, rejected hindrances; he gained the first *jhāna*, (4) the second *jhāna*, (5) the third *jhāna* and (6) the fourth *jhāna.* (7-14) Still making further progress, he attained insight-knowledge (*vipassanā-ñāṇa*), psychic powers (*manomayidhi-ñāṇa*), supernatural powers (*iddhividha-ñāṇa*), the divine-ear (*dibbasota-ñāṇa*), penetrative knowledge of the mind of others (*cetopariya-ñāṇa*), remembrance of former existences (*pubbenivāsānussati-ñāṇa*), knowledge of the dying and reappearance of other beings (*cutupapata-ñāṇa*) and extinction of all mental intoxicants (*āsavakkhaya-ñāṇa* or *arahatta-magga-ñāṇa*). Thus, the monk gained as the present advantages of his sacred life the eight kinds of progressively higher, extraordinary knowledge up to arahatship.

(For details, read the Sāmaññaphala Sutta of the **Dīgha-Nikāya.**)

Refuge sought by Ajātasattu

When the Buddha thus described in detail the present advantages of monkhood with arahatship as its apex, King Ajātasattu followed the whole talk attentively, expressing his appreciation verbally from time to time. He thought: "In the past, I did not ask many monks and brahmins about these matters but like a man who pounds the husks of grain, I have never received any thing substantial. Marvellous indeed is the greatness of the Exalted Buddha! He has answered these questions, enlightening me very much as if with the brilliance of a thousand oil-lamps. For a long time, ignorance has deceived me, making me blind to the greatness and power of the Exalted One."

Overwhelmed with ecstasy arising from the contemplation of the Buddha's attributes, the King clearly showed his faith in the Buddha, the Dhamma and the Sangha in the following words:

> "Venerable Sir, very delightful indeed is the Teaching! Just as in the world what has been upside down is set right, just as what has been covered is uncovered, just as a man who has lost his way is shown the right way, just as torches are lighted in order that those who have eye-sights may see various visual forms in the darkness, so also, You have in many ways made the Dhamma very clear to me. Venerable Sir! I seek refuge in the Exalted One, the Dhamma and the Sangha. Let the Exalted One regard me, from today, as a lay devotee established in *saraṇa-gamana* for life.
>
> "Venerable Sir! I am overwhelmed with guilt stemming from foolishness, confusion and ignorance. For the sake of kingly pleasures, I have killed my father, a great monarch who practised justice and ruled righteously. Let the Exalted One forgive me for the offence, regarding it as an offence that will make me mindful and vigilant in future."

Thus the King sought refuge in the Buddha, etc. and apologized for his offense. Then the Buddha said:

> "O King! You are indeed overwhelmed with guilt arising from your foolishness, confusion and ignorance. You have killed your father, the great monarch who practised justice and ruled righteously. But we forgive you that offence because you admit it and make amends for it. If a man admits his offense, atones for it accordingly and guards himself against it in future, then such atonement and self-restraint mean spiritual progress under the system of My Teaching."

Then King Ajātasattu said:

"Very well, Venerable Sir! We will now go. We have many things to do." The Buddha replied: "O King! You may go as you wish." The King accepted the Buddha's Teaching

with much pleasure, extolled it delightedly, rose from his seat, paid respect and went away.

Note on Saraṇa-gamana

Herein note on *Saraṇa-gamana* will be mentioned briefly.

There are seven points regarding *Saraṇa-gamana*:

(a) *Saraṇa* (Refuge),

(b) *Saraṇa-gamana* (Refuge taking or Refuge consciousness),

(c) Person established in *Saraṇa-gamana*,

(d) Forms of *Saraṇa-gamana*,

(e) Fruit of *Saraṇa-gamana*,

(f) Contamination of *Saraṇa-gamana*, and

(g) Destruction of *Saraṇa-gamana*.

(a) Saraṇa (Refuge).

The Buddha, the Dhamma and the Sangha are the threefold *Saraṇa* (Refuge) because those, who seek its protection, overcome their fear, alarm, physical and mental suffering and various miseries in the lower worlds after death. In other words, the Buddha helps beings overcome various perils by contributing to their welfare and averting their misfortunes. So does the Dhamma by making beings free from hardships of life and consoling them. And so does the Sangha by making them gain a great benefit even from a few good acts. Hence the Buddha, the Dhamma and the Sangha constitute the real threefold Refuge that ensures beings freedom from all suffering.

(b) Saraṇa-gamana (Refuge taking or Refuge consciousness)

Great wholesome consciousness (*mahākusala-citta*) that makes one inclined for the Three Jewels by removing defiling unwholesome mental states through devotion and veneration to the Three Jewels, Great Consciousness of Action (*mahākiriya-citta*) regarding the *arahats*, and Path Consciousness (*maggacitta*) regarding the Noble Ones established in the Path, *maggaṭṭha ariyas*. All these forms of consciousness are called *saraṇa-gamana*. Conviction that the Three Jewels are the real factors that eliminate feat and suffering by means of such consciousness is *saraṇa-gamana*. This is a definition.

(c) Person established in Saraṇa-gamana

A person who has the consciousness described above is one who is established in the threefold Refuge. Thus we should first understand the three aspects (1) *Saraṇa* (2) *Saraṇa-gamana* and (3) *Person* established in *Saraṇa-gamana*.

(d) Forms of Saraṇa-gamana

It is of two forms: (1) supramundane and (2) mundane.

(1) Supramundane *saraṇa-gamana* is implicit by way of fulfilment of function in a single thought-moment when the *ariyas* realize the Four Truths and attain the Paths, thereby overcoming all defilements and focusing their minds on Nibbāna. (By this is meant as follows: supramundane *saraṇa-gamana* is Path-consciousness. Path-consciousness is focused on Nibbāna, and this means uprooting the defilements that make *saraṇa-gamana* impure. So, although the Path-consciousness arises from the focus not on the Three Jewels but on Nibbāna, the fulfilment of its function involves the recognition of the Three Jewels as the real Refuge. In other words, at the moment of Path-consciousness, one is also possessed of the supramundane *saraṇa-gamana*. For example, it is said that one knows the Four Truths at the moment of Path-consciousness. Having Nibbāna as its object, the Path-consciousness is concerned only with the truth about the end of suffering. But it also roots out ignorance that makes us blind to the Four Truths. Thus although the *ariya* focuses his mind only on Nibbāna, he becomes aware of the three other Truths that do not directly concern Nibbāna, viz., the Truths about Suffering, the Cause of suffering and the Way to

the Cessation of Suffering.)

(2) The mundane *saraṇa-gamana* arises in an ordinary person (worldling) when he contemplates the attributes of the Buddha, the Dhamma and Sangha in the effort to remove the depravities (*upakkilesa*) that defile *saraṇa-gamana*. Basically this *saraṇa-gamana* means faith in the Buddha, etc. or Right View (*Sammā-diṭṭhi*) based on faith or a mental factor of wisdom (*paññā-cetasika*). As one of the ten meritorious actions (*puñña-kiriya*), it is called *Diṭṭhijukamma*.

Here faith too is termed *saraṇa-gamana* and so is the faith and wisdom combined. Mundane consciousness, with regard to the Threefold Refuge, is of two kinds: intelligent consciousness (*ñāṇa-sampayutta saraṇa-gamana*) and unintelligent consciousness (*ñāṇa-vippayutta saraṇa-gamana*). The former is the consciousness of the children who recite the Refuge-formula at the advice of their parents. Here it is only a matter of faith (*saddhā-cetasika*). The intelligent *saraṇa-gamana* is based on the knowledge of the noble characteristics of the Three Jewels and here faith and wisdom are jointly mentioned as *saraṇa-gamana* because they are easily felt. The actual *saraṇa-gamana* however, is the consciousness that is led by faith and wisdom.

Again, the mundane *saraṇa-gamana* is of four kinds:

(1) *Attasanniyyātana-saraṇa-gamana* = *saraṇa-gamana* by giving up oneself to the Three Jewels;

(2) *Tapparāyana-saraṇa-gamana* = *saraṇa-gamana* by finding one's support in the Three Jewels;

(3) *Sissabhāv'ūpa-gamana saraṇa-gamana* = *saraṇa-gamana* by becoming a pupil of the Three Jewels; and

(4) *Paṇipātta saraṇa-gamana* = *saraṇa-gamana* by showing great reverence to the Three Jewels.

Of these four:

(1) Giving up oneself to the Three Jewels involves declaration as follows: “From today onwards I give up myself to the Buddha; I give up myself to the Dhamma; I give up myself to the Sangha.”

(2) Finding one's support in the Three Jewels involves supplication as follows: “From today onwards kindly recognize me as one who finds support in the Buddha, in the Dhamma and in the Sangha.”

(3) Becoming a pupil of the Three Jewels involves supplication as follows: “From today onwards, kindly recognize me as a residential pupil (*antevāsika*) of the Buddha, the Dhamma and the Sangha.”

(In the Mahājanaka Jātaka, the Bodhisatta pointed out lifeless mango tree bearing fruit and the other mango tree bearing no fruit as his teachers because they instructed him for his welfare. Therefore, one speak of the Dhamma as one's teacher and speak of oneself as its pupil.)

(4) Showing great reverence to the Three Jewels involves supplication as follows: “From today onwards kindly recognize me as one who worships, welcomes, raises one's hands in adoration, venerates only the Buddha, the Dhamma and the Sangha.

One who adopts any of these four modes of seeking refuge is one who fulfils one's *saraṇa-gamana*.

Alternatively,

(1) declaration, uttering: “I give up myself to the Buddha, to the Dhamma, and to the Sangha,” or “I offer my life to the Three Jewels,” or “I have offered my body to the Three Jewels,” or “I have offered my life to the Three Jewels,” or “I am aware of my approach to the Buddha as my refuge till the end of my life, ... to the Dhamma ... and ... to the Sangha ... ,” or “the Buddha, the Dhamma and the Sangha are my refuge”, all these utterances of declaration constitute *attasanniyyā-saraṇa-gamana*.

(2) In the story of Pippali, a youth who later became the well-known Mahā Kassapa, donned the robe by himself and set out from his brahmin village of Mahā Tittha to visit the Buddha. On his way, he saw the Buddha at the foot of the banyan tree called Bahu-puttaka between Rājagaha and Nāḷanda. The Buddha was waiting for him from a distance of three gavutas. As soon as Pippali saw the Buddha, he decided that "this noble ascetic must be the *satthā* (teacher) of devas and humans, the *sugata* (good wayfarer) who has really attained Nibbāna through excellent practice, and the *Sammāsambuddha* (Perfectly Self-Enlightened One) who has rightly penetrated the right doctrines by Himself. Then he took refuge in the Buddha by uttering: "If I am to see the *satthā* of devas and humans, I will see only You. If I am to see the *sugata*, I will see only You. If I am to see the *Sammāsambuddha*, I will see only You. (i.e. I will see no other person with my eye of wisdom as my *Satthā*, *Sugata*, and *Sammāsambuddha*. I will see only You as my *Satthā, Sugata*, and *Sammāsambuddha*.)" His utterances indeed amounted to the third mode of taking refuge which is *sissabhāv'ūpa-gamana saraṇa-gamana*.

(3) The *Saraṇa-gamana* that is marked by the desire to scale protection and shelter in the Three Jewels, as in the case of the ogre Āḷāvaka, the deva kings, Hemavata and Sātāgira, is termed *Tapparāyana-saraṇa-gamana*.

(4) In the Brahmāyu Sutta of the **Majjhima Nikāya,** after the Buddha had answered the eight question put by the Brahmin Brahmāyu, the latter was much impressed and so after rising, he bowed his head to the feet of the Buddha. He also sucked the Buddha's feet with his mouth and massaged them vigorously, saying: "O Gotama! I am the Brahmin Brahmāyu" and thus mentioning his name.

This gesture of the Brahmin Brahmāyu showing deep reverence for the Three Jewels is *Paṇipata saraṇa-gamana*.

In short, there is no uniform gesture for the four kinds of *saraṇa-gamana*. There are many kinds of bodily and verbal actions by which one can show reverence for the Three Jewels. The Commentary distinguished between four kinds of *saraṇa-gamana* explains the four kinds of reverences.

Four Kinds of Reverence (Paṇipāta)

Reverence may be of four kinds, reverence for relatives, reverence from fear, reverence for the teacher and reverence for one who, as one of the Three Jewels or Refuges, is worthy of excellent offering.

The *saraṇa-gamana* necessarily presupposes the fourth kind of reverence. It has nothing to do with the others.

Indeed reverence with faith is essential to *saraṇa-gamana.* This consciousness erodes only when there is reverence for the bogus Buddha, bogus Dhamma and bogus Sangha in place of three genuine Jewels.

(1) So a Sakyan or a Koliyan prince has no *saraṇa-gamana* if he reveres the Buddha, regarding the Buddha as a senior member of their family.

(2) Neither is it *saraṇa-gamana*, if a man reveres the Buddha out of fear that as a powerful teacher honoured by kings, the Buddha might do harm to him if he showed no respect.

(3) A man may remember having learnt (some craft) from the Buddha when He was still a Bodhisatta and now he reveres the Buddha, regarding Him as his former teacher. Another man may have heard the Buddha's sermon on, say, the apportionment of one's wealth, i.e., a wise person should spend one fourth of his income on enjoying life, two fourths (one half) to be invested in business, and the remaining one fourth to be saved for any emergency. So he looks up to the Buddha as his teacher and reveres Him for the advice with regard to his material welfare. Now neither of these two men's reverence has anything to do with *saraṇa-gamana*.

(4) But a certain man reveres the Buddha, believing that He was the real Jewel, the real

Refuge, worthy of alms given as foundations for welfare hereafter. Only this man has *saraṇa-gamana*.

For a layman or a laywoman who seeks refuge in the Buddha, recognizing the Buddha as a being worthy of excellent offering (*aggadakkhiṇeyya-puggala*), his or her *saraṇa-gamana* is not adversely affected even though he reveres a relative of alien, heretical monastic Order, to say nothing of revering a non-heretical monk or a layman in his family. So also a layman or a laywoman who has sought refuge in the Buddha will not have his or her vow damaged by revering the king out of fear. The same is true in the case of a layman paying respect to a heretic who happens to be his former teacher.

(e) Fruit of Saraṇa-gamana

The chief immediate benefits of supramundane *saraṇa-gamana* are the four Fruitions of the Path gained by *ariyas.* The subsequent benefit is extinction of *saṁsāra.* In other words, it is the total extinction of the illusions of permanence, pleasantness and substantiality as regards the impermanent, unpleasant and insubstantial psychophysical phenomena, etc., are the benefits of mundane *saraṇa-gamana.*

(f) Contamination of Saraṇa-gamana

Mundane *saraṇa-gamana* gets debased owing to ignorance, doubt and misconceptions about the noble attributes of the Three Jewels. It is not bright, vast and great. The supramundane *saraṇa-gamana* is free from corruption. It is always clean and pure.

(g) Destruction of Saraṇa-gamana

Supramundane *Saraṇa-gamana* can never be destroyed. The *ariya* who is established in it does not point out as his or her teacher anyone other than the Three Refuges even in the next life. It is only the mundane *saraṇa-gamana* that tends to come to destruction.

Its destruction is of two kinds: (1) disastrous destruction and (2) non-disastrous destruction. The destruction is disastrous when one reveres and seeks refuge in other heretical teachers in one of the ways described above, thereby giving rise to craving, wrong belief, etc. When the destruction follows death, it is not disastrous because it does not involve doing any evil. (The vow taken by Buddhists nowadays as regards taking refuge in the Buddha, etc. is mundane. Like the observance of the moral precepts, its duration is not fixed and it ends only with death. This end is not disastrous because it does not involve craving, wrong belief and other unwholesome states of consciousness.)

Note on Upāsaka (Lay-devotee)

(*Sutta Sīlakkhan* the Commentary)

Some brief note on *upāsaka* may be mentioned as follows:

(1) Definition of an *upāsaka*
(2) Function of an *upāsaka*
(3) Morality of an *upāsaka*
(4) Livelihood an *upāsaka*
(5) Failure of an *upāsaka*
(6) Success of an *upāsaka*

These six aspects should be understood.

(a) Definition of An Upāsaka

An *upāsaka* is he who seeks refuge in the Three Jewels, irrespective of his birth, high or low. (Relevant examples contained the **Saṁyutta Nikāya.**)

(b) Function of An Upāsaka

His function is to follow the Three Jewels, namely, the Buddha, the Dhamma and Sangha. (*Upāsatīti upāsako* — He follows the Three Jewels; therefore he is *upāsaka*. *Upāsako* — a devotee of the Triple Gem).

(c) Morality of An Upāsaka

His morality is the observance of the Five Moral Precepts. (Relevant examples contained in the **Saṁyutta Nikāya**.)

(d) Livelihood of An Upāsaka

His livelihood excludes the five kinds of wrong trades: (1) trade in arms, (2) trade in human beings, (3) trade in meat and fish, (4) trade in alcohol, and (5) trade in poison. Avoiding these five wrong trades, he earns his living righteously by tending cattle, buying and selling goods and farming.

(e) Failure of An Upāsaka

His failure lies in the destruction of his observance of the Five Precepts and right livelihood. (If his observance of the precept is impaired or if he earns his living by taking up one of the five wrong trades, his life as an *upāsaka* is ruined.) Moreover, there are five things that make his life rough, nasty and disgusting: (1) lack of faith, (2) lack of morality, (3) performance of and indulgence in worldly rites and rituals with regard to what has been seen, heard or experienced as conceived by the foolish and the ignorant, (4) disbelief in the Law of Kamma and belief in rituals, and (5) performance of good deeds in the Order of the Buddha only after seeking recipients in the sects of the heretics. (These five deeds lead an *upāsaka* to his failure.) (Examples in the **Aṅguttara Nikāya**.)

(f) Success of An Upāsaka

His success consists in the fulfilment of his morality and right livelihood. (He is an *upāsaka* as long as his morality and right livelihood remain intact.) Besides, if he maintains the following five practices, he is said to be successful as an *upāsaka*. The five practices are: (1) faith that makes one an *upāsaka* comparable to a jewel, an *upāsaka* comparable to a paduma lotus, and an *upāsaka* comparable to a *puṇḍarika* lotus; (2) unimpaired morality; (3) non-indulgence in earthly rituals; (4) belief in one's own deeds good and bad; (5) performance of good deeds in the Order of the Buddha before seeking recipients in the systems of the heretics. These five lead to an *upāsaka* to his success. (Examples in the **Aṅguttara Nikāya**.)

King Ajātasattu's Loss and Gain

Not long after the King's Ajātasattu's departure the Buddha addressed the monks: "Monks, the King has destroyed his own position. Monks, if King Ajātasattu had not killed his father, King Bimbisāra, the righteous monarch, who ruled his kingdom lawfully, the Sotāpatti Path-Wisdom would have occurred to him on the spot. (He would have become a *sotāpanna-ariya*.)"

The Buddha added: "Monks, if he had not put his father to death, he would have attained the Sotāpatti Path while seated here as he heard this Sāmañña-phala Sutta. But now, on account of his association with his wicked friend, his potentiality to attain that Path has been injured. Nevertheless, since he has taken refuge in the Triple Gem and since his refuge which is my threefold Teaching is supreme, he may be compared to a man who, after having been sentenced to death for murder, escapes the death penalty by getting good support and by giving just a handful of flowers (as a small fine). Although he ought to suffer in the Avīci hell for his heinous crime of parricide, he will suffer only in the Lohakumbhī hell after his death, for he has the good support in My Teaching. He will land in that hell and remain there for thirty thousand years and come up and stay on the surface for thirty thousand years. Then (after sixty thousand years) he will be released from Lohakumbhī.

(Herein Ajātasattu's gain will be mentioned according to the Commentary. One may asked: "Had he benefited from his hearing of the Sāmañña-phala Sutta?")

The answer is: Yes, he had, and his benefit is enormous. Since the moment of his parricide he had known no sleep, by day or by night, for there appeared to him

signs of his woeful rebirth. Only after listening to the sweet and soothing Sāmañña-phala Sutta, he could sleep well whether it was day or night. And he lavishly honoured the Three Jewels. No other worldling had faith (*pothujjanika-saddhā*) that was equal to Ajātasattu's. (Sound sleep, merit accrued from his honour done to the Triple Gem, possession of unique faith of a worldling, etc. were his gain that was realised in his present life. His afterlife benefit would be his attainment of Parinibbāna after becoming a Paccekabuddha, by the name of Vijitāvī.)

Note on Ajātasattu's Enlightenment

If it is true that King Ajātasattu could have gained the *Sotāpatti*-Path Knowledge instantly but for his parricide, how can he become a Pacceka Buddha and attain Parinibbāna? If it is true that he will become a Paccekabuddha and attain Parinibbāna, how could he have gained the state of a *sotāpanna*? Enlightenment of a Paccekabuddha consists in the fulfilment of five things: (1) *manussatta* (a human life), (2) *liṅga-sampatti* (being a male), (3) *vigatāsava-dassana* (discernment leading to freedom from *āsavas*), (4) *adhikāra* (service), and (5) *chandatā* (aspiration). Enlightenment of a disciple requires only two factors: (1) *adhikāra* and (2) *chandatā.* As regards the duration of time for their fulfilment of *pāramīs*, it takes two *asaṅkhyeyyas* and a hundred thousand aeons for the Enlightenment of a Paccekabuddha, one *asaṅkhyeyya* and a hundred thousand aeons for that of a Disciple. In realising the Four Truths, the former has no teacher while the latter has. For these reasons, are not the two kinds of Enlightenment basically different from each other?

The answer is that they cannot be different. For Ajātasattu will fulfil whatever is necessary for the attainment of Enlightenment as a Paccekabuddha, only after suffering for sixty thousand years in the Lohakumbhī hell. Indeed those who seek Enlightenment as a Disciple will gain it as Paccekabuddhas, if circumstances are not favourable for them to become Disciples. For they must have resolved to gain release as Paccekabuddhas. (This is the answer given by the first school of teachers. According to them, although the King had the potential for gaining release as a disciple, he could not do so in the present life because of his association with his evil friend, Devadatta, which made circumstances unfavourable and damaged the prospects for his attainment of *sotāpatti-magga*. But later on he will fulfil everything that will contribute to his attainment of Paccekabuddhahood and he will gain release.)

But according to other teachers, Ajātasattu had resolved to gain only the Enlightenment as a Paccekabuddha. But in the absence of any definite prediction of a Buddha, even those who have performed good deeds for Paccekabuddhahood cannot gain maturity of their Enlightenment in their capacity as Paccekabuddhas; instead they will attain Enlightenment as disciples in the presence of a Buddha. Hence the Buddha said: "Monks, if he had not put his father to death, he would have attained Sotāpatti Path while being seated here as he heard this Sāmañña-phala Sutta."

Of the three kinds of future personages, namely, the future Buddha, the future Paccekabuddha and the future Disciple, only the future Buddha is free from the *pañcānantariya-kamma*; the other two future Ones are not. That is true. Though Devadatta had been assured (though he had received the definite prediction) that he would become a Paccekabuddha, because of his grudge that he had long harboured, he committed the *ānantariya-kamma* by creating schism (*saṅghabhedaka-kamma*) and causing bloodshed to the Buddha (*lohit'uppādaka-kamma*) which were most serious crimes. Taking these into consideration, it may be understood that future Paccekabuddhas and future Disciples are not so invulnerable. It may also be understood therefore that King Ajātasattu missed his opportunity to gain Sotāpatti Knowledge in the present life because of his parricide and that he will later on become a Paccekabuddha by the name of Vijitāvī in accordance with the law of Paccekabuddha Enlightenment (*Paccekabuddha-Bodhi Niyāma*). This is the view of the other teachers. Choose between these two views what you think is more reasonable. (Exposition on the Sāmañña-phala Sutta, **Sīlakkhandha Tika**, Vol. II)

End of the Story of Ajātasattu

Chapter 37

Chapter 38

BUDDHA'S BRAHMIN PARENTS IN HIS PREVIOUS EXISTENCE

On one occasion, after residing in Sāvatthi for the rains retreat, the Buddha set out on a journey, taking into consideration the opportunities that would be provided by it, such as promoting His health, prescribing fresh rules of conduct for the Order of Bhikkhus, taming (through dialogues and discourses) those who deserved to be tamed, discoursing on the Birth Stories of Himself wherever the situation was appropriate. Travelling in stages, the Buddha arrived at Sāketa at evening and entered the Añjana forest (for the night's stay).

On hearing the news of the arrival of the Buddha, the townsfolk of Sāketa thought that it was not proper to go and visit Him at night. They waited till the next morning, then, taking flowers, perfumes and other offerings with them, they approached the Buddha, and making their obeisance, and exchanging courteous words of greeting with Him, and remained there till it was time for Him to go on the daily alms-round.

When it was time for going on the alms-round, the Buddha, in the company of *bhikkhus*, entered Sāketa. At that time, a wealthy brahmin of Sāketa was leaving the town when he saw the Buddha near the town's gate. On seeing Him, the brahmin felt an intense filial love for Him and weeping with joy and uttering: "O my son, I have not seen You for such a long time!" he drew near to Him.

Even while the brahmin was drawing near Him, the Buddha said to the *bhikkhus*: "*Bhikkhus*, let Brahmin Sāketa alone: let him do as he pleases." And as a mother cow would treat her own calf, the Brahmin viewed the Buddha at close range from the front, from the back, and from the left side and from the right side, Then embracing Him, he said: "Oh, my son! my son! so long have I not seen You! so long have You been away!"

> (It may be noted here that if the Brahmin were to be restrained from these outpourings of affection, he would not be able to contain the intense feeling and probably die of heart-break.)

Brahmin Sāketa said to the Buddha: "Venerable Sir, I am able to offer food to the Bhagavā and the company of *bhikkhus*. May the Bhagavā, out of compassion, do me the favour of accepting the offering." The Buddha indicated His consent by remaining silent. The Brahmin led the way to his place holding the Buddha's alms-bowl in his hands. He sent word to his wife at home to say: "My son is coming! spread out a suitable place for His stay." The wife did as she was told by her husband and stood all agog to receive the Buddha. As she saw the Buddha nearing her house, she went to Him, and saying: "My son, it is a long time that I have not seen You", she fondled the Buddha's feet and wept with joy. She requested the Buddha to proceed to her home where they (brahmin couple) respectfully offered the Buddha and His company of *bhikkhus* with food. After He had finished His meal, the Brahmin took the alms-bowl and washed it himself.

The Buddha then discoursed to the brahmin couple in a way fitting to them and at the end of the discourse they became Stream-Enterers, having become *ariyas*. They requested the Buddha: "May the Bhagavā and his company of *bhikkhus*, during their sojourn at Sāketa, receive offering of alms-food only at our home." The Buddha replied: "brahmin couple, it is not the custom for Buddhas to have a permanent place to receive alms-food as you request." Thereupon, the brahmin couple requested the Buddha: "In that case, Venerable Sir, may the Bhagavā and his company of *bhikkhus* go for alms (elsewhere) but take the meals at our home only, and go back to the monastery after giving us some talk on the Dhamma." To this request the Buddha consented as a special favour.

From that time, the Brahmin came to be called by the people as 'the Buddha's father' and the wife of the Brahmin as 'the Buddha's mother'. The clan of Brahmin Sāketa also earned the name of 'the Buddha's clan'.

Thereupon, the Venerable Ānanda asked the Buddha: "Venerable Sir, I know your

parentage (as Queen Mahā Māyā Devī and King Suddhodāna) and yet why is it that the Brahmin Sāketa and his wife are called the Buddha's parents?" And the Buddha explained: "Ānanda, this brahmin couple had been my parents in the past for five hundred continuous existences; (besides), they had been my elder uncle and elder aunt (i.e., elder brother to the Bodhisatta's father and elder sister to the Bodhisatta's mother for five hundred continuous existences; they had also been my younger uncle and younger aunt (i.e., younger brother to the Bodhisatta's father and younger sister to the Bodhisatta's mother) for five hundred continuous existences. The brahmin couple call Me their son due to the extraordinary affection that had existed in the past." The Buddha then uttered this stanza.

Pubbeva sannivāsena paccuppaññāhitena vā
evaṁ taṁ jāyate pemaṁ uppalaṁva yathodake.

Due to having lived together in previous existences and having done some beneficial thing to each other, there arises love between two persons. It is like the case of the water lily (or any other water plant) that grows in the marsh where mud and water jointly cause its arising.

The Buddha spent His days in Sāketa for as many persons as there were in that town that deserved to gain enlightenment. Then He proceeded His way to Sāvatthi. The brahmin couple further sought guidance from the *bhikkhus* from whom they got appropriate instructions and in due course attained the three higher *magga*s after which they realized Nibbāna without any substrata of existence remaining - i.e. *anupādissa parinibbāna*.

Eighty-four Thousand Beings gained Enlightenment on The Occasion of The Funeral of The Brahmin Couple

When the brahmin couple passed away the brahmin community of Sāketa assembled together with the common objective of paying due respects to one of their members. Similarly, the Stream-Enterers, the Once-Returners and the Never-Returners, all *ariyas* who had been associates in the practice of the path with the brahmin couple, assembled together with the common objective of paying their respects to one of their members. Those two groups of people placed the remains of the brahmin couple on a bier with gabled roofs, and amidst floral tributes and sprinkling of perfumes about the bier, they carried it out of the town.

The Buddha (as of His daily routine) viewed the sentient world with His Buddha-Eye consisting of knowledge that discerns the natural bent and latent proclivities of individuals (*āsayā-nusaya-ñāṇa*) and knowledge of the maturity and immaturity of the faculties of beings (*indriyaparopariyatti-ñāṇa*) for that day and came to know the passing away, in total cessation of the brahmin couple; and seeing that His presence and preaching at the funeral of the deceased ones would lead to the enlightenment of the multitudes attending the funeral, He left Sāvatthi for the cemetery at Sāketa, carrying His alms-bowl and big robe Himself.

On seeing the Buddha, the people said: "The Bhagava has come to attend to the funeral of His father and mother" and paid their obeisance to Him. The townsfolk brought the bier to the cemetery in reverential ceremony. They asked the Buddha: "Venerable Sir, what is the proper way to venerate the brahmin couple who had been *ariya* laydisiples?"

The Buddha replied in the following stanza revealing the fact that the deceased couple had attained arahatship and that they deserved veneration that was due to *arahats*:

Ahiṁsakā ye munayo niccaṁ kāyeva saṇvutā
te yanti accutaṁ thānaṁ yattha gantvā na socare.

The *arahats* who do not harm others are always restrained in their (physical verbal and mental) actions. Having gone to Nibbāna through *magga*-knowledge, they are free from sorrow. They have realized the four *magga*s and *phalas* and attained to the deathless Nibbāna. **— Dhammapada**, 225 —

(The Commentary to the **Dhammapada** says that at the end of that stanza a great number of people attained Stream-Entry and higher stages of Path-Knowledge.).

After uttering the above stanza the Buddha delivered the Jarā Sutta that He knew would benefit the audience at that time. (Refer to **Sutta Nipāta**, 4. Aṭhaka Vagga, Jarā Sutta, the sixth in that *vagga* or group of discourses.) By the end of the Jarā Sutta, eighty-four thousand beings perceived the Four Truths and became *ariyas*.

(This is the story of Brahmin Sāketa and his wife.)

The Story of Viṭaṭūbha (also known as Mittadubbhi)

Three princes: (1) Prince Pasenadi, son of King Mahā Kosala of Sāvatthi, (2) Prince Mahā Licchavī, son of King Licchavī of Vesalī, and (3) Prince Bandula, son of King Malla of Kusināra, who were on their way to Takkasīla (Taxila) to get their education under a famous Professor there, met at a rest house outside the city. They introduced themselves, learned one another's names, parentage and clan, and also the purpose of their journey, and they became friends. After having completed their education under the guidance of the great teacher in due time, they bid farewell to the teacher and left Taxila together and returned to their respective homes.

Of these three princes, Prince Pasenadi demonstrated his prowess and skill before his royal father, King Mahā Kosala, who was so pleased with his son's capabilities that he anointed him king and so the Prince became King Pasenadi of Kosala.

Prince Mahāli of the Licchavis also demonstrated his prowess and skill before the Licchavis so arduously that both of his eyes went blind. The Licchavī princes felt very sorry at the fate of their teacher Prince Mahāli and conferred among themselves to afford suitable status to him without abandoning him. They unanimously resolved to name him as lord of a certain toll gate which had a yearly revenue of a hundred thousand pieces of silver. Prince Mahāli lived on the revenues collected at the toll gate and took charge of educating and training the five hundred Licchavī princes.

When Prince Bandula demonstrated his prowess and skill before the Mallas, he was tricked by someone: an iron rod was secretly concealed inside one of the bamboos which he was to cut with his sword. There were sixty bundles of sixty bamboos each standing before him. His royal father commanded: “Now son, cut these bamboos with your sword,” by way of testing the prince's might. Prince Bandula leapt up to a height of eighty cubits and cut down the sixty bundles of bamboos one by one. At the last bundle he noticed a strange frictional noise from inside the bamboo which had the concealed iron rod inside. Discovering the nature of the dirty trick played upon him, he threw away his sword and wailed: “Oh, there was not a single one out of this big crowd of my kinsmen and friends who would out of kind regard for me warn me of this trick. Had I been forewarned, I could very well have cut that iron rod too without letting it betray its presence there by its frictional noise.” Then he said to his royal parents: “I shall kill all the Malla princes and make myself king.” To this the parents replied: “Dear son, it is a time-honoured tradition with us Mallas to rule by turns. We cannot approve of your idea.” On being repeatedly refused approval of this idea of his, Prince Bandula became frustrated and said: “Then I will go and live with my friend King Pasenadi of Kosala,” and he went to Sāvatthi.

When King Pasenadi of Kosala learned the arrival of his friend Prince Bandula, he went out to greet him and escorted him into the city with much pomp and honour. King Pasenadi of Kosala made Bandula his Commander-in-Chief and Bandula sent for his royal parents and let then live in Sāvatthi. This is an account of the three Princes: Prince Kosala, Prince Mahāli of the Licchavis, and Prince Bandula of the Mallas.

King Pasenadi of Kosala tries to become closely acquainted with The Sangha

One day, King Pasenadi of Kosala was standing on an upper floor of his multi-gabled palace, looking out towards the high road in the city when he saw thousand of *bhikkhus* going to the houses of Anāthapiṇḍika, the rich man, Cūla Anāthapiṇḍika, the rich man, Visākhā, the donor of the Pupphārāma Monastery, and Suppavāsā, the rich man's wife, to

collect alms-food. He asked his men where these *bhikkhus* were going and they reported to him that two thousand *bhikkhus* daily collected their alms-food — the daily food, the ticket food (i.e., specially arranged, invited food offering at the donor's place), or sick-*bhikkhu's* food at the house of Anāthapiṇḍika; and five hundred each at the house of Cūla Anāthapiṇḍika, at the house of Visākhā, and at the house of Suppavāsā. The King was impressed. He also wanted to be a regular donor of alms-food to the Sangha. He went to the Jetavana Monastery and invited the Buddha and a thousand *bhikkhus* to the palace and offered food for seven days when he personally served the food. On the seventh day, he said to the Buddha: "Venerable Sir, may the Bhagavā and five hundred *bhikkhus* come to the palace to receive our food offerings every day." The Buddha replied: "Great King, it is not the custom of Buddhas to receive alms-food from the same donor every day. People like to see the Buddha visits to their home too."

"In that case, Venerable Sir, may the Bhagavā let one regular *bhikkhu*, together with five hundred other *bhikkhus*, come to the palace for daily alms-food offering." The Buddha assigned the Venerable Ānanda to head five hundred *bhikkhus* to go to the palace for the daily alms-food.

The King attended to the offering of food to the *bhikkhus* personally for seven days without assigning these duties to anyone. On the eighth day, he was preoccupied with state affairs and forgot to offer alms-food to the Sangha.

As it was not the custom in the royal palace to carry out anything without orders, the attendants just provided seats to the *bhikkhus* but no offering of food took place for lack of orders. Many of the *bhikkhus* were disappointed and saying: "We cannot remain here" and left. On the next day also, the King forgot to feed the Sangha and many of the *bhikkhus* left the palace. On the third day also, the same thing happened and all the *bhikkhus* left but only the Venerable Ānanda remained.

Noble ones endowed with great past merits take things with wise circumspection. They foster the lay supporters' faith in the Teaching. To wit: there are certain disciples of the Buddha beginning with Venerable Sāriputta and Venerable Mahā Moggallāna who were two Chief Disciples; Therī Khemā and Therī Uppalavanna who were two Chief Female Disciples; Citta, the rich man, and Prince Hathakaḷavaka who were two foremost lay disciples; and Nandamātā, wife of the rich man of Veḷukaṇḍaka and Lady Khujjuttarā who were two foremost female lay disciples, they were acclaimed by the Buddha as foremost in their own right, who were endowed with the Ten Perfections (*Pāramī*) to a certain extent and were, therefore, noble persons of great past merit, blessed with their previous aspirations. The Venerable Ānanda also had fulfilled the Ten Perfections over a hundred thousand aeon (*kappas*) and was a noble one of great past merit, blessed with previous aspirations. He was circumspect by nature. So, being desirous of fostering the faith of the supporters, he alone remain in the palace for the daily food-offerings.

The palace officials prepared a suitable place and made food offerings to the only *bhikkhu*, the Venerable Ānanda. King Pasenadī of Kosala came to the palace after every other *bhikkhu* had left the palace. On seeing the food for the Sangha left untouched, the King asked: "Have not the revered ones come?" and the officials replied that only the Venerable Ānanda came. The King was angry because he felt that the *bhikkhus* had let such a big amount of food go to waste. He went to see the Buddha and complained: "Venerable Sir, I had prepared food offerings for five hundred *bhikkhus* but only the Venerable Ānanda. came. All the food remains untouched. How is it, Venerable Sir, that those *bhikkhus* have such disregard for our invitation to the palace?"

Thereupon, the Buddha did not say anything against the *bhikkhus* but said: "Great King, these *bhikkhu* disciples are not very well acquainted with you. Probably that is why they did not go to your palace." On that occasion, the Buddha discoursed to the *bhikkhus*, the Kula Sutta, setting out nine reasons for *bhikkhus* that make it not proper to go to the lay supporters of all the four castes, and nine reasons that make it proper to go to the lay supporters. (**Aṅguttara Nikāya**, Navaka Nipāta, Pathama Paṇṇāsaka, 2 - Sīhanāda vagga, 7 - Kula Sutta).

The Kula Sutta

(Lay supporters whose houses ought not to be visited by *bhikkhus*).

"*Bhikkhus*, homes of lay supporters who come under these nine conditions should not be visited by *bhikkhus*, if they have never been there, or if they happen to be there already, they should not stay there. Now, these are the nine (improper) conditions:

(1) If the lay supporters do not respectfully welcome you;

(2) If they do not make obeisance respectfully to the *bhikkhus*;

(3) If they do not respectfully offer proper seats;

(4) If they hide from *bhikkhus* their property worth offering to *bhikkhus*;

(5) If they offer only a little whereas they possess much to offer;

(6) If they offer inferior things whereas they have superior things worthy of offering;

(7) If they do not offer things respectfully but do so disrespectfully;

(8) If they do not come near *bhikkhus* to listen to his teaching;

(9) If they do not listen to the *bhikkhus* discourse respectfully.

"*Bhikkhus*, homes of lay supporters who are of the above nine (improper) conditions should not be visited by *bhikkhus*, if they have never been there; and if a *bhikkhu* happens to be at such a home already, he should not stay there."

"*Bhikkhus*, homes of lay supporters who come under nine conditions ought to be visited by *bhikkhus* if they have never been there, and if they happen to be there already, they should stay there. Now, these are the nine (proper) conditions:

(1) If the lay supporters welcome you respectfully;

(2) If they make obeisance respectfully to the *bhikkhus*;

(3) If they respectfully offer proper seats;

(4) If they do not make any secret of their property worth offering to *bhikkhus*;

(5) If they have much to offer they offer much;

(6) If they have superior things to offer they offer them;

(7) If they offer things respectfully;

(8) If they come near the *bhikkhu* to listen to his teaching;

(9) If they listen to the *bhikkhus* discourse respectfully.

"*Bhikkhus*, lay supporters who are of the above nine (proper) conditions should be visited by *bhikkhus*, if they have never been there and if a *bhikkhu* happens to be at such a house, he should stay there."

"Great King, those *bhikkhus* left you probably because they are not on intimate terms with you. That indeed is so. Wise ones of past are known to have gone to their intimate ones in times of serious illness, near unto death, although they were respectfully looked after by people not intimate to them." On being requested by King Pasenadi of Kosala to tell about that story, the Buddha related to him the story of Kesava Jātaka contained in the **Catukka Nipāta** (This story was also referred to when the Brahmā Baka was tamed by the Buddha and has mentioned earlier.)

After hearing the Buddha's discourse, King Pasenadi of Kosala saw the need to become intimate with the *bhikkhu* Sangha and thought of some way to fulfil this aim. He struck on the idea of marrying one of the Sakyan princesses. "If I were to raise a Sakyan princess to the status of Chief Queen," he thought, "the Bhagavā would become my relation and his disciples would consider me as an intimate person." Thereupon, he sent an ultimatum to the Sakyan princes demanding the hand of a Sakyan princess in marriage to him. When the royal messengers charged with the mission asked: "Which princess that is, the daughter of which Sakyan prince, would his Majesty specify?" The King said: "Any Sakyan princess would do, provided her ancestry is ascertained by you."

At the city of Kapilavatthu, the Sakyans held a council to answer the ultimatum. They did not like to go to war with their rival kingdom, for if they refused to comply with King Pasenadi's demand their kingdom would certainly be invaded. Since the Kosala were a different clan from the Sakyans, they could not give in marriage anyone of their own kin to a non-Sakyan. It was Prince Mahānāma the Sakyan who conceived a way out of the dilemma. "I have a very beautiful girl born of one of my slaves (named Nāgamuṇḍā); the girl is called Vāsabhakhattiyā. Let us give her away." They agreed. Formal reply was then given to the delegation from Kosala: "We shall comply."

"The daughter of which Sakyan prince are you going to give?"

"It is the daughter born of Mahānāma, the Sakyan Prince, cousin of Buddha Gotama, son of Amitodāna. Vāsabhakhattiyā is the name of the princess."

The delegation returned to Sāvatthi with the favourable news. King Pasenadi of Kosala was pleased and said: "Go and bring the Sakyan princess without delay. But mark this: kings as a rule are crafty. A slaves daughter might be posed as a princess. So you must ascertain her genuineness by watching her at table: make sure she eats together with her Sakyan father."

The delegation went again to Kapilavatthu and announced: "Our King of Kosala would accept only a princess who eats together with you Sakyans."

"Very well, friends," said Mahānāma the Sakyan.

When it was meal time, Vāsabhakhattiyā, fully attired and adorned as a princess, was brought to the dining table where Mahānāma the Sakyan was sitting, and there it was made to appear that the two ate together. The delegation was satisfied with what they saw and returned to Savatthi with the girl.

(This neat trick was carried out thus:

When the Sakyans were confronted with the 'dining test' required by King Pasenadi of Kosala, the Sakyans were quite at a loss about what to do. But Mahānāma reassured them with the instruction that after the bogus princess was being seated at Mahānāma's dining table, and the prince was just about to put his first morsel into the mouth, he was to be intervened with an urgent message which must be seen by him forthwith. The plan got the approval of the Sakyans and was carried out accordingly.) (This was taken in by the delegation from Sāvatthi.)

Back at their capital, the delegation reported to the King what they had witnessed. King Pasenadi of Kosala was delighted. He made (after the customary anointing ceremony) Vāsabhakhattiyā, the Chief Queen, and she was waited on by five hundred court ladies. Not long afterwards, the Chief Queen, who became very dear to the King, gave birth to a son with golden complexion.

When it was time for the young prince to be named, the Kosala King sent a royal message to the royal grand father Mahānāma, the Sakyan, informing him of the birth of a son and asking him to suggest a suitable name for the princeling. It so happened that the messenger who took the royal message to the Sakyan court was slightly hard of hearing. After reading the Kosala King's message, Mahānāma remarked: "Vāsabhakhattiyā was previously a girl of great personal influence. And now after giving birth to a son she is going to be a favourite (*vallabhā*) of the Kosala King!" Now, the joyous expression 'favourite' i.e. an intimate darling, *vallabhā* in the local dialect, sounded as '*viṭaṭūbha*' to the Kosalan messenger who took that word as the name to be given to the Kosalan Prince. He reported to King Pasenadi of Kosala: "Viṭaṭūbha is the name, your Majesty, that his royal grandfather suggests for the princeling." The King mused: "Possibly, Viṭaṭūbha is a clan name of yore with us" and named his son, Viṭaṭūbha. Then with a view to pleasing the Buddha, the King made Viṭaṭūbha, Commander in-Chief, even in his tender age.

Viṭaṭūbha was brought up as a Prince in all regal style. When he was seven years old, he came to notice how other princes were receiving dolls and other children's presents from their maternal grand parents and so he asked his mother, Chief Queen Vāsabhakhattiyā: "Mother, other princes get children's presents, such as dolls and the like, from their

maternal grandparents. But I have received none from my maternal grandparents. Why is it? Have you no parents?" The mother replied: "Dear son, the Sakyans of course are your maternal grand parents. But they live far away from us. That is why they cannot send you any gifts."

When Viṭaṭūbha was sixteen, he said to his mother: "Mother, I would like to see my maternal grandparent's palace." And the mother discouraged him with the words: "Dear son, it is not advisable for you to do that. After all, what use is there in your seeing your maternal grandparent's palace?" But Prince Viṭaṭūbha was insistent and after many repeated requests, the mother could do nothing but to yield to his wish.

Viṭaṭūbha informed his father, the King, of his intended journey and left Sāvatthi, leading a big army. Chief Queen Vāsabhakhattiyā had in the meantime sent a secret message to the Sakyans asking them to keep up appearances when Viṭaṭūbha arrived so that the whole conspiracy would not in anyway be betrayed. This message gave the timely opportunity for the younger Sakyan princes, i.e., who are junior to Viṭaṭūbha to leave the city and remain in the remote country during his visit because they could not make obeisance to Viṭaṭūbha as would be normally expected. Those Sakyans, who were to receive Viṭaṭūbha, met him on arrival at Kapilavatthu, at the royal rest house.

There, Viṭaṭūbha was introduced to his maternal grandfather and maternal uncles whom he had to make obeisance. Having done his turn of paying respects, he saw no one paying him respects. "Why, are there no Sakyan to pay respects to me?" he asked. The Sakyan elders then said: "Dear son, your younger cousins have gone on a visit to the country." They entertained Viṭaṭūbha lavishly.

After staying two or three days in Kapilavatthu, Viṭaṭūbha left the city with his big army. When every visitor had gone, a slave girl came to cleanse with diluted milk the seat where Viṭaṭūbha had sat at the royal rest house, all the while cursing: "Fie! Profaned is in this place — profaned by Viṭaṭūbha, the son of slave girl Vāsabhakhattiyā." These words were overheard by one of Viṭaṭūbha's men who had come back to the place to fetch his arms that he had forgotten to take away with him. He asked how far the girl's curse was true and was told that Vāsabhakhattiyā was the child born of Mahānāma the Sakyan and his slave maid Vāgamuṇḍā. The Kosala soldier related this news to his comrades and it soon became the talk of the town that Chief Queen Vāsabhakhattiyā was a daughter of a slave girl.

When Viṭaṭūbha learned this news, he was quick to understand the situation. "Well, let the Sakyans cleanse my seat with diluted milk now, when I become king, I will wash my seat with the blood from the Sakyan's throats?" He said to himself, bearing an ominous grudge against the Sakyan Clan.

After arriving back at the capital, the King's ministers reported the news to the King. King Pasenadi of Kosala was very angry, with the Sakyans. "This presenting a slave girl for my queen is preposterous; it is an insult against my honour?" he roared and withdrew all the rank and status accorded to his Chief Queen and Commander-in-Chief, allowing them only slaves' rank and status.

Two or three days later, the Buddha paid a visit to the royal palace of King Pasenadi of Kosala where he sat on the specially arranged seat. The King made his obeisance to the Buddha and said to Him: "Venerable Sir, the kinsmen of the Bhagavā have deceived me. They had sent me a slave girl's daughter, saying that she was a princess. I have discovered this and have therefore downgraded both mother, Vāsabhakhattiyā, and son, Viṭaṭūbha, to the slave's rank and status."

The Buddha said: "Great King, the Sakyans had done a wrong thing, they ought to have given you a princess as befitting your lineage. However, Great King, I wish you to consider this: Vāsabhakhattiyā was a daughter of Mahānāma the Sakyan; and moreover she has been anointed as Chief Queen by you who are of royal blood. Viṭaṭūbha is of your own blood. What does maternal lineage matter? It is paternal lineage that counts. This important fact was recognized by wise people of past and therefore, a firewood-gatherer, a poor peasant girl, was made the Chief Queen, and the boy born of this Chief Queen of humble origin became King Kaṭṭhavāhana of Bārāṇasī, a city with an area of twelve *yojanas*."

When King Pasenadi of Kosala had heard the story of Kaṭṭhavāhana, he was satisfied with the dictum "that only paternal lineage is of real significance." Accordingly he reinstated the Chief Queen and the Commander-in-Chief to their previous ranks and status. (Ref: **Ekanipāta** for the story of Katthavāhana.)

The Story of Bandula, The Commander-in-Chief and His Wife Mallikā

The Commander-in-Chief of King Pasenadi of Kosala was Bandula, a Malla prince. His wife Mallikā was the daughter of King Malla of Kusināra. Even after some years of wedlock, the couple did not beget any offspring. Bandula therefore sent Mallikā to her father's home. Mallikā thought that it would be well if she visited the Buddha before leaving Sāvatthi. So, she went to the Jetavana monastery and made obeisance to the Buddha. On being asked where she was going next, Mallikā told the Buddha how she was being sent home to her father because she failed to produce any child. Thereupon, the Buddha said: "In that case there is no need for you to go home to your father. You should go back to the home of the Commander-in-Chief." Mallikā was very happy with these words and, making her obeisance to the Buddha, she went back to her husband. Bandula asked her why she had come back. She told him what the Buddha had said to her. Bandula pondered: "The Bhagavā is far sighted. He must have fore-knowledge about Mailikas probable pregnancy." And so he let her stay with him.

Not long afterwards, Mailikā was pregnant. She had an intense craving as is often the case with pregnant women. She told her husband about it. She wanted to bathe in the auspicious royal lake where the Licchavis usually got anointed king and she also wanted to drink its water. Bandula said: "Very well," and putting her on his chariot and, taking his great bow that needed a thousand men to harness, they left Sāvatthi and entered Vesali from the city gate assigned to Mahā Licchavī for enjoyment of tolls collected at that gate. Mahā Licchavī's house was just close by.

Mahā Licchavī recognized the sound of Bandula's chariot thumping on the threshold of the city gate. He had great foreboding: "Disaster is afoot today for the Licchavi's," and he warned them. The auspicious royal lake was very heavily guarded, inside as well as outside. It was covered with iron netting so that even birds could not gain entry to it.

Bandula, the Commander-in-Chief, alighted from his chariot, drove away the guards with his cane and cut open the iron netting with his scimitar. He and his wife entered the lake, bathed there and, coolly putting her in the chariot, headed home by the same route that he had come.

The guards reported the matter to the Vajjī princes. Infuriated, the Vajjis mounted on five hundred chariots and gave chase. When the chase was reported to Mahā Licchavī, he called out: "O young Licchavī princes, don't do that! That Bandula, the Commander-in-Chief will destroy you." To that the princes replied: "Sir, we cannot stand it. We must catch him!"

Mahā Licchavī had known the might of his schoolmate, Bandula, and warned the Vajjī princes thus:

> "Well, princes, if you must give chase, when you see Bandula's chariot depressed down to the wheel hub, turn back from wherever you saw it."
>
> "If you don't turn back, but still pursue him, do turn back when you hear a great roaring sound."
>
> "If you don't turn back, but still pursue him, you will see holes at the front of each of your chariots. Turn back wherever you see these holes! Don't go any further."

The Licchavi's ignored the advice and proceeded on hot pursuit. When Mallikā saw they were being pursued, she told Bandula what she saw. "Well, (watch well). When all the five hundred chariots are seen as one (i.e., when they all were in a straight line from him), tell me!" he said. Mallikā informed her husband when the pursuing chariots were seen as a single one. Then Bandula, the Commander-in-Chief, gave the reins of the horse to her saying: "You hold them!" Then he stood in the chariot and drew his great bow that needed a thousand strong men to do it. At that moment, the chariot sank to the level of the wheel

hub. The Licchavis saw this but did not heed Mahā Licchavī's warning and drove on. Bandula, as the Commander-in-Chief, after proceeding a while, pulled at the bow string producing a thunderous sound. The Licchavis heard it but still they did not turn back. Then Bandula sent an arrow which pierced through all the five hundred pursuing chariots, it passed through the chest of the Licchavī princes and struck the ground.

The Licchavī princes were still unaware that they had been shot and cried: "Hey, Bandula, stop!" all the while still following Bandula. Then Bandula, the Commander-in-Chief, halted a while and said: "All of you Licchavis are dead men. I need not fight with dead persons!"

"But we do not look like dead men, do we?"

"Then take off the mail armour from the last Licchavī Prince."

When they did as they were told, the lifeless body of the rearmost Licchavī prince dropped to the floor of the chariot. Then Bandula told them to drive home and prepare for the funeral of all of them. "Before taking off your mail armour, you may leave your last word to your wives," he added. The Licchavis did as they were told. All of them perished.

Bandula, the Commander-in-Chief, drove back with his wife, Mallikā, safely home. She bore him twin sons sixteen times so that the couple had thirty-two robust sons, all brave and strong. They had their training completed in all the arts when they were allotted a thousand men each as their followers. Whenever Bandula, the Commander-in-Chief, appeared in court, he and his thirty two sons, together with thirty two thousand strong warriors would filled the whole courtyard.

The Commander-in-Chief Bandula performing as A Judge

One day, there arose an uproar at the court of justice complaining that a miscarriage of justice had taken place. The matter was reported to Bandula the Commander-in-Chief, who then went to the Court of Justice, heard the case afresh, and passed judgment, declaring who the rightful owner was. The people joined in their loud approval of the righteous judgment.

King Pasenadi of Kosala heard the sound and asked what it was. On being told about it, the King was very pleased and placed him in charge of the Court of Justice; the former justices were all removed from service. Bandula thus got an additional duty as judge which he discharged with uprightness.

The disgraced judges, being deprived of their usual bribes, plotted against Bandula, the Commander-in-Chief. They conspired to make false allegations that Bandula was aspiring to the throne. The King believed the words of the disgraced judges. He was greatly ill at ease. He wanted to do away with Bandula but since Bandula was a popular figure he dared not put Bandula to death in the city. So he invented a wicked ploy. He had his trusted men stage an 'uprising' at the border regions. Bandula, the Commander-in-Chief, and his thirty-two sons were ordered to put down the 'uprising,' and to bring back the insurgents. The King sent along his chosen generals with Bandula, with orders to murder Bandula and all his sons.

When Bandula got to the so-called area of unrest, the King's men planted as insurgents fled. Bandula carried out measures to turn the remote region into flourishing settlements, and returned to the city. When they were a good distance away from the city, the captains, who were sent along with them, beheaded Bandula and his thirty-two sons.

On that day, Mallikā, the wife of the Commander-in-Chief, was preparing to offer a meal to the two Chief Disciples, the Venerable Sāriputta and the Venerable Mahā Moggallāna together with five hundred *bhikkhus* at her home. Early that morning, she had received a message that her husband Bandula, the Commander-in-Chief, and her thirty-two sons had been beheaded. She kept the news to herself, having slipped in the note of message inside her jacket. While she was attending on the two Chief Disciples at table, her maids, after having offered rice, were bringing ghee to the table, when they accidentally broke the vessel containing ghee. The two Chief Disciples witnessed this. The Venerable Sāriputta asked Mallikā: "What has the nature of breaking up had broken up. Don't let it prey on

your mind." Thereupon, Mallikā produced the grim message from inside her jacket and said: "Venerable Sir, they sent me this message to tell me that my thirty-two sons, together with their father, had been beheaded. Even that news I did not allow to prey on my mind; how would this pot of ghee prey on my mind?"

The Venerable Sāriputta gave a discourse beginning with the stanza: *Animitta manañ ñātaṇ macānaṁ ida jīvitaṁ* (etc.). Then he rose from his seat and returned to the Jetavana monastery. (Ref: **Sutta Nipāta**, 3. Mahā vagga; 7 Salla Sutta.)

When the offering of food to the Sangha was finished Mallikā sent for her thirty-two daughters-in-law and said: "Dear daughters-in-law, your husbands, though faultless, have suffered the consequence of their past deeds. Do not be oppressed by sorrow, grief and lamentation. Also do not bear malice against the King." These words were overheard by the King's secret agents who reported to the King that Bandula and his sons were free of guilt. The King was remorseful. He went to Mallikā's house and apologized to Mallikā and her thirty-two daughters-in-law. Then he offered Mallikā to name any boon she would like.

Mallikā said: "Great King, let the boon be considered as having been granted to me." After the King had returned, she offered special alms-food to the Sangha for the benefit of the dear departed ones. Then she took her bath and went to see the King. She bowed before the King and said: "Great King, you have granted me leave to name a boon. I have no other wish than your permission to allow me and my thirty-two daughters-in-law to return to our respective parents." The King gave his assent gladly. Mallikā sent home her thirty-two daughters-in-law to their respective parents homes and she herself returned to hers.

(The Mallikā Story; continued:

Mallikā lived in her parents' home in Kusinārā for a long time. When the Buddha passed away and she learned that his remains were being carried to Kusinārā by the Mallas, she got the idea to honour the Buddha by adorning the Buddha's body with the (famous) *mahālatā* gown which she did not wear since the death of her husband. She took it out from its place, cleaned it with perfumed water and awaited the arrival of the Buddha's remains.

> The *mahālatā* gown was a very rare piece of adornment which only three persons had the good fortune to possess, namely. Visākhā, Mallikā wife of Bandula, the Commander-in-Chief, and Devadinya the thief. (This is according to the Commentary on the Mahāvagga, **Dīgha Nikāya**.)
>
> According to the Commentary on the Dhammapada it was possessed by these three ladies in the whole human world, viz., Visākhā, Mallikā, wife of Bandula the Commander-in-Chief, and the daughter of a rich man of Bārāṇasī.

When the remains of the Buddha were being carried past her house, she requested the carriers of the bier: "Please! Please wait a moment," and she (respectfully) encased the Buddha's body in the *mahālatā* gown which covered neatly from head to sole. The golden-hued body of the Buddha, clothed in the great gown, wrought with the seven kinds of gems made a gorgeous spectacle.

Mallikā's mind was filled with ecstatic delight in seeing the magnificence of the Buddha's body. Her conviction in the Triple Gem soared. She made this wish: "O Exalted Buddha! May I, in my faring the *saṁsāric* journey, be always perfect in my personal appearance even without the need to embellish myself." (Commentary to the Mahāvagga (**Dīgha Nikāya**) on Mahāparinibbāna Sutta.)

After she had passed away, Mallikā was reborn as a celestial being in the Tāvatiṁsa Deva realm. On account of her wish she was endowed with unrivalled beauty. She had a dress magnificently finished with the seven kinds of gems and also a mansion of like description. (See details in the commentary on **Vimāna Vatthu**, 3-Pārichattaka Vagga, 8-Mallikā. Vimāna Vatthu*).*

King Pasenadi of Kosala let the nephew of Bandula, named Dīghakārāyaṅa, to succeed him as Commander-in-Chief. This token of his high regard for Bandula did not, however, appease the nephew He kept awaiting his opportunity to revenge the death of his innocent

uncle.

The King was never happy since the assassination of the innocent Bandula. A feeling of guilt possessed him, so much so that he did not find pleasure in his kingly luxuries. At that time, the Buddha was sojourning at the market town of Medaḷupa, in the province of the Sakyans. The King of Kosala, wishing to see the Buddha, put up a rustic tent built of branches of trees in the vicinity of the Buddha's monastery and stayed there. There, leaving the regal paraphernalia with Dīghakārāyana, the Commander-in-Chief, he entered the Buddha's chamber alone.

(The reason for the King's leaving his regal paraphernalia with Dīghakārāyana were: (1) he considered it improper to look ostentatious in the presence of the Buddha; and (2) he intended to have a private dialogue with the Buddha which he believed would gladden him. That indeed is so. For, when the regal paraphernalia was sent to the palace, it was understood by the royal attendants that (they did not need to wait on the King in the meantime and that) they should return to the palace.

As the Kosala King went alone to the Buddha's monastery, Dīghakārāyana felt uneasy with the thought: "This King had previously private conference with Gotama the recluse;" after which my uncle Bandula and his thirty-two sons were assassinated; now he is again in conference with Gotama the recluse. What might this mean? Might I be the target this time?"

As soon as the King had entered the Buddha's chamber, Dīghakārāyana, the Commander-in-Chief, took the regal paraphernalia to Viṭaṭūbha, cajoled and coerced Viṭaṭūbha to accept kingship then and there. Then he left a charger, a scimitar and a royal maid for Pasenadi of Kosala with a note saying: "Do not come after us if you wish to stay alive!" After that he took Prince Viṭaṭūbha to the palace in Sāvatthi as the new king with the white umbrella held above him.

When the Kosala King came out of the monastery after having cordial conversation with the Buddha, he saw none of his army: he asked the maid who told him what she heard and saw. Thereupon, he headed for Rājagaha to muster help from his royal nephew, King Ajātasattu with the object of deposing Viṭaṭūbha the usurper. On his way, he had to make do with a meal of broken rice and to drink unfiltered water. As he was of a delicate constitution, that food proved indigestible for him. It was late in the evening when he got to the city of Rājagaha. The city gates were already closed. So he had to spend the night at a rest-house outside the city, intending to see his nephew King Ajātasattu the next morning.

That night, the Kosala King suffered from indigestion due to the upset condition of phlegm, bile and wind. He could answer the call of nature only two or three times before he became totally exhausted. He slept in the bosom of the young maid who was his sole company. He died at dawn the next day. (At the time of death, the Kosala King was eighty years of age, the same age as the Buddha. (Ref: **Majjhima paṇṇāsa Pāli**, Dhammacetiya Sutta).

When the young maid found that the King had passed away, she wailed loudly: "My Lord, the Kosala King, who had ruled over the two provinces of Kasi and Kosala, had died uncared for outside the city on this rest-house where the homeless make it their home." On hearing her lamentation people came to know about the death of the Kosala King. They reported it to King Ajātasattu who came out and saw his dead uncle. He arranged for a fitting funeral with much ceremony. Then he mustered his troops by the beat of the gong, intending to capture Viṭaṭūbha.

The ministers of King Ajātasattu pleaded, at his feet, saying: "Great King, if your royal uncle (the Kosala King) were alive, your visit to Savatthi would be proper. But now that Vitatubha, your younger cousin, is on the throne, and he had also a right through kinship to the throne, your expedition is not advisable." (And Ajātasattu accepted the ministers' advice.)

Prince Viṭaṭūbha, after ascending the throne at Sāvatthi, remembered his grudge against the Sakyans. He left the city at the head of a big army to make war against and destroy the Sakyans. Early in the morning, the Buddha viewed the world of beings with his Buddha-

Eye and saw that danger was imminent for His kinsmen the Sakyans. He thought it right and proper to protect them. So after going on the alms-round, He took a rest in His scented Chamber in a noble resting posture (like the lion) lying on His right side. In the evening He went to Kapilavattu by His psychic power and reappeared sitting at the foot of a tree with bare branches in the vicinity of the city of Kapilavatthu.

Not far away from that tree there was a shady banyan tree near the boundary between Kapilavatthu and Viṭaṭūbha's country. When Viṭaṭūbha saw the Buddha, he made obeisance to Him and said: "Venerable Sir, how is it that the Bhagavā is sitting underneath this skeleton of a tree when it is still hot? May You come and sit underneath shady banyan tree which is near our boundary." The Buddha replied: "Great King, so be it. Shelter provided by kinsman is cool enough." Viṭaṭūbha was not slow to take the hint. He surmised (rightly) that the Buddha was there to give His benign protection to His kinsmen. So he withdrew his forces after respectfully making his obeisance to Him. The Buddha reappeared in the Jetavana monastery by His psychic power.

Viṭaṭūbha did not forget the insult he suffered at the hands of the Sakyan. He took out another expedition against the Sakyan city. On this occasion too the Buddha was there and he was obliged to withdraw. For the third time he led a mighty force towards the Sakyan territory, only to meet with the Buddha before he could start operation and had to withdraw,

When King Viṭaṭūbha set out for the fourth time the Buddha saw that the time for the evil misdeeds of the Sakyan was taking effect and so He did not intervene. The past misdeeds of the Sakyans consisted in spreading poison in a stream on a certain day in their previous existence.

Viṭaṭūbha came with a big army intent on destroying the Sakyans. The Buddha's kinsmen, on the other hand, were averse to taking life. They would rather give up their own life than destroy life. They know that they were past masters in archery, so they thought of frightening away the enemy by their feats in archery. They put on mail armour and came out pretending to join battle. They sent arrows into the enemy which did not hit anyone but passed through their shields or through holes in their ear lobes (pierced while young for wearing ear-rings).

When Viṭaṭūbha saw the arrows, he thought that the Sakyans were shooting them in earnest. "They say the Sakyans don't destroy life," he said, "but now they are trying to kill us with arrows!"

One of his men said: "Lord, inspect your forces and you will know."

"The arrows come in the direction of our men."

"But there is no one being hit on this side, Great King. Would your Majesty make a count of your men," replied the men boldly. The King ordered to make a count and found that no one had fallen.

Viṭaṭūbha withdrew his forces a little and ordered his men: "O men, slay all those who say they are Sakyan. But spare my grand father Mahānāma and those who are together with him. Thereupon Viṭaṭūbha's forces made a dash for the kill. The Sakyans did not see anything to hold on to. Some of them stood holding on to tufts of grass while others stood holding on to clusters of reed. When asked by the enemy: "Are you not Sakyan?" these Sakyans did not and could not utter a lie, those Sakyan holding on to the grass so replied: "These are not *Tectona grandis* trees but only grass, and those Sakyans holding on to the reeds replied: "These are not *Tectona grandis* trees, but only reed." Those Sakyans and Mahānāma together with the Sakyans that remained together with him were spared. Those who held on to the grass later came to be known as Grass Sakyans, and those who held on to the reeds as Reed Sakyans. All other Sakyans were put to the sword, not even infants were allowed to live. Viṭaṭūbha then cleansed his seat with the enemy's blood from their throats. Thus was the Sakyans clan exterminated by Viṭaṭūbha.

Mahānāma, the Sakyan was captured alive. On his way to Viṭaṭūbha's country, when it was time for the morning meal, they dismounted and the table was laid; Viṭaṭūbha informed

Mahānāma to join him. Persons of royal blood as a rule never share a meal with sons of a slave. Mahānāma therefore, noticing a pond nearly, said: "My grandson, I need a washing up before I eat." "Then, Grand father, take a bath," replied Viṭaṭūbha.

Mahānāma knew that if he refused to eat with Viṭaṭūbha, he would be put to the sword. "It were better to take my own life," he mooted. So he untied his coil of hair, made a knot at the end of his hair which was spread out, and putting both his big toes together inside the hair, he dived into the water. Mahānāma was possessed of such merit that his presence underneath the water caused warmth in the realm of Nāgas. The King of Nāgas looked for the strange phenomenon and on seeing the plight of Mahānāma, he appeared before him and letting him sit on his hood, carried him down to the realm of Nāgas where Mahānāma survived for twelve years.

Viṭaṭūbha and Company meet Their Fate

King Viṭaṭūbha was left waiting for the return of his royal grand father. "He should be back any time," he kept on saying to himself. When he had waited rather too long: "Something is wrong," he thought and he had his men wade into the water, dive into it, and search around the pond. As it was already dark, he sent his men all around to search any possible nook and corner with oil lamps. When he had left no stone unturned, he gave up the search at that locality and assuming his grandfather must have fled from him, he and his army left the place.

He arrived at the Aciravati river at nightfall and it was too late to enter the city. So he and his army had to camp on the river bank for the night. Some of his men lay on the sandbank to rest while others lay on higher ground. Among the first group there were some who had not committed evil deeds in the past; among the second group there were some who had done evil deeds in the past. It so happened that to both groups, swarms of white ants made their stay impossible. They were driven to seek fresh quarter for the night. Those who had done no bad actions in the past, who were lying on the sand bank, therefore found it necessary to move to high ground; those who had done bad actions in the past, who were lying on high ground, found it necessary to move to the sand bank.

After the people had made these shifting of locations, there arose black rain clouds and all of a sudden there was a deluge that caused the Aciravatī to burst its banks. Viṭaṭūbha and his army were carried away in the floods down to the ocean where they were devoured by fishes and turtles.

The Past Evil Actions of The Sakyans

The massacre of the Sakyan became a subject of a lively talk among the people. "O men," they would say, "the massacre of the Sakyans is absolutely uncalled for and the brutality they suffered, their small children even not being spared, is most improper." This sort of popular opinion came to the ear of the Buddha, who said: "*Bhikkhus*, the Sakyans meet with a seemingly undeserved fate in their present existence. However, if their present fate is considered against their past evil action, they met the kind of death appropriate to the cause thereof." The *bhikkhus* requested the Buddha to relate the nature of their past evil action. And the Buddha briefly related to them, how in a certain existence in the past, they had united themselves in one mind and spread poison into a stream (causing mass destruction of fish in it).

Again, the following day, at the assembly of *bhikkhus* for hearing the Teaching, the *bhikkhus* were discussing about the fate of Viṭaṭūbha: "Friends, Viṭaṭūbha together with his company, after slaying such a great number of the Sakyans, became victims of fishes and turtles in the ocean even before achieving his ambition." When the Buddha came to the assembly and asked the *bhikkhus*: "*Bhikkhus*, what was that you were talking about when I came?" They told the Buddha about their subject of discussion. Then the Buddha said: "*Bhikkhus*, just as all the villagers in a sleeping village are swept away by a great flood, so also, even before their ambitions in life are fulfilled, all living beings who are forgetful and sleeping (i.e., not vigilant) have their lives cut short and are carried away by Death to the ocean of the four miserable states." Then the Buddha uttered this stanza:

Pupphāni heva pacinantaṁ
byāsattamanasaṁ naraṁ
suttaṁ gāmam mahoghova
maccuādāya gacchati.

(*Bhikkhus*) like one who gathers choicest flowers, a person, who hankers after sense-pleasure, craving for what he had not got and clinging to what he has got, is carried away by Death to the ocean of the four miserable states, just as a whole village that are soundly asleep are swept away to the ocean by a great flood.

By the end of the discourse many beings attained enlightenment such as Stream-Entry. This discourse is therefore a very beneficial discourse for all.

Here ends the story of Viṭaṭūbha, (the Destroyer of Friends).

The Two Mallikās differentiated

There were (at the time of the Buddha) two Mallikās in Sāvatthi, one was Mallikā, wife of Bandula, the Commander-in-Chief, the other was Mallikā, Queen of the Kosala King. The former was a Mallan princess of Kusinārā about whom we have mentioned earlier. We shall now describe Queen Mallikā in a brief way.

This future queen was daughter of a flower seller in the city of Sāvatthi. She was a maiden of great beauty, with a large store of great past merits. One day, when she was sixteen, she went flower-gathering in the company of other girls, carrying three lumps of barley cakes in a flower basket.

As the group of girls were leaving the city, they met the Buddha, surrounded by a wondrous aura of six hues, in the company of many *bhikkhus*, who was entering the city. Mallikā was deeply moved by the glory of the Buddha and in a super state of devotional faith she offered her three lumps of barley cakes to the Buddha. The Buddha accepted the alms in the alms-bowl, which was donated by the four Great Guardians of the Four Quarters.

Mallikā paid her obeisance at the feet of the Buddha, with her mind filled with delightful satisfaction (*pīti*), derived from reflection on the attributes of the Buddha and stood at a suitable place. The Buddha looked at her and gave a smile. The Venerable Ānanda asked the Buddha about the reason for the smile. "Ānanda," said the Buddha, "on account of her offering of these three lumps of barley cakes with the volition of the first impulsion this young girl will become Chief Queen of the Kosala King this very day."

Mailikā was overjoyed to hear the words of the Buddha and went to the park with her companions. It was the day when the King of Kosala fought a battle with his nephew Ajātasattu and was defeated. He escaped on horseback and on hearing the singing of Mallikā, he turned towards the park, being attracted by the girls voice. Where as all the other girls fled with fear at the sight of the King, Mallikā, who was destined to become Queen felt no fear. Instead, she came forward and took the reins of the King's charger in her hand.

Still sitting on horseback, he inquired the girl whether she was married or not. On learning that she was unmarried, he dismounted and as he was tired from the heat of the sun and the wind, he took a rest in the bosom of Mallikā. After having rested, he took the girl on horseback and entered the city accompanied by his army. He had the girl escorted to her parents' home. That evening, he sent (to Mallikā's house) the royal carriage reserved for the use of Chief Queen, in which she was brought to the palace with pomp and ceremony. Then placing her on a ceremonial seat wrought with precious gems, she was anointed Chief Queen. From that day, Mallikā became the beloved Chief Queen. (These details are based on the Commentary on the Jātaka, Volume Three, Sattaka Nipāta; 10-Kumnāsapiṇḍi Jātaka).

Thus the two Mallikās should be known: Mallikā the Kosala Queen was the daughter of a

flower-seller: Mallikā, wife of Bandula, Commander-in-Chief, was the daughter of one of the Malla princes.

Chapter 39

HOW THE ĀṬĀNĀṬIYA PARITTA CAME TO BE TAUGHT

At one time, the Buddha was staying in the monastery on the Gijjakuta Hill near Rājagaha. During that time, Dhataraṭṭha, Virūḷaka, Virūpakkha and Kuvera, the Four Great Guardian Kings of the four quarters, held a conference at the celestial city of Āṭānāṭiya, the abode of Kuvera. After they had carefully arranged for the defences of Tāvatiṁsa, the abode of Sakka, King of Devas, (against the Asuras) at the four directions, by employing hordes of *yakkhas, gandhabbas, kumbhaṇḍas*, and *nāgas*, they composed stanzas called the *Āṭānāṭiya Paritta* on the subject of the seven Buddhas (preceding Buddha Gotama). "Whosoever disregards and goes against the authority of the Buddhas' Doctrine and the authority of our commandments shall be meted out specific punishments," they proclaimed. They also placed at the four quarters a big number of *yakkhas, gandhabbas, kumbhaṇḍas*, and *nāgas* for their own protection. Around midnight, they went to the Buddha in resplendent appearances, their personal radiance flooding the entire Gijjhakuta Hill. After having approached the Buddha, and making obeisance to Him, they sat at a suitable place.

(Note: It was unusual for devas to sit before the Buddhas' presence, they usually remained standing. But here they were sitting, out of reverence for the *Āṭānāṭiya Paritta* — Commentary).

The company of *yakkhas* who came with the Four Great Guardian Kings behaved in different ways in the presence of the Buddha: some of them made obeisance to Him and sat in a suitable place: some exchanged words of felicitations and sat in a suitable place; some raised their joined palms in the direction of Him and sat in a suitable place; some declared their names and lineage and sat in a suitable place; some sat remaining silent.

At that assembly of devas, Vessavaṇṇa addressed the Buddha in these words;

"Venerable Sir, among very powerful *yakkhas,* some have pious faith in the Bhagavā while others have not. It is the same with *yakkhas* of middling powers and those of small powers. Venerable Sir, most *yakkhas* do not have reverence for the Bhagavā (i.e., they do not like the Bhagavā) because the Bhagavā preaches refraining from killing, stealing, unlawful sexual conduct, lying and taking intoxicants whereas *yakkhas* generally do not refrain from killing, stealing, unlawful sexual conduct, lying and taking intoxicants. For these *yakkhas* who lack morality the five moral precepts is anathema.

"Venerable Sir, there are many *bhikkhu* disciples of the Bhagavā who dwell in monasteries in remote places. These remote places are permanent residences of very powerful *yakkhas*, who do not show reverence to the Bhagavā. To win their confidence, to serve as protection for *bhikkhu*-disciples, *bhikkhunī*-disciples, male lay disciples and female lay disciples of the Bhagavā, to let them be free from harassment of *yakkhas*, and for a peaceful, carefree life in all the four bodily postures for everyone, may the Bhagavā teach them the Āṭānāṭiya Paritta to the disciples."

(Herein, Vessavaṇṇa acted as spokesmen for the four Great Guardian Kings because he was well acquainted with the Buddha and was also an accomplished speaker.)

The Buddha accepted Vessavaṇṇa's proposition by remaining silent.

Seeing that the Buddha approved his suggestion, Vessavaṇṇa recited the *Āṭānāṭiya Paritta* thus:

The Āṭānāṭiya Paritta (Pāli).

(1) Vipassissa ca namatthu, cakku mantassa sirīmato,
Sikhisspi ca namatthu, sabbabhutānu kampino.

(2) Vessabhussa ca namatthu, nhātakassa tapassino,

Namatthu Kakusandhassa, mārasenā pamaddino.

(3) Koṇāgamanassa namatthu, brāhmaṇassa vusīmato,
Kassapassa ca namatthu, Vippamuttassa sabbadhi.

(4) Añgīrassasa namatthu, sakyaputtassa sirīmato,
Yo imaṇ dhammaṁ desesi, sabbadukkhāpanūdānaṁ.

(5) Ye cāpi nibbutā loke, yathābhutaṁ vipassisuṁ,
Te janā apisuṇātha, mahāntā vītasāradā.

(6) Hiraṁ devamanussānaṁ, yam namassanti Gotamaṁ,
Vijjācaraṇa sampaññāṁ, mahāntaṁ vītasāradaṁ.

(7) Yato uggacchati sūriyo, ādicco maṇḍalī mahā,
Yassasugacchamānassa, saṁvarīpi nirujjhati,
Yassa suggati sūriye, divasoti pavuccati.

(8) Rahadopi tattha gambhīro, samuddo saritodako,
Evaṁ taṁ tattha jānanti, samuddo saritodako.

(9) Ito sā purimā disā, iti naṁ ācikkhatī jano,
Yaṁ disaṁ abhipālehti, mahārajā yasassiso.

(10) Gandhabbānaṁ adhipati, dhataratthoti nāma so,
Ramatī nacca gītehi, gandhabbehi purakkhato.

(11) Puttāpi tassa bahavo, ekanāmati me sutaṁ,
Asītim dasa eko ca, indanāmā mahābbalā.

(12) Te cāpi Buddhaṁ disvāna, Buddhaṁ ādicca bandhunam,
Dūratova namassanti, mahantaṁ vītasāradaṁ.

(13) Namo te purisā jañña, namo te purisuttama.
Kusalena samekhasi, amanussāpi taṁ vadanti,
Sutam netaṁ abhiṇhaso, tasmā evaṁ vademase.

(14) Jinaṁ vandatha Gotamaṁ, jinaṁ vadāma Gotamaṁ.
Vijjācaraṇa sampaññāṁ Buddhaṁ vandāma Gotamaṁ.

(15) Yena petā pavuccanti, pisuṇā piṭṭhimaṁsikā,
Pāṇātipātino luddā, corā nekatikā janā.

(16) Ito sā dakkhiṇā disā,
Iti naṁ ācikkhatī jano.
Yaṁ disaṁ abhipāleti,
Mahārājā yasassi so.

(17) Kumbhaṇḍānaṁ adhipati, Virūḷho iti nāma so.
Ramatī nicca gītehi, kumbhaṇḍehi purakkhato.

(18) Puttāpi tassa bahavo, ekanāmāti me suta,
Asītim dasa eko ca, indanāmā mahābbalā.

(19) Te cā pi Buddhaṁ disavāna, Buddhaṁ ādicca bandhunaṁ
Dūratova namassanti, mahāntaṁ vītasāradaṁ.

(20) Namo te purisā jañña, namo te purisuttama.
Kusalena samekhasi, amanussāpi taṁ vandanti
Sutaṁ netaṁ abhiṇhaso, tasmā evaṁ vademase.

(21) Jinaṁ vandatha Gotamaṁ, jinaṁ vandāma Gotamaṁ.
Vijjācaraṇa sampaññāṁ Buddhaṁ vandāma Gotamaṁ.

(22) Yattha coggacchati suriyo, ādicco maṇḍalī mahā,
Yassa coggaccha mānassa, divasopi nirujjhati.
Yassa coggate sūriye, samavarīti pavuccati.

(23) Rahadopi tatha gambhīro, samuddo saritodako.
Evaṁ taṁ tattha jānanti, samuddo saritodako.

(24) Ito sā pacchimā disā, iti naṁ acīkkhatī jano,

Yaṁ disaṁ abhipāleti, mahārājā yasassi so.

(25) Nāgānañ ca adhipati, virūpakkho ti nāma so,
Ramatī nacca gītehi, nāgehi purakkhato.

(26) Puttāpi tassa bahavo, ekanāmāti me sutaṁ,
Asīti dasa eko ca, indanāmā mahābbalā.

(27) Te cāpi Buddhaṁ disvāna, Buddhaṁ ādicca bhandunaṁ.
Dūratova namassanti, mahāntam vītasārādaṁ.

(28) Namo te purisā jaññā, namo te purisuttama.
Kusalena samekhasi, amanussāpi tam vandanti
Sutaṁ netaṁ abhiṇhaso, tasmā evaṁ vandemase.

(29) Jinaṁ vandatha Gotamaṁ, jinaṁ vandāma Gotamaṁ.
Vijjācaraṇ sampaññāṁ Buddhaṁ vandāma Gotamaṁ.

(30) Yena uttara kurū ramā, mahāneru sudassano,
Manussā tattha jāyanti, amamā apariggahā.

(31) Na te bījaṁ pavapanti, napi nīyanti naṅgalā,
Akaṭṭhapākimaṁ sāliṁ, paribhuñjanti mānusā.

(32) Akanaṁ athusaṁ suddhaṁ, sugandhaiṇ taṇḍulapphalaṁ,
Tuṇḍikīre pacitavāna, tato bhunjañti bhojanaṁ.

(33) Gāviṁ ekakhuraṁ katvā, anuyanti disodisaṁ,
Pasuṁ ekakhuraiṇ katvā, anuyanti disodisaṁ.

(34) Itthiṁ vā vāhanaṁ katvā, anuyanti disodisaṁ,
Purisaṁ vāhanaṁ katvā, anuyanti disodisaṁ.

(35) Kumariṁ vāhanaṁ katvā, anuyanti disodisaṁ
Kumāraṁ vāhanaṁ katvā, anuyanti disodisaṁ.

(36) Te yāne abhiruhitvā,
Sabbā disā anupariyāyanti,
Pasārā tassa rājino.

(37) Hatthiyānaṁ assayānaṁ, dibbaṁ yānaṁ upaṭṭhitaṁ,
Pāsādā sivikā ceva, mahārājassa yasassino.

(38) Tassa ca nagarā ahu,
Antalikkhe sumāpitā.
Āṭānāṭā kusināṭā parakusināṭā,
Nāṭasuriyā parakusiṭanātā.

(39) Uttarena kasivanto,
Janoghamaparena ca,
Nanavutiyo ambara ambara vatiyo,
Āḷaka mandā nāma rājadhānī.
Kuverassa kho pana mārisa māhārājassa visāṇā nāma
Rājadhānī,
tasmā kuvero mahārajā vessavaṇṇoti pavuccati.

(40) Paccesanto pakāsenti
Tatolā tattalā tatotalā,
Ojasi tejasi tatojasī
Sūro rājā ariṭṭho nemi.

(41) Rahadopi tattha dharaṇī nāma,
Yato meghā pavassanti
Vassā yato patāyanti,
Sabhāpi tattha Bhagālavatī nāma.

(42) Yattha yakkhā payirupāsanti, tattha nicca phalā rukkhā.
Nānā dija gaṇā yutā, mayūra koñcābhirudā,
Kokilādīhi vagguhi.

(43) Jīvaṁīvaka saddettha, atho oṭṭhava cittakā,
Kukuttakā kuḷīraka, vane pokkharasātakā.

(44) Suka sāḷika saddettha, danda māṇavakāni ca,
Sobhati sabbakālaṁ sā, kuveranaḷinī sadā.

(45) Ito sā uttarā disā, iti naṁ ācikkhatī jano,
Yaṁ disaṁ abhipāleti, mahāarāja yasassi so.

(46) Yakkhānañca adhipati, kuvero iti nāma so,
Ramatī nacca gītehi, yakkheheva purakkhato.

(47) Puttāpi tassa bahavo, ekanāmāti me sutaṁ,
Asītim dasa eko ca, inda nāmā mahābbalā.

(48) Te cāpi Buddhaṁ disvāna, Buddhaṁ ādicca bandhunaṁ,
Dūratova namassanti, mahāntaṁ vīta sāradaṁ.

(49) Namo te purisājañña, namo te pivrisuttama.
Kusalena samekhasi, amanussāpi taṁ vandanti
Sutaṁ netaṁ abhiṇhaso, tasmā evaṁ vademase.

(50) Jinaṁ vandatha Gotamaṁ, jinaṁ vandāma Gotamaṁ,
Vijjācaraṇa sampaññāṁ, Buddhaṁ vandāma Gotamaṁ.

— (This is the **Āṭānāṭiya Paritta**) —

Then Vessavanna said: "Venerable Sir, this is the Āṭānāṭiya Paritta which is to be used as protection for *bhikkhu*-disciples, *bhikkhunī*-disciples, male lay disciples, female lay disciples, to let them be free from the harassment of *yakkhas*, and for a peaceful, carefree life in all the four bodily postures for everyone. Venerable Sir, if a *yakkha*, or a *gandhabba*, or a *kumbhaṇḍa*, or a *nāga* were to possess with intention to harass any one of the *bhikkhu*-disciples, or *bhikkhunī*-disciples, or male lay disciples, or female lay disciples who has learnt this *Paritta* well, that *yakkha* will not enjoy the respect and reverence in the village or town which is my prerogative (to allow or disallow them such respect and reverence). Venerable Sir, that *yakkha* cannot have mansion of his own or get my permission to reside permanently in my city called Aḷakamandā." After mentioning to the Buddha, the disqualification that surround a recalcitrant *yakkha*, etc., Vessavaṇṇa went on to say that just as there were recalcitrant men who defied the authority of king, there were also recalcitrant *yakkhas* who did not obey the authority of the four Great Guardian Kings and that, in case those recalcitrant *yakkhas* were to possess and harass the four classes of the Buddha's disciples (*bhikkhu*-disciples, *bhikkhunī*-disciples, male lay disciples and female lay disciples), thirty-eight deva Generals, such as Inda, Soma, Varuṇa, should be invoked and reported to, describing details. After that, Vessavaṇṇa bid the Buddha farewell in these words: "Venerable Sir, we have many affairs to attend to, we shall go now." (For the Myanmar rendering of Āṭānāṭiya Paritta and details of Vessanna's additional remarks, reference may be made of **Pāthika Vagga**.)

The Buddha said: "Great Guardian Kings, you know the time to go. (i.e., you may go as you please.)"

Then the four Great Guardian Kings rose from their seats, made obeisance to the Buddha and vanished there. The company of *yakkhas*, who arrived together with the four Great Guardian Kings, bade farewell to the Buddha in different ways as on their arrival, some rose to make obeisance to the Buddha and vanished from there; some exchanged memorable words of felicitation and vanished from there; some raised joined palms in the direction of the Buddha and vanished from there and some just vanished without saying anything.

The Buddha relates The Story of The Visit of The Four Great Guardian Kings

On the next morning, the Buddha related to the *bhikkhus* the story of the visit of the four Great Guardian Kings and recited the Āṭānāṭiya Paritta. Then he said:

"*Bhikkhus*, learn the Āṭānāṭiya Paritta; study it again and again, commit it to memory. *Bhikkhus* the Āṭānāṭiya Paritta is beneficial to all. It will serve as

protection for *bhikkhu*-disciples, *bhikkhunī*-disciples, male lay disciples, female lay disciples; it could enable them to free themselves from harassment of *yakkhas*, and to lead a peaceful, carefree life in all the bodily postures."

Ritual for Reciting The Āṭānāṭiya Paritta

The reciter of Āṭānātiya Paritta must have a thorough knowledge of the *Paritta*, both in word and meaning. He must be able to enunciate every word correctly. Should there occur any flaw in enunciating it or any deficiency in reciting it, the efficacy of the *Paritta* will not be as great as it should. Its efficacy depends on the overall efficiency in the reciting.

If the reciter has any self motive of personal gain in the learning and reciting the *Paritta*, the objective of the *Paritta*, will not be achieved. The reciter should be primarily motivated by a desire to gain liberation from the round of rebirths, and recite the *Paritta* in an attitude of good will to all.

— Commentary on Pāthika vagga —

In driving out the *yakkha* that has possessed a person, Mettā Sutta, Dhajagga Sutta, Ratana Sutta should be tried first. Only if the reciting of those Suttas for even whole days fail, should Āṭānāṭiya Paritta be recited.

Some teachers advised: The reciting *bhikkhu* should abstain from cakes made from dough, fish, meat and non-vegetarian foods, nor should he dwell at a cemetery. The reason is that *yakkhas* are fond of those kinds of food, and like to frequent cemeteries so that they could get better opportunity to possess men.

The place where the *Paritta* is to be recited should be plastered with fresh cow-dung. A clean seat should be spread for the reciter, who should see to his personal cleanliness.

The *bhikkhu* who is to recite the *Paritta* should be brought to the assigned place at the house of the victim, surrounded by an armed guard. The recital should not be made in an open space. It must be made in a fully enclosed room, well guarded with armed men. The reciter should have an attitude of good will to all (i.e., including the recalcitrant *yakkha*). The diffusion of *mettā* is the internal security for the reciter while an armed guard is the external security. These precautions are necessary for a trouble-free recital.

First of all, the victim must be made to get established in the (Five) Precepts. Only after being established in the Five Precepts should the *Paritta* be recited for his protection. These measures should put an end to the harassment of *yakkhas*.

If the *yakkha* does not release the victim after the end of the recital, the victim should be carried to the monastery and laid on the stupa precincts. An offering, at the place where the victim is lying, will be made to the Buddha together with offerings of lights. The stupa precincts must then be swept clean. Auspicious stanzas (of Maṅgala Sutta) should then be recited as a preliminary measure. Then a loud proclamation should be made calling upon all *bhikkhus* residing within the monastic area to assemble on the stupa precincts. There will be a certain tree in a grove in the vicinity of the monastery where a guardian tree spirit is traditionally said to reside. A person should be sent to that tree to act as official messenger of the congregation of *bhikkhus*, where he should say: "O *yakkhas*, your presence is wanted by the *bhikkhu*-Sangha." The *yakkhas* who resided in that area (including the *yakkha* who has possessed the victim) cannot neglect the formal invitation because he does not dare to disregard the authority of the Buddha and the four Great Guardian Kings.

Then the victim must be asked: "Who are you?" (Addressing the victim here is addressing the *yakkha* that has possessed him.) When the *yakkha* reveals his name, the *bhikkhus* should say: "Friend so-and-so, we share our merit in our offerings of flowers, seat, and alms-food to the Buddha. The Sangha have recited for your benefit auspicious stanzas; these stanzas are the friendly gift of the Sangha to you. Now, out of respect for the Sangha, release this victim."

The recalcitrant *yakkha* should respond to the request of the *bhikkhu* congregation, made in loving kindness. If he does not respond, then an invocation should be made to the thirty-

eight deva Generals, such as Inda, Soma, Varuṇa, and they should be told in these terms: "Deva Generals, as you know, this yakkha has disregarded our request made in loving-kindness. So we have to use the authority of the Buddha." Having let the deva Generals know the necessity of resorting to the *Āṭānāṭiya Paritta* in those terms, a recitation of the *Paritta* should be made. This is the procedure where the victim is a lay person.

In the case of a *bhikkhu* being possessed by a *yakkha*, the place for the congregation of *bhikkhus* should be cleaned; a loud proclamation about the convening of the *bhikkhu* congregation made, sharing of merit made to the recalcitrant *yakkha* (for the offerings of flowers, etc., to the Buddha) and a genial request made to him to withdraw. Only when the *yakkha* remains unresponsive should the *Āṭānāṭiya Paritta* be recited. (This is the procedure for *bhikkhu*-victims).

The Buddha's Discourse to Sakka: Sakka Pañha Sutta

At one time, the Buddha was residing at the Indasāla Cave where the Odina woodier tree stood on the slope of the Vediyaka hill, north of Ambasaṇḍa brahmin village, which lay to the east of the City of Rājagaha, in the province of Magadha.

(The brahmin village was known as Ambasanda because it was situated by the side of a mango grove. The Vediyaka hill got its name from a grove of gracefully straight and round trees like columns of sapphire growing around the hill. Indasāla Cave got its name from the Odina woodier tree that stood at its entrance. It was originally a natural stone cave which was later embellished with engravings.)

Signs of Imminent Death appeared to Sakka

As the Buddha was staying at the Indasāla Cave where the Odina woodier tree stood on the slope of the Vediyaka hill near Rājagaha, there appeared to Sakka the five signs that proclaim the approaching death of a deva; (these are: 1. the flowers adorning his person wither; 2. the dress become soiled; 3. the armpit sweat; 4 personal appearance declines; 5. listlessness sets in.) Sakka knew these signs well and said to himself: "Alas, my life span has ended."

When the five signs of imminent death appear to devas, those with little merit in store are gravely concerned about their next (oncoming) existence. These devas with vast store of merit remember their previous good deeds of giving, observing moral precepts and achieving concentration, and being assured of a good destination in the higher deva realms, remain unperturbed.

As for Sakka, he was fearful and despondent, for he would now lose all the greatness of a Sakka, namely, the Tāvatiṁsa Deva realm which is ten thousand *yojanas* wide; the Vejayantā palatial mansion that is a thousand *yojanas* tall; the Sudhammā Assembly Hall, three hundred *yojanas* wide, for the hearing of the Dhamma; the Coral Tree (the *Pariochattaka*) which is a hundred *yojanas* high; the Paṇḍukambalā stab of emerald, which is sixty *yojanas* long, fifty *yojanas* wide and fifteen *yojanas* high; twenty five million celestial dancers; his follower devas who are denizens of Catumahārāja realm and Tāvatiṁsa realm; and celestial parks known as Nandavana Park, Cittalatā Park, Missaka Park, Phāsuka Park.

Then Sakka pondered: "Is there any *samaṇa* or *brāhmana* outside the Buddha's Teaching who can allay my worries and fears of death and help perpetuate my Lordship of Devas?" He saw none. He continued pondering and he thought of the Buddha: "The Buddha can allay fears and worries that oppress hundreds of thousands of Sakkas like myself." Thus he had a strong desire to see the Buddha.

"Where is the Bhagavā residing just now?" he considered. He saw that the Buddha was residing at the Indasāla Cave. He then said to his companions, the Tāvatiṁsa devas: "Friends, the Bhagavā is residing at the Indasāla Cave where the Odina woodier tree stands on the slope of the Vediyaka hill near Rājagaha. Friends, it were well if we go there to see the Bhagava." The Tāvatiṁsa devas said: "Very well, Lord."

(Herein, the time and circumstances of Sakka's seeing the Buddha may be noted. A

few days ago, Sakka had paid a visit to the Buddha at the Jetavana monastery, in the company of his close attendants such as Mātali but without a big retinue. At that time the Buddha saw that Sakka was not yet ripe for enlightenment and that after two or three days' time he would become obsessed with death after seeing signs of nearing the end of his life, and then he would visiting Him in the company of devas from both the Catumahārājika and Tāvatiṁsa Deva realms to ask fourteen questions and that, at the end of the question concerning equanimity, he would attain Stream-Entry along with eighty thousand devas of Catumahārājika and Tāvatiṁsa Deva realms. Seeing this situation, the Buddha dwelled in the *jhānic* absorption of *arahatta-phala* so that Sakka did not get an opportunity to see him.

On his part, Sakka was thinking: "About three days back the Bhagavā did not give me audience because I went to see him alone. Perhaps, I was not endowed with sufficing condition (of ripened merit) to gain enlightenment. It is customary for the Bhagavā to go to the end of the world-system to preach the Doctrine if there is someone who has sufficing condition for enlightenment. This time, if I go to the Bhagavā along with a company of followers, there must be at least one of them who is endowed with sufficing condition and the Bhagavā would discourse to him. In that way, I shall have my opportunity to hear the discourse which will set my troubled mind at ease." That was why he called the Tāvatiṁsa devas to accompany him. (This is as explained in the Commentary.)

Then Sakka, on second thought, considered that it would not be wise for him to go straight to the Buddha in the company of devas from Catumahārājika and Tāvatiṁsa. "It would look somewhat lacking in grace on my part. This Pañcasikha Deva, is well acquainted with the Bhagavā, being used to rendering personal service to the Bhagavā. He has the privilege of seeing the Bhagavā and asking questions freely. It would be well if I were to send him first, apprise my coming to the Bhagavā and obtain the Bhagava's permission, then only I will put my questions to the Bhagavā." Accordingly, he said to Pañcasikha: "O Pañcasikha, the Bhagavā is now residing at Indasāla Cave where the Odina woodier tree stands on the slope of the Vediyaka hill near Rājagaha. It would be well if we approach the Bhagavā there."

"Very well, Lord," said Pañcasikha. Then taking his lute known as Beluvapaṇḍu, and strumming it in accompaniment with a song, thereby letting the other devas know that Sakka was about to go somewhere, stood by the side of Sakka.

At the musical signal of Pañcasikha, Tāvatiṁsa devas got ready to go. Then just as soon as a strong man were to flex his bent arm, or bend his spread-out arm, they suddenly appeared on the Vediyaka hill lying to the north of Ambasaṇḍa brahmin village, eastwards from Rājagaha in the province of Magadha.

At that time, the Vediyaka hill and Ambasaṇḍa brahmin village were aglow with celestial lights. People living in that area were in awe with wonder at the extraordinary glowing of lights. "Today the Vediyaka hill seems aflame! There are so many glowing lights on the Vediyaka hill and above Ambasaṇḍa brahmin village! What is the matter?" People were talking in great wonder, with goose flesh forming on their skin.

(It should be noted that the visit to the Buddha by Sakka and company was rather too early. They were there after nightfall, when even children had not gone to bed. It was the custom of devas and Brahmās to visit the Buddha around midnight. But now that Sakka was so uneasy at the thought of death that he made the visit in the first watch of the night.)

Then Sakka said to Pañcasikha: "O Pañcasikha, Buddhas generally dwell in *jhāna*. If it is the time while the Bhagavā is dwelling in *jhāna*, it is not proper for person like me who is not free of greed, hatred and bewilderment. Go now and ask permission of the Bhagavā for me to see him. Having got permission, we shall go near the Bhagavā."

"Very well, Lord," said Pañcasikha. Then carrying the Beluvapaṇḍu lute in his left arm, he drew near to the Indasāla Cave. He took up his position not too close to the Buddha and

not too far either, just a suitable distance away from where the Buddha could hear his music.

Deva Pañcasikha's Songs to The Accompaniment of His Lute

From that appropriate position Deva Pañcasikha played his lute singing songs[1] on the subjects of the Buddha, the Dhamma, the Sangha, the *Arahat*, and of sensual pleasures.

(1) *Vande te pitaraṁ bhaadde timbaruṁ sūriyavacchase*
yena jātāsi kalyānī Ānanda jananī mama.

My noble Lady of glowing complexion like the radiant sun
Offspring of Lord Timbaru!
You are as fair as fair can be,
Possessing the five qualities of feminine beauty,
The source of my delight.
Out of my fondness for you,
I worship your father Timbaru.

(2) *Vātova sedataṁ kanto pānīyaṁva pipsato*
Aṅgīrasi piyāmesi dhammo arahatāmiva.
(3) *Āturasseva bhesajjaṁ bhojanaṁva jighacchato*
Parinibāpaya maiṁ bhadde jalantamiva vārinā.

(2-3) O glowing complexioned Lady!
Just as a sweating man welcomes a cool breeze,
Just as a thirsty man welcomes drinking water;
Just as the *arahat* welcomes the Dhamma;
Just as one afflicted by malady welcomes the medicine,
Just as a famished one welcomes the food.
So also I, the deva with Five Knots, adore you.
Just as water quells the blaze,
O my noble Lady!
Let your smile quell the fire of passion in me!

(4) *Sītokadaṁ pokkharaniṁ yuttaṁ kiñjakkhareeṇunā*
Nāgo ghammābhitattova ogāhe te thamīdaraṁ.

Just as a tusker oppressed by heat
Wishes to descend into the cool waters of a lily pond,
So also I would fain descend into your soft bosom.

(5) *Accaṅkusova nāgova jitaṁ me tuttatomaraṁ*
Kāraṇaṁ nappajānāmi sammatto lakkhanūruyā.

O my noble Lady! Just as a tusker in musk,
Defying the pike that checks him, is blinded by passion,
I too, being infatuated with your graceful thighs,

1. The word-for-word renderings in the original Myanmar, beautiful and learned, are penned by the Sibhani Sayadaw who presided over the Fifth Buddhist Council in Mandalay. He was awarded (1) Narinda bhisiri Saddhamma dhaja mahā dhammarājādhi rājaguru and Narinda bhisīri Sadhammajotipala dhaja mahā dhammarājādhi rājaguru title by King Mindon and Narindha bhi dhaja atuladhipati sīri pavara mahā dhammarājā dhirājaguru title by King Thipaw. The Sayadaw wrote the Burmese meaning of the songs in his treatise "Kavi maṇḍana medanī". Only the gist of each song is given here in English prose.

Am blinded by passion.

(6) *Tayi gedhitacittosmi cittaṁ vipariṇāmitaṁ.*
Patigantuṁ na sakkomi vaṁkaghastova ambujo.

O, Lady of radiant complexion!
How I wish to possess you!
Just as a fish that has swallowed the hook.
Is unable to cast it out,
So also my fervour for you is irreversible,
O, how my mind flusters!

(7) *Vamūrusaja maṁ bhadde saja main mandalocane*
Palissaja maṁ kalyāni etaṁme abhipattitaṁ.

O, Lady with lovely thighs!
May you, my beloved, embrace me gently.
O you Perfection personified!
How I yearn for your tender embrace!

(8) *Appako vata me santo kāmo vellitake siyā*
Anebhahāvo samuppādi arahanteva dakkhiṇā.

Previously, I had known little sensual desire.
But since I have set my eyes, on you,
The possessor of long hair bent at the tips,
Sensual desire has risen by leaps and bounds in me,
Just as the fervent enthusiasm that arises
In one who makes offerings to an *Arahat*,

(9) *Yaṁ me atthi kataṁ punnam Arahantesu tādisu*
Taṁ me sabbaṅgakalyāṇi tayā saddhiṁ vipaccataṁ.

O Maiden blessed with the five feminine charms!
In me there is past merit.
On account of serving *Arahats*, the stable ones.
May that merit now result in my nuptial tie with you.

(10) *Yaṁ me atthi kataṁ punnaṁ asamiṁ pathavimaṇḍale*
Taṁ me sabbaṅgakalyāṇi taya saddhiṁ vipaccataṁ.

O Maiden blessed with the five feminine charms!
In me there is past merit (such as alms-offerings)
Done upon the entire-expanse of this great earth.
May that merit result in my nuptial tie with you.

(11) *Sakyaputtova jhānena ekodi nipako sato*
Amataṁ muni jigīsāno tamahāṁ sūriyavacchase.

The sage, son of sakya clan (born of King Suddhodāna and Queen Mahā Māyā) who delights in *jhāna* and who resorts to seclusion,
Who is wise and mindful,
Desires for the Deathless (*Nibbāna*)
O, my Lady of radiant complexion!
Likewise I desire for you.

(12) *Yathāpi muni nandeyya patvā sambodhimuttamaṁ*
Evaṁ nandeyyaṁ kalyāṇi missībhāvaṁ gato tayā.

O Embodiment of Elegance!
The Sage, having attained the Supremely Perfect Wisdom
(through the seven purities),
Delights in his Enlightenment.
So also, it would delight me greatly.
If I were to be joined with you.

(13) *Sakko ce me varaṁ dajjā tāvatimsā namissaro*
Tā haṁ bhadde vareyyāhe evaṁ kāmo daḷho mama.

O, my beloved! If Sakka, Lord of Tāvatiṁsa,
were to grant me a boon of my choice,
I would opt for you
(rather than for Lordship of Devas).
O my noble Lady!
So firm is my fondness for you.

(14) *Sālaṁ va na ciram phullaṁ pitaraṁ te sumedhase.*
Vandamāno namassāmi yassācetādisī pajā.

O my Lady of great intelligence!
Like the sudden blooming forth of the coral tree,
You came into existence
As the illustrious daughter of Lord Timbaru
Whom I worship on account of you.

At the end of Pañcasikha's songs, the Buddha praised him: "Pañcasikha, your lute is in perfect harmony with your singing: neither the lute nor the singing dominated (or out rivals) each other."

(Note: The Buddha praised Pañcasikha not because he enjoyed the music, but only for some purpose. For He (being an *arahat*) is neutral towards all pleasurable or painful sensations because He is possessed of equanimity in six ways (vide Koṭhika Sutta of Saḷāyatana Vagga, **Saṁyutta Pāli**). Yet He openly praises Pañcasikha to let him know that He approves of the devas action. If He did not give expressed approval, Pañcasikha might withdraw wrongly thinking that he was not welcome. In which case Sakka and company would not have the opportunity to put Sakka's questions and to hear the Buddha's answers to him that would lead to their enlightenment.)

After praising Pañcasikha, the Buddha asked him: "Pañcasikha, when did you compose these verses on the Buddha, the Dhamma, the Sangha, the *arahat* and sensual pleasures?"

Pañcasikha replied: "Venerable Sir, at one time the Bhagavā was staying at the foot of the Ajapāta Banyan Tree, near the bank of the Nerañjarā river, in the Uruvelā Forest (on the eighth week after the Buddha's Enlightenment). Venerable Sir, during that time I fell in love with Sūrijavacchasā, daughter of Lord Timbaru. She, on her part, was in love with Sikhandī, son of Mātali, Sakka's charioteer. Venerable Sir, when I saw that I had to lose Sūrijavacchasā, I went to the mansion of Lord Timbaru and played my Beluvapaṇḍu lute, singing these verses on the Buddha, the Dhamma, the Sangha, the *arahat*, and sensual pleasures." (The author repeats the verses here.) Venerable Sir, on my playing the lute and singing those verses, Surijavacchasa said to me: 'Lord, I had never seen the Bhagavā myself, but while I was dancing at the gathering of Tāvatiṁsa devas at the Assembly Hall for hearing the Dhamma, I had heard of the Bhagavā. Today, you are singing in praise of the Bhagavā, and so you get your opportunity of meeting me.' Venerable Sir, since that day

I had never got the opportunity to see her."

Sakka goes before The Buddha's Presence

Sakka was glad that Pañcasikha was conversing cordially with the Buddha and said to him: "O Pañcasikha, go and say to the Bhagavā on my behalf: 'Sakka, Lord of Devas, and his ministers with their retinues make obeisance with their heads at the feet of the Bhagavā." "Very well, Lord," said Pañcasikha, and having approached the Buddha, he said: "Venerable Sir, Sakka and his ministers with their retinues make obeisance with their heads at the feet of the Bhagavā."

Thereupon, the Buddha said: "Very well, Pañcasikha, may Sakka, his ministers and their retinues be well. Indeed, all beings — devas, human beings, *asuras*, *nāgas*, *gandhabbas* — want to be well." (This is the customary mode of response of the Buddha to the arrival of mighty devas.)

When the Buddha had said that Sakka entered the Indasāla Cave and making obeisance to Him and stood at a suitable place. Pañcasikha and other Tāvatiṁsa devas also followed Sakka into the cave, made their obeisance to the Buddha and stood at a suitable place.

The Indasāla Cave was not a big one to accommodate this big crowd. However, at that time, the cave became not only spacious enough for the big crowd but its floor, which was normally uneven was then even; the darkness inside also gave way to the dazzling lights of the devas - only that the lights were not as magnificent as the Buddha's aura which surrounded (enveloped) Him to a range of eighty cubits, where the deva's lights were outshone by the Buddha radiance.

Then the Buddha said to Sakka: "Wonderful indeed Sakka, unprecedented it is Sakka, that Sakka of Kosiya clan find time to come here amidst the multifarious duties."

Sakka said: "Venerable Sir, I have been intending to see the Bhagavā for a long time but various matters concerning Tāvatiṁsa devas had held me back."

> (In this context, "various matters concerning Tāvatiṁsa devas" may be explained here. Sakka as Lord of Devas, has to act as judge or arbiter in disputes between Tāvatiṁsa devas. Devas are born as full grown adults as male or female in the bosom of deva parents. Their spouses also appear on the bed simultaneously. Female attendants to those spouses of devas appear surrounding the bed. Slaves also appear inside the mansion. For that kind of clear-cut cases no disputes arise as to ownership. Devas that appear at the boundary between two mansions form a bone of contention regarding the question of who owns these devas. Disputes arise on that account which are referred to Sakka for a decision.
>
> Sakka would then adjudge ownership of those devas that appear nearer to one of the disputants mansions. Where the distance of the appearance of a certain deva is the same, the deva that was born (i.e. appear suddenly) facing either of the disputants' mansions is declared by Sakka as belonging to that mansion. If that deva was born without facing any of the two mansions then the case has to be concluded by declaring that neither side wins the dispute, and that the deva in question belongs to Sakka. This is the nature of Sakka's duty in matters concerning Tāvatiṁsa devas. Besides those duties, normal life of devas in the enjoyment of sensual pleasures also take up much of Sakka's time. — **Commentary**

Then Sakka continued: "Venerable Sir, on another occasion (i.e. about three days ago) the Bhagavā was staying at the Jetavana monastery in Sāvatthi, (in the chamber built of celestial wood, donated by King Pasenadi of Kosala). I had gone there in the hope of paying my respect to the Bhagavā but, at that time, the Bhagavā was dwelling in *jhāna*. Bhūjati, Queen of Vessavanna, the Great Guardian King, was standing in worshipping posture by the Bhagavā then. I had said to her: "Sister, say to the Bhagavā on my behalf: 'Venerable Sir, Sakka, Lord of Devas, and his ministers with their retinues make obeisance with their heads at the feet of the Bhagavā.' To this, Bhūjati replied to me: "Lord Sakka, this is not the time to see the Bhagavā; He is in solitary seclusion." Then I said to her:

"Sister, in that case, when He rises from *jhāna* (*phala-samāpatti*), say to Him, on my behalf: 'Venerable Sir, Sakka, Lord of Devas, and his ministers with their retinues make obeisance with their heads at the feet of the Bhagavā.' How is it, Venerable Sir, did Bhūjati report to You of my message and do You recall it?"

The Buddha said: "Sakka, Lord of Devas, that celestial maiden did report to Me your message and I do recall it. As a matter of fact, I rose from the absorption in the *jhāna* of Fruition simultaneously with the sound of the rolling of your chariots wheels."

(**Note**: There were four principal mansions where the Buddha resided in the Jetavana Monastic compound, namely: (1) Kareri Kuṭi, with the magnificent array of water sycamore trees at its entrance and whose boughs and branches intertwined with one another, provided a pleasant cool shelter as if a pandal had been put up; (2) Kosamba Kuṭi with the great 'Ceylon' oak tree whose foliage provided shelter at its entrance; (3) monastic building built of scented wood known as the Gandha kuṭi; (4) monastic building built of celestial wood, called Salaḷāgara monastery. Each of them cost one hundred thousand pieces of silver. The Salaḷāgara monastery was donated by King Pasenadi of Kosala; the other three were donated by Anāthapiṇḍika.

— Commentary on the **Dīgha Nikāya**, Vol 2 —

Prior to the discourse on Sakka's questions, when the Buddha was residing in the Salaḷāgara monastery, Sakka had paid a visit to the monastery but as his faculties were not fully ripe yet, the Buddha did not receive him, but continued to dwell on the *jhānic* absorption of Fruition for a predetermined duration.

Bhūjati was a Queen of Vessavanna, the Great Guardian King. She was a Once-Returner, an *ariya* at the second stage of enlightenment, and so did not find deva pleasures agreeable to her. She spent her time in making obeisance to the Buddha with her joined palms raised above her head.

Sakka returned home after leaving his message with Bhūjati, after paying his respect toward the Buddha in Salaḷāgara monastery. As he drove away skywards, the wheels of his chariot filled the whole Jetavana monastery compound with a strange musical sound as though five kinds of musical instruments were playing. At that very moment, the Buddha rose from His predetermined dwelling in the attainment of *arahatta-phala*. That being so, the Buddha's first sense cognition thought was the sound of the chariot. However, it must be noted that the Buddha did not rise from *jhāna* absorption due to that sound; it was only the predetermined time for arising.

— Commentary on the **Dīgha Nikāya**, Vol 2 —

Sakka's Report to The Buddha

Sakka continued to say: "Venerable Sir, I had learnt from those Tāvatiṁsa devas, who were there previous to me, that during the time of the appearance of Buddhas, who are Homage-Worthy and Perfectly Self-Enlightened, the number of *asuras* decline and the number of devas swell. Venerable Sir, I have personally observed this fact that when the Buddha, who is Homage-Worthy and Perfectly Self-Enlightened, appears in the world, the number of *asuras* decline and the number of devas swell."

The Story of Deva Gopaka

"Venerable Sir, in this city of Sāvatthi, there was once, a Sakyan princess named Gopika, who had faith in the Triple Gem and was in the habit of observing the Five Precepts. She disliked being a female and conducting herself well with a view to being reborn as a male person. She was reborn in the Tāvatiṁsa Deva realm as my son. He is known as Deva Gopaka in Tāvatiṁsa realm.

"Venerable Sir, three *bhikkhus*, on the other hand, practised the noble Practice under the Buddha but, at their death, they were reborn as *gandhabba*, devas inferior to Tāvatiṁsa devas. These *gandhabba* devas enjoy sensual pleasures fully and they come to the gathering of devas in the Assembly Hall to entertain the (Tāvatiṁsa) devas with their music. To them

Deva Gopaka said:

'Revered Sirs, in what manner of attention did you listen the Bhagava's Teachings? As for me, I was a mere woman (in my former human existence) who could observe just the Five Precepts, but being greatly dissatisfied with womanhood, I conducted myself well with a view to gaining manhood at the next rebirth, with the result that I am now reborn as a son of Sakka, Lord of Devas. In this Tāvatiṁsa Deva realm I am known as Deva Gopaka.

'As for you, revered Sirs, you had been *bhikkhus* who had practised the Noble Path under the Buddha, and yet you are now reborn as *gandhabba* devas, inferior to Tāvatiṁsa devas. That looks a very unsatisfactory matter to us.'

On hearing these words of rebuke which sounded as a warning to the three *gandhabba* devas, two of them gained mindfulness that set them up at the first *jhāna* there and then, and were reborn in the Brahmapurohita realm. The third one continued enjoying himself in the Sensuous Sphere." *(Sakka's report not ended yet.)*

In this story of Deva Gopaka, the destination of the three former *bhikkhus* is remarkable. Although they had conducted themselves well as *bhikkhus*, they were reborn as *gandhabba* devas, and were called *samaṇa* devas (devas who had been *samaṇas* in their former existence). This was because they had, in the past, been *gandhabba* devas for many existences so that there had in them a liking for that existence (*bhavanikanti*). *Gandhabba* devas belong to the realm of the Four Guardian Kings.

When Deva Gopaka met the three *sammaṇa* devas, he reflected on what previous merit they were endowed with so that they had such attractive appearance. He saw that they had been *bhikkhus* in their previous existence. Then he reflected whether they had been established in morality and saw that they had been established in morality. He further reflected whether they had further merit and saw that they had attained *jhāna*. He again reflected where these *bhikkhus* lived and saw that they were the *bhikkhus* who went to his (the then Sakyan lady Gopaka) house for daily alms-food. He reviewed their case thus: "Persons established in morality can wish for any of the six deva realms. These *bhikkhus* do not have rebirth in the higher deva realms. Further, persons who have attained *jhāna* usually are reborn in the Brahmā realms. These *bhikkhus* do not get reborn in the Brahmā realms. As for me, I had followed their instruction and am now born as Sakka's own son. These *bhikkhus* who are reborn as inferior devas as *gandhabbas* are the *aṭṭhiveda* type of persons who need goading to the extreme." That was why he said the words of rebuke: "Revered Sirs, in what manner of attention did you listen to the Bhagava's Teachings? (etc.)"

"*Aṭṭhiveda* persons who need goading to the extreme" is a reference to the Patoda Sutta, Kesi vagga of Tatiya Paṇṇāsa Aṅguttara Nikāya (Catukka Nipāta) where four types of trained horses and four types of trained men are described. The gist of that exposition:

Four Types of Trained Horses

(1) the horse that responds just by the hint of the use of the goading stick (the *chāyā diṭṭha*), (2) the horse that responds only when struck, so that his hair comes off, (the *lomavedha*), (3) the horse that responds only when struck, so that his skin is torn off (the *cammavedha*) and (4) the horse that responds only when struck, so that he feels unbearable pain (the *aṭṭhivedha*).

Four Types of Trained Men

(on the analogy of the four types of trained horses)

(1) On hearing that so and so in such and such place is suffering from illness, or had died, he has urgent religious awakening (*saṁvega*), and he strives to gain Insight and Path-Knowledge, (the *chāyādiṭṭha*); (2) On witnessing someone suffering from illness or die in his presence, he has urgent religious awakening,

and he strives to gain Insight and Path-Knowledge, (the *lomavedha*); (3) On witnessing one of his family suffering from illness or die in his presence, he has urgent religious awakening, and he strives to gain Insight and Path-Knowledge (the *cammavedha*); (4) Only on meeting with some serious illness himself, he has urgent religious awakening, and he strives to gain Insight and Path-Knowledge, (the *aṭṭhivedha*).

Deva Gopaka placed those three *bhikkhus* in the fourth category above and therefore considered that they 'needed goading to the extreme'.

In Sakka's story the passage, "two of them gained mindfulness that set them up at the first *jhāna* there and then, and were reborn in the Brahmapurohita realm" needs some explanation. On hearing the words of Deva Gopaka, two out of the three *samaṇa* devas thought: "Normally, we ought to be rewarded for our service in entertaining them, but now, instead of any rewards, we are being scolded right from the start, like salt sprinkled onto a hotplate. How is this?" Reflecting on their past existence, they saw vividly that they had been *bhikkhus*, that they had pure morality, that they had attained *jhāna*, and that they used to go to Gopaka the Sakyan lady's residence, for daily alms-food.

They reflected their situation thus: "Person established in morality can wish for any of the six deva realms. Person who have attained *jhāna* usually are reborn in the Brahmā realms. Yet we have not been able to get rebirth in the higher deva realms or in the Brahmā realms. The young lady, who followed our instructions, is now reborn in the higher deva realm. Although we had been *bhikkhus* and practised the Noble Path under the Bhagavā, we are reborn as *gandhabba* devas, which are inferior class of devas (due to our liking for *gandhabba* existence where we had been repeatedly reborn before). That is the reason why this Deva Gopaka is saying words of rebuke." The two of them took these words to heart and regained mindfulness of the first *jhāna* (i.e., they attained the first *jhāna*) and, based on that concentration, they contemplated, on the impermanence, woefulness and non-self nature of mind and matter, conditioned by causes, and attained *anāgāmī-phala* there and then.

An *anāgāmī-puggala* or a Never-Returner has a class of supramundane consciousness that does not fit well with the Five Aggregates pertaining to the *gandhabba* existence of the Sensuous Sphere; that class of consciousness is superior to that of the Sense Sphere existence. Hence as soon as *anāgāmī-magga* was attained, these two *ariya* devas passed away from the deva existence and were reborn in the Brahmapurohita realm, the middle plane of the three Fine-material realms, because they attained the first *jhāna* which is the medium class of *jhāna*. Although it is said that they were reborn in the Brahmapurohita realm, their bodies did not appear in that Brahmā realm. They remained in Tāvatiṁsa Deva realm (at the Assembly Hall for the discussion of the Dhamma) in the form of Brahmapurohita Brahmās instead of the *gandhabba* deva forms.

The third *gandhabba* deva was unable to give up his clinging to the *gandhabba* existence and so remained in his present existence as a Catumahārājikā deva. *(These details are as explained in the Commentary.)*

After Sakka, Lord of the Devas, has related in prose to the Buddha the story of Deva Gopaka, he further spoke in fifteen stanzas on the same subject. Then in three more stanzas, he sang in praise of the Buddha's attributes, the Teaching of the Buddha, and the purpose of his visit which was to attain the supramundane *magga-phala* like that attained by those two Brahmās. He then concluded his last three stanzas with a request that if the Buddha would permit, he would put certain questions (and hear the Buddha's answers on them). The last of Sakkas eighteen stanzas is as follows:

Tassa dhamma*ssa pattiyā āgatamhāsi mārisa*
Katāvakāsā bhagavatā pañhaṁ pucchemu mārisa.

O, Venerable One, who is free from all forms of *dukkha*, we have come here for the benefit of gaining the Supramundane *dhamma* that those two Brahmās gained. O, Venerable One, who is free from all forms of *dukkha*, if the Bhagavā would, out of compassion, permit us, we would ask some questions.

Then the Buddha reflected: "This Sakka has long been virtuous. Whatever question he might like to ask, it will be of benefit to him. He is not going to ask unbeneficial questions. If I answer to his questions he will understand readily."

The Story of Magha, The Young Man of Macala Village

The Commentary elaborates the passage: "This Sakka has long been virtuous" by relating the past existence of Sakka, when he had lived a virtuous life as Magha, a young man in the village of Macala, in the province of Magadha. That was at a time before the advent of the Buddha.

Early one morning, Magha went to the open space in the village, where the villagers met to discuss community affairs, to tidy the ground. Another man found the ground inviting and spent his time there. Magha was glad that his effort was useful to others. So he selected a spacious place in the centre of the village, swept it clean, strew it with clean sand and, in the cold season, he collected faggots and made small fires there. The villagers, young and old, gathered there to warm themselves by the fireside.

One day, Magha thought about the ease and comfort enjoyed by the king, his ministers and officials in the city. He also thought about the Moon Deva and the Sun Deva up in the skies. What previous actions had they done so that these great people on earth and the great devas in the sky enjoy such ease and comfort? Surely they must have done pure meritorious deeds that have led to their present state. Reasoning correctly thus, he decided to go on doing pure meritorious deeds in the footsteps of those great persons.

He woke up early in the morning, took his breakfast of rice gruel, and taking the necessary tools and implements, he went to the place where the four main roads met. He removed rocks that stood in the way, cut down trees that were growing too close by the roadside to allow free carriage way, and levelled the roadway. He set up a rest house at the road junction, dug a rectangular pond, built bridges and spent the whole day earning merit and retired only at sunset.

Seeing Magha's daily routine, a villager asked him: "Friend Magha, you leave the village early in the morning and come back only late in the evening. What have you been doing?"

"Friend," said Magha, "I am doing pure meritorious deeds, I am paving the way to the deva-world."

"What do you mean by pure meritorious deeds?"

"Don't you know what is pure meritorious deed?"

"No, I don't."

"Haven't you seen the glorious state of the king, the king's ministers and officials when you visit the city?"

"Yes, I did."

"Well, the king and those great people enjoy their elite status because in the past they had done pure meritorious deeds. I am doing that sort of work that leads to similar state, Have you not heard of the Moon Deva and the Sun Deva?"

"Yes, I have."

"I am paving the way to the deva-world."

"Friend Magha, are you doing these works all by yourself?. Are you the only person fit for the sort of work? Could not other people also do it?"

"Friend, there is nothing that forbids anyone to do it."

"In that case, friend Magha, let me know when you go to the countryside tomorrow."

The next day Magha had a partner in his good works. In due course he had by his side thirty-three strong youths who volunteered on his projects. This team of Magha and thirty-three youths had a common mind in seeking merit. They went about together mending roads, digging tanks, building rest houses and bridges. They executed their projects with might and main, generally finishing a particular work within the same day.

The Village Chief plans for Magha's Ruin

The chief of Macala village was a rogue. He found Magha's social undertakings unacceptable because he himself sold liquor in the village and when there occurred brawls and quarrels, he increased his income through fines collected as penalty. His trade was dwindling when youths did not visit his place for drinks but went out on sheer social projects. Therefore, he used his official position to cause the ruin of Magha and his comrades. He misinformed the King that a band of bad hats had been troubling his village. When asked by the King what lineage those criminals belonged to, the chief of Macala said: "Great King, they come from good families."

"How come that men of good families turn bad? Why did you keep the bad news till now?"

"Great King, I was afraid that they might turn on me. May Your Majesty pardon me for this!"

The King believed the chief's words and ordered the arrest of the so called criminals, despatching a contingent of his men with him.

Magha and Party arrested

Magha and party, after returning from their work and having had their evening meal, were discussing the next day's plan for meritorious deeds in the village centre when the chief surrounded them, placed them "under arrest by the King's orders" and were taken to the King.

The wives of those youths heard the news of the arrest and said: "That serves them right. These men of ours have been giving lame excuses for shirking their household duties and spending their time in the countryside everyday."

The Royal Elephant refuses to trample on Magha and Company

When Magha and party were presented to the King, without investigating them, he passed the order that the band be trampled to death by the royal elephant. As they were taken to the place of execution, Magha said to his comrades: "Friends, will you listen to my words?" "Dear Magha, we are in this plight for listening to your words. Nevertheless, we shall continue to do so. What is your advice?"

"Friends, death comes to all wayfarers in this *saṁsāra*. Now, are you robbers (as alleged by the village chief)?"

"Certainly not," they replied.

"Friends, asseveration of truth is the only reliance for all people in the world. So, declare the truth like this: 'If we are robbers (as alleged by the chief) let the elephant trample on us; if we are not robbers let the elephant not trample on us.' "

The thirty-three youths made their asseveration as instructed. The royal elephant, far from trampling on them, dared not even come near them but trumpeted in fear and ran away. The mahout goaded the elephant with the spike and other sharp points to come back to the site but to no avail.

When the situation was reported to the King, he ordered: "In that case, conceal the criminals under matting and let the elephant trample over it." The King's men did as ordered but this time the royal elephant showed even greater fright, trumpeted in a doubly loud sound and ran away.

The King finds out The Truth and rewards Magha and Company

When the King learned the miraculous news he summoned the chief of Macala village

and asked: “Is it true that the royal elephant refused to trample these men?”

“That is true, your Majesty. This is because their leader (Magha) knows a mantra that frightens elephants.”

Thereupon the King sent for Magha and asked: “Is it true that you know a mantra that frightens elephants?”

Magha replied: “Your Majesty, I have no such mantra. What my associates and I did was to make a solemn declaration: ‘If we are robbers and enemies of the King let the elephant tramples on us, if we are not, let the elephant not harm us.’ ”

Then the King asked: “What sort of activities did you engage yourselves in?”

“Your Majesty, we repair roads, build rest-houses for travellers at road junctions, dig tanks and build bridges, or repair old bridges. We go to various places to carry out this kind of undertakings.”

“Why do you think the village chief reported falsely against you?”

“Your Majesty, the chief used to enjoy a good income from selling liquor when the youth of the village were forgetful and wanted to enjoy themselves. But since we engaged ourselves in useful work and are not forgetful as before, the chief loses his usual income. That was the reason for reporting against us.”

Then the King said: “O Magha, the royal elephant, though a mere animal, understands your good qualities whereas I, even though a human being did not understand them. From now, you be the chief of Macala village. I present you with my royal elephant. Let the slanderer, that old chief, be your slave. From now on, do meritorious deeds on my behalf too.” And he lavished the group with rich rewards.

On their happy journey home they rode the elephant by turns. Magha said to his friends: “Friends, meritorious deeds are generally aimed at future existence. But here we are reaping the merit of our good deeds, even at the present, like the brown lily growing in the water. Let us do good deeds with still greater zeal.” Then he said further: “What sort of meritorious work shall we do now?” And all agreed, after discussion, that they would build a big rest-house at the road junction as a permanent shelter for travellers coming that way. “But let us make it a point that our wives have no share whatever in our good deeds. They had been unkind to us. They failed to understand us. Instead of thinking about our release, they even showed delight at our misfortune.”

Magha and Party build A Big Rest-house

The thirty-four youths, headed by Magha, each gave a morsel of rice and a bunch of grass a day to feed the elephant which was sufficient for the animal. As the group cut down trees for timber, the elephant dragged them and placed them on the work site. The group began in earnest, shaping the timber for the construction of a big rest-house.

Magha's Four Wives

Magha had four wives by the names of Sūjā, Sudhammā, Cittā and Nandā. Of these four, Sudhammā asked the chief carpenter about the reason why Magha and party are spending the whole day in the forest. The chief carpenter told her about the rest-house construction project. Sudhammā requested him to arrange for her contribution in the project but he told her that Magha and party had decided against contribution of any kind from their wives. Thereupon, Sudhammā bribed the chief carpenter with eight ticals of silver to see to her contribution in the project.

The chief carpenter agreed. He went to the village centre and loudly proclaimed to Magha and party that it was time to start work for the day. When he was sure that everyone in the party was on his way to the forest, he said: “Boys, you go ahead. I have some business that is keeping me back.” He went in another direction and chose a tree fit for making a ridge-pole. He sent it to Sudhammā and said: “Keep this until I send someone for it.”

The construction project progressed from stage to stage: collection of timber, site

clearing, foundation-work, structural frame and scaffolding were all ready and in place, except the rafters. At that juncture, the chief carpenter announced that to fix the rafters he needed a ridge-pole but that he forgot to find a piece of timber of a special kind for the purpose. The working party blamed the man for his forgetfulness and asked him where to find one at this belated stage. “Let us try and inquire at our kinsmen's places,” said the chief carpenter. Magha and party went into the village asking whether anyone had got some suitable piece of timber for making a ridge-pole.

Sudhammā said she had got one. The party of workers asked the price for it, but she said: “I don't want any price, but let it be my contribution.” Magha scoffed at the idea. “Come men, let's go,” he said, “this woman shall not be allowed to contribute. We will get one from the forest.” So saying, they left the village.

Back at the work site, the chief carpenter, sitting on the scaffolding for fixing the ridge-pole, asked: “Where's the timber for the ridge pole?” Magha and his friends explained the situation, The chief carpenter then looked up to the sky and said: “Young men, today is a very auspicious day; another equally auspicious day will not be around at least for another year. You have collected all the timber in this structure with so much trouble. If we were to leave it unroofed, it will rot as it is. Let Sudhammā have her contribution and share the result of the merit in the deva-world. Please get the timber for the ridge-pole from her house.”

In the meantime, Sudhammā had an inscription that read: “This is Sudhammā Rest-House” carved on the lower surface of the ridge-pole which was wrapped up with a piece of new cloth. Magha's men then came back and said: “O Sudhammā, please bring the ridge-pole. Let things take their own course. We shall now share the merit with you.” Sudhammā, in handing over the ridge-pole, warned them: “Don't take off that cloth-wrapping until eight or sixteen rafters have been fixed to the ridge-pole!”

The builders obeyed her warning. They removed the cloth-wrapping on the ridge-pole only after it had been put in place, needing only to be nailed down. Then an observant villager, looking up the building, noticed the inscription. “What is written there?” A literate villager read it out to them: “It reads: ‘This is Sudhammā Rest-house.’ ”

At that, Magha and company protested loudly: “Remove that ridge-pole men! We, who had laboured all along, have got none of our names on this building, whereas, Sudhammā, by putting in a piece of timber a cubit long got her name for the whole Rest-house.” But even while they were protesting, the chief carpenter nailed down all the fixtures at the ridge-pole, thus putting the finishing work.

The builders, later on, marked out three portions on the floor space of the big rest-house: one for the King and his officers, one for the common people and one for the sick.

Sharing of Responsibility in The Running of The Rest-house

There were thirty-three flooring boards used in the building of the Rest-house, each assigned to one of Magha's men. The elephant was given the instructions by Magha that whenever a guest arrived and sat on the board assigned to one of the thirty-three co-builders, the elephant was to take the guest to the house of that co-builder where the guest would get every care and attention. These instructions were satisfactorily followed by the elephant so that every guest who came to the rest-house got food, lodging and massage services at the co-builders house for the day.

Contributions by Magha's Family

(1) Magha had a coral tree planted not far away from the rest-house. Beneath the tree, he laid a big stone slab. (2) Nandā, one of Magha's wives, dug a big tank not far away from the rest-house. (3) Cittā, another wife of Magha, created a garden in the vicinity. (4) Sūjā, the senior most wife of Magha, was not interested in works of merit. She spent much of her time in front of the mirror, tending herself to look beautiful. Magha said to her: “Now Sūjā, Sudhammā had the opportunity to contribute her mite in the building of the rest-house; Nandā has a tank to her credit; and Cittā has created a garden. But you have done no meritorious deed. Please do some good deed for the benefit of others. Sūjā replied: “My

lord, for whom did you perform these good deeds? Are your good deeds not mine also." She was not interested. She just went on her way beautifying herself

The Hereafter of Magha and Party: Magha is reborn as Sakka

Magha lived the full life span and at the death of that existence he was reborn in the Tāvatiṁsa Deva realm as Sakka, Lord of Devas. His thirty-three friends, at their death, were also reborn in Tāvatiṁsa Deva realm as Sakka's close assistants.

(Of the four wives of Magha, Sudhammā, Cittā and Nandā, at their death, were reborn as the three queens of Sakka. The senior most wife of Magha, Sūjā, who did not listen to Magha's advice but spent her time embellishing herself, at her death was reborn as a paddy bird in a ravine.)

Sakka's Grand State

Sakka's Vejayanta palace was seven hundred *yojanas* high; the flag post on the top of it is three hundred *yojanas* high. As the result of planting the coral tree when he was Magha, the celestial coral tree, three hundred *yojanas* in diameter of foliage, with a trunk of fifteen *yojana* girth, (with a height of a hundred *yojanas*) arose in the Tāvatiṁsa realm. For his former deed of laying a stone slab for the use of the public, there arose his majestic Paṇḍukambalā rock throne of emerald colour which is sixty *yojanas* in length (fifty *yojanas* in width and fifteen *yojanas* in height.)

For having donated timber in the construction of the rest-house, Sudhammā Assembly Hall for the discussion of the Dhamma arose, much to the fame and honour of Queen Sudhammā. (Likewise) for her former donation for public use of a tank, Nandā tank arose in Tāvatiṁsa realm to the credit of Queen Nandā, and for her donation for Public use of a garden, Cittalatā Park, sixty *yojanas* wide, appeared in Tāvatiṁsa realm to perpetuate the name of Queen Cittā.

Sakka sat at the Sudhammā Assembly Hall on a golden throne one *yojana* long, with a white umbrella three *yojanas* wide, held above him, surrounded by thirty three assistants or celestial Chieftains and three deva queens, while twenty-five million celestial dancers kept Sakka and his queens entertained. His followership comprised devas of Catumahārāja and Tāvatiṁsa realms.

The Strange Destiny of Sūjā

Magha was glad that his three former wives in the human existence were now deva queens but where had Sūjā been reborn? He reviewed the destiny of this former wife and saw that she was a paddy bird in a ravine. "Alas! this girl disregarded my words and is now having an ignoble existence," Sakka said to himself, and he went to the place where Sūjā the paddy bird lived.

Sūjā recognized Sakka as Magha of her previous existence and she held down her face in despondency. "O you stupid girl!" he scolded her, "You spent all your time in preening yourself. And now you are afraid to look up to me. Sudhammā, Nandā, and Cittā are now deva queens. Come with me and see our happy state." So saying, he took her to Tāvatiṁsa realm where she was put at the Nandā Park. He then resumed his seat on the golden throne at the Vejayantā Palace.

Sūjā is slighted by The Deva Dancers

The deva dancers asked Sakka: "Where have you been just now, Lord?" Sakka was reluctant to answer. But when pressed further by them, he told them the truth. He said that Sūjā, having been reborn a paddy bird in a ravine, had been brought by him and that she was now staying at the Nandā Park.

The deva dancers, who had been servants at Sūjā's household in their past existence, went to the Nandā Park to see their former mistress. They poked fun at her funny appearance. "Look at Sūjā's beak, it's like a spike for hunting crabs!" Poor Sūjā was deeply hurt when

those girls, who had been her household servants in the human world and whom she had treated with disdain, were now so scornful of her. She entreated Sakka to send her back to her own place: "What use is there for me with these palaces glittering with gold and gems? This Nandā Park has no attraction for me. All beings feel at home only where they are born. Send me back to the ravine. That is where I belong."

Sakka complied with her wish. Before leaving her at the ravine he asked: "Now, will you listen to my word (this time)?" And Sūjā replied: "Yes, I will, my Lord." "Then take upon yourself to observe the Five Precepts. Observe them well without the slightest flaw. I will then make you Chief of those deva maidens in two or three days.'

Sūjā, the paddy bird, was observing the Five Precepts when, two or three day later, Sakka came to test her virtue. He took up the form of a fish and floated spine downwards in front of Sūjā in a stream. Thinking that it was a dead fish, Sūjā seized it by the head when, lo! its tail fluttered. Sūjā said: "Oh, it's a live fish!" and let it go. Then Sakka standing in the sky, cried out: "Good! Good! you observe the Five Precepts well. For this virtuous conduct, I shall make you Chief of the deva maidens two or three days hence."

Sūjā was reborn as A Potter's Daughter

Sūjā, as a paddy bird, lived a life span of five hundred years. Since she would not eat live fish, she was mostly starving herself. Although she was failing in her health due to starvation, she never breached the Five Precepts. At her death, she was reborn as the daughter of a potter in the city of Bārāṇasī.

Sakka reviewed the fate of Suja, the paddy bird, and seeing that she was now the potter's daughter, he thought of helping her in life as it was not appropriate for him to take her to Tāvatiṁsa realm straight from the potter's house. So he turned himself into an old man selling golden cucumbers. He was not however selling them for any amount of money: "I will sell them only to those who have morality," he said to the would-be buyers, who said: "Old man, we do not know what is meant by morality. Name your price for these." But the old man insisted: "They will go only to those who observe morality." The villagers said among themselves: "Let's go, men, this old man is rather quaint!" And so they left.

The potter's daughter asked them: "You went to buy cucumbers. Where are the cucumbers?"

"Dear girl, that cucumber vendor is rather quaint. He says he will sell his cucumbers only to those who observe morality. Perhaps he has got daughters who were fed on morality. But, as for us, we do not even know what morality means."

On hearing this strange news, Sūjā rightly surmised that these golden cucumbers must have been meant for her only, so she went to the old man and said: "O Father, give me the cucumbers."

"My little girl, do you observe morality?"

"Yes, Father, I observe morality well without a flaw."

"These cucumbers which are solid gold are for you," said the old man who was Sakka in guise. After leaving the whole cart of golden cucumbers in front of the potter's house, he vanished to Tāvatiṁsa.

Sūjā is reborn as A Daughter of Vepacitti Asura

The potters daughter observed the Five Precepts throughout her life and, on her death, she was reborn as the daughter of Vepacitti Asura. Thanks to the observance of morality in her two previous existences as a paddy bird and as a potter's daughter, she possessed great beauty and charm. Vepacitti Asura planning to marry his daughter to a suitable husband, and called an assembly of *asuras*.

Sakka reviewed the destiny of Sūjā again. He saw that Sūjā was now born as an *Asura* and that her marriage was being planned. "Now is my chance to get Sūjā." he thought, and setting his mind on eloping her, went to the assembly of *asuras* in the guise of an *asura*. As he sat in the midst of *asuras* no one noticed him as stranger.

Vepacitti Asura handed her daughter a garland saying: "Make your choice of the bridegroom by throwing this garland above the head of anyone of your fancy." Sūjā looked around and, on seeing Sakka in the guise of an *asura*, she was inflamed with love, a love that had bound the two in many previous existences. "This is my bridegroom (lit, my husband)," she declared, throwing the garland above Sakka's head.

Thereupon, seizing Sūjā's arm firmly, Sakka went up into the sky. Then only the *asuras* know that it was Sakka and raised a cry: "Friends, hold him! Hold this old Sakka! He is our enemy. We will never give up our Sūjā to this old Sakka."

Vepacitti Asura asked his followers: "Who is it that has taken away my daughter?"

"My Lord, it is that old Sakka!"

Then he said to his followers: "This Sakka is the most powerful person besides myself. So make way."

Sakka succeeded in his amorous venture. He made Sūjā, Chief of the twenty-five million celestial dancers in Tāvatiṁsa.

Thereafter, Sūjā said to her husband: "My Lord, I have no relatives here in Tāvatiṁsa. So take me wherever you go." Sakka conceded to this wish.

(This is the story of Magha)

The Buddha had known the virtue of Sakka since the latter's previous existence as Magha, the young man of Macala village. That was why He bethought Himself: "Whatever question Sakka might like to ask, it will be of benefit to him; he is not going to ask unbeneficial questions. If I answer his questions, he will understand readily."

Then the Buddha replied to Sakka in verse:

*Puccha v*āsava *maṁ pañhaṁ yam kiñci manasicchasi.*
Tassa tasseva pañhassa ahaṁ antaiṇ koromi te.

Vāsava, Lord of Devas, whatever question you may like to ask, put it to Me. I, the Teacher of the three worlds, will clear any doubts and uncertainties concerning your questions.

Sakka's Questions and The Buddha's Answers

Thus obtaining the Buddha's expressed consent, Sakka spoke in verse his (first) question thus:

(1) The First Question and Answer

On Covetousness and Stinginess

"Venerable Sir, all beings, whether deva or human, *asura, nāga*, or *gandhabba*, have an earnest desire to be free from enmity, danger, enemies, sorrow and anger. However, they live in enmity and danger amidst enemies, sorrow and anger. What is the factor that fetter them thus?"

To that question the Buddha answered as follows:

"Sakka, King of Devas, all beings, whether deva or human, *asura, nāga*, or *gandhabba*, have an earnest desire to be free from enmity, danger, enemies, sorrow and anger. However, they live in enmity and danger amidst enemies, sorrow and anger. This is due to *issā* (envy) and *macchariya* (meanness, stinginess).

Envy and Stinginess differentiated

Here envy (*issā*), means begrudging other's well being and status.

(1) It has the character of feeling displeased with other's gain, whether already acquired or about to acquire.

(When the sign or character of the displeasure in someone who begrudges another

person's gain, already acquired or is likely to be acquired, is noticed, the fact of the arising of envy in that person should be known through the knowledge of **Abhidhamma**, the ultimate truth about natural mental phenomena.)

(2) Envy has the function of dissatisfaction with others prosperity.

(It is the function of envy to feel distressed to get annoyed, when someone sees or hears other's gain.)

(3) Envy is manifested to the insight of the yogi, as turning away from others' well being. (To the yogi, who has insight into mental phenomena, the result of envy is manifested as the turning away in disgust from the success and wellbeing of others. Of the four kinds of manifestation, this is the manifestation of result.)

(4) The proximate cause of envy is other people's wellbeing or status. (Envy arises due to other person's prosperity. If one has no occasion to see or hear of another person's wealth, there is no cause for envy to arise.) (Commentary on the **Abhidhamma**)

The character of envy that reveals itself as begrudging others wellbeing and status should be explained regarding both lay persons and *bhikkhus*. To wit: Someone may have acquired through his own effort and qualities, in any form of enterprise, valuable things, such as vehicles or horses or cattle or precious stones.

Another person, with envy in him, may find it an eyesore to see that successful man prosper. He is very displeased with the other man's good fortune. “When will this fellow meet his downfall? How I wish he become a pauper!” Such evil thoughts occupy the envious person. And if the successful man does meet with bad fortune, the envious one rejoiced to see it.

An envious *bhikkhu* sees another *bhikkhu* surrounded by fame and followership on account of the latter's learnedness and efforts such as teaching the doctrine. The one with envy is all the time thinking about the decline of the successful *bhikkhu*. If the latter does sink in popularity, the former is pleased.

In this manner, the character of envy should be known as begrudging other's well being and feeling displeased with other's gains. (Commentary on the **Abhidhamma**)

It is in the nature of envy to feel irritated by some gain that someone is enjoying as a matter of fact. Even the likelihood of someone meeting with some good fortune cannot be tolerated by envy. Envy longs for another person's failure and downfall. (Leda Sayadaw: **Paramattha Deplane**, Chapter on Mental concomitants) This is an explanation on envy (*issā*).

Macchariya: Stinginess, Miserliness, Meanness

Stinginess is also called meanness. It is a mean attitude concerning one's own possessions.

(1) It is characterized by a secretiveness about one's gains or status already enjoyed or about to enjoy. (One oppressed by *macchariya*, an evil state of mind, is secretive about one's success.)

(2) Stinginess functions as a reluctant attitude about one's own good fortune; the reluctance is the attitude that no one should enjoy similar fortune. One oppressed by stinginess is loath to share his gain or status with someone else. This meanness is the function of *macchariya*.

(3) *Macchariya* is manifested as unwillingness to share one's gain or status with any other person. If perforce when there is occasion to share it, the stingy person feels very strongly against it. Or put it in another way, if it comes to sharing his property with someone or making any donation to someone, he would part with a very tiny portion of it reluctantly. (To a wise one with insight, stinginess is manifested as meanness about one's property (or rights). This is the natural manifestation. Considered from another angle, stinginess manifests itself in anger when one is forced to part with one's property (or rights). This is manifestation by way of function, i.e., how the manifestation works out itself. Or yet viewed in another way,

it manifests itself as parting with only an insignificant part of one's possession under unavoidable circumstances, i.e., giving away merely as name-sake which does not amount to a real meaningful gift. This is manifestation as result.

(4) The proximate cause of stinginess is one's own possession or rights.

— Commentary to **Abhidhamma —**

Five Kinds of Macchariya or Stinginess or Meanness

(1) Stinginess or meanness about living place: monastery, dwelling place, park, day resort, night camp etc., (*āvāsa-macchariya*).

(2) Stinginess or meanness about one's circle of friends or relatives, i.e., unwillingness to see one's or relatives friends to be on friendly terms with others (*kula-macchariya*).

(3) Stinginess or meanness to share any form of gain with another (*lābha-macchariya*).

(4) Stinginess or meanness in being painful to see others look as attractive in appearance as oneself or gain as fair a reputation as oneself (*vaṇṇa-macchariya*).

(5) Stinginess or meanness to share doctrinal knowledge with others, (*dhamma-macchariya*).

(To expand this:)

(1) "Living place" may mean any living space for bhikkhus, whether the whole monastic complex or a room or space allotted for residing by day or by night. A bhikkhu, who has a specific place to dwell, lives in comfort as a bhikkhu and enjoys the four bhikkhu requisites (i.e., food, robes, lodging, medicines). A stingy or mean bhikkhu cannot agree to the idea of sharing his living place with some other bhikkhu who fulfils his bhikkhu obligations, big or small. If that other bhikkhu happens to get a chance of living there, the stingy one is wishing in his own mind that the newcomer leave soon. This attitude or state of mind is called stinginess or meanness about living quarters. Exception: If the co-resident of a living place is quarrelsome, the unwillingness to share with him is not stinginess.

(2) Stinginess about ones friends or followership: *Kula-macchariya* (kula: clan; supporter to a bhikkhu).

The relatives and lay supporters of a *bhikkhu* form the subject of stinginess or meanness here. A stingy *bhikkhu* wants to monopolise them. He does not wish any of them going to the monastery of another *bhikkhu* or let them have any relationship between them and the *bhikkhu*. Exception: If the other *bhikkhu* is of an immoral type (*dussīla*), the unwillingness to see that happen does not amount to stinginess. As immoral *bhikkhu* is likely to debase his lay supporters; so the unwillingness to have relations with one's own relatives and lay supporters is proper. It is stinginess only when that other *bhikkhu* is a virtuous one.

(3) "Any form of gain" includes the four bhikkhu-requisites, which are robe, alms-food, dwelling, medicine. When, on seeing a virtuous bhikkhu receiving the four requisites, a bhikkhu harbours such thoughts as "May that one be deprived of these gains", this is stinginess or meanness about gain. Exception: Where the unwillingness to see another bhikkhu receive the four requisites is justifiable, there is no evil of stinginess or meanness. It is justifiable where that other bhikkhu is in the habit of misusing the four requisites, thus destroying the faith of the donors, or if that bhikkhu does not make proper use of them but hoards them without giving them away in time so that they turn unusable (having gone stale or gone to rot.)

(4) "*Vaṇṇa*" means personal appearance or attributes. Meanness regarding *Vaṇṇa* means displeasure at other person's good looks or attributes in the sense that no one must have the same good looks or the same good attributes as oneself. The mean person (bhikkhu) hates to discuss about other peoples personal attractiveness or good name concerning morality, practice of austerity, or practice of dhamma.

(5) "Dhamma" is of two kinds: pariyatta-dhamma, learning the piṭaka and paṭivedha-

dhamma, attainment of the Noble Path culminating in *magga-phala nibbāna*. The latter is the property of *ariyas* who are never stingy or mean about their Insight-Knowledge. In fact they are desirous of sharing it with all beings, devas, humans and Brahmās. They wish all beings to acquire the paṭivedha-dhamma they have gained for themselves. Therefore the expression Dhamma-macchariya can mean only stinginess or meanness about learning, pariyatta dhamma. Here the meanness lies in not wanting other people know what one has acquired by learning the difficult and obscure passages in the Pāli Text and in the commentaries. One wishes to remain the sole authority in the matter of learning. Exceptions: The unwillingness to share the book knowledge may be justified on two counts:-

(i) where the learner's integrity is doubtful while the purity of the Dhamma (Doctrine) needs to be safeguarded;

(ii) where the value of the Dhamma is carefully considered and the type of person needs to be saved in his own interest.

These two exceptions need to be understood properly.

(i) In the first case, there are some persons in the world who are fickle minded and change from one faith to another, from *samaṇa* to *brāhmana* to a heretical ascetic. If such an unreliable *bhikkhu* were to be taught the *Piṭaka*, he might distort the subtle teachings of the *Piṭaka* to suit his own purpose. He might misinterpret the meanings of scriptural terms such as meritoriousness and demeritoriousness. He might put the Buddha's Teachings into the mouth of some heretic and claim them that they were what the heretic teacher said. There would be confusion. Therefore keeping the *Piṭaka* from those unreliable *bhikkhus* so as to preserve the purity of the Dhamma is justified.

(ii) In the second case, where the learner *bhikkhu* is of the type of person who is likely to claim arahatship even though not yet an *arahat*, that would be his ruination. Keeping the *Piṭaka* from such an unreliable *bhikkhu* is also justifiable. It is in his own interest that the profound Dhamma is not imparted to him, so that the non-sharing of the learning in such cases is not stinginess or meanness.

Stinginess exists in the case of a teacher where he is afraid that his pupil might outshine him, or excel him in the interpretation of the Dhamma and so withholds the learning.

Evil Consequences of The Five Kinds of Stinginess

(1) One who acts with stinginess in dwelling (*āvāsa-macchariya*), is reborn as a demon or hungry spirit, and due to the meanness about his living quarters, he is destined to carry the filth of that dwelling place on his head wherever he goes.

(2) One who is stingy about relatives and followership (*kula-macchariya)*, feels painful to see his relatives and lay supporters making offerings to other *bhikkhus*. The greater the degree of stinginess, the greater the pain. In extreme cases, thinking his relatives and lay supporters have turned away from him, the stingy *bhikkhu* suffers heart-burning to such an extent that he may vomit blood, or his entrails would go to pieces and come out.

(3) Stinginess about *bhikkhu* requisites (*lobha-macchariya*), whether in respect of those of the Sangha or of a sect of the *Sangha*, not sharing them with fellow-*bhikkhus*, leads to rebirth as a demon or a hungry spirit or a python.

(4) Stinginess about personal appearance or attributes (*vaṇṇa-macchariya*), that makes one self-admiring and deprecating of others, leads to ugliness in appearance in future existences.

(5) (Penetration of the Dhamma (*paṭivedha-dhamma*), i.e. attainment of *magga-phala nibbāna*, arises only in the mind of the *ariya* who has destroyed all the defilements so that stinginess no longer arises in him, he is never selfish about what he has understood from the practice of the Dhamma.) Stinginess about the Dhamma is possible only in respect of learning. Stinginess regarding one's learning (*pariyatti-dhamma macchariya*), keeping one's knowledge to oneself, leads to rebirth as a

dullard, an ignoramus, a stupid person.

(Or explained in another way:)

(1) *Āsāva-macchariya* leads to rebirth in *niraya* where the stingy one is baked on hot iron sheets. (This is because he had prevented others from enjoying the peace and comfort of living quarters).

(2) *Kula-macchariya* results in dearth of good fortune in future existences. (This is the result of denying others their right or receiving offerings at the homes of the lay supporters.)

(3) *Lobha-macchariya* leads to rebirth in *niraya* where the stingy one wallows in human excreta. (This *niraya* is particularly nauseating. This kind of result follows the stingy one because he had deprived others of the pleasure of the enjoyment concerning the *bhikkhu* requisites.)

(4) *Vaṇṇa-macchariya* results in a complete lack of presentable appearance and good attributes in future existences. A detestable appearance and an abominable reputation is what he inherits for his past meanness. Whatever good he might do, goes unnoticed by anyone like arrows shot away in the dark night

(5) *Dhamma-macchariya* sends the *bhikkhu* down to the *niraya* of hot ashes.

Envy arises from consideration of other people's property. Stinginess arises from consideration of one's own property. Since the object of thought differs, envy and stinginess cannot arise together.

In the world, enmity, punishment and antagonism between persons arise due to envy and stinginess which are two evil fetters. These fetters are eliminated only by *sotāpatti-magga*. Unless envy and stinginess have been eliminated by Stream-Entry Knowledge, people's wishes for freedom from enmity, etc. will never be fulfilled; they will live miserably surrounded by enmity, etc. This is the explanation to the Buddha's answer to the first question. Why is it that all beings live in enmity and danger amidst enemies, sorrow and anger although they have an earnest desire to be free from them.

On hearing the Buddha's answer Sakka was delighted and said:

> "Venerable Sir, that indeed is so. O well-spoken One, that indeed is so. Having learnt the Bhagava's answer, all my doubts are cleared, all uncertainties have left me."

(2) The Second Question and Answer

On Love and Hatred as The Causes of Covetousness and Stinginess

After receiving with delight the Buddha's answer, Sakka put his next question thus:

> "Venerable Sir, what is the cause of envy and stinginess? What is their origin? What is their genesis? What is their source? When what factor is present, do envy and stinginess arise? When what factor is not present, do envy and stinginess do not arise?"

To this question the Buddha replied as follows:

> "Sakka, King of Devas, envy and stinginess have objects (i.e. living beings, conditioned formations) that one likes (relishes) and objects that one dislikes as their cause, as their origin, as their genesis, as their source. When objects that one likes and objects that one dislikes are present, envy and stinginess arise. When objects of like and dislike are not present, envy and stinginess do not arise."

(Herein, something (living being, conditioned formation) that one wants to possess is an object of one's liking, irrespective of its intrinsic nature of disagreeableness. This is because defilements delude the mind into liking something that is of a disagreeable nature. Something (animate thing or conditioned formation) belonging

to another person is an object of one's dislike even though it is a good thing. This is because for one who looks at it in anger (i.e., with a biased mind) that good thing appears hateful.)

— Commentary and Sub-Commentary on Machavagga, **Dīgha Nikāya —**

Stinginess arises on account of objects that one likes. Envy arises on account of objects that one dislikes. In another mode of explanation, both envy and stinginess arise out of likes and dislikes. This will be elucidated as follows:

For a *bhikkhu*, a co-resident pupil or some living thing of his fancy may be there as objects of his liking. For a lay person, there are his children and his possessions, such as elephants, horses or cattle, which are objects of his liking. When the *bhikkhu* or the lay person is away from them, even for a short time, he feels uneasy. When the *bhikkhu* or the lay person sees someone else having similar objects or that person's liking, there arises in that *bhikkhu* or lay person envy against the other person. If some other person were to come and ask that *bhikkhu* or lay person to loan him that favourite pupil (of the *bhikkhu*) or the children or elephant or horse (of the lay person) for some purpose for a short time, the *bhikkhu* or lay person would refuse, saying: "I cannot loan him/her (or it) to you. He/she (or it) will get tired or feel bored." In this manner, there arise both envy and stinginess on account of some object of one's liking.

(Again,) for *bhikkhus*, there are *bhikkhu* requisites, such as alms-bowl or robes, which are objects that he likes. For lay person, there are various possessions, such as clothing and ornaments, which are objects that he or she likes. When that *bhikkhu* or lay person sees someone else having similar objects of that other person's liking, that *bhikkhu* or lay person has an evil thought: "Oh it would be well if that person did not have those agreeable things!" This is envy. If someone were to ask that *bhikkhu* or lay person to loan, for a short time, that property of one's fancy, the *bhikkhu* or lay person would refuse, saying: "Ah! that is not possible. I value that thing so much that I very seldom use it myself." This is how an object of one's liking gives rise to stinginess.

Furthermore, whether for a *bhikkhu* or a lay person, there are persons or things such as a wayward pupil or child, or an inferior article in his or her possession. Although those persons and things are actually not likable person or things, yet, due to the deluding nature of defilement, these very person and things become objects of their liking. That *bhikkhu* or lay person would feel self-satisfaction about those persons or things. "Who else can have such valuable assets?" they would think. Thus entertaining thoughts of self-admiration on account of greed (*lobha*) for these possessions, envy, the evil desire to deny others of these (kinds of) possessions, arises. (This is envy that springs from self-esteem and that arises due to the likelihood or possibility of other persons to come into possession of (the kind of) things one possesses.

(**In another way**:) As in the aforesaid case where one entertains thoughts of self-admiration on account of greed for their possessions (of no intrinsic worth), one wishes: "Oh that, that person did not have those things!" Thus envy arises. This is envy that springs from what other people already possess. (This latter explanation is not given in detail since it has already been shown in the Commentary. The former explanation is made in an inferential way which is suitably modified to be in line with the Sub-Commentary thereto, and Mulaṭīkā to the Aṭhasālinī.) If someone came and asked for a loan of these persons or things of one's liking even for a short time, the owner is not willing to part with them. This is how persons or things that ought not to be cherished can also become a source of envy and stinginess.

(3) The Third Question and Answer

On How Love and Hatred arise due to Craving

Sakka received with delight the Buddha's answer and asked the next question.

"Venerable Sir, what is the cause of like and dislike? What is their origin? What is their genesis? What is their source? When what factor is present, do

like and dislike arise? When what factor is not present, do like and dislike not arise?"

And the Buddha answered thus:

"Sakka, King of Devas, like and dislike have craving or hankering (*chanda taṇhā*) as their cause, as their origin, as their genesis, as their source. When craving or hankering is present, like and dislike arise. When craving or hankering is not present, like and dislike do not arise."

(Herein, *chanda* is synonymous with desire or wish. *Chanda* is used in two ways: wishing to see, hear, smell, taste, touch or to know, and craving for sense objects. The former is a wholesome factor called *Kattukamyatā chanda* which is the mental concomitant *chanda*, a wish to do. The latter is *taṇhā* which is the mental concomitant *lobha*, hankering after various sense objects. What is meant here is the latter type, namely, *lobha*, *taṇhā-chanda*.

Five Kinds of Taṇhā-chanda

(1) *Taṇhā-chanda* developed as *pariyesana-chanda*, while seeking objects of sense pleasure.

(2) *Taṇhā-chanda* developed as *paṭilābha-chanda*, while acquiring objects of sense pleasure.

(3) *Taṇhā-chanda* developed *paribhoga-chanda*, while enjoying objects of sense pleasure.

(4) *Taṇhā-chanda* developed *sannidhi-chanda*, while storing and securing of sense pleasure.

(5) While bestowing rewards or gifts, as *visajjana-chanda*, i.e. giving out one's property with expectation of reciprocal gain, as the bestowing of salaries and awards by rulers upon their men in the belief that these men will render their service by attending upon them and safeguarding them.

Hankering or Craving causes likes or dislikes. When one gets what one hankers after or craves for, one likes and has a fondness for the thing acquired. When one fails to get what one hankers after or craves for, one hates that objects of one's craving i.e., dislike arises in him.

(4) The Fourth Question and Answer

On How Craving arise due to Firm Opinion

After receiving with delight the Buddha's answer, Sakka put his next question thus:

"Venerable Sir, what is the cause of craving or hankering (*chanda taṇhā*)? What is its origin? What is its genesis? What is its source? When what factor is present, does craving or hankering arises? When what factor is not present, does craving or hankering does not arise?"

The Buddha gave the answer:

"Sakka, King of Devas, craving or hankering has deliberation, decision, (*vinicchaya-takka*) as its cause, as its origin, as its genesis, as its source. When there is deliberation, decision, (*vinicchaya-takka*), craving or hankering arises. When there is no deliberation, decision, craving or hankering does not arise."

(In this matter, *vitakka* is not mere thinking about something in general. It is making up the mind about something after due deliberation (*vinicchaya-vitakka*). In making up the mind, the Buddha has pointed out the decision may be made in two ways: (1) *taṇhā-vinicchaya*, decision that is influenced by kinds of craving and (2) *diṭṭhi-vinicchaya*, judgment made through 62 wrong views.

A decision influenced by craving cannot come to a judgment as to good or bad, agreeable

or disagreeable. That is because, as the saying goes, one man's food is another man's poison. For example, earth-worm is a delicacy for certain rulers of the remote regions whereas it is nausea to those of the middle region or kingdoms. Venison is a delicacy for rulers of the middle region whereas it is disagreeable to those of the remote regions. In fact, decision influenced by craving is not a correct decision. After having acquired something, whether it relates to a visible object, or a sound, or an odour, or a taste, or a tangible object, one considers how much will go to others and how much will be kept for oneself. This manner of making a decision is the function of *vinicchaya-vitakka*.

Summing up: Where one makes up one's mind about something that has been acquired after deliberating on it, and becomes attached to whatever is decided by oneself to remain one's own, craving or hankering arises in respect of that object. That is the explanation of the Buddha's answer that *vinicchaya-vitakka* is the cause of craving or hankering.

(5) The Fifth Question and Answer

On How Firm Opinion arises due to Illusory Concepts

Having learnt with great satisfaction the Buddha's answers, Sakka put another question thus:

> "Venerable Sir, what is the cause of *vinicchaya-vitakka*? What is its origin? What is its genesis? What is its source? When what factor is present, does *vinicchaya-vitakka* take place? When, what factor is not present, does *vinicchaya-vitakka* not take place?"

And the Buddha replied:

> "Sakka King of Devas, *vinicchaya-vitakka* has illusory perceptions (*saññā*) associated with *papañca-dhamma*, which tends to prolong the *saṁsāra*, as their cause, as their origin, as their genesis, as their source. When there are illusory perceptions, *vinicchaya-vitakka* takes place. When there are no illusory perceptions, *vinicchaya-vitakka* does not take place."[2]

(Herein, there are three kinds of illusion that tend to diffuse the mind, they are, craving (*taṇhā*), conceit (*māna*) and wrong view (*diṭṭhi*). They are called the diffusing factors (*papañca-dhamma*), because they tend to prolong the round of rebirth, and one, who is under their spell, is called as "one who is attached to the world, who is egoistic, who is deluded." In other words, these three factors are hindrances that make one conceited and forgetful. In our present context, the illusion of craving is meant. There are six kinds or categories of illusory perception (*saññā*), according to six sense objects, viz., perceptions about visible objects (*rūpa-saññā*), perceptions about sounds (*sadda-saññā*), perceptions about odours (*gandha-saññā*), etc. *Vinicchaya-vitakka* is developed based on those illusory perceptions.)

(6 – 8) The Sixth, Seventh, and Eighth Question and Their Answers

On The Practice of Meditation

Then having learnt with much delight the Buddha's answer, Sakka asked further;

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2. 108 kinds of craving: Basically there are 3 types of craving: Craving for sense pleasure, craving for becoming, craving for non-becoming. Alternatively, craving for sense pleasure, craviug for form, craving for the formless--(for details, see Book of Analysis by Ashin Seṭṭhila-- P.T.S publication). As each type of craving arises with respect to six objects of sight, sound, smell, taste, touch, mind, it expands to 18 types. Again as each of them is concerned with 3 moments of past, present and future, it becomes 18 x 3 = 54 in member, which, when considered for both internal and external aspect, multiples to 108.

"Venerable Sir, by what practice does a *bhikkhu* extinct the illusory perceptions (group of *saññas* associated with diffusing factors, *papañca*) that lead to *Nibbāna* where all perceptions cease?"

Meditation or Contemplation of Sensation (Vedanā)

(a) Sakka, King of Devas, I declare that *vedanā*, i.e. mentally agreeable sensation (*somanassa-vedanā*), is of two types:- that which should be resorted to, and that which should not be resorted to.

(b) Sakka, King of Devas, I declare that actually disagreeable sensation (*domanassa-vedanā*), unpleasant sensation also is of two types:- that which should be resorted to and that which should not be resorted to.

(c) Sakka, King of Devas, I declare that mentally neither-agreeable-nor-disagreeable-sensation (*upekkhā-vedanā*) is of two types:-that which should be resorted to, and that which should not he resorted to.

(Exposition in brief)

(a) (i) Sakka, King of Devas, I have said earlier: 'I declare that *somanassa-vedanā* is of two types:- that which should be resorted to, and that which should not be resorted.' The reason for this statement is this: should you understand that in resorting to a certain pleasant sensation, demeritoriousness increases and meritoriousness decreases, you should not resort to that pleasant sensation. *Somanassa-vedanā* that tends to increase demeritoriousness and decrease meritoriousness should not be resorted to. The same should be understood to apply to the two other kinds of sensation.

(ii) Of the two types of mentally agreeable sensation, you should understand that in resorting to a certain pleasant sensation, demeritoriousness decreases and meritoriousness increases, you should resort to that *somanassa-vedanā. Somanassa-vedanā* that tends to decrease demeritoriousness and increase meritoriousness. should be resorted to. The same should be understood to apply to the two other kinds of sensation, i.e., *domanassa-vedanā* and *upekkhā-vedanā.*

(iii) Of the type of *somanassa-vedanā* that should be resorted to, there is the one that arises together with initial application of the mind and with sustained application of the mind (called *savitakka savicāra somanassa*). And there is (also) the one that arises without initial application of the mind and without sustained application of the mind (*avitakka avicara somanassa*). Of these two, the latter, i.e. *avitakka avicāra somanassa* is superior.

(Para (a) above explained)

"Sakka, King of Devas, it is for this reason that I have said: 'I declare that *somanassa vedanā* is of two types:- that which should be resorted to, and that which should not be resorted.' "

(Conclusion to para (a) above)

(b) (i) Sakka, King of Devas, I have said earlier: 'I declare that *domanassa-vedanā* is of two types:- that which should be resorted to and that which should not be resorted to.' The reason for this statement is this: you should understand that in resorting to a certain mentally disagreed sensation, demeritoriousness increases and meritoriousness decreases, you should not resort to that unpleasant sensation.

(ii) Of those two types of domanassa-vedanā, you should understand that in resorting to a certain unpleasant sensation, demeritoriousness decreases and meritoriousness increases, you should resort to that unpleasant sensation.

(iii) Of the types of *domanassa-vedanā* that should be resorted to, there is the one that arises together with initial application of the mind and with sustained application of the mind, (*savitakka savicāra domanassa*). And there is (also) the one that arises without initial application of the mind and without sustained application of

the mind, (*avitakka avicāra domanassa*). Of these two, the latter, i.e., *avitakka avicāra domanassa*, is superior.

(Para (b) above explained)

"Sakka, King of Devas, it is for this reason that I have said: 'I declare that there are two types of *domanassa vedanā*-that which should be resorted to, and that which should not be resorted to.' "

(Conclusion to para (b) above)

(c) Sakka, King of Devas, I have said earlier: 'I declare that *upekkhā-vedanā* is of two types-that which should be resorted to, and that which should not be resorted to.' The reason for this statement is this: you should understand that in resorting to a certain mentally neither agreeable-nor-disagreeable sensation, demeritoriousness increases and meritoriousness decreases, you should not resort to that *upekkhā-vedanā.*

(i) Of those two types of *upekkhā-vedanā*, you should understand that in resorting to a certain neutral sensation, demeritoriousness increases and meritoriousness decreases, you should not resort to that neutral sensation.

(ii) Of those two types of *upekkhā-vedanā*, you should understand that in resorting to a certain neutral sensation, demeritoriousness decreases and meritoriousness increases, you should resort to that neutral sensation.

(iii) Of the type of *upekkhā-vedanā* that should be resorted to, there is the one that arises with initial application of the mind and with sustained application of the mind (*savitakka savicāra upekkhā*). And there is also the one that arises without initial application of the mind and without sustained application of the mind (*avitakka avicāra upekkhā*). Of these two, the latter, i.e. *avitakka avicāra upekkhā*, is superior.

(Para (c) above explained)

"Sakka, King of Devas, it is for this reason that I have said: 'I declared that *upekkhā vedanā* also is of two types:- that which should be resorted to, and that which should not be resorted to.' "

(Conclusion to para (c) above)

"Sakka, King of Devas, a *bhikkhu*, who practises thus, is one who works for the extinction of illusory perception (group of *saññas* associated with diffusing factor, *papañca*) that lead to Nibbāna where all perceptions cease."

When the Buddha answered thus giving an analytical exposition of meditation of *vedanā*, Sakka was delighted and said, expressing his approval:

"Venerable Sir, that indeed is so. O, Well-spoken One, that indeed is so. Having learnt the Bhagava's answer, I have been rid of all doubts about this question, all uncertainties have left me."

(In this connection, the Commentary discusses, as follows, some interesting points on the subtleties of the Dhamma.)

In the present question, Sakka asks the Buddha about the practice that leads to Nibbāna in a subjective manner. The Buddha answers in an objective way about the three kinds of sensation (i.e. method of insight-development through contemplation of *somanassa-vedanā, domanassa-vedanā* and *upekkhā-vedanā.* Since the Buddha's answer consists of contemplation of three *vedānas*, the Commentary speaks of three questions *somanassa-paṇhā, domanassa-paṇhā*, and *upekkhā-paṇhā*, one on each of the three sensations.

The question asked by Sakka was: "by what practice does a *bhikkhu* work towards Nibbāna?" The Buddha does not give a straight answer, such as: "In this way, a *bhikkhu* practices the way leading to Nibbāna." Instead he replied: "Sakka, *somanassa-vedanā* is of two types: that which should be resorted to, and that which should not be resorted to." This might strike as incongruent to those not conversant with the Buddha's various methods of teaching.

The Commentary elucidates this problem in the following way:

In this sixth question of Sakka, is the Buddha's answer relevant to Sakka's question? (One might ask.)

The answer: Yes, it is.

And the explanation is this: Sakka asks subjectively a practice towards attaining Nibbāna. It is a personal question. The Buddha gives the answer to suit the temperament of Sakka, for working towards Nibbāna. The answer revolves around contemplation of the mind, which is suited to Sakka's mental make-up. The Buddha opens up the subject of meditation of mental phenomena with contemplating on the three kinds of *vedanā*. Therefore, the answer is a relevant answer.

(This is an explanation in brief.)

To expand this:

For devas, the mind is a more appropriate subject for contemplation than the body. Amongst mental aggregate, *vedanā* is most vivid to perceive.

The physical composition of devas is more subtle than that of human beings. Being a result of superior *kamma*, their digestive capacity is also remarkably greater than that of human beings so that very rich deva nutriment can easily be digested. This means a need for regular feeding. When a deva misses a meal, he feels the pangs of hunger very acutely. In fact, it can lead to dissolution of the body like a lump of butter placed on a heated slab.

This shows that, to a deva, the truth of painful sensation (*dukkha-vedanā*) is very easily perceivable. Similarly, the pleasant sensation due to superior kinds of deva; pleasures that may be indulged in to greater and greater degree is also easily perceivable: this also holds true for neutral sensation (*upekkhā-vedanā*) which is peaceful and wholesome. That is why the Buddha chooses the contemplation of the three kinds of sensation, *somanassa-vedanā, domanassa-vedanā, upekkhā-vedanā* as a suitable practice for Sakka.

This will be elaborated further: There is meditation for insight (*vipassanā*) into the physical aspect of one's body and meditation for insight (*vipassanā*) into the mental aspect of one's body. Of these two main methods, the Buddha prescribes the former to those who have the capacity to perceive physical phenomena. It may be taught briefly or in an elaborate way. Usually, the essential nature of the Four (Primary) Elements is taught in detail as the meditation subject (*catu dhātu vavatthāna kammaṭṭhāna*), on physical phenomena. To those who have the innate capacity to perceive mental phenomena, a suitable subject on mental phenomena is taught. In such a case, the physical basis of the mind has to be contemplated first before proceeding to the contemplation of mental phenomena. In the case of Sakka too, this was the procedure: physical phenomena was first touched upon briefly. However, in the recorded text of the Teaching that preliminary aspect is not specified, and the discourse on mental phenomena alone is recorded.

With devas, mental phenomena are better perceived. So the three kinds of sensation are taught first. When mental phenomena is contemplated at the outset, there are three approaches: (1) through contact (*phassa*) (2) through sensation (*vedanā*), and (3) through mind (*citta*). (The three approaches are adopted only at the initial stage of meditation. Once the nature of mental phenomena is grasped and when the impermanence (*anicca*), woefulness (*dukkha*) and unsubstantiality (*anatta*) of mental phenomena is contemplated upon, all mental phenomena are comprehended.

To explain this further:

(1) With some yogis, after contemplation of the body (i.e. physical phenomena) has been mastered in a brief manner or in an elaborate manner, the contact (*phassa*) (which is a mental phenomenon), falling on the physical phenomena that is under contemplation, becomes evident. (2) With some yogis, the sensation experienced in respect of the physical phenomena, which is under contemplation, becomes evident. (3) With some yogis, the consciousness which cognizes the physical phenomenon under contemplation, becomes evident. (In these three ways, the interrelationship between mind and body comes to be understood by the yogi.)

Comprehending Contact (Phassa), etc.

(1) Contact, sensation, perception, volition, and consciousness are a group of five key mental concomitants that arise together. In the discussion on the three types of yogis, the one who perceives vividly contact (*phassa*) between mind and matter does not comprehend contact alone. Rather, he comes to realize that sensation (*vedanā*), which experiences the contact, is also there; that perception (*saññā*), which perceives the object of contemplation is also there; that volition (*cetanā*), which brings into play all associated mental factors is also there; that consciousness (*viññāṇa*), which cognizes the object of contemplation, is also there. Thus the five closely related mental factors headed by contact are comprehended.

(2) The yogi, who perceives sensation, does not comprehend sensation alone. Rather, he comes to realize that, along with the arising of that sensation, there arises contact between the mind and the physical phenomena under contemplation; he also realizes that there also arises perception which perceives it; that there also arises volition which motivates the associated mental factors; and that there also arises consciousness which cognises the object of contemplation. Thus the five mental factors headed by contact are comprehended.

(3) The yogi, who perceives consciousness, does not comprehend consciousness alone. Rather, he understands that besides the consciousness, there also arises contact whereby the mind meets the object of contemplation; that there also arises sensation which experiences the contact; that there also arises perception which perceives the object; and that there also arises volition that motivates the associated mental factors. Thus the five mental factors headed by contact are comprehended.

Having comprehended contact and its four associated mental factors (*phassa pañcamaka*), the yogi contemplates on what is the basis of their arising. Then he discerns that the five mental factors have the corporeal body as their basis. The body, in the ultimate sense, is the corporeality that has arisen, made up of the Primary Four Elements (*Bhūta-rūpa*) and Secondary Element (*Upādāya-rūpāni*). Thus, the truth that contact and its associating four mental factors arise dependent on the body is understood. The basis, where the mental factors arise, is seen in its reality as physical phenomena or matter (*rūpa)*; and that the five associated factors headed by contact is mental phenomena or mind (*nāma*); and that there is just mind and matter (*nāma* and *rūpa*) and nothing else. Between the two interrelated phenomena, matter comprises the aggregate of corporeality; mind comprises the four mental aggregates. Thus, there are just the Five Aggregates (*Khandā*). Indeed, there is no aggregate apart from mind and matter; there is no mind or matter apart from the Five Aggregates.

The yogi then contemplates: "What is the cause of the arising of the Five Aggregates?" He understands fundamentally and truly that the Five Aggregates arise due to ignorance (*avijjā*), craving (*taṇhā*) and *kamma* (action). Thus, he understands that the continued phenomenon of the five aggregates is the effect of this cause, namely, *avijjā*, *taṇhā* and *kamma* and that apart from cause and effect, there is nothing that can truly be called person or being, and that all are aggregates of conditioned phenomena. Thus, having comprehended that mind and matter arise from cause, the yogi continually contemplates on the impermanence, woefulness, and insubstantiality (*anicca*, *dukkha*, *anatta*) of mind and matter, thereby gaining insight into the mind-matter complex stage by stage (This effort and its rewards indicate strong insight, *balava vipassanā.*)

The yogi, who has advanced to this high level of insight, becomes very eager to attain *magga-phala*. He strives for the development of insight, encouraging himself with the thought: "I am going to achieve *magga*, *phala, nibbāna* even today." When four appropriate factors, namely, weather, associates, food, and discourse that are conducive to his enlightenment are present together, he attains the Path-Knowledge. And even at one sitting of meditation, the culmination of insight development may be realized and arahatship attained.

In the above manner, the Buddha has already shown how a yogi, to whom contact is

comprehended, or sensation is comprehended, or consciousness is comprehended, may, through proper insight development, gain arahatship.

In Sakkapañña Sutta, the Buddha discourses on contemplation of mental phenomena, concentrating on sensation (*vedanā*) as the meditation subject appropriate for Sakka. This is so because devas including Sakka will not find either contact (*phassa*) or consciousness (*viññāṇa*) as comprehensible as sensation (*vedanā*). Therefore, sensation is appropriate subject of meditation for devas for gaining insight into mental phenomena.

To explain this further:

The arising of pleasant sensation (*sukha-vedanā*), and unpleasant sensation (*dukkha-vedanā*), is very evident. When pleasant sensation arises, the whole body is permeated with it. One gets excited. There is a feeling of ease, as if being fed with butter refined a hundred times over, or being applied on the skin with oil refined a hundred times over, or relieving heat by taking a bath with cool clear water contained in thousand pots. It causes the person who experiences it to exclaim: "Oh! this is pleasant! really pleasant!"

When unpleasant or painful sensation arises also, it pervades the whole body causing great agitation and discomfort. It is as though lumps of red hot iron were inserted into the body, or as though molten iron were poured down over one's body, or as though a bundle of burning faggots were thrown into a forest of dried trees and grass. It causes the person experiencing it to groan painfully: "Oh! this is painful! really painful!"

Thus, the arising of pleasant sensation and unpleasant sensation is quite evident.

This is not the case with neutral sensation (*upekkhā-vedanā*), which is not so evident. It is as though hidden by darkness. In the absence of any pleasant sensation or painful sensation, the yogi can only use his reason to understand the neutral sensation which is neither pleasant nor unpleasant. It is like a hunter chasing a deer, making a reasoned guess where the deer's hoof prints appear at one end of a slab of rock as ascending it, and appear at the other end as descending therefrom, and coming to the conclusion that the deer must have walked across the rock. Where pleasant sensation has been clearly noted in the yogis' awareness, and later unpleasant sensation also has been clearly noted, the yogi can, applying his reason, judge that during the moments when two kinds of sensation are not felt, there has arisen in him a neutral sensation that is neither pleasant nor unpleasant. In this way the yogi comprehends neutral sensation (*upekkhā-vedanā*).

Thus, the Buddha first taught Sakka contemplation of physical phenomena and then proceeded to the subject of the three sensations as method of contemplating mental phenomena. This method, whereby a discourse on contemplation of physical phenomena is followed by a discourse on the three sensation as meditation subject, is a common method used by the Buddha to suit the hearer in each situation. It can be found, besides the present discourse to Sakka, in many other discourses, namely, Mahāsatipaṭṭhāna Sutta *(***Dīgha Nikāya***)*, Satipaṭṭhāna Sutta, Cūḷataṇhāsaṅkhaya Sutta, Mahā Taṇhā Saṅkhaya Sutta, Cūḷa Vedalla Sutta, Mahā Vedalla Sutta, Raṭṭhapāla Sutta, Magaṇḍhiya Sutta, Dhātuvibhaṅga Sutta, Āneñjasappāya Sutta (all in **Majjhima Nikāya**) and the whole of Vedanā Saiṇyutta.

The Commentary says: "In the Sakkapañña Sutta, meditation on the physical phenomena, being simply an object of sensation, is not expressly mentioned. Probably this is why it is not on record in the Pāli text." This statement is rather terse and obscure. Its purport will, therefore, be brought out here:

The Commentary says: "The Bhagavā taught Sakka and other devas contemplation of physical phenomena first and then proceeded with contemplation of mental phenomena, through the three sensations which was the way they could understand the Dhamma, considering their capacity (lit natural bent of mind) to comprehend." This statement might be challenged by certain persons pointing out the fact that there is no mention in the text that the Buddha taught contemplation of physical phenomena to Sakka. The answer lies in the fact that devas are highly perceptible to mental phenomena, and among all mental phenomena, sensation is best understood by them. It is the Buddha's method in teaching those with a strong capacity to understand mental phenomena, to make a preliminary

discourse on physical phenomena just to provide a grounding for understanding mental phenomena, on which latter subject He would dwell at length. In the present case, Sakka and his company had a strong capacity to understand mental phenomena and so the Buddha mentioned physical phenomena simply as an object of sensation, showing them what constitutes physical phenomena. And having stated it in a most brief manner, the Buddha taught the three kinds of sensation in an elaborate manner. Therefore, it must be noted that physical phenomena forms just a preliminary subject as object of sensation, and hence this fact is not recorded in the text. This is the purport of the terse commentarial statement referred to above.

Now we shall deal with the expositions of the Buddha's elaborate manner of teaching the subject of meditation on the three kinds of sensation as stated in (a), (b) and (c) above. The explanation on them, as contained in the Commentary and the Sub-commentary, will be condensed as best as we can.

Reference (a)(i) above:

"The mentally agreeable sensation that tends to increase demeritoriousness and to decrease meritoriousness (and which should not be resorted to)" means *somanassa-vedanā.* This kind of pleasant sensation is called *gehasita somanassa-vedanā.* (Visible object, sound, odours, tastes, tangible objects and thoughts (or ideas), these six sensuous objects serve as a house of craving and therefore termed '*geha*'.) This mentally agreeable sensation arises together with craving because of these sensuous objects. If one allows the repeated arising of that kind of sensation, demeritoriousness grows and meritoriousness wanes every day. That is why the Buddha said this *gehasita somanassa-vedanā* is not to be resorted to.

Reference (a)(ii) above:

"The mentally agreeable sensation that tends to decrease demeritoriousness and to increase meritoriousness (and which should be resorted to)" means pleasure bent on renunciation (*nekkhammasita somanassa-vedanā*). Herein, taking up the homeless life of a *bhikkhu*, attainment of *jhāna*, realization of Nibbāna, Insight-knowledge, and all meritorious actions that break away from the hindrances are called *Nekkhamma*, renunciation or emancipation from worldliness. **Let's expand this**: One sets one's goal of release from the round of rebirth and, leaving hearth and home, goes to the monastery, takes up the life of bhikkhuhood, establishes oneself in the Purity of the four kinds of *bhikkhu* precept (*catupāri suddhi sīla*), practises the ascetic practice, meditates for concentration by *kasiṇa* devices, attains the first Fine Material Jhāna, and cultivates Insight using that *jhāna* as the foundation, all these practices are called acts of renunciation (*nekkhamma*). Pleasure derived from these activities are called pleasure bent on renunciation. If one cultivates the repeated arising of this kind of *nekkhammasita somanassa-vedanā*, demeritoriousness decrease and meritoriousness increases. That is why the Buddha said this pleasant sensation bent on renunciation should be resorted to.

> (**Note**: *Gehasita somanassa-vedanā*, that should not be resorted to, pleasure of the senses arise together with craving for the six kinds of agreeable sense objects that are cognized at the six sense-doors. As there are six sense objects which constitute the bases of these mentally agreeable sensations, there are six kinds of such sense-pleasure.)

Regarding the naturally agreeable sensation bent on renunciation (*nekkhammasita somanassa-vedanā*), there are also six kinds based on the agreeable sense objects of six kinds that cause the arising of the pleasant sensation, beginning from the first step of renouncing householder's life to attaining of mundane and supramundane *jhāna*s up to the third *jhāna*. In the Teaching, the two categories of pleasant sensation, the six *gehasita somanassa-vedanā* and the six *nekkhammasita somanassa-vedanā* occur frequently. With regard to *domanassa*-ve*danā* and *upekkhā-vedanā* which will be mentioned in due course, the terms of six *gehasita* and six *nekkhammasita* will also appear frequently It should be noted that these terms are also used with reference to the six sense objects.

Reference (a)(iii) above:

In the third paragraph of (a), of the type of pleasant sensation, i.e. *Nekkhammasita*

somanassa-vedanā, there is, firstly, the one that arises together with initial application of the mind (*vitakka*) and sustained application of the mind (*vicāra*). This refers to the pleasurable sensation that arises from the time of taking up bhikkhuhood till the attainment of the first *jhāna*.

And secondly, there is the one that arises without the initial application of the mind (*vitakka*) and sustained application of the mind (*vicāra*). This refers to the pleasurable sensation that arises at the attainment of the second and the third *jhānas*. The second is superior to the first. In this (third) paragraph, the Buddha compares the two ways in which two *bhikkhus* many attain *arahatta-phala*.

To expand this statement:

The first *bhikkhu*, in contemplating the pleasant sensation that arises together with initial application of the mind and sustained application of the mind [i.e. pleasant sensation pertaining to the Sense Sphere (*Kāmā-vacara somanassa-vedanā)* and pleasant sensation pertaining to the first *jhāna* of the Fine Material Sphere (*Rūpa-vacara paṭhana-jhāna somanassa-vedanā*)], contemplates: "On what does the pleasant sensation depend?" And he perceives that it depends on the physical body. Then he proceeds to contemplate on the three characteristics (*anicca*, *dukkha* and *anatta*) of mental phenomena (as has been described above). And in due course he attains *arahatta-phala*.

The second *bhikkhu*, in contemplating the pleasant sensation that arises without initial application of the mind and sustained application of the mind (i.e. the second and the third *jhāna* of the Fine Material Sphere (*Rūpa-vacara dutiya tatiya jhāna somanassa-vedanā*) and developing insight as mentioned earlier on, attains arahatship.

In the above two cases, the object of meditation of the second *bhikkhu* which is the pleasant sensation not in association with initial application of the mind and sustained application of the mind, is superior to the object of meditation of the first *bhikkhu* which is the pleasant sensation associated with initial application of the mind and sustained application of the mind. The thoughts of the second *bhikkhu* that contemplate on the mind-object (sensation) in its three characteristics, being not associated with initial application of the mind and sustained application of the mind, are superior to the thought of the first *bhikkhu* which are associated with initial application of the mind and sustained application of the mind. In the matter of attainment of the Fruition consciousness also, that of the second *bhikkhu* which is being not associated with initial application of the mind and sustained application of the mind, is superior than that of the first *bhikkhu* which is associated with initial application of the mind and sustained application of the mind.

(These are some important points about (a) Somanassa-vedanā.)

Reference (b)(i) above:

"The unpleasant sensation which tends to increase demeritoriousness and decrease meritoriousness (and is therefore not to be resorted to)," refers to *gehasita domanassa-vedanā*. When one does not get some desirable visible object, or sound, or odour, or taste, or tangible object, or thought cognized through or by the eye, the ear, the nose, the tongue, the body and the mind, one feels miserable. When these six kinds of sense objects that one has enjoyed do not last, they are painfully missed by one who cherishes them. Thus unpleasant sensation (*domanassa-vedanā*) arises in one on account of the six sense objects. If these unpleasant sensations are allowed to arise repeatedly, demeritoriousness increases, and meritoriousness decreases. That is why the Buddha said that unpleasant sensation arising out of the six sense objects should not be resorted to.

Reference (b)(ii) above:

"The unpleasant sensation which tend to decrease demeritoriousness and increase meritoriousness (and should therefore be resorted to)" means *nekkhammasita domānassa-vedanā* (unpleasant sensation inclined to renunciation). To the *bhikkhu* who has renounced the worldly life and taken the practice of insight-development through various methods of contemplation, visible objects, sound, odours, tastes, tangible objects, and thoughts are perceived as impermanent and subject to change. Further, there comes the realization that,

in truth and reality, the six sense objects in the past as well as at present are impermanent, subject to change, and are woeful. This realization is Insight-knowledge. Once the true nature of the six sense objects is understood, the mind of that *bhikkhu* yearns for release from the six sense objects which arise in the conditioned phenomena of mind and matter. Directing his mind to Nibbāna, he has an ardent desire, (*Pihā*, ardent desire, a mild form of *lobha* (greed) in the ultimate sense) to attain the Supramundane.

(In this connection, the Pāli term *Pihā* needs some explaining. The expression: 'the ardent desire to attain the supramundane', does not mean that *pihā* takes the *arahatta-phala* as its object, because *pihā* is a mild form of *lobha* which primarily is a demeritorious factor. Not to speak of a demeritorious factor, even meritorious factors divested of wisdom do not take Nibbāna as their object. Hence *pihā* does not take Nibbāna as its object. The fact is that the yogi had had hearsay knowledge of Nibbāna. The sublime attributes of Nibbāna has not only been learnt from other people, they have become imbued in the yogi's mind through book learning, meditation and insight development, and a yearning of Nibbāna has thus already been formed. This knowledge, of course, still remains in the province of concept (*paññatti*) only, but a fairly close idea of Nibbāna is obtained by intelligent reasoning. As a matter of fact, *jhāna*, *magga*, *phala*, *nibbāna*, belong to the province of the Supramundane; they are, therefore, as subtle as they are profound, even to get a true idea by a yogi who has not become an *ariya*. At best, only he can visualise the Supramundane and wish for attaining it, *pihā*)

After the arising of the ardent desire to attain the Supramundane, the yogi tries towards his goal by cultivating Insight. If, in spite of these earnest efforts, the goal is still not reached, the yogi gets frustrated. "Alas, how success evades me for all my efforts over such a long period," he says to himself. The unpleasant sensation he now experiences is called *Nekkhammasita Domanassa-vedanā*. The repeated arising of this kind of unpleasant sensation is conducive to success.

The more disappointed he is, the greater his resolution to attain his objective, which turns into a sufficing condition (*upanissa paccaya*) for success. Demeritoriousness decreases in him and meritoriousness increases. That is why the Buddha said that *nekkhammasita domanassa-vedanā* should be resorted to.

Reference (b)(iii) above:

Although unpleasant sensation (*domanassa-vedanā*) is a mental factor definitely accompanied by initial application of the mind and sustained application of the mind (*savitakka savicāra*), the yogi is apt to take *gehasita domanassa vedanā* as the unpleasant sensation that arises together with initial application of the mind and sustained application of the mind (*savitakka, savicāra*) and *nekkhammasita domanassa-vedanā* as the unpleasant sensation that arises without initial application of the mind and sustained application of the mind (*avitakka avicāra*). Therefore, unpleasant sensation is mentioned in these two ways.

To further explain: In this Teaching, a *bhikkhus* cultivates Vipassanā meditation (Insight), after getting established in *jhāna*, whether threshold *jhāna upacāra* or first *jhāna*, and if he cannot attain *magga-phala* he feels dejected *domanassa-vedanā*. In such a case, the *jhānas* which were used as ones for development of *magga-phala* are called unpleasant (*domanassa*), by way of a figure of speech because the *jhāna* as preliminary steps in his course of the Path-practice are to him something he does not want. If, in spite of the disappointment, he perseveres and ultimately attain *magga-phala*, the supramundane *dhamma* that he realizes is (also) called *domanassa* in a figurative sense since it is the outcome of, or is caused by, the unpleasant sensation.

The yogi (*bhikkhu*), regarding his own thoughts associated with the initial application of the mind and sustained application of the mind which cause his unpleasant sensation, or regarding his own thoughts which are not associated with initial application of the mind or sustained application of the mind which cause his unpleasant sensation as unpleasant sensation itself (associated with or dissociated with initial application of the mind as the case may be), then reflects: "Oh, how long it would be before I can successfully gain insight into unpleasant sensation which arises together with initial application of the mind

and sustained application of the mind?" Or as: "How long it would be before I can successfully gain insight into unpleasant sensation which arises without initial application of the mind and sustained application of the mind?"

Furthermore, he considers the Fruition-knowledge, that is caused by unpleasant sensation associated with (or arising together with) initial application of the mind and sustained application of the mind, as attainment of Fruition (*phala-samāpatti*), though unpleasant sensation associated with initial application of the mind and sustained application of the mind; and the Fruition-Knowledge, that is caused by unpleasant sensation not associated with initial application of the mind and sustained application of the mind, as attainment of Fruition through unpleasant sensation which is not associated with initial application of the mind and sustained application of the mind. Thinking thus, he reflects: "How long it would be before I can attain Fruition which is caused by unpleasant sensation associated with initial application of the mind and sustained application of the mind? Or, Fruition which is caused by unpleasant sensation not associated with initial application of the mind and sustained application of the mind?" He then enters upon a series of courses of rigorous practices extending from three months to six months, and then to nine months.

First of all, he commits himself to a three-month training schedule. During the first month, he allows himself to sleep two out of the three watches of a night, meditating during one watch of the night. In the middle period, the second month, he allows himself to sleep only one watch of the might, meditating during two watches of the night. In the third month, he allows himself no sleep but meditates during the three watches of the night, alternating between walking and sitting. It may be well if this training ends up in *arahatta-phala*. Otherwise, he does not relent but takes upon himself an additional six months of rigorous training.

In these six months, three periods of two months each are marked out, i.e., waking portions and sleeping portion of the nights are adopted, as in the three-month training. After the six-month training, if he still does not attain *arahatta-phala*, the *bhikkhu* does not relent, but take an additional nine months of rigorous training.

This nine-month training is made up of three periods of three months each. During the first period, the yogi allows himself to sleep two out of the three watches of the night and meditates during one watch. In the middle period, he allows himself to sleep only one watch of the night, meditating during two watches. In the third period, he allows himself no sleep but spends the whole night meditating, in alternating postures of walking and sitting. After this manner of rigorous practice, if the *bhikkhu* still does not attain *arahatta-phala*, despondency sets in his mind. He reflects: "Alas, I am still not one of those who are invited to assemble at the yearly congregation where purity is admitted (*visuddhi pavāraṇā*)." He feels very sad like the *bhikkhu*-elder Mahāsiva of Gāmantapabbhara. Tears may flow down on his face.

The Story of Bhikkhu-elder Mahāsīva

In Sri Lanka, there once lived a *bhikkhu*-elder named Mahāsīva who had eighteen groups or sets of *bhikkhus* learning at his feet. Thirty thousand of his pupils had attained arahatship under his tutorship. One of the thirty thousand *arahats* thought to himself: "Infinite qualities in terms of morality, etc. have I acquired. How about the qualities attained by my teacher Mahāsīva?" And he knew that his teacher was still a worldling. He reflected thus: "Alas, our teacher Mahāsīva has been the support of others, but is not the support of himself. I will now admonish our teacher." So thinking, he travelled by *jhāna* in the air, descended near the *bhikkhu*-elder's monastery, and went near Mahāsīva, who was sitting at a secluded place. He made obeisance to the teacher and sat at a suitable place.

The teacher said to this pupil: "O! observer of the ascetic practice of eating from one bowl only: what calls you here?" (This is a term of endearment used by *bhikkhu*-elders of past to *bhikkhus* who practise Insight-meditation.)

The pupil: "Venerable Sir, I come to learn from you a discourse of appreciation (*anumodanā*) for use at an offering ceremony."

"Not possible, friend."

"May I learn it at the place where you usually stop and consider the direction you should make for the day's alms-gathering?"

"Other *bhikkhus* will be putting their question to me there."

"May I learn it on the alms round?"

"There too, other *bhikkhus* will be putting their questions."

"May I learn it where the venerable one robes himself fully (with the upper robe), or rearranging the robes for going to the village, or where the alms bowl is made ready for alms-gathering, or at the place of taking the gruel meal at the rest-house after the alms-round?"

"At those places, *bhikkhu*-elders will be asking questions to clear up their doubts concerning Commentarial literature."

"May I ask on your return from the alms-round?"

"Then also other *bhikkhus* will be asking questions."

"May I ask on the way from the village to the monastery?"

"Then also other *bhikkhus* will be asking question."

"May I ask after your meal at the monastery? ... or at the place of seclusion when the venerable one washes his feet? ... or at the time the venerable one washes his face?"

"At those times, also other *bhikkhus* usually ask questions, friend. From that time till the next day's dawn, there are *bhikkhus* coming to me endlessly without a moment's break, friend."

"May I then ask at the time the venerable one is cleaning his teeth and washing his face?"

"(Impossible friend,) other *bhikkhus* will be asking their questions."

"May I ask when the venerable one enters the monastery and sits there?"

"Then also, there will be other *bhikkhus* asking questions."

"Venerable Sir, as a matter of fact, there should be a moment to spare when the venerable one sits in meditation in the monastery after having washed his face, during the moments of shifting the sitting posture for three or four times. From what the venerable says, would there be no time to die too? Venerable Sir, you are like the leaning board providing others support, but not being one's own support. My real purpose in coming to you is not to learn a discourse from you." So saying, he disappeared.

The Bhikkhu-elder Mahāsīvsa retires into The Forest

Venerable Mahāsīva then saw the real purpose of that *bhikkhu's* visit. "This *bhikkhu* does not want to learn the Teaching. He came here to admonish me. But this is not the time for me to go out into seclusion in the forest. I must wait till morning," he said to himself. He made ready to leave with bowl and robes which he kept handy. He taught the whole day and the first and middle watches of the night. When, in the third watch of the night, one of the pupils was leaving, he slipped out together with him (letting everyone think he was one of the pupils.)

Other pupils awaiting for the next class thought that the teacher was out to answer the call of nature. The student *bhikkhu* who went out together also took the teacher for a co-student.

Mahāsīva was confident that *arahatta-phala* should not take more than a few days to attain. He would come back from the forest seclusion after attaining arahatship. So he did not bid farewell to his pupils when he left the monastery on a thirteenth of Visakha for a cave known as Gāmanta pabbhāra (i.e. a cave in the vicinity of a village). By the full moon day, he had not attained *arahatta-phala*. "I have thought I could attain *arahatta-phala* in a few days," he thought, "but the *vassa* period has arrived. I will spend the *vassa* here and will accomplish my task at the end of the *vassa*, on the Pavāraṇā day." So, regarding three months as though it were three days, he went into ardent practice. But at the end of the

three months he was still unable to attain arahatship. Mahāsīva reflected: "I had come here hoping to attain *arahatta-phala* in three days, but three months have passed without my attaining it. My fellow-*bhikkhus* have joined the Sangha congregation of *arahats* now." He felt miserable and tears streamed down his face.

Then he pondered: "Perhaps I have been indulgent: I have alternated the four bodily postures (i.e. lying, sitting, standing, walking) in my meditating work. I will now renounce the lying posture and will not wash my feet until I attain *arahatta-phala*." So he kept away his cot at a corner and resumed meditation. Another *vassa* passed by, and no arahatship was at hand. Each *vassa* ended not with enlightenment but with tears — tears of noble desire unfulfilled. In this way, twenty-nine years marked by twenty-nine assemblies of the *arahats* (at the end of each *vassa*) went by.

Young boys from the village noticed the ruptures that had developed on both the feet of Mahāsīva and they tried their best to patch them up with thorns. Then they joked among themselves: "Oh, how I envy those ruptured feet."

A Celestial Maiden comes to The Rescue

On the full moon day, in the month of the Thadingyut, on the thirtieth year of his ardent practice, Mahāsīva sat leaning against the board and took stock of the situation. "I have been at it for thirty years, and *arahatta-phala* is still beyond my reach. Clearly, arahatship is not for me in this life. How I miss the opportunity of attending the congregation of *arahats* together with my fellow *bhikkhus*." An unpleasant sensation (*domanassa-vedanā*) overwhelmed him. Tears came rolling down his face.

At the time, a celestial maiden stood before him sobbing. The *bhikkhu* elder asked: "Who is there weeping?"

"I am a deva maiden, Venerable Sir."

"Why do you weep like this?"

"Venerable Sir, I think weeping is the way to attainment of *magga-phala* and I am weeping (following your example) in the hope of attaining one *magga-phala* or two *magga-phalas*."

At this, the old *bhikkhu's* pride was rudely shaken. He said to himself: "Now, Mahāsīva, you have made yourself the laughing-stock of a young deva maiden. Does it become you?" A strong feeling of religious emotional awakening, *Saṁvega,* overtook him. He redoubled his right endeavour and (soon) attained *arahatta-phala* along with the four Discriminative Knowledges (*Paṭisambbhidā-ñāṇa*).

Now that he felt relaxed mentally, he thought of stretching himself awhile. He cleaned up his cot, filled his water pots, and sat at the head of the walk way, reminding himself the need to wash his feet that he had neglected for these thirty years.

Sakka appears and washes Mahāsīva's Feet

Mahāsīva's pupils remembered their teacher on the thirtieth year of his departure and saw (by their special powers) that he had attained arahatship. Knowing what had crossed in the teacher's mind, they said: "It is ridiculous to let our teacher trouble himself to wash his own feet while his pupils like ourselves are living." Thinking thus, all the thirty thousand *arahat*-pupils travelled in the direction of the cave where Mahāsīva was sitting, all of them vying with one another to get the opportunity of washing their teacher's feet.

Mahāsīva however insisted that he must do the job, which he had neglected for thirty years himself. At that juncture, Sakka thought to himself: "The *bhikkhu*-elder is insisting on washing his feet himself, refusing them to be washed by his thirty thousand *arahat* pupils. It is absurd that my revered one should bother to wash his own feet while a lay supporter like myself is living. I will go there and do the job." He took his Queen Suja with him and appeared at the scene. Putting his Queen in front, he announced to the thirty thousand *arahat-bhikkhus*: "Make way, Venerable. Sirs, a woman is coming." He then made obeisance to Mahāsīva and sat squatting before him, and said: "Venerable Sir, let me wash

your feet."

"O Sakka of the Kosiya clan, I have left my feet unwashed for thirty full years. Human body smells by nature. The smell is so pungent that even for a deva staying a hundred *yojanas* away from a human body, its smell is as obnoxious as carrion tied around his neck. So leave the washing to me."

Sakka replied: "Venerable Sir, as for us the natural smell of the human body is obscured by the fragrance of your morality, which rises beyond the Sense Sphere Deva realms (*Kamāvācara*) and reach the topmost realm of the Brahmās. Venerable Sir, there is no fragrance that surpasses the fragrance of morality. Your morality has compelled us to render personal service to you." Then Sakka took firm hold of the *bhikkhu*-elder's ankle with his left hand and washed his soles with his right hand till they glowed like the soft soles of a child. After doing this personal service to the *bhikkhu*-elder, Sakka made obeisance to him and returned to his celestial abode.

This is the story of the Bhikkhu-elder Mahāsīva

In this way, a yogi, who finds himself unable to attain arahatship, feels (as in the case of Mahāsīva): "Ah, how I miss the opportunity of holding congregation with fellow-*bhikkhus* who are *arahats*". He becomes despondent suffering *domānassa-vedanā.* When he attains *jhānas* or Insight-Knowledge or *magga* or *phala* as the outcome of, or caused by, that unpleasant feeling which he considers either as associated with initial application of the mind and sustained application of the mind, or not associated with initial application of the mind and sustained application of the mind. Such attainment are called, figuratively, as unpleasant sensation with initial application of the mind and sustained application of the mind, or unpleasant sensation without initial application of the mind and sustained application of the mind. It should be noted that the Buddha termed these attainments as figures of speech, taken from the point of view of result or that of cause.

Thus, according to the yogi's view of the unpleasant sensation, either as associated with initial application of the mind and sustained application of the mind, or as not associated with initial application of the mind and sustained application of the mind, when in due course the unpleasant sensation leads to *jhāna* or Insight-Knowledge, or *magga-phala*, these attainments are called, figuratively, as unpleasant sensation with initial application of the mind and sustained application of the mind, or as unpleasant sensation without initial application of the mind and sustained application of the mind.

In this context, where a *bhikkhu* contemplates the *jhāna*, whether neighbourhood absorption (*upacāra-jhāna*) or the first *jhāna*, called unpleasant sensation with initial application of the mind and sustained application of the mind (*savitakka savicāra*), as impermanent, woeful and unsubstantial, and considers: "Where does this unpleasant sensation originate?" he comes to understand that it has its origin in the body as its base. From this understanding, he progresses, stage by stage, to arahatship. (Ref: the process of insight development on the practice for the understanding of Contact (*phassa*), etc. discussed curlier on.)

If there is another *bhikkhu* who contemplates the second *jhāna*, the third *jhāna*, etc. which are called the unpleasant sensation which is not associated with initial application of the mind and sustained application of the mind (*avitakka avicāra*), as impermanent, woeful and unsubstantial, by stages he attains arahatship.

In the above two cases, both have unpleasant sensation as the object of Insight meditation but the unpleasant sensation, which is not associated with initial application of the mind and sustained application of the mind, is superior to the unpleasant sensation which is associated with initial application of the mind and sustained application of the mind. Regarding the Insight-Knowledge gained from the meditation also, the former is superior to the latter. Regarding the fruition of the final Path-Knowledge (*Arahatta-phala*) also, the former is superior. That is why the Buddha says that, of the two types of unpleasant sensation, the one that is not associated with initial application of the mind and sustained application of the mind is superior.

These are points to note concerning (b) *Domanassa-vedanā.*

Reference (c)(i) above:

The neutral sensation (*upekkhā*) which tends to increase demeritoriousness and decrease meritoriousness (and is therefore not to be resorted to) means *gehasita-upekkhā*, neutral sensation inclined to sense-pleasures. It means strong attachment to sense-pleasures. When some agreeable object arises at the six doors, i.e. eye, ear, nose, tongue, body and mind, one is unable to overcome the defilements and falls prey to that sense object just as a fly is 'caught' by (i.e. unable to let go) a lump of jaggery. One who relishes sense-pleasures is imprisoned by them.

Repeated resort to *gehasita-upekkhā* tends to increase demeritoriousness and decrease meritoriousness. That is why the Buddha said that *gehasita-upekkhā* should not he resorted to.

Reference (c)(ii) above:

The neutral sensation which tends to decrease demeritoriousness and increase meritoriousness (and should, therefore, be resorted to) means *nekkhammasita-upekkhā,* neutral sensation inclined to renunciation. It is a neutral attitude to both agreeable and disagreeable objects arising at the six sense-doors, i.e., eye, ear, nose, tongue, body, and mind. Agreeable sense objects are not attached to. Disagreeable objects do not cause anger or vexation. Neither-agreeable-nor-disagreeable sense objects do not cause bewilderment (*moha*) due to unbalanced attitude. The yogi contemplates all the six sense objects as impermanent, woeful, and subject to change and thus discerns all of them as they really are. This neutral attitude is a form of neutral sensation which arises with wisdom in the mental process of the yogi. (In other words:) This evenness of attitude is also called indifferent feeling, equanimity (*tatramajjhattatā*). It means detached attitude to both agreeable and disagreeable sense objects. *Vedanupphekklā* and balanced attitude, equanimity (*tatramajjhattatā*) are taken as *upekkhā.*)

That being so, resorting to the six kinds of neutral sensation inclined to renunciation, six *nekkhammasita-upekkhās*, at all times, i.e. from the time of becoming a *bhikkhu*, throughout all the stages of *bhikkhu* practice beginning with practice of Ten Reflections (*anussati*), till the attainment of *jhānas*, up to the fourth *jhāna*, decreases demeritoriousness and increases meritoriousness. Therefore the Buddha said *nekkhammasita-upekkhā* should be resorted to

Reference (c)(iii) above:

Of the two types of *nekkhammasita-upekkhā,* namely, the one associated with initial application of the mind and sustained application of the mind (*savitakka savicāra upekkhā*), (the neutral sensation that arises at all times, from the time of becoming a *bhikkhu* throughout all the stages of insight-development through various contemplations, up till the attainment of the first *jhāna*) and the one not associated with initial application of the mind and sustained application of the mind (*avitakka avicāra upekkhā*), (at the attainment of the second *jhāna,* etc.) the first one is superior to the second.

The above passage compares the *arahatta-phala* attained by two *bhikkhus*, i.e., in two ways of *bhikkhu* practice: (a) The first *bhikkhu*, in contemplating a neutral sensation associated with initial application of the mind and sustained application of the mind, considers: "On what does this neutral sensation depend?" And he comes to the right understanding that it arises dependent on the body. From that understanding, he proceeds to gain Insight-knowledge, stage by stage, until he becomes an *arahat*. (b) The second *bhikkhu*, contemplating on the neutral sensation not associated with initial application of the mind and sustained application of the mind (that arises at the second, the third, and the fourth *jhāna*s) gains Insight-knowledge, stage by stage, until he becomes an *arahat*.

Of those two *bhikkhus*, the neutral sensation that serves as the object of meditation of the second *bhikkhu*, being not associated with initial application of the mind and sustained application of the mind, is superior to the neutral sensation that serves as the object of meditation of the first *bhikkhu* which is associated with initial application of the mind and sustained application of the mind. Regarding the thoughts that arise in the two *bhikkhus* during their meditation, the thoughts that arise in the second *bhikkhu*, being not associated

with initial application of the mind and sustained application of the mind, is superior to the thoughts of the first *bhikkhu* which are associated with initial application of the mind sustained application of the mind. Regarding the attainment of the *arahatta-phala* won through contemplation of the neutral sensation, the attainment of the second *bhikkhu*, being not associated with initial application of the mind and sustained application of the mind, is superior to that of the first *bhikkhu* which is associated with initial application of the mind and sustained application of the mind

These are the points to note concerning (c) *Upekkhā-vedanā.*

Sakka is established in Stream-entry Knowledge

Having discoursed on pleasant sensation, unpleasant sensation and neutral sensation that lead to arahatship, the Buddha concluded the Teaching with these words:

> "Sakka, King of Devas, a *bhikkhu*, who practises thus, is one who works out the extinction of illusory perceptions associated with craving (*taṇhā*), conceit (*māna*) and wrong view (*diṭṭhi*) that prolongs the suffering in *saṁsāra* leading to Nibbāna where all perceptions cease."

At that moment, Sakka attained the Fruition of Stream-entry.

The Benevolent Desire, Chanda, of The Buddhas

The benevolent desire of the Buddhas is the noblest intention to bestow the highest blessing, the superior or exalted mind, never of inferior or lower type. Wherever the Buddhas make a discourse to an individual or to a congregation, they always show the way to the attainment of the arahatship. Amongst the hearers, some attain Stream-entry, some become Once-returner, some become Never-returner, and some attain arahatship, according to the sufficing condition, i.e. the ripeness of their past merit.

To bring in a simile here:

The Buddha is like the royal father, the hearers of His Teaching are like the princelings. The father makes morsels of food in the size that he usually takes, and feeds them into the mouths of the princelings. The princelings take in as much food, only of what their mouths can receive. Similarly, the Buddha disseminates the Dhamma in the highest level, i.e. arahatship: From amongst the hearers some attain the first fruition, some the second, some the third, and some the fourth, i.e. arahatship, according to the capacity of understanding.

Sakka is reborn as Sakka A Second Time

After attaining Stream-entry, Sakka passed away in the presence of the Buddha and was reborn as Sakka for a second time.

There is an important point to note in this connection: When a deva passes away no corpse remains like in the case of a human being. The body ceases to exist, disappears just like a flame disappears. That indeed is so. Whereas, when a human being dies, the kamma-born corporeality (*kammaja-rūpa*) disappears first. Seventeen thought-moments after the disappearance of kamma-born corporeality, mind-born corporeality (*cittaja-rūpa*) disappears. Within a few moments, nutriment-born corporeality (*āhāraja-rūpa*) disappears since no external nutriment sustains it. Temperature-born corporeality (*utya-rūpa*) however stays on for a long time, taking its own process. With devas it is totally different. This is so because devas have a type of rebirth quite different from human beings. They are born instantly as adults. When their *kamma*-born corporeality dissolves, the remaining kinds of corporeality, i.e. mind-born, temperature-born, and nutriment-born corporeality, all these dissolve simultaneously. The result is that there are no physical remains when a deva passes away. The body vanishes there and then.

Special note: The difference in the fact of the presence of the human dead body and the absence of the deva dead body at their passing away is a matter that requires some basic understanding[3] of the arising of the aggregates of a human being and those of a deva at the

3. Some basic understanding: Readers could enhance their understanding of this chapter by studying

moment of conception.

(i) At the moment of conception or rebirth (*paṭisandhi*) of a human being, three corporeality units (*kalāpas*), each a mere speck of an atom, come into being, namely, the body decad (*kāyadasaka-kalāpa*), the sex decad (*bhāvadasaka-kalāpa*), the base decad (*vatthudasana-kalāpa*). The kamma-born corporeality and the mind-born corporeality, temperature-born corporeality and nutriment-born corporeality arise at the due moment. Whenever these four types of corporeality advance to the stage of static moment (*ṭhīkhaṇa*), each unit of the element of heat (*tejo-dhātu*) inherent in those corporeal units continuously produces temperature-born corporeality, resulting in multiplication of *utuja kalāpas* and the growth of the human body. This continuous increment of the temperature-born corporeality has the effect of its constituting most of the bulk of the human body so much so that it is, so to speak, virtually "the owner of the house" of the human body, turning the three other types of corporeality (i.e. kamma-born, mind-born, and nutriment-born corporeality) into mere "guests at the house". This is the nature of corporeality in human beings as well as all other womb-born beings. When they die, the kamma-born corporeality, the mind-born corporeality and the nutriment-born corporeality in them vanish away, like guests in the house leaving the body; but temperature-born corporeality, which is like the owner of the house, remain for a long time.

(ii) In the case of devas, *kamma*-born corporeality, arising at the moment of instant rebirth, constitutes the whole of the deva body which is three *gavutas* long, and is like the owner of the house while the three other types of corporeality (i.e., mind-born, temperature-born, and nutriment-born corporeality) are like guests at the house, sharing space within the deva body. Therefore, devas and Brahmās, who are reborn instantly as adults, do not leave behind any remains of their body at death. The three types of corporeality other than kamma-born corporeality (like guests who cannot stay on in the house when the house is no more) vanish when the kamma-born corporeality dissolves at death. This is a profound matter. It is intelligible to those who have a grounding in the phenomenal processes of mind and matter.)

Since Sakka passed away and was reborn as Sakka even while listening to the discourse, no one among his celestial company knew that it was not the same old Sakka. Only Sakka himself knew it, besides him only the Buddha knew it by his All-knowing Wisdom.

(9–11) The Ninth, Tenth, and Eleventh Questions and Answers

On The Patimokkha Restraint

Sakka now thought: "The Bhagavā has made it very clear to me about pleasant sensation, unpleasant sensation and neutral sensation just as clear butter oil has been extracted out of a lump of butter. But this evidently is the result, *magga-phala*, the supramundane, for which there must be the cause by way of appropriate practice. Certainly, the supramundane *magga-phala* cannot be had merely by asking, like a bird soaring up the sky. There must be the practice that leads to the Supramundane. I shall now ask the Bhagavā the preliminary practice whereby arahatship is attained." So he asked the Buddha:

"Venerable Sir, in which way does a *bhikkhu* practise the Bhikkhu Morality of Restraint (*Pātimokkhasaṁvara-sīla*)?"

On being asked thus, the Buddha replied:

"Sakka, King of Devas, **(i)** there are two kinds of bodily conduct: that which should be adopted, and that which should not be adopted.

"Sakka, King of Devas, **(ii)** there are two kinds of verbal conduct: that which should be

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'A Manual of Abhidhamma' by Nārada Thera, Chapter Six, which deals with Analysis of Matter, containing sections on enumeration of matter, classification of matter, the manner of arising of material phenomana, etc.

adopted, and that which should not be adopted.

"Sakka, King of Devas, **(iii)** there are two kinds of quests: that which should be taken up, and that which should not be taken up."

(i) "Sakka, King of Devas, I have said: 'There are two kinds of bodily conduct: that which should be adopted, and that which should not be adopted." The reason for my saying so is this: should you understand that in adopting a certain mode of bodily conduct, demeritoriousness increases and meritoriousness decreases, you should not adopt such mode of bodily conduct. (Bodily conduct that tends to increase demeritoriousness and decreases meritoriousness should not be adopted. The same interpretation should be made in respect of the next two statements.)

Of the two kinds of bodily conduct, should you understand that in adopting a certain mode of bodily conduct demeritoriousness decreases and meritoriousness increases you should adopt such mode of bodily conduct. (Bodily conduct that tends to decrease demeritoriousness and increase meritoriousness should be adopted. The same meaning should be taken in respect of the next two statements.)

"Sakka, King of Devas, that is the reason why I said: 'Sakka, there are two kinds of bodily conduct: that which should be adopted, and that which should not be adopted.'

(ii) "Sakka, King of Devas, I have said: 'there are two kinds of verbal conduct: that which should be adopted, and that which should not be adopted.' The reason for my saying so is this: you should understand that in adopting a certain mode of verbal conduct, demeritoriousness increases and meritoriousness decreases, you should not adopt such mode of verbal conduct.

"Of those two kinds of verbal conduct, you should understand that in adopting a certain mode of verbal conduct, demeritoriousness decreases and meritoriousness increases, you should adopt such mode of verbal conduct.

"Sakka, King of Devas, that is the reason why I said: 'Sakka, there are two kinds of verbal conduct: that which should be adopted, and that which should not be adopted.'

(iii) "Sakka, King of Devas, I have said: 'Sakka, there are two kinds of quests: that which should be taken up, and that which should not be taken up.' The reason for my saying so is this: you should understand that in taking up a certain quest, demeritoriousness increases and meritoriousness decreases, you should not take up such quest.

"Of those two kinds of quests, you should understand that in taking up a certain quest, demeritoriousness decreases and meritoriousness increases, you should take up such quest.

"Sakka, King of Devas, that is the reason why I said: 'Sakka, King of Devas, there are two kinds of quests: that which should be taken up, and that which should not be taken up."

"Sakka, King of Devas, a *bhikkhu*, who practises thus, is one who practises the Bhikkhu Morality of Restraint (*Pātimokkhasaṁvara-sīla*)."

When the Buddha answered thus, Sakka was delighted and said, expressing approval: "Venerable Sir, that indeed is so. O Well-Spoken One, that indeed is so. Having learnt the Bhagava's answer, I have been rid of all doubts about this question: All uncertainties have left me."

Note: In question six, seven, and eight, Sakka asked the practice that leads to Nibbāna through the cessation of illusory perceptions, and the Buddha replied by a discourse on the three kinds of sensation that are the fundamentals of the practice leading to Nibbāna. He distinguished between sensation that should be resorted to and sensation that should not be resorted to. Of those two types of sensation, the sensation that should not be resorted to is not the practice leading to Nibbāna; only the sensation that should be resorted to is the practice that leads to Nibbāna. Yet why does the Buddha discuss about the sensation that does not lead to Nibbāna? This is a likely question to be asked by one who does not see the Buddha's purpose. However, the Buddha knows the disposition of Sakka such that if Sakka understands the need for abandoning the sensation that should not be resorted to, recognising it as a defiling factor, then he would be prepared to cultivate the sensation that should be resorted to, recognizing it as a cleansing factor. Thus, the discussing of both the

types of sensation is conducive to Sakka's understanding. The Buddha's method helped Sakka to adopt the proper practice.

In the present question on Bhikkhu Morality of Restraint, (i.e. restraint that is the obligatory virtue for *bhikkhu*), the mode of bodily conduct that should not be adopted, the mode of verbal conduct that should not be adopted, and the kind of quest that should not be taken up, do not constitute Bhikkhu Morality of Restraint. Yet, only if one is able to abandon them, can one fulfil the practice of bodily conduct that should be adopted, verbal conduct that should be adopted, and the kind of quest that should be taken up because all of them are the factors that cleanse the mind. That is why the three defiling factors are discussed along with the three cleansing factors in pairs. This method, the Buddha knows, suits the disposition of Sakka in taking upon himself the proper practice.

Only when factors that ought not to be resorted to are made clear, would factors that ought to be resorted to become a mode of practice This is the reason for the Buddha's discussion of the pairs of useless factors and useful factors in the present set of questions on the Bhikkhu Morality of Restraint, just as in the previous set of questions on sensation.

In the present set of answers, only bodily conduct that should be adopted, verbal conduct that should be adopted, and the kind of quest that should be taken up, constitute the Bhikkhu Morality of Restraint. The bodily conduct, the verbal conduct, and the quest that should not be resorted to are defiling factors, and they must first be seen as such by Sakka.

Regarding the kind of quest that should be taken up, it may be spoken of in connection with the course of action (*kammapatha*) or in connection with the prescribed form of training precept, i.e.,

(i) Bodily conduct that should not be resorted to are three evil bodily actions, namely, killing, stealing, and sexual misconduct. This is speaking in terms of course of action. Physically committing the breach (lit. breach at the body-door) of the moral precepts laid down by the Buddha constitutes bodily conduct that should not be adopted. This is speaking in terms of precept.

Bodily conduct that should be adopted are: refraining from killing, refraining from stealing, and refraining from sexual misconduct. This is speaking in terms of courses of action. Physically restraining (lit. restraint at the body-door) from transgressing the moral precepts laid down by the Buddha constitutes bodily conduct that should be adopted. This is speaking in terms of precept.

(The same distinction should be understood in respect of verbal conduct.)

(ii) Verbally committing four evil verbal actions, such as lying, slandering, etc. is verbal conduct that should not be adopted. Refraining from transgressing the four evil verbal actions in one's speech is verbal action that should be adopted.

(iii) Quest (*pariyesanā*) involves physical and verbal actions. It is covered by bodily conduct and verbal conduct, except that in defining the Eight Precepts with Right Livelihood as the eighth (*Ājīvaṭṭhamaka-sīla*), a specific term "quest" needs to be mentioned because these Eight Precepts involve actions at the body-door and verbal-door (i.e. physical actions and verbal actions), and not without effort. Quest is essentially the effort needed in making the quest.

(iv) Quest is of two kinds, ignoble and noble. The two kinds of quest are described in the Pāsarāsi Sutta, **Mūlapaṇṇāsa**. The gist of the teaching is this: where someone, who himself is subject to birth, ageing, death and destruction, seeks things animate (i.e. wife, children, servants, cattle, poultry, etc.) and inanimate (such as gold and silver, etc.) which are also subject to birth, ageing and death, (i.e. arising, decay and dissolution) this amounts to ignoble quest (*anariya-pariyesanā*), the quest that should not be taken up. If someone who is himself subject to birth, ageing and death, seeing the fault in seeking things animate or inanimate, and seeks the deathless *dhamma* (i.e. Nibbāna where no rebirth occurs) this is called noble quest (*ariya-pariyesanā*), the quest that should be

taken up.

(v) **Explained in another way**: There are five ways of seeking gains that are not proper, (for *bhikkhus*) namely: (i) By scheming, i.e. creating a favourable or highly admirable impression of oneself on the lay supporters; (ii) By 'talking up' or extolling the lay supporters; (iii) By hinting at a suitable occasion for making offerings; (iv) By belittling the lay supporters for their alleged close-fistedness; (v) By pursuing gain with gain, i.e., by making gifts to lay supporters with the expectation of receiving their offerings.

There are also six places which a *bhikkhu* should not resort to, namely, (i) a spinster's house, (ii) a hermaphrodite's house, (iii) a liquor seller's house, (iv) a prostitute's house, (v) a widow's or divorcee's house, (vi) a monastery of *bhikkhunīs*.

Not resorting to the five ways of seeking gains mentioned above, the six places described above, and the twenty-one ways that are not allowable quest (*anesanā*), all these make up the kinds of quest that should not be taken up (*anariya-pariyesanā*). Refraining from all these improper kinds of quest, and living on the food collected at the daily alms-round, is righteous way of seeking gains which constitute noble quest (*ariya-pariyesanā*).

Where a certain bodily conduct, etc. is not to be resorted to, if it is an act of killing, the conduct is improper right from the beginning, such as procuring of lethal weapons or poison, or any effort connected with it. In the case of bodily conduct that should be resorted to, all the actions connected with it are proper right from the beginning. If one is disabled to perform a deed that should be resorted to, at least the intention should be made, for that intention may be carried through if circumstances permit, bringing it to a successful conclusion.

Explained otherwise:

(i) Bodily conduct that can cause a schism in the Sangha, like Devadatta's conduct, is improper conduct that should not be resorted to. Paying devotion to the Triple Gem twice or thrice a day, like the habit of Mahātheras Sāriputta and Mahā Moggallāna, is conduct that should be resorted to.

(ii) Verbal conduct as giving orders to kill someone, like that of Devadatta sending marksmen on a mission of assassination, is conduct that should not be resorted to. Extolling the virtues of the Triple Gem, like the habit of Mahātheras Sāriputta and Mahā Moggallāna, is verbal conduct that should be resorted to.

(iii) Ignoble quest, such as that of Devadatta, is quest that should not be taken up. Noble quest, such as that of Mahātheras Sāriputta and Mahā Moggallāna, is quest that should be taken up.

Whereas Sakka puts only one question concerning Bhikkhu Morality of Restraint, the Buddha's answer is threefold – bodily conduct, verbal conduct and quest; the commentary speaks of it as three questions.

The Buddha's concluding statement. "A *bhikkhu* who practises thus -----" purports to say that the *bhikkhu* who refrains from the bodily conduct, verbal conduct and quest that ought not be resorted to, and who takes up bodily conduct, verbal conduct and quest that should be taken up, is one who practises the supreme *bhikkhu* practice of morality, incumbent on a *bhikkhu*, which constitutes the necessary condition that precedes arahatship.

(12) The Twelfth Question and Answer

On The Restraint of The Faculties (Indriya Saṁvara Sīla)

After receiving the Buddha's discourse with delight, Sakka put the next question:

"Venerable Sir, how does a *bhikkhu* practise so as to keep his faculties well guarded?"

The Buddha answered as follows:

"Sakka, King of Devas, there are two kinds of visible objects cognizable by the

eye, those that should be resorted to, and those that should not be resorted to.

"Sakka, King of Devas, there are two kinds of sound cognizable by the ear, those that should be resorted to, and those that should not be resorted to.

"Sakka, King of Devas, there are two kinds of odour cognizable by the nose, those that should be resorted to, and those that should not be resorted to.

"Sakka, King of Devas, there are two kinds of taste cognizable by the tongue, those that should be resorted to and those that should not be resorted to.

"Sakka, King of Devas, there are two kinds of tangible objects cognizable by the body, those that should be resorted to, and those that should not be resorted to.

"Sakka, King of Devas, there are two kinds of Dhamma object made up of mind and matter cognizable by the mind, those that should be resorted to, and those that should not be resorted to."

When the Buddha had made this brief exposition, Sakka said to the Him:

"Venerable Sir, what the Bhagava has said in brief, I understand the meaning at length as follows: Venerable Sir, if a certain visible object, cognizable by the eye, tends to (***repeat:***) *increase demeritoriousness and decrease meritoriousness, that visible object should not be resorted to. If (on the other hand) a certain visible object cognizable by the eye, tends to decrease demeritoriousness and increase meritoriousness, that visible object should be resorted to*.

"Venerable Sir, if a certain sound cognizable by the ear tends to *(repeat from above) –;*a certain odour cognizable by the nose tends to *(repeat from above)* –; a certain taste cognizable by the tongue tends to *(repeat from above)* –; a certain tangible object cognizable by the body tends to *(repeat from above)* –. A certain thought about mind or matter, cognizable by the mind, tends to increase demeritoriousness and decreases meritoriousness, that thought should not be resorted to. If (on the other hand,) a certain thought about mind or matter tends to decrease demeritoriousness and increase meritoriousness, that thought should be resorted to.

"Venerable Sir, being able to understand the meaning in detail of what the Bhagavā has said briefly, I am now rid of all doubts; there is no uncertainty in me."

(**Note**: Sakka had benefitted from the previous discourses of the Buddha on the three kinds of sensation and on the three kinds of what is to be resorted to and what should not be resorted to. When the present brief answer from the Buddha was given, he had the right understanding based on the Buddha's previous preachings and accordingly began to address the Buddha about his understanding.

The Buddha remained silent, allowing Sakka to go ahead what he had to say about the meaning of the brief statements. It was not the custom of the Buddha to allow such a thing, if the hearer of a discourse is not competent enough to state how he understands it, or to allow a competent hearer, if he is not willing to come forward with an explanation of what he understands of it. Here Sakka was competent as well as willing. Hence the Buddha's permission.)

Now to elaborate on the various sense objects as to their worthiness or unworthiness;

(i) If a certain visible object tends to arouse defilements such as *rāga* (attachment), in the mind of a *bhikkhu* who sees it, that visible object is an unworthy one. He should not look at it. If a certain visible object arouses in him a sense of repulsiveness, perception of repulsiveness (*asubha-saññā*), or strengthens the conviction in him of the truth of the Dhamma Saddhā, in the Teaching, or arouses the perception of impermanence (*anicca-saññā*), then that visible object is a worthy one. He should look at it.

(ii) If a certain song, beautifully composed, that is heard by a *bhikkhu* tends to arouse defilements such as *rāga* (attachment) in him, that sound is an unworthy one. He should not listen to it. If, on the other hand, a certain song, even coming from a potters girl, enables the *bhikkhu*, who hears it, to reflect on the law of cause and effect and

strengthens his conviction in the truth of the Dhamma Saddhā, tending to disenchantment with sentient existence and thoughts of renunciation, then that sound is a worthy one. He should listen to it.

(iii) If a certain odour tends to arouse defilements such as *rāga* (attachment) in the mind of a *bhikkhu* who smells it, that odour is an unworthy one. He should not smell it. If a certain odour causes the *bhikkhu*, who smells it, to gain a perception of loathsomeness of the body, that odour is a worthy one. He should smell it.

(iv) If a certain taste tends to arouse defilements such as *rāga* (attachment) in the mind of a *bhikkhu* who tastes it, that taste is an unworthy one. He should not taste it. If a certain taste causes the *bhikkhu*, who tastes it, to gain a perception of loathsomeness (*āhāre paṭikūla-saññā*) of the food swallowed or if it sustains him to gain the Ariya Truth, like in the case of Sāmaṇera Sīva (nephew of Thera Mahā Sīva) who became an *arahat* while taking his meal, then that taste is worthy one. He should eat it. [In this connection, we have looked for the name of Sāmaṇera Sīva in the Sub-Commentary and in the Visuddhi-magga but do not find it. In the Visuddhi-magga, there is the story of Sāmaṇera Bhāgineyya Sangharakkhita who attained arahatship while taking his meal (Vis. I, Chapter on Sīla)]

(v) If a certain tangible object tends to arouse defilements such as *rāga* (attachment) in the mind of a *bhikkhu* who touches it, that tangible object is an unworthy one. He should not touch it. If a certain tangible object (which is proper for a *bhikkhu*) causes the *bhikkhu* still training himself to attain arahatship through exhaustion of the moral taints (*āsavas*) completely like in the case of the Venerable Sāriputta, etc. or is conducive to zeal, or serves as a good model for future *bhikkhus*, then that tangible object should be resorted to.

It is noteworthy in this connection that many *bhikkhus* during the Buddha's time denied themselves the luxury of lying down; for instance, the Venerable Sāriputta never lay on a bed (cot) for thirty whole years; the Venerable Mahā Moggallāna for as many years; the Venerable Mahā Kassapa for a hundred and twenty years; the Venerable Anuruddha for fifty years; the Venerable Bhaddhiya for thirty years; the Venerable Sona for eighteen years; the Venerable Raṭhapāla for twelve years; the Venerable Ānanda for fifteen years; the Venerable Rāhula for twelve years; the Venerable Bākula for eighty years; the Venerable Nālaka (the one who practised self-denial Moneya to perfection) for as long as he lived. (i.e. till his final decease, *parinibbāna*).

(vi) If a certain Dhamma object about mind or matter tends to arouse defilements such as *rāga* (attachment) in the mind of a *bhikkhu* who thinks about that object; or tends to arouse covetousness in him, that thought is an unworthy one. He should not entertain such a thought. If a certain thought promotes kind feelings towards others, such as: "May all beings be well, be free from trouble, etc.", as in the case of the three *bhikkhu*-elders (narrated below), that thought is a worthy one. He should nurture such a thought, such a Dhamma object.

The Story of The Three Bhikkhu-elders

Once, three *bhikkhu*-elders made a vow among themselves, on the eve of the rains-retreat period, not to indulge in demeritorious thoughts such as sensuous thoughts (during the three month *vassa* period) and made a certain monastery their rains retreat.

At the end of the rains retreat, on the Sangha assembly day, on the full moon of Thadingyut (October), Sangha-elder (who is the most senior of the three *bhikkhu*-elders) put this question to the youngest of the three *bhikkhu*-elders: "How far did you allow your mind to wander during the three months of the rains-retreat?" To which, he replied: "Venerable Sir, during these three months, I did not allow my mind to wander beyond the precincts of the monastery." The *bhikkhu's* admission implies that his mind wandered sometimes within the monastery precincts which may mean sense objects such as visible objects that came into the monastery precincts, but since there were no female visitors (lit. forms of uncommon nature), his mind had no occasion to wander about through unbridled thoughts.

The Sangha-elder then asked the second *bhikkhu*-elders: "Friend, how far did you allow your mind to wander during the three months of the rains retreat?" To which the second *bhikkhu*-elder replied: "Venerable Sir, during these three months, I did not allow my mind to wander beyond my room."

Then the two junior *bhikkhu*-elders asked of the Sangha-elder: "Venerable Sir, how far did you allow your mind to wander during the three months of the rains-retreat?" To which, the Sangha-thera answered: "Friends, during these three months, I did not allow my mind to wander outside of my body." That indeed was true, the Sangha-elder did not do anything (i.e. physically verbally or mentally) without being mindful of, without having first reflected on the action that was about to take place so that there was no moment left for any thought to wander forth outside the body. The two junior *bhikkhu*-elders said to the senior-most elder: "Venerable Sir, you are wonderful!"

The moral: the type of thought that occurred to these three *bhikkhu*-elders is of the worthy type; a *bhikkhu* may well entertain such thoughts.

(13) The Thirteenth Question and Answer

On The Various Elements

Thus having received the Buddha's discourse with delight, Sakka, King of Devas, further asked his next question:

> "Venerable Sir, do all *samaṇas* and *brāhmanas* have the same teaching, the same practice, the same view, and the same ultimate goal?"

To this, the Buddha's reply:

> "Sakka, King of Devas, not all of the *samaṇas* and *brāhmanas* have the same teaching, the same practice, the same view, and the same goal."
>
> (Herein, Sakka puts this question because he has known, prior to his becoming an *ariya*, that the so called *samaṇas* and *brāhmanas* have diverse teaching, practices, views and goals which he now understands them as vain. He wants to know the reasons why there are such a diversity of teachings, practices, views and goals among them.)

Sakka further asked:

> "Venerable Sir, what is the reason for the diversity of teachings, practices, views, and goals among all *samaṇas* and *brāhmanas*?"

And the Buddha replied:

> "Sakka, King of Devas, all beings in this sentient world are of various dispositions. Whatever attracts their fancy, these beings hold on to it, firmly believing it to be the only truth, and rejecting all other views as vain. That is why all of the *samaṇas* and *brāhmanas* have no common teaching, no common practice, no common view, and no common goal."
>
> (Individual dispositions differ among persons. When one wants to go, another wants to stand; when one wants to stand another wants to lie down. It is difficult to find two individuals of the same disposition. If dispositions differ among one another, regarding even postures, how could views, practices and teachings be the same among them? The Buddha points out this diversity as the reason for the differences in teachings, practices, views and goals among *samaṇas* and *brāhmanas*.)

(14) The Fourteenth Question and Answer

On The Final Crossing Over

Further, Sakka asked this question to the Buddha:

> "Venerable Sir, do all *samaṇas* and *brāhmanas* attain the Indestructible (i.e. Nibbāna) where they can find refuge and where all yokes, bonds are overcome? Do all of them practise the Noble Ariya Path which is the right practice for the attainment of the Indestructible? Do they have the Indestructible as the final goal?"

(Sakka's question is about Nibbāna as the ultimate reality, and about whether holders of diverse views take up the practice of the Ariya Path to attain Nibbāna.)

The Buddha answered:

> "Sakka, King of Devas, not all *samaṇas* and *brāhmanas* attain the Indestructible (i.e. Nibbāna) where they can find refuge and where all yokes, bonds are overcome. Not all of them practise the noble Ariya Path which is the right practice for the attainment of Nibbāna; nor have the Indestructible as their final goal."

(Since individual disposition differ among the so-called *samaṇas* and *brāhmanas*, their teachings, practices, views and goals differ. Therefore, how could they attain Nibbāna, the ultimate reality, as their common goal? The Buddha makes this clearly in His reply that only those who practise the Ariya Path can attain Nibbāna.)

Sakka then put his last question thus:

> "Venerable Sir, what is the reason that not all *samaṇas* and *brāhmanas* attain the Indestructible (Nibbāna) where they can find refuge and where all yokes, bonds are overcome? Why is it that they do not practise the Noble Ariya Path which is the right practice for attainment of the Indestructible? Why is it that not all of them have the Indestructible as their final goal?"

And the Bhagavā replied:

> "Sakka, King of Devas, those *bhikkhus* who are free from defilements through the Ariya Path which causes the extinction of craving (in other words, those *bhikkhus* who are inclined to Nibbāna where all craving is extinct) attain the Indestructible Nibbāna where they find refuge and where all yokes, bonds are overcome. They are the ones who practise the Noble Ariya Path which is the right practice to attain Nibbāna, the Indestructible. They have the Nibbāna the Indestructible, as their final goal. That being so, not all *samaṇas* and *brāhmanas* attain Nibbāna the Indestructible, where they find refuge and where all yokes are over come. Not all of them practise the Noble Ariya Path which is the right path to attain Nibbāna the Indestructible. Not all of them have Nibbāna the Indestructible as their final goal."

(Thus took place a verbal exchange between the noblest of *ariyas* and Sakka, an *ariya*, on the subject of Nibbāna, the ultimate reality. They spoke the language of the *ariyas* which is magnificent as a fully blossomed sal tree. For us worldlings, that language and its meanings are not comprehensible because our field of knowledge does not go beyond the sense faculties. (In other words, our range of perception is limited to our senses only.) The point the Buddha makes here is that only *arahats*, who have been liberated from defilements through the Ariya Path that destroys craving, attain Nibbāna the ultimate reality. Not all *samaṇas* and *brāhmanas* attain Nibbāna.)

The Buddha's Teaching has Nibbāna the ultimate reality as its culmination. Hence, when the question of Nibbāna has been dealt with fully, there is the end of all questions.

On hearing the Buddha's reply, Sakka was delighted and said: "Venerable Sir, that indeed is so. O Well-spoken One, that indeed is so. Having learnt the Bhagava's answer, I have been rid of all doubts about this question. I have no uncertainties now!"

(End of the fourteenth question and answer)

After receiving the Buddha's discourse with much delight, Sakka, King of Devas said to Him:

"Venerable Sir, craving is a disease, an open sore, a dart (thorn). Craving attracts all beings to endless existences, thereby sending them now to high planes of existence and then to low planes of existence.

"Venerable Sir, whatever question I did not have even the opportunity to ask of the so-called *samaṇas* and *Brāhmanas* outside this Teaching, the Bhagavā has given me the answer. The Bhagava has by this answer cleared all darts of doubt that had long been troubling me."

The Buddha then asked Sakka:

"Sakka, King of Devas, do you remember having put these questions to other *samaṇas* and *brāhmanas*?"

"Yes, I do, Venerable Sir."

"What were their answers? If it is not too much trouble, may I know it?"

"When the Bhagavā or someone as great as the Bhagavā ask (lit. sits before me), there is no trouble for me to answer."

"Very well, then Sakka, King of Devas, let us hear what you have to say."

"Venerable Sir, I had put these questions to those *samaṇas* and *brāhmanas* whom I took for forest dwellers. They were not only unable to answer my question but even asked me who I was (that could ask such profound questions). I said I was Sakka, King of Devas and then they (were interested and) asked me what merit I had acquired to become Sakka. I told them the seven meritorious acts, as I had learnt, that lead to Sakkahood. Then they were greatly pleased, saying: 'We have seen Sakka in person, and we have also got Sakka's answer to our questions!' Indeed, Venerable Sir, those *samaṇas* and *brāhmanas* were merely my pupils. I had never been their pupil.

"Venerable Sir, I am now, an *ariya* disciple of the Bhagavā, a Stream Enterer, who is forever safe against the four miserable existences of *apāya* and whose fortunate destiny is thus assured, and who is on the way to the three higher *maggas*."

The Delightful Satisfaction of Sakka

Then the Buddha asked Sakka whether he had previously experienced delightful satisfaction of this nature. Sakka replied: "Yes, Venerable Sir, I remember having experienced delightful satisfaction of this nature previously."

"What kind of delightful satisfaction do you remember having experienced before?"

"Venerable Sir, in the past, there took place a great battle between the devas of Tāvatiṁsa and those of the *asuras*. The Tāvatiṁsa devas were the victor. Then as victor, I was very glad to reflect on the fact that the Tāvatiṁsa devas would now have the special privilege of enjoying both their own food pertaining to the Tāvatiṁsa realm as well as the food pertaining to the Asura realm. (However) Venerable Sir, my delightful satisfaction, then, was pleasure bolstered up with armed might. It was not helpful for disenchantment with the wheel of existence, for destroying desire, for cessation of the round of rebirth, for abandoning attachment, for special apperception, for an understanding of the Four Truths, for the realization of Nibbāna.

"Venerable Sir, the delightful satisfaction that I now have, on hearing the Bhagava's discourse, is of a (superior) kind that does not need bolstering up with armed might. It is indeed conducive to disenchantment with the wheel of existence, to destroying desire, to cessation of the round of rebirth, to abandoning attachment, to special apperception, to an understanding of the Four Truths, to the realization of Nibbāna."

The Six Benefits for Sakka on attaining Stream-Entry Knowledge

Then the Buddha asked: "Sakka, King of Devas, what benefits do you see (in your present status) so that you speak of its great delight?"

"Venerable Sir, I see six great benefits (in my present ariyahood) and that is why I extol it so much. The six are:

(1) Idheva tithamānassa devabhūtassu me sato
Punarāyu ca me laddho evaṇ jānāhi mārisa.

O Venerable One, who is free from *dukkha*, even while I have been listening to your discourse in this Indasāla Cave, I have been reborn as Sakka (by the name of Maghava) and will live thirty-six million years, by human reckoning, in the Tāvatiṁsa Deva realm. May the Venerable One, who is free from *dukkha*, take note of it. Venerable Sir, this is the first benefit that is behind extolling of my ariyahood.

(2) Cutāhaṁ diviyā kāyā āyuiṇ hitvā amānusaṁ
Amūḷo gabbhamessāmi yattha me ramatī mano.

O Venerable One, who is free from *dukkha*, when I die from deva existence and have relinquished the thirty-six million years' life, by human reckoning, of Tāvatiṁsa Deva existence, I shall, without any bewilderment (at death), be reborn in the human world in a high class or clan of my own preference Venerable Sir, this is the second benefit that is behind my extolling of my ariyahood.

(When an *ariya* passes away and takes another rebirth, he is never in a bewildered state. Mindful and with clear comprehension, he passes away from one existence to another, which is always in a fortunate destination. If reborn in the human world, he always belongs to the royal (warrior) caste or brahmin caste. Sakka has a desire for such noble birth when he reappears as a human being.)

(3) Svāhaṁ amūḷhapaññassa vihariaṇ sāsane rato
Ñāyena viharissāmi sampajāno paṭissato.

O Venerable One, who is free from *dukkha*, taking delight in the Teaching of the Perfectly Enlightened One, I (known by the name of Maghava) shall (enjoying, physical health) dwell in mindfulness and clear comprehension befitting an *ariya*. Venerable Sir, this is the third benefit that is behind my extolling of my ariyahood.

(4) Ñāyena me carato ca sambodhi ce bhavissati
Aññātā viharissāmi sveva anto bhavissati.

O Venerable One, who is free from *dukkha*, in me (known by the name of Maghava) who thus dwell in the noble practice of an *ariya*, if *sakadāgāmī-magga* arises, then, to gain still higher Path-Knowledge of *anāgāmī-magga* and *arahatta-magga*, I shall dwell in still further practice of the Path. When *sakadāgāmī-magga* is attained that will be my last human existence. Venerable Sir, this is the fourth benefit that lies behind my extolling of my Ariyahood.

(5) Cutāham mānusā kāyā āyuṁ hitvātna mānusaṁ
Puna deva bhavissāmi devalokamhi uttamo.

O Venerable One, who is free from *dukkha*, when I (known by the name of Maghava) pass away from the human existence and leave behind the human body, relinquishing the human life, I shall be reborn in the Tāvatiṁsa Deva

realm as Lord of Devas. Venerable Sir, this is the fifth benefit that lies behind my extolling of my ariyahood.

(6) Te panītatarā devā akanitthā yassasino
Ante me vattamānamhi so nivāso bhavissati.

O Venerable One free from *dukkha*, those devas, the *ariya*-Brahmās of the Akaniṭṭhā realm, the topmost of the planes of existence, is superior in all respects, such as life span and knowledge, to all other devas and Brahmās. They have big followership. When I have my last existence, I (known by the name of Maghava) shall be reborn in that Akaniṭṭhā Brahmā realm. Venerable Sir, this is the sixth benefit that lies behind my extolling of my Ariyahood.

(The six benefits that Sakka enjoys on hearing the discourse in the Indasāla Cave are:-

(i) Attaining Stream-Entry at Indasāla cave; passing away and instant rebirth, also at Indasāla cave, as Sakka again; (ii) On passing away from that Sakka existence, rebirth in a noble lineage in the human world in a non-bewildered state, his path to final enlightenment as an *arahat* being limited to seven existences only; (iii) Continued practice of the path in his future existences without bewilderment; (iv) Attaining *sakadāgāmī-magga* in a human existence which will be his last human existence; (v) On passing away from that last human existence, being destined to become Sakka (for the third time); (vi) Attaining *anāgāmī-magga* as Sakka, and being reborn in progressively higher existences in the five Pure Brahmā realms namely: Aviha realm, Atappa realm, Sudassā realm, Sudassī realm, Akaniṭṭhā realm; and to attain arahatship in the Akaniṭṭhā realm.

The sixth benefit, which is to result in rebirth in the five Brahmā-worlds should be noted here particularly for the immense durations of sublime existence in the Pure Abodes: As an *anāgāmī-puggala* (Non-Returner), Sakka will enjoy the ecstasy of a Pure Brahmā in the Avihā realm for a thousand aeons (*mahā-kappas*); passing away from that realm, he will be reborn in the Atappā realm for two thousand aeons; then in the Sudassā realm for four thousand aeons: then in the Sudassī realm for eight thousand aeons; and finally, in the Akaniṭṭhā realm for sixteen thousand aeons. Thus a total of thirty-one thousand aeons of the ecstasy of the Brahmā existence.

In the matter of the kind of extraordinarily prolonged existence full of ecstasy there are only three outstanding *ariya* disciples under Buddha Gotama's Teaching, namely; Sakka, Anāthapiṇḍika and Visākhā. They enjoy similar life span.

Sakka concluded with these words:

"Venerable Sir, it is because I see these six benefits that I extol the delightful satisfaction (of my attainment)."

Then Sakka repeated his former experience with the forest-dwelling *samaṇas* and *brāhmanas* who failed to answer his questions, but how he had to teach them the seven modes of conduct leading to Sakkahood. (Please refer to his story which was related to the Buddha earlier.)

Then he sang in praise of the Buddha in the following stanzas:

Taṇhā sallassa hantāraṁ buddhaṁ appaṭipuggalaṁ
Ahaṁ vande mahāvīraṁ buddhamādicca bandhunaṁ

To the Buddha, the unrivalled One, Knower of the Four Truths, kinsman of the Sun (having Gotama clan as common lineage) (or in an other sense, being father of the sun in the propagation of the Supramundane), the One possessed of great endeavour, who has destroyed all darts of craving, the Perfectly-Enlightened One, I (known as Maghava) make my obeisance with raised

palms.

Yam karomasi brahmauno samaṁ devehi mārisa
Tadajja tuyhaṁ dassāma handa sāmaṇ karoma te

O Venerable One, who is free from *dukkha*, formerly we had paid our tribute to the Brahmā, as with other devas; but from today onwards, we shall give our offerings to You. Now, we pay our obeisance to You!

Tvameva asi Sambuddho tuvaṁ satthā anuttaro
Sadevakasmiṁ lokasmiṁ natthi te paṭipuggalo

O Venerable One, who is free from *dukkha*, You alone are the Perfectly-Enlightened One, Teacher of devas and humans. There is none to equal You, in personal glory or in the embodiment of the Dhamma in all the worlds of sentient beings including the world of devas.

Sakka's Reward to Pañcasikha Deva

After singing in praise of the Buddha in those three stanzas, Sakka said to Pañcasikha:

"O Pañcasikha, through your good offices, we have the privilege of seeing the Homage-Worthy, the Perfectly Self-Enlightened Buddha. I am greatly indebted to you for this. I appoint you to your father's office (as Chief of Gandhabba devas). You will be the (next) chief of *gandhabbas*. I also betroth you to Sūriyavaschasā, the maiden of exquisite features whom you deeply yearn for."

Sakka's Joyous Utterance

After that, Sakka was so glad that he slapped the good earth (as though a person were to slap his friend's arm in intimate affection) and uttered these words of joyous expression thrice:

Namo tassa bhagavato arahato sammā sambuddhassa

Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened.

(In this connection, Sakka slapped the good earth because (he attained the Supramundane,) while he remained on the earth and also because this great earth has produced such a marvellous personage as the Buddha, so that he had a profound regard for the good earth.)

After listening to the Buddha's answers, Sakka acquired the Eye of the Dhamma, being able to dispel certain defilements and thereby understand that "whatever is in the nature of arising, has the nature of perishing". He thus attained Stream-Entry, as also did the eighty thousand devas who were in his company then.

This discourse, being a series of answers to Sakka's questions, is known (in the Piṭaka) as the Discourse Concerning Sakka's Questions, Sakka Pañha.

Chapter 40

THE BUDDHA DECLARED THE SEVEN FACTORS OF NON-DECLINE FOR RULERS

(As we have said earlier on,) the Buddha spent the earlier twenty *vassas* at various places and preached the noble Doctrine that led to the liberation of the multitudes and spent the latter twenty-four *vassas* in Sāvatthi only. After the end of the *vassa* or rains-retreat, He set out on journeys of three kinds of periphery (as described earlier on) and tamed those worthy of taming. The number of discourses and dialogues are as varied as they are wide so that they cannot be treated fully within the confines of this work. Just as a drop or two of sea water would suffice to understand that the sea is saltish, so also in this book, only a few examples from the *suttanta* (discourses) can be given that should give the reader a fair idea of the richness of the Doctrine. Scholars, who wish to gain further knowledge from the Buddha's extensive teachings, are advised to read from the (Myanmar) translations of the Piṭaka (with the help of the Commentaries and Sub-commentaries. We shall henceforth confine our narrative to the events and discourses that belong to the period extending from around the forty-fourth vassa onwards which was the period close to His realization of Parinibbāna.)

At one time (when the Buddha had completed his forty-fourth *vassa*) the Buddha of Illustrious Attributes was staying at the mountain abode, up on Gijjakuṭa Hill, near Rājagaha. (The place name Gijjakuṭa means 'Vulture Peak' probably derived from the shape of the peak, or from the fact that it was the roosting place of vultures.)

At that time, King Ajātasattu (of Rājagaha) was very keen on invading Vesālī, the country of Licchavis. "I will exterminate them however powerful and mighty they may be, play havoc with them, cause their ruin," he was saying all the time, a haughty monarch as he was.

The reason for his deep-seated hatred of the Licchavis could be traced to some unhappy incidents thus:

Rājagaha and Vesali were two flourishing cities on either side of the River Gaṅga which flowed east and west, with Rājagaha on the southern side and Vesāli on the northern side. There was a caravan station known as Paṭṭanagāma (The present-day Patna was probably around that place.) With Paṭṭanagāma in the middle, the region extending about half a *yojana* came under the domain of King Ajātasattu while the region of the same extent towards the other side of that region came under the domain of the Licchavīs.

There were rich deposits of precious materials originating at the hillside near Paṭṭanagama. As King Ajātasattu learnt about the treasures and was making plans to go there, the Licchavīs reached there first and took away all the treasures. When King Ajātasattu arrived and learnt that the Licchavīs had stolen a march on him, he went back home with great fury.

In the following year too, the Licchavis were ahead of King Ajātasattu in getting there and enjoying the find. King Ajātasattu's anger knew no bounds. He was obsessed with the thought of exterminating, destroying and ruining the mighty Licchavīs. In all his four bodily postures he was cursing aloud. He even went so far as giving orders to his men to plan an expedition.

On second thoughts, however, he restrained his action. "War is disastrous to both sides. There is no clash of arms that do not result in loss of life (and property). By taking wise counsel, I may not have harsh consequences. There is no one in the world greater in wisdom than the Buddha. Just now the Buddha is staying near my city, on his mountain abode on Gijjakuṭa Hill. I shall send a minister to Him and seek His advice, on my

proposed expedition. If my plan is of any benefit to me, He would remain silent; if it is against my own good, He would say: "What good is it for the king to go on such an expedition?" Reflecting thus, he said to the Brahmin Vassakāra (his Chief Minister):

> "Here, Brahmin, go to the Bhagavā. Pay homage at His feet and convey my message. Enquire after His health whether the Bhagavā is free from any affliction and disease, whether He is well and fit, and is well at ease. Say to the Bhagavā: 'Venerable Sir, King Ajātasattu of Magada, son of Queen Vedehī, pays homage at Your feet. He enquires after the Bhagava's health whether the Bhagavā is free from affliction and disease, whether the Bhagavā is well and fit, and is well at ease.' Then say to Him: 'Venerable Sir, the King wishes to make war against the Vajjī princes, the Licchavis of Vesālī, and is making self-glorious declarations that he will exterminate the Vajjī princes, however powerful and mighty they might be, and that he will play havoc with them and cause their ruin.' And then carefully note what the Bhagavā says and report back to me. The Bhagavā never speaks false."

"Very well, Your Majesty," said the Brahmin Vassakāra and he went to the Gijjakuṭa Hill amidst a splendid formation of carriages. Once there, he (ascended from the carriage) approached the Buddha, and after exchanging greetings and concluding courteous words of felicitation, sat at a suitable place. Then he said to the Buddha:

> "Revered Gotama, King Ajātasattu of Magada, son of Queen Vedehī pays homage at Your feet. He enquires after Your health whether You are free from affliction and disease, whether You are well and fit, and whether You are well at ease. Revered Gotama, King Ajātasattu wishes to make war against the Vajjī princes, the Licchavī of Vesalī, and is making self-glorious declaration that he will exterminate the Vajjī princes, play havoc with them, and cause their ruin."

Seven Factors of Growth, Non-decline for Kings

At that time, the Venerable Ānanda was at the back of the Buddha, fanning Him. (In this connection it may be pointed out that the Buddhas, by virtue of their infinite merit, do not feel too cold nor too hot. Ānanda's fanning the Buddha was merely an act of veneration.) When the Buddha had heard the Brahmin's words He did not say anything to him but entered into a dialogue with Venerable Ānanda:

(He said:) "Ānanda, do the Vajjī princes hold meetings frequently? Do they have meetings many times? What have you heard?"

(Ānanda:) "Venerable Sir, I have heard that the Vajjī princes hold meetings frequently, and that they have meetings many times."

(i) The First Factor of Growth, Non-decline

> "Ānanda, so long as the Vajjī princes assemble frequently and have many meetings, they are bound to prosper; there is no reason for their decline."

(Note: Frequent meetings means three or more meetings every day. 'They have meetings many times' means never skipping a day without meeting.

The advantages of frequent meetings is that fresh information is always forthcoming from the eight directions. If up-to-date information is not forthcoming, unrest at remote places and border areas might go unnoticed at the capital; so also breach of law and order in the country might not be duly reported. If no prompt action is taken against lawless elements this will be taken as laxity on the part of those in authority and the law and order situation will deteriorate. This is a sure way of decline for rulers.

If, on the other hand, frequent meetings are held, up-to-date information from all over the country can reach the capital and prompt action can be taken whenever necessary. The bad people will then know that they do not stand any chance against this sort of efficient administration and will disperse. This is a sure way of prosperity for rulers.)

(ii) The Second Factor of Growth, Non-decline

"Ānanda, do the Vajjī princes assemble in harmony and do they disperse in harmony? Do they act in harmony in discharging their duties in the affairs of the Vajjī country? What have you heard?"

"Venerable Sir, I have heard that the Vajjī princes assemble in harmony and disperse in harmony, and that they act in harmony in discharging their duties in the affairs of the Vajjī country."

"Ānanda, so long as the Vajjī princes assemble and disperse in harmony and act in harmony in discharging their duties in the affairs of the Vajjī country, they are bound to prosper; there is no reason for their decline."

(**Note**: *'To assemble in harmony'* means never appearing late at the appointed hour of meeting on any excuse. When the time for the meeting is announced by gong or by bell, all turn up in time, leaving aside whatever activities they may be engaged in. If one happens to be taking his meal, he must leave the table at once in the middle of his meal; if one happens to be dressing himself up, he must attend the meeting even though not fully dressed up yet.

'To disperse in harmony' means leaving the meeting chamber all at the same time after the meeting has concluded. If some have left the meeting chamber and others were to remain, the ones who have gone might harbour suspicion against those who remain, with the uneasy thought that they stay behind to make important decisions behind their back. This sort of suspicious speculation is poisonous for the rulers' mind.

In another sense: *'to disperse in harmony'* means to be keen to undertake what is to be undertaken (as the follow up action consequent to the deliberations and decisions at the meeting). For example, if a rebellion needs to be quelled and someone is to take charge, everyone is eager to shoulder the responsibility.

'Harmony in discharging duties' means rendering every possible assistance among one another. For example, if one of the members is found to be falling short of his duty, the others would send their sons or brothers to render help. Where a visitor needs to be entertained, the responsibility is not shirked but all join in the task. In meeting their individual social obligations too, whether for happy occasions or sad occasions, all the members act as one whole family.)

(iii) The Third Factor of Growth, Non-decline

"Ānanda, do Vajjī princes abstain from enacting ordinances that have not been enacted previously, and do they abstain from revoking what has been enacted previously, and do they follow the time-honoured Vajji traditions and practices? What have you heard?"

"Venerable Sir, I have heard that the Vajjī princes abstain from enacting ordinances that have not been enacted previously, and that they follow the time-honoured Vajjī traditions and practices."

"Ānanda, so long as the Vajjī princes abstain from enacting ordinances that have not been enacted previously, and abstain from revoking what has been enacted previously, and follow the time honoured Vajjī traditions and practices, they are bound to prosper; there is no reason for their decline."

(Note: *'Enacting ordinances'* means imposing taxes and fines. Imposing fresh taxes and fines that were not done before, and not revoking traditional taxes and fines is an important principle for rulers. *'Following Vajjī traditions and practices'* means acting in accordance with traditional code of justice. For instance, execution of accused persons without trial is a flagrant disregard of tradition and practice. Whenever fresh taxes and fines are enacted the people naturally resent it. They may even feel that they are fleeced and in that case they may leave the country in disgust and turn to robbery and crime in remote places, or some of the discontented lot may join gangs of bandits, cause strife in out of the way areas.

Revoking traditional taxes and fines will result in loss of revenue. This will render the

rulers unable to meet state expenditures. The armed forces and civil servants will have reductions in their remuneration. This will lower their efficiency and the standards of their services will fall, effecting the might of the army.

If the time-honoured Vajjī traditions and practices are disregarded and people are executed without trial, relatives of the victims of injustice will bear grudge against the rulers. They may go to remote places and resort to crime themselves or may join gangs of bandits and roam the country. These are causes of decline for rulers.

In a country where the ordinances enacted are the same ones that have been traditionally enacted, the people will accept them without murmur. They will feel happy about their obligations and go about their normal activities such as agriculture and trading.

Where rulers do not revoke traditional taxes and fines their revenues in kind and in money are flowing in every day. The armed forces and civil servants enjoy their usual remuneration as they are properly provided and made happy, Their services remain as trustworthy and dependable as in the olden days.

In Vajjī system of justice, there were stages of careful scrutiny in the administration of criminal justice. When a man was brought before the authorities and was accused of theft, he was not put into custody but was properly examined. If there was no proof of theft, he was allowed to go. If someone was suspected of a crime, he was handed to the officials of the justice department where he was given a proper hearing. If found not guilty, he was released. If the judges suspected him of the crime, he was referred to a panel of learned persons who were well versed in social ethics. If the panel of learned persons found him not guilty he was released. If they considered him not free of fault, he was then referred to a review board of eight jurors (who belonged to the eight categories of families with an honourable tradition and who were free from the four kinds of improper official conduct.) If the review board found him not guilty, he was released but, if he was not free from blame, he was committed to the King through the Commander-in Chief and the Heir-apparent. If the King found him not guilty, he was released. If he was not free from blame, the traditional criminal code, '*dhammathat*', was caused to be read in his presence. The code contained specific descriptions of acts of crime with specific punishments attached to them. The King ascertained the nature of crime the man had committed that answered the description in the list of crimes in the code, and the prescribed punishment was meted out to him.

The Observance of the Vajjī tradition described above was very reassuring to the people. When one of their kith and kin was punished for a crime the people did not blame the Vajjī princes. They knew the King had dispensed justice and that the fault lay with the perpetrator only. Being satisfied that they had full protection of the law, they went about their usual business honestly. This adherence to the time-honoured system of justice is thus a factor of progress for rulers.)

(iv) The Fourth Factor of Growth, Non-decline

> "Ānanda, do Vajjī princes treat their elders with courteous regard, deference, esteem and veneration, and do they consider that the advice of elderly people are worth listening to? What have you heard?"
>
> "Venerable Sir, I have heard that the Vajjī princes treat their elders with regard, deference, esteem and veneration, and that they consider the advice of elderly people are worth listening to."
>
> "Ānanda, so long as the Vajjī princes treat their elders with regard, deference, esteem, and veneration, and consider that the advice of elderly people are worth listening to, they are bound to prosper; there is no reason for their decline."

(The terms *'regard, deference, esteem and veneration'*, all denote a deep sense of respect, indebtedness, genuine affection and humility. *'To listen to their advice'* means to seek their counsel twice or thrice every day.)

If young princes do not have a sense of respect for their elders and do not go to them for advice, they will be ignored by the elders, and lacking proper guidance, they will tend to

indulge themselves in sensual pleasures and forget their princely duties, thus leading to their ruin.

Where princes hold their elders in esteem, the latter will advice them on state craft, pointing out the traditional practices. In military strategy, they have practical experience so that in a given situation they can give sound guidance, such as how to advance, how to retreat. Drawing on the rich experience and mature wisdom of their elders, the princes can thus carry on their proud tradition, perpetuating their national glory.

(v) The Fifth Factor of Growth, Non-decline

> "Ānanda, do the Vajjī princes refrain from carrying away, by force, women and girls and keeping them? What have you heard?"
>
> "Venerable Sir, I have heard that the Vajjī princes do not carry away, by force, women and girls and keep them."
>
> "Ānanda, so long as the Vajjī princes refrain from carrying away, by force, women and girls and keeping them, they are bound to prosper, there is no reason for their decline."

(Herein, where the rulers forcibly take any woman or girl without consent, the people will be very angry. "They have taken away a mother from our house!" "They have taken away our girl whom we have nurtured with such great devotion!" "They have kept them at the palace!" People will complain. They will leave the country, go to the remote regions and become criminals themselves, or they may join gangs of bandits and roam the country. This is a cause of decline for rulers.

Where the rulers do not forcibly take away women and girls and keep them, the people are free from molestation and anxiety and they go about their usual business. They contribute to the wealth of the rulers. So, restraint of rulers is a factor for their progress.)

(vi) The Sixth Factor of Growth, Non-decline

> "Ānanda, do the Vajjī princes hold in respect, reverence, honour, and veneration their traditional shrines within and without the city? Do they see to it that appropriate offerings and oblations are made at those shrines as of yore, without remiss? What have you heard?"
>
> "Venerable Sir, I have heard that the Vajjī princes hold in respect, reverence, honour, and veneration their traditional shrines within and without the city. They see to it that appropriate offerings and oblations are made at those shrines as of yore, without remiss."
>
> "Ānanda, so long as the Vajjī princes hold in respect, reverence, honour, and veneration their traditional shrines within and without the city, and see to it that appropriate offerings and oblations are made at those shrines as of yore, without remiss, they are bound to prosper; there is no reason for their decline."

(Where the rulers do not venerate the traditional shrines whether inside or outside of the city and are remiss in making the customary offerings and oblations that are due to them, the guardian spirits do not afford them protection. Although the guardian spirits are not able to cause fresh misfortune to the people, they can aggravate the existing misfortune such as a worsening in coughs and headaches. In time of war, they do not join forces against the enemy. Thus the rulers stand to meet with decline.

Where rulers do not neglect the customary offerings and oblations that are due to guardian spirits at the traditional shrines, the latter give them protection. Although the guardian spirits are not able to bring fresh fortunes to the people, they can attenuate the existing misfortune such as causing immediate relief in coughs and headaches. In times of war, they join forces with the local combatants. They may cause delusion to the enemy into thinking that the local army is twice or thrice its actual numbers; or they may show up terrifying sights before the enemy. Keeping the traditional guardian spirits in their good mood through customary offerings and oblations is a factor of prosperity for rulers.)

(vii) The Seventh Factor of Growth, Non-decline

"Ānanda, do the Vajjī princes see to it that *arahats* are given suitable protection and security so that those *arahats*, who have not yet visited the Vajjī country, may go, and so that those *arahats*, who have already arrived, may live in the Vajjī country in a genial atmosphere? What have you heard?"

"Venerable Sir, I have heard that the Vajjī princes make careful provisions for the protection of and security for *arahats* so that those *arahats*, who have not yet visited the Vajjī country, may go and so that those *arahats*, who have already arrived, may live in the Vajjī country in a genial atmosphere."

"Ānanda, so long as the Vajjī princes see to it that *arahats* are given suitable protection and security so that those *arahats*, who have not yet visited the Vajjī country, may go, and so that those *arahats*, who have already arrived, may live in the Vajjī country in a genial atmosphere, they (the princes) are bound to prosper; there is no reason for their decline."

(In this matter, *'protection'* means necessary measures to ensure safety and *'security'* means safeguarding the peace and friendly atmosphere. For noble persons, their protection and security need not be provided using a powerful armed guard. What is needed is to make sure that annoyance is not caused to these noble ones by such improper ways as felling of trees near their monastery, hunting or fishing in the vicinity. Careful provisions for the protection and security are intended to guarantee a genial atmosphere for *arahats*. They reflect the friendly attitude of the Vajjī princes towards the noble ones.

Where the rulers of a country do not have a friendly attitude towards *arahats*, who have not yet visited their country, it is due to their lack of faith in the Triple Gem. In that case when *bhikkhus* visit their country, they would not welcome them, (**repeat:**) *would not go to them and pay homage, would not converse with them cordially, would not ask questions concerning the Doctrine, would not listen to their discourse, would not make offerings to them, would not hear the joyous remarks of the donee-bhikkhus, and would not arrange for their stay.* They earn the reputation that such and such a ruler has no faith in the Triple Gem as when *bhikkhus* visited their country, they would not welcome them, ... *(repeat from above)* ... would not arrange for their stay. Due to this ill-repute, *bhikkhus* do not travel by the city gate of such a ruler, and if they cannot avoid using the road that passes by the city of that ruler, they would not enter the city. And thus there is no arrival of *arahats,* who have not yet visited that city.

If those *bhikkhus*, who have already visited that city, do not find a genial atmosphere, the *bhikkhus* will feel that they have visited a wrong place. "Who would live in such an unfriendly city where the rulers are so disrespectful?" they would say, and leave the place. Where a place is shunned by *bhikkhus* due to non-arrival of *bhikkhus* and departure of *bhikkhus* who have already visited, there, the place becomes devoid of *bhikkhus*. Where *bhikkhus* do not stay, guardian spirits do not stay either.

Where guardian spirits do not stay, demons have the run of the place. Where the demons thrive, strange diseases that are not known previously are caused by them. Opportunity for earning merit on account of seeing virtuous persons, seeking answers to doctrinal point, etc., is lost. This state of affairs is cause of decline for rulers.

The happy consequences of caring for the virtuous persons may be understood on the basis of the above unhappy consequences arising out of lack of such caring.)

Then the Buddha said to the Brahmin Vassakāra, Chief Minister of Magadha:

"Brahmin, on one occasion I taught the Vajjī princes these seven principle of progress while I was staying at the Sārandada shrine in Vesālī.

"Brahmin, so long as these seven factors of growth, non-decline remain with the Vajjī princes, and so long as the Vajjī princes carefully abide by these seven principles, they are bound to prosper; there is no reason for their decline."

Then the Brahmin Vassakāra replied to the Buddha: "Revered Gotama, careful abidance of just anyone of those factors of growth would ensure the prosperity of the Vajjī princes, allowing no cause whatever for their decline. How much more so, if they carefully abide

by all the seven factors!

"O revered Gotama, it is not likely that King Ajātasattu will conquer the Vajjī country simply by making war upon it, unless he can successfully seduce the Vajji princes or sow seeds of dissension among them.

"O revered Gotama, we shall go now. We have many affairs to attend to."

"Brahmin, you know the time to go (i.e. go when you wish)."

Then the Brahmin Vassakāra, being greatly pleased with the Buddha's words, expressed his delight, rose from his seat and departed.

(Sārandada Shrine was pre-buddhistic shrine set up to propitiate a demon of that name. With the advent of the Buddha, a monastery was built on the site, hence the monastery was still known as Sārandada Shrine.

The Brahmin's suggestion of seduction was meant to resort to acts of friendliness towards the enemy with lavish presents and messages of goodwill and amity. When the enemy was led to thinking that Ajātasattu was a real friend and remained unprepared for war, then only Chief Minister would advise the king to attack.

His second idea of sowing seeds of dissension also was another strategy to weaken the enemy. Both the two ideas flowed out of the Buddha's seven factors of growth.

It might be asked: "Did the Bhagavā know that the Brahmin Vassakāra would benefit from the discourse?"

The answer is, "Yes."

"And then why did the Bhagavā make the discourse?"

He made the discourse out of compassion for the Vajjī princes. **To elaborate:** The Buddha knew with His supreme wisdom that if He did not give the discourse to the Brahmin, King Ajātasattu would invade the Licchavī Country, capture the Licchavī princes and destroy them in two or three days time. By giving the discourse, King Ajātasattu would first use the strategy of sowing dissension among the Licchavī princes and move to destroy them only after three years.

Three more years of survival would provide the Licchavīs opportunities for more meritorious deeds that would establish them in good stead. Hence the discourse was given out of great compassion by the Buddha.)

The Fall of Vesālī

When Brahmin Vassakāra returned from the Buddha and got back to the palace King Ajātasattu asked him:

"Brahmin, what did the Bhagavā say?"

"Your Majesty, according to Buddha Gotama, the Vajjians cannot be captured unless through deceit or through causing a disunity among them."

"If we employ deceit, we shall have to suffer losses in our armed forces. We had better try to cause a disunity among them. But Brahmin, how should we go about it?"

"In that case, hold a meeting at the palace and announce your intention to make war with the Vajjians. Then I shall pretend to disapprove of the idea and leave the council chamber. At that, you should feign anger with me and blame me openly. Thereafter, I shall send gifts to the Vajjians in open daylight which you should promptly find out and confiscate. Then branding me as a traitor, you should, instead of inflicting physical punishment, appear to choose to disgrace me, shave my head and expel me from the city. Then I shall speak out defiant words to the effect that 'I know the defence system of your city; I will lead the Vajjians to destroy the city walls and ransack the city.' At those impertinent words from me you should show great anger and order my immediate departure."

King Ajātasattu carried out Vassakāra's scheme in detail.

The Licchavī princes learnt that Vassakāra had left Rājagaha. But they had fears of him as a crooked person. "Let him not cross the Gaṅgā to our shore", they protested strongly. However, some of the Licchavīs said: "Vassakāra is in his plight because he spoke in our defence." So the Licchavis allowed the Brahmin to cross the Gaṅgā.

Brahmin Vassakāra came up to the Licchavī princes and on being asked the reason for his banishment, he told them what had taken place at the Rājagaha court. The Licchavīs were sympathetic with Vassakāra. They thought he was treated rather too severely for such a small offence.

"What was your official status at the Rājagaha court?" They asked of Vassakāra.

"I was the Judge (i.e. Minister of Justice)."

"Then you keep that post at our court," the Licchavis told him. Vassakāra proved himself a very competent judge. The Licchavīs then learned the princely arts from him.

Vassakāra sows Dissent among The Licchavī Princes

When Brahmin Vassakāra had established himself as the royal teacher, he started to put his scheme into effect. He would call up a Licchavī prince in private and ask some trifling thing such as:

"Do youths under your Royal Highness do cultivating?"

"Yes, they do." (would be the natural answer)

"Do they yoke a pair of oxen?"

"Yes, they do."

The dialogue did not go further. The two parted. But when one of the Licchavīs who saw the private discussion asked the Licchavī who had conversed with Vassakāra about the subject of their discussion, and was told the truth, the inquirer naturally could not believe it. "There must be something that he is holding to himself," he thought. A wedge had been thus placed between the two princes.

On another day, Brahmin Vassakāra took another Licchavī prince to privacy and asked: "Your Royal Highness what did you have for breakfast today?" And that was all. When some other Licchavī princes asked about the meeting and was told the truth it struck them as queer. Another wedge had been laid at another place.

On another occasion, Brahmin Vassakāra asked another Licchavī prince in private: "Your Royal Highness is said to be in straitened circumstances, is that true?"

"Who told you so?" asked the Prince.

"Prince so and so told me."

And so ill-will between two innocent Licchavī princes was created.

Yet on another occasion, Brahmin Vassakāra said to another Licchavī prince in private: "Your Royal Highness is called a coward by someone."

"Who dare call me a coward?" asked the prince.

"Prince so and so did."

Thus enmity arose between two innocent Licchavī princes.

After three years of insidious scheming, Brahmin Vassakāra brought the Licchavī princes to such a state that no two princes had faith in each other. Then to test the effectiveness of his scheme, he had a public proclamation made by the beat of the gong, for an assembly of the Licchavi princes. Each bearing a grudge against another, none of the princes was prepared to work together in unison as usual. "Let the well-to-do princes attend; we are the wretched ones," some would say. Or, "Let brave men go; we are but cowards." And on these diverse grounds of disunity, the assembly did not take place.

Brahmin Vassakāra then sent a secret message to King Ajātasattu that it was the time to attack Vesālī. Ajātasattu gave the war cry by the beat of the gong and marched out of Rājagaha.

The ruling princes of Vesālī heard the news. "We will not let them cross the Gaṅgā!" they declared and an assembly was called, but nursing the old grudges, no one attended. "Let the brave ones go." etc., they would say in derision.

When Ajātasattu's forces had crossed the Gangā, the ruling princes of Vesālī declared: "We will not let them enter our city. We will close our city gates and stand firm. Come! to our defences now!" They shouted and tried to convene an assembly. Yet there was no response.

Ajātasattu's army met no resistance whatever from Vesālī whose city gates remained open. They massacred all the Licchavī princes and returned to Rājagaha as conquerors.

This is the story of how Vesālī fell.

[The events leading to the fall of Vesālī and its utter destruction took place during the three years, beginning with the year of the passing away of the Buddha and two years after that. The story is reproduced here as described in the Commentary in this connection. May the reader, the virtuous follower of the Buddha, visualize in his imagination the scene of Brahmin Vassakāra learning from the Buddha the seven factors of growth, non-decline for rulers at the mountain abode of the Buddha atop mount Gijjhakuṭa, and his departure (in all satisfaction) from there.)]

The Seven Factor of Non-decline of Bhikkhu

The First Set of Seven Factor of Non-decline

Even when the Buddha was giving a discourse on the Seven factors of growth for rulers to Brahmin Vassakāra, he had in mind of making a similar discourse for the guidance of *bhikkhus*, in the interest of the prolongation of His Teaching, (i.e. the threefold training) which will be conducive to release from the round of existences, and realization of Nibbāna and hence are more beneficial than the seven factors of growth for rulers which are merely mundane principles.

Accordingly, soon after the Brahmin Vassakāra had left, the Buddha said to Venerable Ānanda: "Go, Ānanda, and let all the *bhikkhus* living around Rājagaha gather in the assembly hall."

"Very well, Venerable Sir," said Ānanda and arranged for a full gathering of *bhikkhus*. He sent *bhikkhus* endowed with special powers to inform those *bhikkhus* who dwelled at some distance from Rājagaha, and went personally to those *bhikkhus* who were living near by. When the *bhikkhus* had gathered in the Assembly Hall, Ānanda approached the Buddha, made obeisance to Him, and standing at a suitable place, said to Him: "Venerable Sir, the community of *bhikkhus* is assembled. It is for the Bhagava to go as and when he wishes."

Then the Buddha went to the Assembly Hall and, taking the seat prepared for Him, addressed the *bhikkhus* thus:

"*Bhikkhus*, I shall expound to you the seven factors of non-decline. Listen and pay attention to what I am going to say in detail."

"Very well, Venerable Sir," the *bhikkhus* responded, and the Buddha gave this discourse:

i) *Bhikkhus*, so long as the *bhikkhus* hold frequent meetings and have many meetings, they are bound to make progress (spiritually); there is no reason for their decline.

ii) *Bhikkhus*, so long as the *bhikkhus* assemble and disperse in harmony, and attend to the affairs of the Sangha in harmony, they are bound to make progress (spiritually); there is no reason for their decline.

iii) *Bhikkhus*, so long as the *bhikkhus* do not prescribe rules that had not been prescribed by the Buddha, and observe well the training rules (*vinaya*) prescribed by the Buddha, they are bound to make progress (spiritually); there is no reason for their decline.

iv) *Bhikkhus*, so long as the *bhikkhus* show respect, deference, esteem, and

veneration towards the *bhikkhu*-elders, who are of long standing and senior in bhikkhuhood, who have acquired the position of leadership among the Sangha, and consider that the advice of those *bhikkhu*-elders are worth listening to, they are bound to make progress (spiritually); there is no reason for their decline.

v) *Bhikkhus*, so long as the *bhikkhus* do not yield to the power, the influence of *taṇhā*, craving which arises in them and which leads to rebirth, they are bound to progress (spiritually); there is no reason for their decline.

vi) *Bhikkhus*, so long as the *bhikkhus* are willing to go into seclusion in remote forest dwellings, they are bound to progress (spiritually); there is no reason for their decline.

vii) *Bhikkhus*, so long as the *bhikkhus* remain established in mindfulness themselves so that those co-practitioners of the *bhikkhu* practice who cherish morality and who have not yet come might come, and those (of similar nature) who have already come might live in peace and comfort, they are bound to progress (spiritually); there is no reason for their decline.

"*Bhikkhus*, so long as these seven factors of non-decline remain with the *bhikkhus*, and so long as the *bhikkhus* live by them, they are bound to progress (spiritually); there is no reason for their decline."

(The discourse is not concluded yet.) The above seven factors are called the first set of seven factors of non-decline of *bhikkhus*.

i) Of these seven the first factor of assembling often is essentially the same as the first principle of progress taught to the Vajjians. Unless bhikkhus meet together often they cannot get to know what is going on at various monasteries. For instance, a certain simā in a certain monastery may be flawed for having mixed boundaries so that valid Sangha functions cannot be held in them, or that certain bhikkhus at a certain monastery are practising medicine, or acting as messenger for lay persons, or taxing the patience of their lay supporters by too many wants; or are pursuing gain with gain etc.

When laxity of *bhikkhu* conduct is not taken note of by the Sangha, evil *bhikkhus* may take undue advantage of it, and multiply their numbers with adverse consequences for the Teaching.

By the Sangha frequently meeting in assembly promptly, a faulty *simā* can be put right by Sangha acts so that it can function according to the Vinaya. When evil *bhikkhus* have formed a community of their own, *ariya-bhikkhus* who have attained *magga-phala* can be despatched to teach them the ways and practices of the *ariyas* (*Ariyavaṁsa Dhamma*); evil *bhikkhus* can be chastised by sending *bhikkhus* adept at the Vinaya rules. In such case, evil *bhikkhus* will know that the Sangha are vigilant and that they cannot thrive. Thus the progress for the *bhikkhus* in the threefold training is assured.

ii) *'Bhikkhus assembling in harmony'* means promptly responding to a call for Sangha congregation to carry out any Sangha business such as clearing a stupa precincts or doing repair work to the shrines, or making vows or imparting instructions under the Vinaya rules. On no account should the signal for gathering of the *bhikkhus* be treated slightly. All personal engagements, such as stitching robes, or baking an alms-bowl, or repairing the monastery, should be dropped for the moment to attend the assembly. This attitude of always giving priority to the business of the Sangha assembly assures harmony in *bhikkhu* assemblies.

'Dispersing in harmony' means to rise from the meeting all at once and to break up without exception. If some *bhikkhus* were to stay on, those who have left the assembly hall might harbour suspicious thoughts against those staying behind. "Those *bhikkhus* have real business to discuss between themselves only" and such misunderstanding will

arise.

'Dispersing in harmony' may also mean rising up together eagerly to take responsibility to carry out the resolutions made at the assembly such as participation in Sangha acts concerning *simās* or volunteering for chastising an errant *bhikkhu*.

'Attending to the affairs of the Sangha in harmony' means a readiness, on the part of every *bhikkhu*, to live as a community, never being selfish. For instance, if a guest *bhikkhu* arrives, he should be given a warm welcome instead of being directed to another monastery, or making undue inquiries about his identity. This is particularly important in respect of a sick *bhikkhu* needing shelter and attention. Finding *bhikkhu* requisites, such as alms-bowl, robes, medicine, for the needy is also an act of harmonious discharge of *bhikkhu* obligation. Where there is a dearth of learned *bhikkhus* at a certain place and there is the danger of the Pāli text or the correct meaning thereof going to extinction, the *bhikkhus* of that place should find a competent *bhikkhu* to teach the text and interpret the meaning thereof, and he should be looked after properly, by way of the four *bhikkhu* requisites.

iii) In the third factor of non-decline, prescribing a *bhikkhu* undertaking which is not in accordance with the Doctrine amounts to prescribing something that had not been prescribed by the Buddha.

An example of such undertaking: There is a certain provision in the Vinaya rules called *Nisīdānasantata* rule or *Purāṇasantata* rule in the Pārājika Pāli, 2-Kosiya Vagga (the fifth rule at page 336, Myanmar translation). When the Buddha was staying in Sāvatthi at the Jetavana Monastery, He said to the *bhikkhus*: "*Bhikkhus*, I wish to remain in seclusion for three months. No *bhikkhu* shall come to Me except the one who brings My meals." The *bhikkhus* then made an undertaking among themselves that any *bhikkhu* who went to the Buddha, other than the one bringing food for Him, should be liable to *pācittiya* offence, and breach of this offence should be conveyed to the Sangha. Now this is overdoing the Buddha's orders. These *bhikkhus* had no right to classify breach of the Buddha's words on that particular occasion as one of *pācittiya* offence, nor any right to declare (by their own undertaking) the breach a cause for confession. Such undertaking is against the Dhamma-Vinaya, and amounts to prescribing something which the Buddha had not prescribed.

Disregarding what the Buddha prescribed is best illustrated by the case of Vajjīputtaka *bhikkhus* of Vesālī when they tried to introduce ten unlawful rules of their liking, in flagrant disobedience to the Buddha's Vinaya rules. That event took place on the hundredth year of the Buddha's passing away. (Ref: **Vinaya Cūḷaovagga Pāli**, Satta Satikakkhandhaka).

During the time of the Buddha, there were Bhikkhus Assaji and Punabbasuka who intentionally infringed minor rules of the Discipline. However trifling the offence might be, non-observance of what the Buddha prescribed is nothing but non-observance.

In the story of Puranasantata, the Arahat Upasena, (brother of Sāriputta) refrained from making an (novel) undertaking as a *bhikkhu* rule of conduct. This is a case of not prescribing rules that had not been prescribed by the Buddha.

The Venerable Yasa, who headed the Second Council, taught the Dhamma-Vinaya to the *bhikkhus*. This is an instance of not disregarding the training rules prescribed by the Buddha.

On the eve of the First Council, a lively discussion took place among the Sangha whether minor offences should be dropped from the code of Vinaya because the Buddha, when His passing away was near, gave this option to the Sangha after He was gone. The Venerable Kassapa, head of the First Council, made a formal proposal at the Sangha congregation to uphold all minor offences as prescribed by the Buddha. This is a case of observing well the training rules prescribed by the Buddha.

iv) With reference to this factor of non-decline, *bhikkhu*-elders would give spiritual guidance only to those *bhikkhus* who are courteous and reverential

towards them and who approach them twice or thrice every day. To those who willingly seek guidance by showing their admiration, the *bhikkhu*-elders would impart practical wisdom handed down from generation of teachers and essential points in the Doctrine that are fit to be taught only to the sincere and devoted pupils. If the *bhikkhus* do not show due respect and regard to the *bhikkhu*-elders, they will be deprived of the five benefits such as morality, and the seven properties of the *ariyas*, and so stand to great loss and decline.

Those *bhikkhus* who are courteous and reverential towards the *bhikkhu*-elders and approach them twice or thrice every day, gain knowledge from them in many ways. They get practical instructions (in insight meditation), such as: "you should go forward thus (being mindful and with clear comprehension), you should go backward thus; you should look straight ahead thus; you should look sideways thus; you should bend the arm thus; you should stretch the folded arm thus; you should carry the great robe and alms-bowl thus, etc." The *bhikkhu*-elders would impart to them practical wisdom, which was handed down from generations of teachers, and the essential points in the Doctrine, which were worthy to only sincere and devoted pupils. They would teach them the thirteen ascetic practices and warn them against pitfalls in doctrinal controversy by explaining to them the moot points contained in the Ten Points of Controversy (**Abhidhamma Piṭaka**). Thus, being established as good pupils of worthy teachers, these *bhikkhus* will gain the five benefits such as morality fulfilling the task of arahatship, the fruit of becoming *bhikkhu*.

v) As regards the fifth factor of non-decline, a *bhikkhu* who goes about from village to village, town to town, always at the heels of their donors for the sake of acquiring the four *bhikkhu* requisites, is one who yields to the power of craving. One, who yields to craving, is on the decline in the benefits of *bhikkhu* practice such as morality. One who does not yield to craving progresses spiritually beginning with morality.

vi) As regards the sixth factor of non-decline, a remote forest dwelling is a place away from human settlements (not necessarily to be in a forest). One must be willing to dwell in seclusion at such a place. That indeed is so. In a monastery close to a town or village, when a *bhikkhu* rises from *jhāna*, he hears human voices, male, female or children's voices which spoil the tempo of concentration

At a forest abode, one wakes up in the morning to the sounds of animals and birds (which make for peace and contentment) which creates delightful satisfaction (*pīti*) and by wisely reflecting on that delightful satisfaction, one can attain *arahatta-phala*. Thus the Buddha speaks in praise of a *bhikkhu* sleeping at a remote forest dwelling even more than a *bhikkhu* in *jhānic* absorption living near a town or a village. This is because He sees the potential for easier attainment of arahatship in the forest-dwelling *bhikkhu*. That is why he says that as long as *bhikkhus* are willing to dwell in seclusion in forest abode, they are bound to progress spiritually and that there is no reason for their decline.

vii) Regarding the seventh factor of non-decline, resident *bhikkhus*, who do not welcome co-practitioners of the *bhikkhu*-practice who cherish morality, are those who lack faith in the Triple Gem. This type of *bhikkhu* would not greet guest-*bhikkhus* on arrival, would not offer a seat, nor would fan them to cool them and would not do any act normally expected of a host *bhikkhu*. A monastery, where such *bhikkhus* live, earns the reputation it deserves that such and such monastery is a place where *bhikkhus* lacking in faith in the Triple Gem live, that it is unfriendly to guest-*bhikkhus*, and inhospitable. That reputation keeps away guest *bhikkhus* from entering that monastery even though they may happen to be passing by it. Therefore, virtuous *bhikkhus* who have not been there, will never go there. Those virtuous *bhikkhus,* who have been there, not knowing the inhospitable nature of the monastery, will soon find out that the place is not the right

one for them to stay long, and will go away in disgust. In this way that monastery will become a place where other virtuous *bhikkhus* do not care to settle down. The result is that the resident-*bhikkhus* of that monastery will lack any opportunity of seeing virtuous ones who can share with them the Doctrine which could dispel doubts in them, teach them the training precepts, and preach to them the excellent Doctrine. These resident-*bhikkhus* will then hear no new discourse, nor will they try to retain through constant recitation whatever they have learnt. Thus the benefits of bhikkhuhood such as morality will dwindle day by day.

Resident-*bhikkhus*, who wish to see guest-*bhikkhus* arrive at their monastery, are those that have faith in the Triple Gem, so they would cordially greet those virtuous *bhikkhus* who visit them, would offer lodging, and ask them to join them on the alms-round. They get an opportunity to learn the Doctrine from the guest *bhikkhus* and have their doubts dispelled. They can hear discourses on the excellent Doctrine. The monastery, resided by this type of *bhikkhus*, earns a good reputation as a place where *bhikkhus* with faith in the Triple Gem live, as a hospitable place that honours virtuous guest *bhikkhus*. That reputation attracts virtuous *bhikkhus* to it. When they arrive, the resident *bhikkhus* do whatever acts of hospitality is due. They would pay respects to the visiting *bhikkhus* who are senior to them, or would sit on their own seats around the visiting *bhikkhus* who are junior to them, and then ask whether the visitor plans to stay or to move on to another place. If the visitor says he intends moving on, the resident *bhikkhus* would invite him to stay on, pointing out that the place is a suitable one for them and that alms-gathering would also be no problem for him. If the visitor agrees to stay on, then the resident *bhikkhus* get the privilege of learning the Vinaya rules, if the visitor is proficient in the Vinaya; or learning the Suttanta, if the visitor is proficient in the Suttanta. Abiding by the instructions given by the virtuous visitors, the resident *bhikkhus* attain arahatship with the Four Discriminative Knowledges (*paṭisambhidā-ñāṇa*). As for the virtuous guest *bhikkhus*, they say gladly: "When we first came here, we thought of staying only a few days but since the resident *bhikkhus* make our stay pleasant, we shall stay here for ten or twelve years." Thus the benefits of bhikkhuhood such as morality increase.

The Second Set of Seven Factor of Non-decline

Further, the Buddha said to the *bhikkhus*: "*Bhikkhus*, I shall expound to you another set of seven factors of non-decline. Listen and pay good attention. I shall explain in detail."

"Very well, Venerable Sir," the *bhikkhus* responded. And the Buddha gave this discourse;

i) *Bhikkhus*, so long as the bhikkhus do not delight in and concern themselves with mundane activities or transactions, they are bound to progress (spiritually); there is no reason for their decline.

ii) *Bhikkhus*, so long as the *bhikkhus* do not delight in and seek enjoyment in idle talk, they are bound to progress (spiritually); there is no reason for their decline.

iii) *Bhikkhus*, so long as the *bhikkhus* do not delight in, and seek enjoyment in slothfulness, and are not fond of sleeping, they are bound to progress (spiritually); there is no reason for their decline.

iv) *Bhikkhus*, so long as the *bhikkhus* do not seek enjoyment in company of associates, they are bound to progress (spiritually); there is no reason for their decline.

v) *Bhikkhus*, so long as the *bhikkhus* do not have any evil desire to make pretentious claims to attainment or to virtue, and do not yield to such evil desire, they are bound to progress (spiritually); there is no reason for their decline.

vi) *Bhikkhus*, so long as the *bhikkhus* do not associate with evil friends or evil

companions, and are not favourably disposed towards evil companionship, they are bound to progress (spiritually); there is no reason for their decline.

vii) *Bhikkhus*, so long as the *bhikkhus* do not stop halfway (before attaining arahatship) after comprehending the Truth in a small way, they are bound to progress (spiritually); there is no reason for their decline.

"*Bhikkhus*, so long as these seven factors of non-decline remain with the *bhikkhus*, and so long as the *bhikkhus* live by them, they are bound to progress spiritually; there is no reason for their decline."

(The discourse is not concluded yet.) The above seven factors are called the second set of seven Factors of non-decline of *bhikkhus*.

i) Of those seven factors, the first factor, 'mundane activities' means assigning a robe for use, stitching robes, reinforcing the layers of a robe, making needle-container, stitching a sling for the alms-bowl, stitching the girdle, stitching a water-strainer, making a circular stand for the alms-bowl, making potsherd for scraping the feet, or making a broom etc.

Some *bhikkhus* devote to these matters all the time. This, pointed out as the first factor, is not proper. A *bhikkhu* should apportion his time for such matters, but he should have time for learning, studying, cleaning the stupa precinct, etc., as well as allow some time for meditation. A *bhikkhu* who uses his time judiciously is not one who enjoys worldly affairs.

ii) 'Idle talk' means speaking fondly about women or about men, and any other flippant speech that is not conducive to *magga-phala*. A *bhikkhu*, who indulges in such petty talk all the time, is one who seeks enjoyment in idle talk. A *bhikkhu*, who discourses on the Doctrine by day and by night, who answers doctrinal questions, is called 'a reticent *bhikkhu*, one who is disciplined in speech.'

The Buddha has said: "*Sannipatitānaṁ vo bhikkave dvayaṁ karanīyaṁ dhammī vā kathā ariyo vā tunhībhāvo* — For you, *bhikkhus*, there are only two things to do when you meet one another: talking about the Doctrine, and remaining silent in deep contemplation."

iii) A *bhikkhu*, who is given to sloth and torpor even while going, sitting or lying down, is one who seeks enjoyment in slothfulness and is fond of sleeping. A *bhikkhu*, who might have a cat-nap due to earnest effort at *bhikkhu* practice that tires his body, is not one who is slothful and is fond of sleeping.

iv) A *bhikkhu*, who feels uneasy in being alone but is fond of company of one or more to talk to, is one who seeks enjoyment in company. A *bhikkhu*, who delights in being alone in all the four bodily postures and who is perfectly at ease while alone, is not one who is fond of company.

v) A *bhikkhu*, lacking morality, may claim morality; such a *bhikkhu* is called one who has an evil desire. A *bhikkhu*, who does not have pretention to morality, is not one who has an evil desire.

vi) A friend is one whom one loves; a companion is one who lives, goes or eats together with oneself.

vii) A *bhikkhu*, who does not rest contented with purity of morality, or attainment of Insight-Knowledge, or attainment of *jhāna*, or attainment of Stream-Entry, or attainment of a Once-Returner, or attainment of a Never-Returner, (but relentlessly strives to attain arahatship), is one who is bound to progress (spiritually); there is no reason for his decline.

The Third Set of Seven Factor of Non-decline

Further, the Buddha said to the *bhikkhus*: "*Bhikkhus*, I shall expound to you another set of

seven factors of non-decline. Listen and pay good attention. I shall explain it in detail."

"Very well Sir," the *bhikkhus* responded and the Buddha gave the discourse:

i) *Bhikkhus*, so long as the *bhikkhus* are instilled with confidence or faith grounded on conviction, they are bound to progress (spiritually); there is no reason for their decline.

ii) *Bhikkhus*, so long as the *bhikkhus* feel ashamed of doing evil (*hirī*) they are bound to progress (spiritually); there is no reason for their decline.

iii) *Bhikkhus*, so long as the *bhikkhus* have fear of wrong doing (*ottappa*), they are bound to progress (spiritually); there is no reason for their decline.

iv) *Bhikkhus*, so long as the *bhikkhus* have vast learning, they are bound to progress (spiritually); there is no reason for their decline.

v) *Bhikkhus*, so long as the *bhikkhus* are diligent, they are bound to progress (spiritually); there is no reason for their decline.

vi) *Bhikkhus*, so long as the *bhikkhus* are established in mindfulness, they are bound to progress (spiritually); there is no reason for their decline.

vii) *Bhikkhus*, so long as the *bhikkhus* are endowed with Insight Knowledge (*vipassanā-paññā*), they are bound to progress (spiritually); there is no reason for their decline.

"*Bhikkhus*, so long as these seven factors of non-decline remain with the *bhikkhus*, and so long as the *bhikkhus* live by them, they are bound to progress (spiritually); there is no reason for their decline."

(The discourse is not concluded yet.) The above seven factors are called the third set of seven factors of Non-decline of *bhikkhus*.

i) Of these seven factors, the first factor of non-decline.

Saddhā – Conviction or faith, is of these 4 kinds:

(a) *Agamanīya saddhā* refers to the strength of conviction that arises in a Bodhisatta due to the noble striving after Perfection in ten ways (*pāramī*), liberality (*cāga*) and conduct (*cariya*), without external prompting, which puts unshakable faith in anything that deserves faith.

(b) *Addigama saddhā* refers to the unassailable firm conviction of an *ariya* in the Four Ariya Truths due to having penetrative knowledge of the Path. (As an example, we may cite Surambaṭṭha, about whom we shall describe under the chapter on the Sangha Ratanā.)

(c) *Pasāda saddhā* refers to the depth of conviction in the Triple Gem such as that of King Mahākappina. When he hears the words "Buddha, Dhamma, Sangha," he has a deep faith in the noble qualities of the Buddha such as "The Buddha has analytical knowledge of all things," etc., and this faith arises in him without being tutored by others about the attributes of the Buddha, the Dhamma, or Sangha.

(d) *Okappana saddhā* refers to conviction after considered judgment regarding the Buddha, Dhamma, Sangha when others make mention about them. After well considered judgment, the holder of this kind of faith has unshakable conviction in the Triple Gem like that of an *ariya* who has realized the Truth.

In the present context about the first factor of non-decline, *Pasāda saddhā* and *Okappana saddhā* are meant.

ii) — (iii) In the second and third *Aparihāniya Dhammas*, the distinction between *hirī* and *ottapa* should be understood by means of this analogy: Let us say, there are two balls of iron, the first is cool but is smeared with human excreta, the second is just a red hot iron ball. A wise man would not touch the first iron ball lest he would pollute his hand, and he would not touch the second one lest his hand would get burnt. Likewise, a wise

person abhors evil because he detests it for its shameful quality; his sense of shame to do evil is *hirī*. He dreads evil because he is full of apprehension about the consequences, both here and in the hereafter; his dread to do evil is *ottappa*.

iv) In the fourth *Aparihāniya Dhamma*, "a person of vast learning" means (a) one who is well read in the Pāli texts and literature (*pariyatti*), and (b) one who has penetrative knowledge of the truth that is, one who has gained Supramundane Knowledge (*paṭivedha*). In the present context the first meaning should be taken.

Of the type of persons well read in the Piṭaka, there are these four kinds: (a) a *bhikkhu* who needs no guidance in the interpretation of the Piṭaka, (b) a *bhikkhu* who is fit to head a monastery, (c) a *bhikkhu* who can give advice and instructions to *bhikkhunīs*, (For details about these three kinds of persons, refer to Commentary on the Vinaya entitled Samantapāsādika, in the explanation on the *Pacittiya* in Ovāda vagga.) (d) a *bhikkhu* who, like the Venerable Ānanda, is conversant with the whole of the three Piṭakas and can explain and discourse on any point in them. In the context regarding the fourth *Aparihāniya dhamma*, this fourth kind of learned person is meant. Only such a person can become established in the Good Practice (*patipatti*), the Good Penetration (*paṭivedha saddhama*), because *pariyatti saddhama* is the foundation for both of them.

v) In the fifth *Aparihāniya dhamma*, the diligent person fulfils two aspects of diligence, physical and mental. 'Physical diligence' refers to a loner who shuns company and cultivates, in all the bodily postures, the eight subjects[1] on which diligence should be built. 'Mental diligence' refers to a yogi who distances himself from the six sense objects and dwells in the eight stages of *jhāna*, and who, in other moments, in all the bodily postures, allows no defilements to enter his mind which is constantly vigilant. So long as *bhikkhus* are diligent both physically and mentally, they are bound to prosper; there is no possibility for them to decline.

vi) In the sixth *Aparihāniya dhamma*, "established in mindfulness" means persons who have such power of awareness as being able to remember all deeds or words that they had done or spoken long ago, such as in the case of Thera Mahā Gatimbaya Abhaya, Thera Dīgabhāṇaka Abhaya, and Thera Tipiṭakacūḷābhaya.

Thera Mahā Gatimbaya Abhaya: He was a precocious child. At the traditional ceremony for feeding him with the auspicious milk-rice, on the fifth day after he was born, he made the sound "Shoo! Shoo!" to scare away the crow that tried to poke its head into the rice-bowl. When he grew up into an elderly *bhikkhu*, his pupils asked him: "Venerable Sir, what earliest physical or verbal action of yours do you remember?" He related the event of his shooing away the crow when he was just five days old.

Thera Dīghabhāṇaka Abhaya: When he was just nine days old, his mother, in trying to kiss him, bent down on his face. The big hairdo adorned with lots of Spanish jasmine buds loosened itself, letting handfuls of the flower buds drop on his bare chest. He remembers how that dropping of buds caused him pain then. When asked by his pupils about his earliest memories, he recounted this event that he experienced as a nine-day old child.

Thera Tipiṭakacūḷābhaya: When asked about his power of memory, this Mahāthera said: "Friends, there are four gates to the city of Anurāttha. After the closing of three of these gates, when only the fourth gate was allowed to be used by the people, I would ask the name of each person going out in the morning. When they re-entered the city by the same gate in the evening, I could call up all of their names."

(vii) In the seventh *Aparihāniya dhamma*. 'Insight' means the comprehension of the rising and dissolution of the five aggregates (*udayabbaya paññā*). In another sense, mindfulness or awareness mentioned in the sixth *Aparihāniya dhamma* and insight mentioned in the seventh refer to Right Mindfulness and Insight which are the foundation of Insight development. (i.e., awareness and perception while meditating).

The Fourth Set of Seven Factor of Non-decline

1. eight subjects on which diligence should be built *Virivarambha Vattu*.

The Buddha then continued with the further seven factors of Non-decline thus;

i) *Bhikkhus*, so long as the *bhikkhus* cultivate mindfulness (*sati*), which is a factor of (necessary condition for) Enlightenment, they are bound to progress (spiritually); there is no reason for their decline.

ii) *Bhikkhus*, so long as the *bhikkhus* cultivate investigative Knowledge of phenomena (*dhamma vicaya*), which is a factor of (necessary condition for) Enlightenment, they are bound to progress (spiritually); there is no reason for their decline.

iii) *Bhikkhus*, so long as the *bhikkhus* cultivate Effort (*vīriya*) a factor of Enlightenment, they are bound to progress (spiritually); there is no reason for their decline.

iv) *Bhikkhus*, so long as the *bhikkhus* cultivate Delightful Satisfaction (*pīti*), a factor of Enlightenment, they are bound to progress (spiritually); there is no reason for their decline.

v) *Bhikkhus*, so long as the *bhikkhus* cultivate Serenity (*passaddhi*), a factor of Enlightenment, they are bound to progress (spiritually); there is no reason for their decline.

vi) *Bhikkhus*, so long as the *bhikkhus* cultivate Concentration (*samādhi*), a factor of Enlightenment, they are bound to progress (spiritually); there is no reason for their decline.

vii) *Bhikkhus*, so long as the *bhikkhus* cultivate Equanimity (*upekkhā*) which is a factor of Enlightenment, they are bound to progress (spiritually); there is no reason for their decline.

"*Bhikkhus*, so long as these seven factors of Non-decline remain with the *bhikkhus*, and so long as the *bhikkhus* live by them, they are bound to progress (spiritually); there is no reason for their decline."

(The discourse is not concluded yet.) In these seven Factors of Enlightenment which should be cultivated by *bhikkhus* for progress, the Buddha teaches Insight development pertaining to *magga-phala* both at the mundane and supramundane levels.

The Fifth Set of Seven Factor of Non-decline

The Buddha then continued with the further seven factors of Non-decline thus:

i) *Bhikkhus*, so long as the *bhikkhus* cultivate the perception of Impermanence (*anicca*), they are bound to progress (spiritually); there is no reason for their decline.

ii) *Bhikkhus*, so long as the *bhikkhus* cultivate the perception of Non-Self (*anatta*), they are bound to progress (spiritually); there is no reason for their decline.

iii) *Bhikkhus*, so long as the *bhikkhus* cultivate the perception of the Foulness or Impurity of the body (*asubha*), they are bound to progress (spiritually); there is no reason for their decline.

iv) *Bhikkhus*, so long as the *bhikkhus* cultivate the perception of the Faults of the *khandha* aggregates (*ādīnava*), they are bound to progress (spiritually); there is no reason for their decline.

v) *Bhikkhus*, so long as the *bhikkhus* cultivate the perception of Abandonment (*pahāna*), they are bound to progress (spiritually); there is no reason for their decline.

vi) *Bhikkhus*, so long as the *bhikkhus* cultivate the perception of Detachment from desire (*virāga*), they are bound to progress (spiritually); there is no

reason for their decline.

vii) *Bhikkhus*, so long as the *bhikkhus* cultivate the perception of Cessation (*nirodha*), they are bound to progress (spiritually); there is no reason for their decline.

"*Bhikkhus*, so long as these seven factors of non-decline remain with the *bhikkhus*, and so long as the *bhikkhus* live by them, they are bound to progress (spiritually); there is no reason for their decline."

(The discourse is not concluded yet.) Herein, the perception of impermanence means perception that arises with concentrated reflection on the impermanence of mind and body. The perception of Non-Self should be understood likewise. Insight into the impermanent nature of conditioned phenomena that pertain to the three spheres of existence is Insight-Knowledge (*vipassanā paññā*), the perception of that knowledge is worth cultivating since it is perception associated with Knowledge. It should be noted that the word, 'perception' essentially means 'knowledge'. The same method of the Buddha's teaching should be understood regarding perception of non-self, etc.

(Of the above seven factors, the first five are mundane; the last two are both mundane and supramundane.)

The Six Factors of Non-decline of Bhikkhus

Further, the Buddha said to the *bhikkhus*: "*Bhikkhus*, I shall expound to you six factors of non-decline. Listen and pay good attention. I shall explain it in detail."

"Very well Sir," responded the *bhikkhus*. The Buddha gave this discourse:

i) *Bhikkhus*, so long as the *bhikkhus* show, by their bodily action, their kind regards towards fellow-practitioners of the Pure Life, both openly and in private, they are bound to progress (spiritually); there is no reason for their decline.

ii) *Bhikkhus*, so long as the *bhikkhus* show, by their speech, their kind regards towards fellow-practitioners of the Pure Life, openly and in private, they are bound to progress (spiritually); there is no reason for their decline.

iii) *Bhikkhus*, so long as the *bhikkhus* keep an attitude of kind regards towards fellow-practitioners of the Pure Life, openly and in private, they are bound to progress (spiritually); there is no reason for their decline.

iv) *Bhikkhus*, so long as the *bhikkhus* share with virtuous fellow-practitioners of Pure Life, whatever they receive righteously (i.e. the four *bhikkhu* requisites), least of all, even the alms-food collected in their alms-bowl, without enjoying it alone, they are bound to progress (spiritually); there is no reason for their decline.

v) *Bhikkhus*, so long as the *bhikkhus*, both openly and in private, remain in observance of the same moral precepts (*sīla*) which lead to liberation from bondage to craving (*taṇhā*), which are extolled by the wise, which are not subject to misconception, which make for concentration, and which are unbroken, intact, unblemished, unspotted, they are bound to progress (spiritually); there is no reason for their decline.

vi) *Bhikkhus*, so long as the *bhikkhus*, both openly and in private, remain in Ariya-Knowledge which leads to Nibbāna and which leads one guided by it to the end of the unalloyed woefulness (*dukkha*) of sentient existence, they are bound to progress (spiritually); there is no reason for their decline.

"*Bhikkhus*, so long as these six factors remain with the *bhikkhus*, and so long as the *bhikkhus* live by them, they are bound to progress (spiritually); there is no reason for their decline."

Thus the Buddha taught the assembly of *bhikkhus* five sets of seven factors of non-

decline and a set of six factors of non-decline.

Regarding factors i, ii, iii above,

'Showing kind regards by one's physical action' means doing any deed with loving-kindness. '*Showing kind regards by one's speech*' means speech uttered with loving-kindness. *'Keeping kind attitude towards others'* means thinking kind thoughts towards them.

In this text, although the Buddha taught that a *bhikkhu's* deeds, words and thoughts are to be expressions of loving-kindness towards fellow-*bhikkhus*, the same principle should govern all actions of lay persons too. The Buddha addressed the *bhikkhus* here simply because in the four kinds of assembly the assembly of *bhikkhus* is the noblest.

Thus, a deed of a *bhikkhu's* loving-kindness may consist in doing personal service to fellow-*bhikkhus*. In the case of a lay person, going to worship at a shrine or at Bodhi-tree, or going to the monastery to invite the Sangha to an offering ceremony, warmly greeting the *bhikkhus* on their alms-round, offering a suitable seat, seeing the *bhikkhu* off on his religious mission, etc, are deeds of loving kindness.

A verbal action of a *bhikkhu's* loving kindness may be expressed in terms of preaching the Rules of the Vinaya, showing the methods of meditation, preaching the Doctrine, teaching the Piṭaka as the most important action. With lay person, stimulating and organizing one's friends to do meritorious acts, such as going to a stupa or to the Bodhi tree to pay respect, going to hear a discourse on the Dhamma, or to offer flowers or lights at the shrines; urging them to abide by the ten moral actions; or to offer ticket alms-food or to offer robes for the *vassa* period, or to donate the four *bhikkhu* requisites to the Sangha; (and then having invited the Sangha for the offering,) to organize and urge friends to prepare the food, to lay the seats, to provide drinking water, to greet the Sangha, to conduct them to the seats prepared for them, and above all, to remind them to have the right attitude in serving the Sangha. All these verbal activities spring from loving kindness.

A mental action of a *bhikkhu's* loving kindness takes the form of diffusing goodwill, after having made the morning's ablutions, seated at a secluded place, and wishing all *bhikkhus* in the monastery well, that they all be free from trouble and ill-will. On the part of lay persons they should diffuse a similar spirit of good will to all the Sangha "may the Sangha be well, may they be free from trouble and ill-will." Such an attitude constitutes mental action springing from loving kindness.

Overt Action and Action in Private

(a) Of Deeds

Examples of overt action:

Helping in the stitching of robes of fellow-*bhikkhus*, whether senior or junior to oneself, the younger *bhikkhus* washing the feet of *bhikkhu*-elders or doing other personal service, such as fanning, respecting him, etc.

Example of action in private:

Looking after the personal property of fellow-*bhikkhus*, whether senior or junior to oneself, which have not been properly looked after by the owner, and in doing so, doing it without having any disrespectful opinion about the lack of care on the part of the owner, but doing it as if it were one's own property that needs looking after.

(b) Of Words.

Example of overt verbal action:

Addressing another *bhikkhu* in reverential terms. e.g., the Venerable Thera Tissa.

Example of verbal action in private:

In inquiring after a certain *bhikkhu*-elder, asking as, "Where is our Venerable Thera Deva?" or "Where is our Venerable Thera Tissa? When is he expected here?" (etc.)

(c) Of Thoughts.

Example of overt mental action:

When one looks at a fellow-*bhikkhu* with endearing eyes in a clearly pleased expression this is the outcome of loving kindness in the looker's mind; it reflects his thoughts, (The facial expression itself is bodily action springing from loving kindness.)

Example of mental action in private:

Wishing Venerable Thera Deva or Tissa, etc. to be well, etc., is mental action in private, due to loving kindness.

Regarding the fourth factor of Non-decline above:

'To enjoy something alone' means either not sharing something as an article that is obtained, or not sharing something with a certain person or persons. In the first case, the extent one is prepared to share something is an instance of enjoying something alone in respect of an article. In the second case, one has in mind: "I shall share it with *bhikkhu* so and so; but I shall not share it with *bhikkhu* so and so"; this is an instance of enjoying something alone in respect of person.

In this fourth factor, a *bhikkhu* who regards any item received as an offering to the Sangha as common property of all virtuous *bhikkhus* co-resident with him, considers thus: "This alms-food is of great value (morally); I shall not give it to lay persons since that would amount to 'pursuing gain with gain'. I shall not enjoy it alone first. I shall offer it to the Sangha. If anything is left after all the Sangha have partaken of it I shall then eat it. For this food has been obtained with the intention of becoming common property of the Sangha." Accordingly he first announces the meal time for all the Sangha by the striking of the gong. This noble practice under the Buddha's Teaching is called *Saraniya* Practice.

The Noble Practice of Fraternal Living (Sāranīya)

Notes on *Sāranīya* Practice:

What kind of *bhikkhu* is competent or qualified to take up this *Sāranīya* Practice? An immoral *bhikkhu* is not in a position to practise *Sāranīya*. Only a *bhikkhu* endowed with morality can take up this practice. The reason is that virtuous *bhikkhus* cannot receive offerings from a *bhikkhu* of immoral conduct. They will always refuse it.

Only a *bhikkhu* with impeccable morality is qualified to take up the *Sāranīya* Practice. Once taken up; the practice must be fulfilled without break, flawlessly. The details of the practice are given below:

Where a *bhikkhu* gives discriminately the alms-food to his mother, or father, or preceptor, or any such person, he is sharing it with someone whom he is bound to offer. But his sharing is not *Sāranīya* Practice: it is merely removing an impediment (*patibodha*), by fulfilling an obligation, as is termed in the Teaching. That indeed is so. For *Sāranīya* practice is of a superior nobler way of sharing which is suitable only for a *bhikkhu* who is free from impediments, obstructions, personal obligations.

A practitioner of *Sāranīya* may give, in fulfilment of his practice, the share of his alms-food to a sick *bhikkhu*, or to a *bhikkhu* tending a sick *bhikkhu*, or a guest *bhikkhu*, or a way-faring *bhikkhu* or a newly admitted *bhikkhu* who has not learnt the proper way to robe himself or to hold his alms-bowl. After giving the alms-food to these types of *bhikkhus*, if any alms-food is left, he offers it to the *bhikkhus* beginning from the most senior of the *bhikkhu*-elders who should be allowed to partake of it as much as they like (and not in a small quantity only). If the food runs out and if there is time to collect alms-food for the day, he may go on another round of alms-gathering and then continue the distribution of whatever food he has collected. If there is any food left after the distribution, he eats it. If none is left and if there is no time to go on another round of alms-gathering, he stays without any food for that day and his sole sustenance then is the delightful satisfaction (*pita*) derived from the successful undertaking of the *Sāranīya* practice.

(Note that although the text mentions of sharing with virtuous fellow *bhikkhus*, a practitioner of the *Sāranīya* practice may deny his alms-food to an immoral

bhikkhu, or he may, out of pity, give it to him, in which latter case it is not by way of fulfilling the practice.)

In actual practice, the practitioner of *Sāranīya* practice will find it not too difficult, if it is to be undertaken in the company of *bhikkhus* who are skilful in this practice, but will find it rather difficult if in the company of *bhikkhus* who are not so skilled. The reason is as follows:

Where the associate *bhikkhus* are skilful in *Sāranīya* practice, those who have collected alms-food themselves do not partake of the practitioner's food, (considering the trouble that would otherwise cause to the practitioner). Other *bhikkhus* who do not get alms-food elsewhere would partake of the food just to satisfy their need. Thus, no unnecessary burden is placed on the practitioner. Where the associate *bhikkhus* do not know how stringent the *Sāranīya* practice is, those *bhikkhus* who have got alms somewhere else would, under the influence of greed, also partake of the food offered by the practitioner. Other *bhikkhus* who do not get alms-food elsewhere would take more than what they actually need. In such a situation the practitioner has to make repeated rounds of alms-collection within the (morning)time proper to do so, and has, more often than not, to go without food as all his collection having been distributed to others.

Twelve Years Continuous Practice is the Norm

This (self-assigned) task of feeding one's associates must be pursued for twelve years without break so that it can be called a success. A full twelve years self-denial regarding daily sustenance is the unique character of this practice.

If, (supposing) on the last day of the twelve years, there should occur the slightest vexation in the mind of the practitioner, then he fails. For instance, if the practitioner were away to bathe, leaving his alms-bowl containing alms-food gathered by him, and if it was seen by a senior *bhikkhu* and its contents distributed according to seniority of bhikkhuhood and nothing were left in it, the practitioner must be able to take it in the proper attitude. Otherwise, if he had the slightest indignant attitude towards his associates for leaving nothing for him, his twelve year long practice goes to waste. If he is still willing, he has to start it all over again for twelve more years. In this respect, the rule is as stringent as in the case of the probationary service period of *Titthiyaparivāsa*; once broken, a fresh period must be undertaken by the incumbent.

If the practitioner, under the same circumstances, instead of being vexed, feels joy to know that his fellow-*bhikkhus* have partaken of all his food, his practice is then accomplished. It is a success.

The Benefits of Fulfilling the Sāranīya Practice

(i) The primary benefit in fulfilling the *Sāranīya* practice is the abandonment of covetousness (*issā*) and stinginess (*macchariya*) through his prolonged cultivation of overcoming these defilements. (ii) His charitableness, having been established, he is adored by everyone. (iii) Since a strong desire to act in charity has the benign effect of bountiful fruit, in the present existence, the practitioner is blessed with the four requisites all the time. (iv) The twelve-year long practice of offering food to virtuous fellow-*bhikkhus* out of his alms-bowl has the effect of rendering his alms-bowl an inexhaustible source of alms-food. He can give as much as he wishes out of it without depleting it. (v) As the result of giving priority to the most senior *bhikkhu*-elders in his act of charity for such a long period every day, whenever the common acquisitions of offerings are divided, the best things go to him. (vi) As the result of the gladdening effect, he had produced in others through his act of self-denial in offering food in them, whenever famine visits, devas are ready to help him.

Some Stories related to The Sāranīya Practice

(1) Venerable Tissa feeds fifty wayfaring bhikkhus

Venerable Tissa was a forest dweller who lived in the forest abode known as Sena. His place for the alms-gathering was a village named Mahāgiri. A group of fifty *theras*, who

were on a pilgrimage to the Nāgadipa Shrine, went on the alms-round in Mahāgiri village but they collected none. As they were leaving the village, they met Venerable Tissa, the local resident *bhikkhu*, who was entering the village for alms-food. Tissa asked the fifty *theras* whether they had got alms-food. The *theras* did not give a straight answer but merely replied: "Friend, we had been on the alms-round there." Tissa knew that the *theras* had got no alms-food and so he said to them: "May the venerable ones wait here till I come back." The *theras* then said to him: "None of us fifty *bhikkhus* got an alms-food there. How could you alone get it?" "Venerable Sir," Tissa replied, "resident *bhikkhus* can manage somehow; though not possessing great power, they know where alms-food can be collected."

The fifty *theras* remained waiting there.

As Venerable Tissa entered Mahāgiri village, the very first house was ready with the alms-food, the lady of the house had milk rice prepared to offer to him. As soon as Tissa called in front of her house, she poured the milk rice into his alms-bowl to the full.

Tissa returned to the group of *theras* and respectfully offered the aims-food, addressing to the most senior *bhikkhu*: "May the venerable ones accept my offering." The Venerable looked surprised. "Fifty of us had been in that village, none of us have collected any alms-food whatever. This *bhikkhu* has got milk rice in no time. How could it happen?" These thoughts, though not spoken out, were reflected in their expressions. Venerable Tissa then said to them: "Venerable Sirs, this alms-food is righteously obtained. Do not have any misgivings about it." The fifty *theras* partook of the rice meal to their satisfaction. After they had finished, Venerable Tissa ate the leftover to his satisfaction too.

After Venerable Tissa had finished his meal, the *theras* asked: "Friend, when did you gain penetrative knowledge of the Supramundane?"

To this he replied: "Venerable Sirs, I have not attained the Supramundane."

"In that case, are you endowed with *jhāna*?"

"No, Venerable Sirs."

"Why, friend, you could easily get milk-rice where fifty of us failed to get even a morsel. Is that not a miraculous feat?"

Venerable Tissa was obliged to admit his attainment to dispel doubts in those *bhikkhus*. Since the attainment of *Sāranīya* is not supramundane dhamma (*uttarimanussa dhamma*), he considered it proper to admit to it: "Venerable Sirs, I have fulfilled the *Sāranīya* practice. Since I had done that, I could provide food to even a hundred thousand fellow-*bhikkhus* out of my alms-bowl."

"O Virtuous One! Excellent it is! Excellent it is! this miraculous feat is just befitting a virtuous one like yourself."

> This is an instance of the alms-bowl that has virtually become an inexhaustible source of food; the fourth benefit of *Sāranīya* practice. This story also proves the second benefit of being adored by everyone, and the third benefit of being blessed with the four requisites all the time. The Commentary picks up this story to exemplify the fourth benefit which is the most significant here.

(2) Venerable Tissa at the National Offerings Ceremony

In ancient Sri Lanka, there was the Giribhanda Mahāpūjā, (an annual festival of offerings held on Mount Cetīya which was a grand national occasion.) When Venerable Tissa arrived there, he inquired from fellow-*bhikkhus* what was the most significant item of offering (that year,). Being told that two finest fabrics intended for robe-making were the most significant item, Tissa said: "Those two pieces will come to my lot." This was overheard by an official who reported to the King: "Your Excellency, there is a junior *bhikkhu* who says that the two fine fabrics will come to his lot." The King said: "That is what he imagines. But those fabrics are worthy of *bhikkhu*-elders only." And he thought of making the offering of the fabrics to the *bhikkhu*-elders.

When the procession of *bhikkhu*-donees arrived, the King himself headed the offerings. The two choicest fabrics were placed foremost, ready to hand. But they did not reach the King's hand, when he was presenting the gifts to the *bhikkhu*-elders. Only other items reached his hand. When Tissa came along, the two pieces of fabrics strangely reached the King's hand. The King offered them to Tissa. He also signalled (by facial expression) to the official who reported to him about the fabrics to ask Tissa to sit there awhile. After the procession had passed by, the King asked Tissa: "Venerable Sir, when did you become endowed with this special apperception?" Tissa did not want to give even a faint suggestion of him having attained *magga-phala* and so he simply replied: "Great King, I have not attained the supramundane."

"But Venerable Sir, you had said even before the gift-making that the two fabrics would come to you."

"That is true, O King, That was because since I had successfully completed the *Sāranīya* practice, whenever common property of gifts are distributed among the Sangha the choicest items always come to me."

"Venerable Sir! Excellent it is! Excellent it is! This miraculous happening becomes you well."

After respectfully paying obeisance to Venerable Tissa, the King went back to the palace.

This is an example of the fifth benefit.

(3) Therī Nāga

At one time, ancient Sri Lanka underwent troubled times due to insurgency headed by one Brāhamaṇatissa. At a village known as Bhārata where Therī Nāga resided, the whole village fled for fear of insurgents, without letting it known to the Therī. Early in the morning Therī Nāga noticed the strange silence of the village and said to her pupils: "Bhārata village is strangely silent. Go and enquire what's the matter." The younger *bhikkhunīs* went into the village and having seen that no one was left, reported it to their teacher.

Therī Nāga said to her pupils: "Do not be alarmed or upset by the flight of the whole village. You go on as usual with your learning (the text, the Commentary) and meditation. When the time came for the alms-round, she robed herself and went to the great banyan tree near the village gate, leading her eleven disciples. The guardian spirit of the banyan tree came down and offered the twelve *bhikkhunīs* sufficient alms-food. He then said to them: "Venerable Ones, do not move away to another place. Always come to this banyan tree for your alms food."

Now, Therī Nāga had a younger brother, a *bhikkhu* by the name of Nāga. He assessed the situation and decided that Sri Lanka was no safe place and that he could not find sustenance here. So he left the monastery accompanied by eleven disciples meaning to cross the sea to the mainland. Before leaving Sri Lanka he went to bid farewell to his elder sister Therī Nāga. Learning of their arrival at Bhārata village, Therī Nāga went to see them and was told by Bhikkhu Nāga of his plan to cross over to the mainland. Therī Nāga then said to him: "Would the venerable ones stay at the monastery for tonight, and proceed the next day." The twelve venerables accepted the invitation.

Therī Nāga collected the alms-food in the morning as usual from the banyan tree. She offered the food to Bhikkhu Nāga and his disciples. "Venerable Therī, is this alms-food properly gotten?" Bhikkhu Nāga asked his elder sister and then remained silent.

"Brother, this aims-food is righteously obtained. Do not have any doubts about this."

But Bhikkhu Nāga was still doubtful: "Venerable Therī would it be proper?"

The Self-confidence of Bhikkhu Nāga.

Thereupon, Therī Nāga took the alms-bowl and threw it upwards where it remained for awhile. Bhikkhu Nāga said: "Even if the alms-bowl stays aloft at seven palm-trees high, it is still the alms-food collected by a *bhikkhunī*, is it not Venerable Therī?" Then he

continued: "This disturbance and danger is not to last forever. After the famine has passed, I, who speak in praise of the contented nature of the *ariyas* (with the four requisites) will be asking myself: 'O virtuous one, trained in the ascetic practice regarding food, you have survived the Brāhmaṇatissa scourge by eating the alms-food of a *bhikkhunī*. I shall not be able to bear such criticism of myself. (I must go now) you remain in mindfulness, Therīs."

The guardian spirit of the banyan tree was watching. If Bhikkhu Nāga partook of Therī Nāga alms-food, he would say nothing to the *bhikkhu*; but if the *bhikkhu* were to refuse it, he would intervene, and ask him to drop the idea of going away. When he saw that the *bhikkhu* refused the alms-food, he descended from his abode in the tree and asked Bhikkhu Nāga to hand over the alms-bowl, and inviting him and his company to the foot of the banyan tree, offered them the meal on prepared seats. After the meal, he got an undertaking from Bhikkhu Nāga not to go abroad. And from that day onwards the guardian spirit of the banyan tree offered meals daily to twelve *bhikkhunīs* and twelve *bhikkhus* for seven years.

This is an example of the sixth benefit.

In this story Therī Nāga was unaffected by famine, thanks to her fulfilment of the *Sāranīya* practice whereas Bhikkhu Nāga was helped by the guardian spirit on account of his morality,

Regarding the Fifth Factor of Non-decline:

"Morality that is unbroken, intact, unchequered and unspotted" is explained thus: for *bhikkhus*, there are seven groups of breach of morality in brief outline. Of the list of precepts to be observed, if the first precept or the last precept is broken, it is called 'broken' (like in a piece of cloth whose edge are frayed); if the precepts in the middle are broken, it is no more 'intact' (like in a piece of cloth that has holes in the middle part); if two or three precepts in a series are broken, it is 'chequered' (like a cow whose skin is of different colours either on her back or underneath); if there is breach of precepts at alternate places, it is 'spotted' (like a cow with spots). Morality to be unbroken, intact, unchequered, and unspotted must be such that no manner of breach of the above four ways occurs anywhere in the observance of *bhikkhu* precepts.

(Refer to **Anudīpanī**)

Morality that is flawless in those above four ways is sufficing condition for *magga-phala*. One, who is endowed with it, is free from the bond of craving and is therefore a truly happy person. Since it is very pure, it is extolled by the Buddha and *ariyas*. Since that morality is not conceived as a means of glorious future existences, such as a deva of any specific name or unspecified name, it is not misconception due to craving for existence; or not wrongly conceived as something permanent or eternal, a misconception due to wrong view; it is said to be not subject to misconception. Further, since none of the four deviations (*vipattis*) can be alluded to this kind of morality, it is said to be not subject to misconception. Since it provides sufficient precondition for the attainment of approach concentration (*upareara samādho*) and absorption concentration (*appanā samādho*), it is also called morality conducive to concentration. Since the Four Purity in Morality (*Catupānsudhi sīla*) of worldlings cannot, in reality, be equal as between one person to another, the fifth factor here is meant as morality of the Path, the supramundane *sīla* which is the same for all *ariyas*. In the sixth factor also, Right View as the Path Factor is meant. (These six factors of non-decline are taught by the Buddha also as the six *sāranīya* factors, vide **Aṅguttara** (Twos); **Dīgha**, iii).

The Buddha's Repeated Exhortations about Sīla, Samādhi, Paññā

During the sojourn at the Gijjakuṭa hill in Rājagaha, as His passing away was drawing near (only one year and three months hence), whenever the Buddha discoursed to the *bhikkhus*, the following theme occurred repeatedly:

"Such is *sīla* (morality); such is *samādhi* (concentration); such is *paññā* (wisdom). Concentration that is developed through morality is highly efficacious and

productive. Wisdom that is developed through concentration is highly efficacious and productive. The mind that is developed through wisdom is thoroughly liberated without any remnant from the moral taints or pervasive defilements (*āsava*s), namely *kammāsava* (the taint of sense-desire), *bhavāsava* (the taint of hankering after continued existence), and *avijjāsava* (the taint of ignorance of the Four Ariya Truths)."

The Buddha's Sojourn at The Ambalaṭṭhikā Garden

Then the Buddha, after staying at Rājagaha for as long as He wished, said to Venerable Ānanda: "Come, Ānanda, let us go to the Ambalaṭṭhikā garden (Mango Grove)."

"Very well, Sir," Ānanda assented.

(Note: The Buddha addressed Ānanda from among many *bhikkhus* surrounding Him because Ānanda was always in close attendance.)

Having expressed his assent to the Buddha, Ānanda signalled to the *bhikkhus*: "Friends, make ready with your alms-bowl and great robe. The Bhagavā intends to go to the Ambalaṭṭhikā garden."

Then the Buddha, accompanied by many *bhikkhus*, went to the Ambalaṭṭhikā garden where He stayed at the King's rest house. While there also, considering His approaching death, the Buddha discoursed to the *bhikkhus* on the same theme, i.e.,:

"Such is *sīla* (morality); such is *samādhi* (concentration); such is *paññā* (wisdom). Concentration that is developed through morality is highly efficacious and productive. Wisdom that is developed through concentration is highly efficacious and productive. The mind that is developed through wisdom is thoroughly liberated without any remnant from the moral taints or pervasive defilements (*āsava*s), namely *kammāsava* (the taint of sense-desire), *bhavāsava* (the taint of hankering after continued existence), and *avijjāsava* (the taint of ignorance of the Four *Ariya* Truths)."

Herein, in the passage, "Such is *sīla*, this is *samādhi*, such is *paññā*," morality (*sīla*) refers to mundane morality, i.e. the Fourfold Purity (*catupārisudhi sīla*); *samādhi* means mundane concentration at the threshold of perfect concentration (*upacāra-samādhi*) and perfect concentration (*appanā-samādhi*) itself. *Paññā* means mundane Insight (*vipassanā-paññā*). All these three factors are the necessary conditions for *magga-ñāṇa*.

"Concentration developed through morality" means supramundane concentration pertaining to *magga* and *phala*, *magga* concentration and *phala* concentration. Concentration of *magga* is highly efficacious because it leads to the fruition of the Ariya's Knowledge (*Ariya-phala*). (*Phala* means direct result.) It is also highly productive because it has the superb consequence (*ānisaṇsa*) of liberation or pacification. (*Ānisaṇsa* means indirect result or consequence.) The same interpretation should be understood for similar statement that follow. Concentration of *phala* produces the direct result of abandoning the burning defilements through tranquillity (*patippassaddhi-pahāna*), and gives the indirect result or consequence of the peace of cessation or extinction of defilements.

"Wisdom developed through concentration" means supramundane Knowledge (*magga-ñāṇa* and *phala-ñāṇa*). Its direct result and indirect result or consequence should be construed as in the case of concentration.

"The mind developed through wisdom", "wisdom" means mundane Insight (*vipassanā-paññā*) and wisdom associated with *jhāna*; mind here means supramundane consciousness of *magga-phala*. *Magga* consciousness completely eradicates defilements as abandoning through destruction (*samuccheda pahāna*). *Phala*-consciousness thoroughly liberates one from the moral taints as abandoning through tranquillity (*paṭipatssaddhi-pahāna*).

The Buddha's Sojourn at Nāḷanda

Then the Buddha, after staying at the Ambalatthikā garden for as long as He wished, said to Venerable Ānanda: "Come, Ānanda, let us go to the town of Nāḷanda."

"Very well, Sir," Ānanda assented, and called upon the *bhikkhus* to accompany the Buddha.

Venerable Sāriputta's Brave Utterance

Then the Buddha, accompanied by many *bhikkhus*, went to the town of Nāḷanda and stayed at the mango grove of Pāvārika, the rich man.

At that time, the Venerable Sāriputta approached the Buddha, and after making obeisance to Him, entered into a stirring and remarkable dialogue with Him:

Sāriputta: Venerable Sir, as regards Perfect Enlightenment, I am convinced that there has never been nor there is, nor will there be any *samaṇa* or *brāhmana* who can excel the Bhagavā.

Buddha: You say solemnly and with certitude, like the brave sound of a lions roar, that as regards Perfect Enlightenment, you are convinced that there has never been nor there is, nor will there be any samaṇa or brāhmana who can excel the Bhagavā.

"How is it Sāriputta, do you know definitely in your mind the minds of those Homage-Worthy, Perfectly Self-Enlightened Buddhas of the past so that you can assert, such was their practice of morality, such was their practice of concentration (*samādhi*), such was their wisdom (*paññā*), such was their manner of abiding (in the sustained attainment of Cessation), such was their emancipation?"

"I have no such knowledge, Venerable Sir."

"How is it, Sāriputta, do you know definitely in your mind, the minds of those Homage-Worthy, Perfectly Self-Enlightened Buddhas of the future, so that you can assert, such will be their practice of morality, such will be their practice of concentration (*samādhi*), such will be their wisdom (*paññā*), such will be their manner of abiding (in the sustained attainment of Cessation), such will be their emancipation?"

"I have no such knowledge, Venerable Sir."

"How is it, Sāriputta, do you know definitely in your mind, the mind of Myself, the present Buddha, the Homage-Worthy, the Perfectly Self-Enlightened, so that you can assert, 'Such is the practice of *sīla* (morality) of the Bhagavā, such is the strength of the concentration of the Bhagavā, such is the wisdom (*paññā*) of the Bhagavā, such is the manner of the Bhagava's abiding (in the sustained attainment of Cessation), such is the emancipation of the Bhagavā?"

"I have no such knowledge, Venerable Sir."

"Sāriputta, if you do not have the *cetopariya-ñāṇa*, the faculty of reading another person's mind, by which you can know definitely the minds of the Homage-Worthy, the Perfectly Self-Enlightened Buddhas of the past, the future and the present, how can you say solemnly and with certitude, and sounding like a lion's roar, that as regards Perfect Self-Enlightenment, you are convinced that there has never been, nor will there be any *samaṇas* or *brāhmanas* who can excel the Bhagava?"

"Venerable Sir, I do not have the *cetopariya-ñāṇa*, the faculty of reading another person's mind by which I can know definitely the minds of the Homage-Worthy, the Perfectly Self-Enlightened Buddhas of the past, the future and the present. But I do have the *dhammanvaya-ñāṇa*, the knowledge by inference from personal experience.

"Venerable Sir, if I may give an example, let us say that there is a remote border town with its solid walls built on firm foundation which has only one arched gateway, and that there is a gate-keeper, wise, prudent and intelligent, who would keep out strangers and would admit only person known to him. When he makes his rounds along the roadway that encircles the town, he sees no breaks, no holes in

the walls, not even one that would allow a cat to pass through it. Then he will come to the conclusion (rightly) 'that all big living things that enter or leave the town do so only by that single gateway.'

"In the same way, Venerable Sir, I am possessed of the *dhammanvaya-ñāṇa*, the knowledge by inference from personal experience. Venerable Sir, (thus I know that) all the Homage-Worthy, the Perfectly Self-Enlightened Buddhas, who had arisen in the past, had abandoned the Five Hindrances that defile the mind and weaken the intellect; had well established their minds in the Four Methods of Steadfast Mindfulness; had correctly cultivated the Seven Factors of Enlightenment; and had attained Supreme Perfect Self-Enlightenment.

(Perfect Self-Enlightenment (*Sammāsambodhi-ñāṇa*), is a term encompassing the *arahatta-magga-ñāṇa* and the Omniscience (*Sabbaññutā-ñāṇa*), which pertain to the Buddhas only).

"Venerable Sir, (thus I know that) all the Homage-Worthy, the Perfectly Self-Enlightened Buddhas who will arise in the future will abandon the Five Hindrances (*nīvaraṇa*) that defile the mind and weaken the intellect; will well establish their minds in the Four Methods of Steadfast Mindfulness (*Satipaṭṭhāna*), will correctly cultivate the Seven Factors of Enlightenment (*Bojjhaṅgaṁ*) and will attain Supreme Perfect Self-Enlightenment.

"Venerable Sir, (thus I know that) the Homage-Worthy, the Perfectly Self-Enlightened Bhagavā also, who has arisen in the world, has abandoned the Five Hindrances; has well established the Bhagava's mind in the Four Methods of Steadfast Mindfulness; has correctly cultivated the Seven Factors of Enlightenment, and has attained Supreme Perfect Self-Enlightenment.

"Venerable Sir, all these conclusions I make are due to the *dhammanavaya-ñāṇa*, Knowledge by inference from personal experience which I am possessed of."

(This was the stirring and remarkable dialogue that took place between the Venerable Sāriputta and the Buddha).

During the sojourn at the mango grove of Pāvārika the rich man in the town of Nāḷanda, also considering His approaching death, the Buddha discoursed to the *bhikkhus* on the same theme, i.e.:

"Such is *sīla* (morality); such is *samādhi* (concentration); such is *paññā* (wisdom). Concentration that is developed through morality is highly efficacious and productive. Wisdom that is developed through concentration is highly efficacious and productive. The mind that is developed through wisdom is thoroughly liberated without any remnant from the moral taints or pervasive defilements (*āsava*s), namely *kammāsava* (the taint of sense-desire), *bhavāsava* (the taint of hankering after continued existence), and *avijjāsava* (the taint of ignorance of the Four Ariya Truths)."

The Buddha's Discourse on Morality

Then after staying at the town of Nāḷanda for as long as He wished, the Buddha said to Venerable Ānanda: "Come, Ānanda, let us go to Pāṭali village."

"Very well, Venerable Sir," assented Ānanda, and he called upon the *bhikkhus* to accompany the Buddha. Then the Buddha, accompanied by many *bhikkhus*, went to Pāṭali village.

When the lay devotees of Pāṭali village heard that the Buddha had arrived at their village, they were very glad, for they had the great good fortune of having to receive the Buddha even without asking for it. They had just finished building a guest-house. How appropriate it would be if their first guest was the Buddha himself? "We shall request the Bhagavā to accept our offering of the guest-house and to listen to the Bhagava's words of appreciation of our good deed," they discussed among themselves. They approached the Buddha, made obeisance to Him, and sat at a suitable place. Then they said to Him: "May it please the Bhagavā to accept our new guest-house as His living quarters during His sojourn." The

Buddha showed His consent by remaining silent.

Having received the Buddha's consent, the lay devotees of Pāṭali village rose from their seats, made obeisance to Him and went to their guest-house. They made it ready for use by furnishing it with floor coverings throughout, arranging separate seats, filling the big water pots and lighting the lamps. They arranged with the mothers to feed their infants early that evening and to put them to bed. Then they went back to the Buddha, made obeisance to Him, and stood on one side. They said to Him:

> "Venerable Sir, at the guest house, the floor has been covered throughout with floor-coverings, separate seats have been arranged, big water pots have been filled and lamps have been lit. May the Bhagavā proceed there when He wishes."

(Note: The new guest-house was built by the villagers at the centre of the village. The main purpose in building it was to house visiting officials of the Licchavis and the Magadhans who often came and stayed at Pāṭali village, which was a border village. It was essential for the village because they had to surrender their houses to the visiting officials for their temporary lodging for a month or so, on each occasion. The new guest-house would now ease the situation. It was well arranged for the use of visiting officials with living quarters as well as strong rooms for the upkeep of treasures. At the time of the Buddha's visit to the village it had just been completed. At first the villagers thought that the Buddha might prefer to dwell in the forest and so they did not make it ready to receive Him. Only when the Buddha consented to put up there, did the villagers prepare things to make it ready for His stay.)

Then the Buddha, at evening time, rearranged His robes, and taking His alms-bowl and great robe, proceeded to the guest-house accompanied by the *bhikkhus*. After washing His feet, He entered the guest-house where He sat against the middle post, facing east. The *bhikkhus* also washed their feet and entered the guest-house, and sat against the west wall, facing east, with the Buddha in front of them. The lay devotees of Pāṭali village also washed their feet and entered the guest-house, and sat against the east wall facing west, with the Buddha in front of them.

Then the Buddha discoursed on the five disadvantages[2] befalling an immoral person and the five advantages that bless a person of virtue thus:

Five Disadvantages to An Immoral Man

"Householders, five disadvantages descend on an immoral person who lacks morality, and what are the five?"

(i) Householders, in this world, the immoral person, who lacks moral virtue, suffers great loss in fortune through heedlessness. This is the first disadvantage befalling an immoral person who lacks morality

(ii) Householders, furthermore, the ill-repute of an immoral person, who lacks moral virtue, spreads far and wide. This is the second disadvantage befalling an immoral person who lacks morality.

(iii) Householders, furthermore, an immoral person, who lacks moral virtue in the midst of any class of society, whether among the ruling class, or the recluses or the brahmin class, or the wealthy, looks diffident and uneasy. This is the third disadvantage befalling an immoral person who lacks morality.

(iv) Householders, further more, an immoral person, who lacks moral virtue, dies in a bewildered[3] state. This is the fourth disadvantage befalling an immoral person who lacks morality.

(v) Householders, furthermore, an immoral person, who lacks moral virtue, after death and dissolution of the body, is destined to fall to the miserable existences of *niraya*. This is the fifth disadvantage befalling an immoral person who lacks morality.

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2. Disadvanlage: *ādīnava*. Also translated as danger, fault.

3. Bewildered; *Samnulha*. The commentary explains this as delirium.

"Householders these are the five disadvantages befalling an immoral person through lack of morality."

Five Advantages that bless A Virtuous Person

"Householders, five advantages bless a virtuous person for his being virtuous. What are the five?"

(i) Householders, in this world, a virtuous person, who possess moral virtue, acquires great wealth through being heedful. This is the first advantage that waits on a virtuous person for his being virtuous.

(ii) Householders, furthermore, the good reputation of a virtuous person, who possess moral virtue, spreads far and wide. This is the second advantage that waits on a virtuous person for his being virtuous.

(iii) Householders, furthermore, a virtuous person, who possess moral virtue in the midst of any class of society, whether among the ruling class, or the recluses, or the brahmin class, or the wealthy, can hold up his head and look anyone in the face. This is the third advantage that waits on a virtuous person for his being virtuous.

(iv) Householders, furthermore, a virtuous person, who possess moral virtue, dies without any bewilderment. This is the fourth advantage that waits on a virtuous person for his being virtuous.

(v) Householders, furthermore, a virtuous person, who possess moral virtue, after death and dissolution of the body, is destined to the fortunate existences of devas. This is fifth advantage that waits on a virtuous person for his being virtuous.

"Householders, these are the five advantages that wait on a virtuous person for his being virtuous."

Although this discourse was addressed to lay persons it also applies to *bhikkhus*.

(1) With a lay person, lack of moral virtue may lead to committing evil deeds such as killing. As he indulges in evil, he tends to forget his usual means of livelihood, such as cultivation or trading, thereby incurring great losses of property. Worse still, his evil deed might be illegal under the law proclaimed by the king such as killing of animals, and he is liable to criminal punishment. If he steals, he also commits a crime equally liable to punishment. Thus, his lack of moral virtue can bring him great losses of property. Similarly, a *bhikkhu* lacking morality, being heedless, loses virtue, loses the good Doctrine, the word of the Buddha, loses *jhāna*, and loses the seven noble properties of *ariyas*[4].

(2) An immoral man earns a bad repute so that he is written off as an outcast, useless for this world and hopeless for future worlds. "This man is so stingy that he would not even take part in offering alms-food by drawing lots," this is the kind of name he builds up for himself. All the four kinds of assemblies see him in that light only.

Similarly, in the case of a *bhikkhu* who lacks moral virtue, the ill repute that such and such *bhikkhu* is loose in *bhikkhu* morality, does not take up serious learning of the good Doctrine, makes a living on practice of medicine, or similar methods of livelihood abhorred by the Buddha, and that his behaviour is marked by six kinds of disrespect, spreads among the four kinds of assemblies.

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4. Seven noble properties of *ariyas*: *satta ariya dhanani*.

(i) *Saddhā dhanam* - faith in Three Jewels and kamma
(ii) *Sīla dhanam* - wealth of morality
(iii) *Hirī dhanam* - wealth of shame for doing evil
(iv) *Ottappa dhanam* - wealth of fear for doing evil
(v) *Suta dhanam* - wealth of vast knowledge
(vi) *Cāga dhanam* - wealth of charity, renunciation
(vii) *Paññā dhanam* - wealth of *magga-phala* attainments.

(3) An immoral lay person is always pricked by a guilty conscience for the misdeeds he has done. Therefore, he does not dare to face the crowd. "Someone there might recognize me," he fears, "and I might be apprehended and sent to the authorities." That is why, in any of the four kinds of assemblies, he holds his face down and his shoulders stooping, he would uneasily keep on scratching the earth with a stick. He keeps his mouth shut as far as possible. Likewise, an immoral *bhikkhu* feels uneasy to face an assembly which might have knowledge of his misdeeds, in which case he might have to face punishment under the Vinaya process such as excommunication. Therefore, he goes into the assembly with great misgivings and speaks little. Some immoral *bhikkhu*, however, might put up a bold face and wander around amongst Sangha but in his heart he is feeling miserable only.

(4) An immoral one, whether lay person or *bhikkhu*, may put up pretences while living but, on his death bed, his evil deeds appear before him in their respective sense-doors. He feebly opens his eyes to see the present world, and then closes his eyes to see his oncoming world where he finds no solace whatever. His imminent destination, the four miserable states of *apāya*, becomes vividly clear to him. He feels great pangs of conscience as if thrust by a hundred spears on his head. "Help me! Help me!" He would scream in desperation and then breathe his last. This is what the Buddha means by "he dies in a state of bewilderment."

(5) The fifth disadvantages befalling an immoral one needs no explanation.

(The advantages that wait on a virtuous one may be known as the opposite of the above five disadvantages befalling an immoral one.)

The Buddha then went on late into the night instructing the lay devotees of Pāṭali village on other topics including the happy consequences of their donation of the guest-house, thereby pointing out the benefits of the Doctrine, exhorting them to set themselves up in the practice thereof, and gladdening them in the practice. Then He sent them away, saying: "Householders, the night is far advanced; you may leave when you wish."

"Very well, Venerable Sir," the devotees of Pāṭali village said in assent, and making obeisance to Him, departed respectfully. Then not long after their departure, the Buddha retired in seclusion.

(Note: "The Buddha retired in seclusion" should be understood as referring to a separate part of the guest house screened off for privacy. A cot had been placed there for the Buddha, and He considered that the devotees would earn much merit if He were to use the guest house in all the four bodily postures. Therefore, He lay on the cot on his right side and rested.)

The Founding of Pāṭaliputta

At that time, two brahmins, Sunidha and Vassakāra, Chief Ministers of Magadha Kingdom, were building a (fortified) city at the site of Pāṭali village to keep out the Vajjī princes. During that period, many devas in groups of a thousand each, were occupying plots of land at Pāṭali village.

In the location where the devas of great power were occupying, there, the officials responsible for the building of the city were inclined to build houses for princes and the king's ministers of great power. In the location where the devas of medium power were occupying, there, the officials responsible for the building of the city were inclined to build houses for princes and king's ministers of medium power. And in the location where the devas of lesser power were occupying, there, the official responsible for the building of the city were inclined to build houses for princes and king's ministers of lesser power.

(Herein, among the city builders there were officials learned in the science of building-sites. They knew, by their specialised knowledge, the status of the proposed building-sites down to a depth of thirty cubits as to which area is occupied by powerful serpents or nāgas, which, by demons, or which, by evil spirits; or where a slab of rock is lying underneath, or where an old tree stump is hidden. Accordingly, those learned ones took necessary measures by reciting

mantras or by blessing, so that they were able to proceed smoothly as if they were building the city in consultation with devas.

Another explanation: The officials responsible for the building of the city were possessed by the devas who occupied various locations and these devas would leave their bodies after the four corners of the building site have been marked out. Prospective human occupants, who were endowed with confidence in the Triple Gem, were possessed by the deva occupants of the sites who were equally endowed with confidence in the Triple Gem. Prospective human occupants who lacked confidence in the Triple Gem were possessed by the deva occupants of the sites who lacked confidence in the Triple Gem. The reason is this: the devas, who were endowed with confidence in the Triple Gem, influenced the mind of the prospective human occupants who had confidence in the Triple Gem, trusting that the new occupants would invite the Sangha to their newly built house and hear the sermon on the auspicious occasion and that they (the devas) would get the opportunity to see the virtuous *bhikkhus* and hear the Dhamma. They also expected the new occupants to share their merit of offerings made to the Sangha.)

The Buddha saw, with His Knowledge of the Divine Eye (*dibba-cakkhu*), how the devas in groups of a thousand each, were occupying plots of land at Pāṭali village. Then He woke up at dawn and asked the Venerable Ānanda: "Who are those that are building a city at (the site of) Pāṭali village?"

Ānanda replied: "Venerable Sir, the Brahmins Sunidha and Vassakāra, Chief Ministers of Magadha Kingdom, are building a (fortified) city to keep out the Vajjī princes."

"Ānanda, the Chief Ministers are building the fortified city as though they were acting in consultation with the devas of the Tāvatiṁsa realm.

"Ānanda, I have seen with my Knowledge of the Divine Eye how the devas, in groups of a thousand each, were occupying plots of land at Pāṭali village.

"Ānanda, in the locations where the devas of great power are occupying, there, the officials responsible for the building of the city are inclined to build houses for princes and king's ministers of great power. In the locations where the devas of medium power are occupying, there the officials responsible for the building of the city are inclined to build houses for princes and king's ministers of medium power. In the locations where the devas of lesser power are occupying , there the officials responsible for the building of the city are inclined to build houses for princes and king's ministers of lesser power.

"Ānanda, three catastrophes will bring about the downfall of the city of Pāṭaliputta. They are fire, floods, and internal dissension." (Thus the Buddha was predicting that a part of Pāṭaliputta would be destroyed by fire, a part of it would be washed away by the Gaṅga river, and a part of it would be destroyed by internal dissension.)

After saying those words, the Buddha went to the Gaṅga river to wash His face and awaited for the time to go on the alms-round.

Then Sunidha and Vassakāra remembered that since their King Ajātasattu was a lay supporter of Gotama the Samaṇa, it would only be proper if they were to invite the Buddha to an offering of a meal, because they would be seeing Him in the village of Pāṭali. Further, they considered it a wise thing to request Gotama the Samaṇa, to bless their city-building project with auspicious words, for then the black devils would be driven away from the city site. So both went to the Buddha and stood at a suitable place. After exchanging memorable words of felicitation, they said to Him: "May it please the revered Gotama and the company of *bhikkhus* to accept our offering of food for today." The Buddha, by His silence signified His acceptance.

Then the Magadhan Chief Ministers, Sunidha and Vassakāra, knowing that the Buddha had accepted their invitation, went to the place where they were putting up, and having prepared the choicest food and delicacies, informed the Buddha by messengers who said: "Revered Gotama, it is time (to proceed). The food offering is ready."

Then in the morning, the Buddha rearranged His robes, and taking His alms-bowl and

great robe, went in the company of the *bhikkhus* to the place where the two Magadhan Chief Ministers were being housed, and sat at the place prepared for Him. Sunidha and Vassakāra attended to the Buddha and the *bhikkhus*, offering the choicest food and delicacies with their own hands till they caused them to stop, signifying they had enough. When the Buddha had finished His meal and had removed His hand from His alms-bowl, the Sunidha and Vassidara took low seats and sat at a suitable place.

To Sunidha and Vassakāra, who were thus seated, the Buddha expressed His pleasure and appreciation by three stanzas in Pāli (Here only prose translation in provided).

> "Brahmins, when the wise man makes offerings of food to those possessed of virtue, self-control and purity of life at the place where he has made his home, he should share the merit of his offering with the devas who are guardians of that place. If the devas are honoured thus, they give protection to him, as their way of honouring him in return. If they are revered thus, they help him out of trouble, as their way of revering him in return. That being so, that wise man comes under the protection of the devas who safeguard him, just as a mother safeguards her own son. The person is blessed with auspiciousness at all times."

After expressing His pleasure and appreciation in these stanzas to the Magadhan Chief Ministers, Sunidha and Vassakāra, the Buddha rose from His seat and left.

Then Sunidha and Vassakāra followed the Buddha all along the route, thinking: "We shall call the gateway, by which the revered Gotama leaves today, the 'Gotama Gateway', and the landing place, by which the revered Gotama crosses the Gaṅga, the 'Gotama Landing Place'."

The gateway by which the Buddha left that day came to be known as, the 'Gotama Gateway'. Then the Buddha went to the river Gaṅga. At that time the river was full to the brim so that a crow on the bank might easily drink from it.

Then in the instant it might take a strong man to stretch out his bent arm or bend his out stretched arm, the Buddha vanished from this side of the Gaṅga and reappeared on the other shore together with the company of *bhikkhus*.

The Buddha saw the people who wanted to cross from one shore to the other, some of whom were looking for boats, some for log rafts, and some were making bamboo rafts. Then He, understanding the matter, uttered these joyous words in exultation;

> "The *ariyans* have crossed the deep and wide river of Craving (*taṇhā*), by building the bridge of the Ariya Path, upon having overcome the quagmire of moral defilement. As for the multitudes, they have to build rafts just to cross this insignificant river, the Gaṅga. However, the *ariyas* who have crossed the river of Craving by means of the Ariya Path of eight constituents have no need to make rafts."

The Buddha's Discourse on The Four Ariya Truths

Then the Buddha said to Venerable Ānanda: "Come Ānanda, let us go to Koṭi village."

> "Very well, Venerable Sir," Ānanda assented and then called the *bhikkhus*. The Buddha, accompanied by a company of *bhikkhus*, went to Koṭi village and dwelt there. (The village was called Koṭi because it was where the pinnacle of King Mahāpanāda fell.)

During that time, the Buddha discoursed to the *bhikkhus* on the Four Ariya Truths thus:

> "*Bhikkhus*, it is through not having proper understanding and penetrative knowledge of the Four Ariya Truths that I, as well as yourselves, have had to fare along the lengthy course of the round of existences (*saṁsāra*), never stopping, but ever hanging, from one existence to the next repeatedly. What are the Four Truths that are not understood?"

i) *Bhikkhus*, it is through not having proper understanding and penetrative knowledge of the Ariya Truth of Dukkha (*Dukkha ariya sacca*) that I, as well as yourselves, have had to fare along the lengthy course of the round of existences, never

stopping, but ever changing, from one existence to the next repeatedly.

ii) *Bhikkhus*, it is through not having proper understanding and penetrative knowledge of the Ariya Truth of the Origin of Dukkha (*Samudaya ariya sacca*) that I, as well as yourselves, have had to fare along the lengthy course of the round of existences, never stopping, but ever changing, from one existence to the next repeatedly.

iii) *Bhikkhus*, it is through not having proper understanding and penetrative knowledge of the Ariya Truth of the Cessation of Dukkha (*Nirodha ariya sacca*) that I, as well as yourselves, have had to fare along the lengthy course of the round of existences, never stopping, but ever changing, from one existence to the next repeatedly.

iv) *Bhikkhus*, it is through not having proper understanding and penetrative knowledge of the Ariya Truth of the way to the Cessation of *Dukkha* (*Magga ariya sacca*) that I, as well as yourselves, have had to fare along the lengthy course of the round of existences, never stopping, but ever changing, from one existence to the next repeatedly.

"*Bhikkhus*, now I have properly understood the Ariya Truth of *Dukkha* (*Dukkha ariya sacca*), I have penetrative knowledge of it; I have properly understood the Ariya Truth of the Origin of *Dukkha* (*Samudaya ariya sacca*) I have penetrative knowledge of it; I have properly understood the Ariya Truth of the Cessation of *Dukkha* (*Nirodha ariya sacca*), I have properly understood the Ariya Truth of the way to the Cessation of *Dukkha* (*Magga ariya sacca*), I have penetrative knowledge of it. The Craving for existence (*bhavataṇhā*) has been completely uprooted, leaving no trace of it. In Me, the craving for existence, which is like a rope that drags one to renewed existence, has become extinct. Now, for me there will be no more rebirth."

(Herein, "proper understanding" means Insight knowledge conforming to, and preceding *magga-ñāṇa*. It is mundane Knowledge, and is called *Anubodhi* in Pāli. "Penetrative knowledge" means penetrative Knowledge of the Path (*magga-ñāṇa*) itself that destroys the defilements. It is called *Paṭivedha* in Pāli.)

After the Buddha had spoken the above words, He further said thus in verses:

"Passing from this existence to that, faring through the long course of *saṁsāra*, is necessitated by (is due to) lack of understanding of the Four Ariya Truths as they really are. I have fully understood those Four Ariya Truths. Craving for existence, that rope which drags one to rebirth, has been cut off completely. The root of *dukkha* has been thus eradicated. For me there will be no more rebirth."

While the Buddha was staying at that Koṭi village also, considering His approaching death, He discoursed to the *bhikkhus* on the same theme, i.e.:

"Such is *sīla* (morality); such is *samādhi* (concentration) such is *paññā* (wisdom). Concentration, that is developed through morality, is highly efficacious and productive. Wisdom, that is developed through concentration, is highly efficacious and productive. The mind, that is developed through wisdom, is thoroughly liberated without any remnant from the moral taints or pervasive defilements (*āsava*s), namely *kammāsava* (the taint of sense-desire), *bhavāsava* (the taint of hankering after continued existence) and *avijjāsava* (the taint of ignorance of the Four Ariya Truths)."

The Buddha's Discourse at Nātika Village

On Those Disciples whose Spiritual Progress is assured

Then after staying at Koti village for as long as He wished, the Buddha said to Venerable Ānanda: "Come, Ānanda, let us go to Nāṭika village."

"Very well, Sir," assented Ānanda, and he called upon the *bhikkhus* for the journey. The Buddha went to Nātika village accompanied by many *bhikkhus* and stayed in a brick building.

(Herein, Nātika was a twin village founded by two cousin brothers (born of two

brothers) who sited it near a reservoir. Thus the village got its name, "village of relations" (*ñātika*), from which Pāli word, *ñ* became corrupted into *n*, and hence the name Nātika. In that twin village there was a brick monastery which was the place of the Buddha's sojourn.)

During that time the Venerable Ānanda approached the Buddha and asked these questions:

"Venerable Sir, in Nātika village, a *bhikkhu* by the name of Sāḷa has passed away. What is his destination? What is his next existence?

"Venerable Sir, in (this same) Nātika village, a *bhikkhunī* named Nandā has passed away. What is her destination? What is her next existence?

"Venerable Sir, in (this same) Nātika village, a devotee named Sudatta has passed away. What is his destination? What is his next existence?

"Venerable Sir, in (this same) Nātika village, a devotee named Sujātā has passed away. What is her destination? What is her next existence?

"Venerable Sir, in (this same) Nātika village, a devotee named Kukkuta... *(repeat below)* ...a devotee named Kaḷimba... *(repeat below)* ...a devotee named Nikaṭa... *(repeat below)* ...a devotee named Katissaha... *(repeat below)* ...a devotee named Tuṭṭha... *(repeat below)* ...a devotee named Santuṭṭha... *(repeat below)* ...a devotee named Bhaddha... *(repeat below)* ...a devotee named Subhadda **(repeat:)** *has passed away. What is his destination? What is his next existence?"*

To these questions the Buddha answered them, one by one thus:

"Ānanda, due to the extinction of the *āsava*s (moral taints), Sāḷa the *bhikkhu* had realized in this very life Emancipation of mind (*arahatta-phala-samādhi*) and Emancipation through Knowledge (*arahatta-phala-paññā*) He died an *arahat*.

"Ānanda, through the eradication of the Five Fetters that lead to rebirth in the Sensuous Sphere, the lower planes of existence, Nanda the *bhikkhunī* has been reborn spontaneously in the Brahmā realm. She died an *anāgāmin* (a Never-Returner), with no possibility of returning (reverting) from that Brahmā existence and will realize *parinibbāna* (the utter passing away), there.

"Ānanda, through the eradication of the three Fetters wrong view of Five Aggregates as a self (*sakkāya-diṭṭhi*), uncertainty and doubts (*vicikicchā*), belief in religious practices outside of the Ariya Path (*sīlabbataparāmāsa*) and the lessening of attachment (*rāga*), hatred (*dosa*) and bewilderment (*moha*), Sudatta the devotee was a *sakadāgāmin* (a Once-Returner). He will make an end of *dukkha* after being reborn in the human world only once.

"Ānanda, through the eradication of the three Fetters, (namely, the wrong view of the Five Aggregates as a self, uncertainty, and belief in religious practices outside of the Ariya Path), Sujātā the female devotee, was a *sotāpanna* (a Stream-Enterer), who is not liable to fall into the four miserable states of *apāya*, destined for the fortunate existences, and is firmly set on the path of spiritual progress marked by the three higher *magga*s.

"Ānanda, the devotee named Kukkuṭa... *(repeat below)* ...the devotee named Kalimba... *(repeat below)* ...the devotee named Nikata... *(repeat below)* ...the devotee named Katissaha... *(repeat below)* ...the devotee named Tuṭṭha... *(repeat below)* ...the devotee named Santutta.... *(repeat below)* ...the devotee named Bhaddha ... *(repeat below)* ... the devotee named Subhadda, ***(repeat:)*** *through the eradication of the five Fetters that lead to rebirth in the Sensuous Sphere, the lower planes of existence, has been reborn spontaneously in the Brahmā realm. He died an anāgāmin (a Never-Returner), with no possibility of returning (reverting) from that Brahmā existence and will realize parinibbāna (the utter passing away), there.*

"Ānanda over fifty devotees from Nātika village, who have died, were *anāgāmin* (Never-Returners) by virtue of having eradicated the Five Fetters that lead to rebirth in the sensuous Sphere, the lower planes of existence, destined for

Spontaneous rebirth in the Brahmā realm, with no possibility of returning (reverting) from that Brahmā existence and they will realize *parinibbāna* (the utter passing away), there.

"Ānanda over ninety devotees of Nātika village, who have died, were *sakadāgāmin* (Once-Returners), who had eradicated the three Fetters (i.e. *sakkāya-diṭṭhi, vicikicchā, sīlabbata-parāmsa*) and had lessened attachment (*rāga*), hatred (*dosa*) and bewilderment (*moha*). They will make an end of *dukkha* after being reborn in the human world only once.

"Ānanda, over five hundred devotees from Nātika village, who have died, were Stream-Enterers through the eradication of the three Fetters (i.e. the wrong view of the Five Aggregates as a Self, Uncertainty, and Belief in religious practices outside of the Ariya Path). They are not liable to fall into the miserable states of *apāya*, and were destined for fortunate existence, and are bound to attain the three higher *maggas*."

The Mirror Discourse

"Ānanda, this ability to tell about the destination of people is something which anyone endowed with knowledge of the Dhamma can have in respect of himself. It is not a mysterious art that belongs only to the Tathāgata. Ānanda, if the Tathāgata were to be approached and asked as to the destination of every person who has died, it would be quite a botheration for him.

"As such, Ānanda, an *ariya* disciple, who possesses the Mirror of Wisdom can, if he wishes to, say of himself: 'I shall never be reborn in the realm of continuous suffering (*niraya*), nor in the animal world, nor in the realm of wretched spirits burning with thirst and hunger (*peta*), nor in any of the four miserable states of *apāya*, I am certain to be reborn only in the fortunate existences. I am bound to attain the three higher *maggas*.' I shall expound this discourse on the Mirror of Wisdom. Ānanda, what is this Mirror of Wisdom?

i) Ānanda, in this Teaching, the *ariya* disciple (i.e. male or female disciple) has unshakable confidence in the Bhagavā, being convinced that:

The Bhagavā is worthy of homage (*Arahaṁ*); He is Perfectly Self-Enlightened (*Sammāsambuddha*); He is possessed of perfect knowledge and conduct (*Vijjā carana sampana*); He speaks only what is beneficial and true (*Sugata*); He knows all the three Worlds (*Lokavidhū*); He is incomparable in taming those who deserve to be tamed (*Anuttaro purisadamma sāratti*); He is the Enlightened One, knowing and teaching the Four Ariya Truths (*Buddho*); and he is the Most Exalted (*Bhagava*);

ii) The *ariya* disciple has unshakable confidence in the Dhamma, being convinced that:

The Dhamma expounded by the Bhagavā is well expounded (*svākkhāta*); its truths are personally apperceivable (*sandiṭṭhika*); its practice (i.e. of the Ariya Path) yields fruit (*akālika*); immediately; it can stand investigation (*ehipassika*); it is worthy of being perpetually borne in mind (*opaneyika*); and it can be seen, realized and enjoyed by the wise, each according to his own capacity (*paccataṁ veditabba, viññāhi*).

iii) The *ariya* disciple has unshakable confidence in the Sangha, being convinced that:

The Order of Bhikkhus, the Sangha, are endowed with the right practice (*suppaṭipaññā*), i.e. Threefold Training in Morality, Concentration and Wisdom; they are endowed with straight forward uprightness (*ujjupaṭipaññā*); they are endowed with righteous conduct (*ñyāyapaṭipaññā*), and they are endowed with conducts which inspire awe and respect (*samicipaṭipaññā*). Thus conducting well in these four ways, serving as four grounds for their worthiness, the Sangha, comprising eight individual types of four pairs, is worthy of offerings, even those brought from a far; worthy of offerings specially prepared for guests; worthy of offerings made for the sake of acquiring great merit, worthy of receiving obeisance; they are the incomparably fertile soil for all to sow the seed of merit, thus they are worthy in these five ways.

iv) The *ariya* disciple is endowed with the moral precepts (*sīla*) which tend to liberation from bondage to Craving, which are extolled by the wise, which are not subject to misconception, which make for concentration, and which are unbroken, intact, unchequered, and unspotted, and which are cherished by the *ariyas*.

"Ānanda, an ariya disciple who is endowed with the above four factors of the Mirror of Wisdom can, if he so desires, say of himself: 'I shall never be reborn in the realm of continuous suffering (niraya); or in the animal world, or in the realm of wretched spirits burning with thirst and hunger (peta) or in any of the four miserable states of apāya; I am certain to be reborn only in the fortunate existences. I am bound to attain the three higher maggas.' This discourse is called the Mirror of Wisdom."

While at the brick monastery at Nātika village as well, the Buddha, considering his approaching death, discoursed to the *bhikkhus* on the same theme, i.e.,

> "Such is *sīla* (morality); such is *samādhi* (concentration) such is *paññā* (wisdom). Concentration that is developed through morality is highly efficacious and productive. Wisdom that is developed through concentration is highly efficacious and productive. The mind that is developed through wisdom is thoroughly liberated without any remnant from the moral taints of pervasive defilements (*āsava*s), namely *kammāsava* (the taint of sense-desire), *bhavāsava* (the taint of hankering after continued existence), and *avijjāsava* (the taint of ignorance of the Four Ariya Truths)."

The Buddha's Sojourn at The Mango Grove of Ambapālī at Vesālī

Then after staying at Nātika village for as long as He wished, the Buddha said to Venerable Ānanda: "Come, Ānanda, let us go to Vesāli."

"Very well Venerable Sir," assented Ānanda, and called upon the *bhikkhus* for the journey. The Buddha, accompanied by many *bhikkhus*, went to Vesālī and stayed at courtesan Ambapāḷi's mango grove.

At that time, five hundred of the *bhikkhus* in the Buddha's company were young men who had joined the Order recently, and were weak in diligence. They would soon be seeing Ambapāli who would be coming to greet the Buddha. In order that the young *bhikkhus* might not lose mindfulness on setting their eyes on the charming courtesan, the Buddha prepared their minds by giving a discourse thus:

> "*Bhikkhus*, a *bhikkhu* should dwell in mindfulness and clear comprehension. This is My exhortation to you. *Bhikkhus*, how should a *bhikkhu* remain mindful? *Bhikkhus*, in this Teaching, a *bhikkhu* keeps his mind on the body with diligence, comprehension and mindfulness, steadfast by contemplating it as body, so as to keep away sense-desires and distress that would otherwise arise in him. He keeps his mind on sensation with diligence, comprehension and mindfulness, steadfastly contemplating it as sensation, so as to keep away sense-desires and distress that would otherwise arise in him. He keeps his mind on the mind steadfastly contemplating it as mind, so as to keep away sense-desires and distress that would otherwise arise in him. He keeps his mind on mind-objects (*dhamma*) steadfastly contemplating them as mind-objects so as to keep away sense-desire and distress that would otherwise arise in him. *Bhikkhus*, this is how a *bhikkhu* remains mindful.
>
> "*Bhikkhus*, how does a *bhikkhu* exercise clear comprehension? *Bhikkhus*, in this Teaching, a *bhikkhu* exercises clear comprehension in moving forward or back; in looking straight ahead or sideways; in bending or stretching out; in wearing the double-layered robe, or in carrying alms-bowl and robe; in eating, drinking, chewing, savouring food; in defecating and urinating; in walking, standing, sitting, falling asleep, waking, speaking, or in remaining silent. *Bhikkhus*, this is how a *bhikkhu* should exercise clear comprehension.
>
> "*Bhikkhus*, a *bhikkhu* should dwell in mindfulness and clear comprehension. This is My exhortation to you."

Ambapālī, The Courtesan

When Ambapālī, the courtesan, heard the news that the Buddha had arrived at Vesāli and was staying at her mango grove, she had the most excellent carriages harnessed for the great occasion (to visit the Buddha), and mounting on such carriage and accompanied by other excellent carriages, she left the city of Vesāli for her mango grove. After riding in the carriage for as far as the carriages should properly go, she dismounted from her carriage and approached the Buddha on foot. She made obeisance to Him and sat in a suitable place.

To Ambapālī, the courtesan, who was seated at a suitable place, the Buddha pointed out the benefits of the Doctrine, exhorted her to set herself up in the practice of the Dhamma, and gladdened her in the practice. After the Buddha had pointed out to her the benefits of the Doctrine, exhorted her to gladden her in the practice, Ambapālī, the courtesan, said to the Buddha, "Venerable Sir, may it please the Bhagavā to accept my offering of food for tomorrow, together with the company of *bhikkhus*." The Buddha accepted the invitation by token of His silence.

Then, Ambapālī, knowing that the Buddha had accepted her invitation, rose from her place, made obeisance to Him, and left respectfully.

The Licchavī Princes and Ambapālī

When the Licchavī princes of Vesālī heard that the Buddha had arrived at Vesālī and was staying at the mango grove of Ambapālī, they ordered the most excellent carriages harnessed, and mounting these carriages, they left the city, accompanied by other excellent carriages, which were kept in reserve.

Some of the Licchavī princes were garbed in dark-blue uniform and, wearing dark-blue armaments, they took on a dark-blue appearance. Some of them were garbed in yellow uniform, and wearing yellow ornaments, they took on a yellow appearance. Some of them were garbed in red uniform, and, wearing red ornaments, they took on a red appearance. Some of them were garbed in white uniform, and wearing white ornaments, they took on a white appearance.

> (Note: Not only were the dark-blue uniformed princes wearing dark-blue ornaments, they painted themselves in unguents of dark blue colour. Furthermore, the chariots they rode in were also finished in dark-blue, studded with dark-blue gems, and harnessed by horses with embellishments of the same colour; even the whips and the flags fitted to the chariot were also of the same colour. The same applies to the remaining colour groups among the Licchavī princes.)

Then Ambapālī, the courtesan let her carriage bump against the carriages of the young Licchavī princes, axle against axle, wheel against wheel, yoke against yoke. Thereupon, the Licchavī princes said to Ambapālī, the courtesan: "Look, you Ambapālī, why do you let your carriage bump against the carriage of young Licchavī princes, axle against axle, wheel against wheel, yoke against yoke?"

"O my Princes! It is because I have invited the Bhagavā together with His company of *bhikkhus* to an offering of meal tomorrow."

"Now then, Ambapālī, give us (in exchange) for a hundred thousand (the privilege to offer) this meal (to the Bhagavā)!"

"O my Princes, even if you were to give me Vesālī together with its fief territories, I would not give up (the privilege to offer) this meal."

At those brave words of Ambapālī, the Licchavī princes, fluttering their fingers in admiration, exclaimed: "Oh men, we have been outdone by this young woman! We have been outdone by this young woman!"

Then the Licchavī princes rode on to Ambapālī mango grove. The Buddha saw the splendid sight of the Licchavī princes trooped in various colours, and said to the *bhikkhus*:

"O *bhikkhus*, let those *bhikkhus* who have never seen the Tāvatiṁsa devas

look at that array of the Licchavīs; let them look at them carefully; let them feast their eyes on the Licchavīs as if the Licchavī groupings were the Tāvatiṁsa devas."

[In this context, the Buddha said to the *bhikkhus*: ".....let them feast their eyes on the Licchavī as if the Licchavī groupings were the Tāvatiṁsa devas," not in the sense of regarding the splendid sight as something to be cherished. It is said here to impress the *bhikkhus* about human glory that is comparable to the glory of celestial beings. It is a way of inspiring some of the *bhikkhus* as in the usual pattern of discourses (beginning with the benefits of giving (*dāna-kathā*), the benefits of observance of morality (*sīla-kathā*), including the fortunate existences in deva realms (*sagga-kathā*) culminating in the faults of sensual pleasure (*kamanaṁ ādīnava kathā*).]

And yet the question remains, "Why does the Bhagavā urge the *bhikkhus* to look at the Licchavīs that might lead some *bhikkhus* in the audience think that sight is something good, something to be cherished?" In many of the Buddha's discourses, the usual instruction is not to regard sense objects such as visual objects, as something beautiful (*suba*). "But how is it that here the same instruction is not given?"

The answer is this: The Buddha says so in the interest of the *bhikkhus*. Here is the explanation:

Some of the *bhikkhus*, among the audience were not diligent in *bhikkhu* practice. The Buddha wishes to show to them that *bhikkhu*-practice can lead to the sort of human glory possessed by the Licchavīs. (compare this with the Buddha's method of arousing the initial interest of Nanda in *bhikkhu* practice by taking him to the deva realms and showing the glory of devas.)

Further, the Licchavīs would in due course furnish a concrete example of the impermanence of things. For these Licchavīs, so high in their present state comparable even to Tāvatiṁsa devas, are bound to meet their ruin in the hands of Ajātasattu. The *bhikkhus*, who remember the greatness of the Licchavis, will soon have occasion to see their downfall. Then these *bhikkhus* will gain insight readily into impermanence of sentient, leading to arahatship with the Four Discriminative Knowledge. This is the second and more important reason for the Buddha's urging the *bhikkhus* to have a close look at the Licchavī princes.

Then the Licchavī princes rode in their carriages as far as their carriages should go and then they alighted and walked towards the Buddha. They made obeisance to the Buddha and sat at a suitable place. To the Licchavī princes thus seated, the Buddha pointed out the benefits of the Doctrine, exhorted them to set themselves up in the practice of the Dhamma, and gladdened them in the practice. After He had pointed out to them the benefits of the Doctrine, exhorted them to get established in the practice of the Dhamma, and gladdened them in the practice, the Licchavī princes said to Him: "Venerable Sir, may it please the Bhagavā to accept our offering of food for tomorrow together with the company of *bhikkhus*." Then the Buddha said to them: "O Licchavī princes, I have already accepted the offering of food for tomorrow by Ambapālī the courtesan." Thereupon the Licchavī princes, fluttering their fingers (in admiration), exclaimed: "Oh men, we have been outdone by the young woman! We have been outdone by the young woman!"

Then the Licchavī princes expressed their appreciation and delight at the Buddha's discourse, rose from their seats, made obeisance to Him and left respectfully.

(In this connection, it might be asked: "Since the Licchavī princes had known (from Ambapālī) that she had invited the Bhagavā and His company of *bhikkhus* to the next day's meal, why did they make the invitation to the Bhagavā?"

The answer is: (1) Because the Licchavis did not believe Ambapāli's word; and (2) because they set a high value on lay supporters' obligations. More explanations on this:

(1) The Licchavī princes did not take Ambapāli's words at face value because they

regarded her as a fallen woman.

(2) Secondly, it is customary for lay supporters to invite the Sangha to a food offering when they are going home after listening to a discourse.

Ambapālī donates Her Mango Grove to The Buddha

Then after the night had passed, Ambapālī, having had the choicest food and delicacies prepared in her mango grove, informed the Buddha by messengers who said: "Venerable Sir, it is time (to proceed). The food offering is ready." Then in the morning, the Buddha rearranged His robes, and taking His alms-bowl and great robe, went to the house of Ambapālī, accompanied by His company of *bhikkhus*, and sat at the place prepared for Him.

(In this content, Ambapāli's house should be understood to mean the holiday home of hers in the mango grove, and not her permanent residence in the city of Vesālī. This fact is clearly indicated by her words to the Buddha which say: "..... I give this grove in donation to the Buddha." The Bhesajjakkhandhaka of **Vinaya Mahā vagga** is also specific about this: it says 'that Ambapālī, the courtesan, offered food to the Bhagavā and his company of *bhikkhus* at her holiday home in her grove, and donated her own mango grove to the Order of Bhikkhus headed by the Bhagavā.')

Ambapālī, attended on the *bhikkhus* headed by the Buddha, respectfully offering the choicest food and delicacies with her own hands. After the meal, she sat at a suitable place and said to the Buddha: "Venerable Sir, I give this garden Grove in donation to the Order of Bhikkhus headed by the Bhagavā." The Buddha accepted the donation and after giving a discourse on the Dhamma to Ambapālī, He rose and departed.

While the Buddha was sojourning at the mango grove of Ambapālī in Vesālī, there too He repeatedly expounded the importance of morality, concentration and wisdom, the Threefold *bhikkhu* training.

The Buddha's Last Vassa at Veḷuva Village

Then the Buddha, after staying at Ambapāli's mango grove for as long as He wished, told Ānanda His wish to go to Veḷuva village in the vicinity of Vesālī and He proceeded there accompanied by a big company of *bhikkhus*.

During His stay at Veḷuva village (which was about the full moon of Vesakha, in his forty-fifth *vassa*), the Buddha said to the *bhikkhus*:

"*Bhikkhus*, enter upon the *vassa* period in the vicinity of Vesālī at the monasteries of your friends and acquaintances. As for me, I am going to pass the *vassa* in this Veḷuva village."

"Very well, Venerable Sir," the *bhikkhus* replied, and they entered into the rains-retreat (*vassa*) period at the monasteries of friends and acquaintances in the vicinity of Vesālī. The Buddha Himself entered the *vassa* period at Veḷuva village.

(The Buddha told the *bhikkhus* to dwell, during the *vassa* period, in the various monasteries in the neighbourhood of Vesālī because Veḷuva village was too small to provide daily alms-food to this great number of *bhikkhus* whereas the many monasteries around Vesālī could collect alms-food without difficulty.

The reason for the Buddha's orders to the *bhikkhus* to stay not far away from Vesālī was that He knew that He would enter Parinibbāna in the next ten months, so if the *bhikkhus* were allowed to go and dwell at far away places, some of them might not be able to pay their last respects to Him when He passed away, and they would feel very sorry for the lack of any hint from Him about His oncoming demise. By staying around Vesālī, they could get the opportunity of listening to His discourses, eight times a month. So it was out of compassion for the *bhikkhus* that the Buddha limited the area of *vassa* dwelling for the *bhikkhus* to the neighbourhood of Vesālī.)

The Buddha is afflicted with A Very Severe Illness

After the Buddha had entered into the *vassa* period at Veluva village He was afflicted with a very severe illness that caused excessive pain near unto death. He bore the pain and neutralised it by remaining mindful with clear comprehension. (i.e. through Insight Knowledge that reflects on the impermanence, woefulness, and unsubstantiality of sensation.) It now occurred to Him: "It would not be proper for Me to pass away in the attainment of Nibbāna without letting the attendant *bhikkhus* know, without taking leave of the Order of Bhikkhus. It would be well for Me to keep off this ailment by effort of Insight meditation (*vipassanā-bhāvanā*), precursor to Fruition-Knowledge, and then by abiding in the life-maintaining *phala-samāpatti* (sustained absorption in Fruition Knowledge)." Accordingly, the Buddha kept off the ailment through effort of Insight meditation and by abiding in the life-maintaining *phala-samāpatti*. Then the Buddha's illness faded.

(The continuous process of psycho-physical phenomena kept going by the force of *kamma* is called life maintaining effort (*jīvita-saṅkhāra*). The prolonging of this process of psycho-physical phenomena through *phala-samāpatti* is also called life maintaining effort (*jīvita-saṅkhāra*). This life maintaining process or effort is also life-sustaining process (*āyu-saṅkhāra*).

The *arahatta-phala-samāpatti* of the Buddha is of three kinds: *Maggānantara, vaḷañjana*, and *āyusaṅkhāra* (or *āyupālaka*).

Of those three,

i) the three impulsion thoughts that arise immediately consequent to the Buddha's *arahatta-magga* thought process (the *magga*-impulsion thoughts having the character to fructify immediately, *akālika*) is called *Maggānantara-phala-samāpatti*.

ii) the sustained absorption that the Buddha may at any time later enter at will is called *vaḷañjana phala-samāpatti*. This is the enjoyment of the peace of Nibbāna. The Buddha entered into this kind of absorption at any possible odd moments, even while the audience expressing appreciation by saying, "*sādhu, sādhu*" during a discourse.

iii) the Insight meditation entered into by the Buddha at Veḷuva village as the preliminary effort to enter into the absorption of *phala-samāpatti* is the same as the contemplation that the Bodhisatta had practised on the threshold of Enlightenment under the Mahābodhi Tree. It consists in contemplating the three characteristics of physical and mental phenomena. Having first established in this Insight-meditation, the Buddha made a solemn wish that He be free from any ailment for ten months up to the full moon of Āsāḷhā (May). After that He entered upon *arahatta-phala-samāpatti*. This absorption of *phala-samāpatti* had the desired effect of the quelling of the severe illness and the freedom from all disease for ten whole months. Therefore this third type of *phala-samāpatti* is called life maintaining *samāpatti*. Details of the method of Insight-meditation preceding this *phala-samāpatti*, called, *rūpa-sattaka* and *namā-sattaka*, may be gathered from **Visuddhi-magga**, Chapter XXII.

Of the above three kinds of *phala-samāpatti*, the first two, *maggāntara* and *vaḷañjana* are referred to as *khanika-phala-samāpatti* in the Commentaries and Sub-commentaries while the third is called *jīvita-saṅkhāra* or *āyu-saṅkhāra phala-samāpatti*.

The distinction between *khanika-samāpatti* and *jīvita-saṅkhāra-samāpatti* should be noted.

Khanika-samāpatti is preceded by ordinary mode of entering into Insight-meditation whereas *jīvita-saṅkhāra-samāpatti* is preceded by a higher mode of Insight-meditation called *rūpa-sattaka* and *nāma-sattaka,* requiring greater effort. These two types of Insight meditation have, therefore, different effects on the *phala-samāpatti* that immediately follow them. The former can put off ailment only while the absorption lasts, just like a stone falling on a moss covered surface of water can clear away the moss while the impact of the stone lasts, but will let the moss gather together on the spot later. The latter can put off ailment for a desired period (here ten months), just like when a strong man were to descend the lake, clear away the moss from the desired area so that the moss is kept away for some considerable time.

The Buddha came out of His monastery soon after His recovery, and sat in the shade of the monastery on the seat prepared for Him. Then the Venerable Ānanda approached Him,

paid his obeisance and, having seated at a suitable place, said:

"Venerable Sir, I see the Bhagavā now at ease. I find the Bhagavā now in good health. But, Venerable Sir, although I now see the Bhagavā like this, when the Bhagavā was ill, I felt heavy and stiff in my body. I could hardly distinguish between the directions. I became befuddled, unable to comprehend things such as the methods of steadfast mindfulness.

"However, I got a little comfort from the thought that the Bhagavā would not pass away so long as He had not left any instruction concerning the Order of Bhikkhus."

Thereupon the Buddha explained His position as against the Order of Bhikkhus thus:

"Ānanda, what more could the Order of Bhikkhus expect from Me? For I have taught them without discriminating as the inner circle of disciples or outer circle of disciples. Ānanda, in the matter of the Teaching, I do not keep back anything as if it were some secret held in the closed fist of a (mean) teacher. Ānanda, if someone should desire that he alone should have sole control over the Order of Bhikkhus, or that the Order of Bhikkhus should rely on him alone, then it would be for such person to leave any instructions concerning the Order of Bhikkhus. But Ānanda, I have no desire that I alone should have sole control over the Order of Bhikkhus, or that the Order of Bhikkhus should rely on Me alone. Since I have no such desire, why should I leave any instruction concerning the Order of Bhikkhus?

"Ānanda, I am now grown old, far gone in years, and have arrived at the last stage of life. I am turning eighty years of age. And just as an old worn out cart is kept going by additional efforts and care so My body is kept going by the additional effort of the life maintaining *phala-samāpatti*. Ānanda, it is (only) when the Tathāgata remains abiding in *arahatta-phala-samāpatti*, unconcerned with material objects through the cessation of some (mundane) sensations, and through ceasing to attend to any signs of conditioned phenomena, that the Tathāgata's body is at ease (lit, at greater ease)."

"Therefore, Ānanda, let yourselves be your own refuge; let yourselves, and not anyone else, be your refuge. Let the Dhamma be your firm ground, and let the Dhamma, and not anything else, be your refuge.

"Ānanda, how does a *bhikkhu* make himself his own refuge, make himself and not anyone else, his refuge? How does he make the Dhamma his firm ground, and make the Dhamma, and not anything else, his refuge?

"Ānanda, in this Teaching, a *bhikkhu* keeps his mind on the body with diligence, comprehension and mindfulness, steadfastly contemplating it as body, so as to keep away sense desire and distress that would otherwise arise in him. He keeps his mind on sensation with diligence, comprehension, and mindfulness, steadfastly contemplating it as sensation, so as to keep away sense desire and distress that would otherwise arise in him. He keeps his mind on the mind, so as to keep away sense desire and distress that would otherwise arise in him. He keeps his mind steadfastly contemplating it as mind, so as to keep away sense desire and distress that would otherwise arise in him. He keeps his mind on mind objects (*dhamma*), steadfastly contemplating them as mind objects so as to keep away sense desire and distress that would otherwise arise in him.

"Ānanda, thus a *bhikkhu* makes himself his own mainstay, makes himself, and not anyone else, his refuge. Thus he makes the Dhamma his firm ground, and makes the Dhamma, and not anything else, his refuge.

"Ānanda, those *bhikkhus* who, either now or after I have passed away, make themselves their own refuge, make themselves, and not anyone else, their refuge; who make the Dhamma their firm ground, and make the Dhamma, and not anything else, their refuge, all such *bhikkhus* are sure to attain to the highest state (i.e. arahatship) among all the *bhikkhus* who cherish the Threefold Training."

Thus did the Buddha conclude the discourse culminating in *arahatta-phala*.

The Demise of The Two Chief Disciples

After spending the last *vassa* period at Veluva village. At the end of that period, the Buddha left the village for Sāvatthi. Travelling by stages, He arrived at Sāvatthi and He stayed in the Jetavana monastery. [It was about the eighth day of the lunar month Tazaungmon, (November)].

On that day, the Venerable Sāriputta, knowing that he had just seven days more to live, bade farewell to the Buddha and took a seven day journey to his native village, Nālaka village in the Province of Rājagaha. There in the brick house where he was born, the Venerable Sāriputta passed away and entered *parinibbāna* on the full moon day of Tazaungmon (November).

(The details of this event will be described in the chapter on the Sangha.)

After the funeral rites were finished, Venerable Cunda, younger brother of the Venerable Sāriputta, took Venerable Sāriputta's alms-bowl, robe, etc., together with the remains to Sāvatthi. These relics were enshrined under the Buddha's instruction at Sāvatthi. Thereafter, the Buddha went to Rājagaha. When He was in Rājagaha, on the day of the new moon in Tazaungmon, the Venerable Mahā Moggallāna entered *parinibbāna*.

(The details of the event will be described in the chapter on the Sangha.)

The relics of the the Venerable Mahā Moggallāna were enshrined under the Buddha's instructions at Rājagaha. After that the Buddha proceeded on His journey and, travelling by stages, arrived at Ukkacela. There, at the landing place on the Gaṅgā river, He gave a discourse concerning the demise of the two Chief Disciples (Refer to Ukkacela Sutta, **Saṁyutta III**.)

Then, in the morning, He went into Vesālī on His alms-round, and after His meal, leaving the place of eating, He said to Venerable Ānanda: "Ānanda, bring the leather sheet seat, let us go to the Capata shrine to spend the day there."

"Very well, Venerable Sir," said Ānanda, and taking a leather sheet seat, followed closely behind the Buddha.

The Buddha gives Hints about His Passing Away

Then the Buddha approached the Capata shrine and sat on the seat spread out for Him. The Venerable Ānanda making obeisance to Him, and seated himself at a suitable place. Then the Buddha said to Ānanda by way of clear hints:

> "Ānanda, whosoever has cultivated, practised, used as a vehicle, taken as his basis, kept up, mastered, and fully developed the Four Bases of Psychic Power (*iddhipāda*) could, if he so wishes, live the maximum life span or even beyond the maximum life span.
>
> "Ānanda, the Tathāgata has cultivated, practised, used as a vehicle, taken as His basis, kept up, mastered, and fully developed the Four Bases of Psychic Power. Therefore, Ānanda, the Tathāgata could, if He so wishes, live the maximum life span."

Although the Buddha thus gave clear hints, the Venerable Ānanda failed to grasp them. And so it did not occur to him to entreat the Buddha along these lines (in these terms): "May the Bhagavā, for the welfare of mankind, for the benefit, wellbeing and happiness of devas and humans, out of compassion for the world, live the maximum life span! May the One who speaks only what is true and beneficial live the maximum life span!" The Venerable Ānanda's mind was like that of one possessed by Māra.

> In this connection: the Udena shrine (Udena *cetiya*) was a temple built on the site where the demon Udena was traditionally propitiated. The other shrines (at Vesālī) likewise were traditional places of worship in respect of traditional deities.
>
> Regarding the term *'kappa'* in this context: "*Kappaṁ vā tiṭṭheyya kappāvasesaṁ vā.*" is unanimously taken to mean *āyu-kappa* (life span) of that time by the Commentators and Sub-commentators.

Only the Venerable Mahāsīva took different interpretation. According to him, "The Buddhas never make claims about their powers without some good cause. That being so, the Bhagavā could repeatedly resort to entering into the absorption of *phala-samāpatti* and go on prolonging His life by ten-month periods up to the end of the present aeon which is marked by five Buddhas. (Yet why the Buddha did not choose to do so? The Buddha probably had thought thus:) Human beings born with the *kamma*-born corporeality are subject to decay. The Buddhas do not wish to present themselves with their descript bodies which naturally show up after the four-fifth of the life span has passed. That is why it is customary for all Buddhas to pass away when they have attained four fifths of the life span, when their physical appearance is still firm and inspiring for the devotees. There is also another practical consideration: if a Buddha were to survive most of his great disciples and were surrounded by youthful *bhikkhus*, the people would say: "Oh! what sort of disciples Buddha has!" Thus, the Venerable Mahāsīva maintained the practical considerations that Buddhas take into account in not exercising their power of living till the end of the aeon.

However, the Venerable Mahāsiva's views were not accepted by the Commentators, who take 'life span' as the meaning of *āyu-kappa* on the authority of the *Pakinnaka desanā atthakatha*.

(Refer to Commentary on **Dīgha Nikāya**).

The view of Venerable Mahāsīva was also rejected by the Sub-Commentary on *Mahāvagga* (**Dīgha Nikāya**). It says: "Since the Mahāsiva's view contains a statement that human beings are subject to decay, which implies that decay cannot be postponed by psychic power. In that case, it also implies that death cannot be prevented by psychic power. Therefore, the argument is inherently unsound. Only the view taken by the Commentary should be taken as the sound view, and not that of Mahāsīva."

In this matter, Mahāsīva would appear to take only one point as primary consideration, and that is, that a Bodhisatta's resultant-*kamma,* at his last existence, has the power to prolong life for an infinite period. And that view coupled with the authority of the Pāli (text) that the life maintaining *phala-samāpatti* of Buddhas can postpone fatal ailment, leads Mahāsīva to claim that if the Buddha so wishes, he might live on throughout the end of the present aeon.

Even though the resultant-*kamma* of a Bodhisatta at his last existence is supposed to prolong life for an infinite period, that infinite period can be literally true only if the prevailing life span is also an infinite period. But if the prevailing life span is one hundred years, that (so-called) infinite period can last just one hundred years. That indeed is so because the power of *kamma* has its effect limited by the extent of the prevailing times, physical basis of the person, effort taken, and the plane of existence. That is why the *Pakiṇṇaka desanā* of the ancient Commentary takes the meaning of *āyu-kappa* as the prevailing life span. This view has also been maintained by the new Commentators, such as Buddhaghosa, Dhammapāla, etc.

As regards the expression, "possessed by Māra," the twelve kinds of illusions (*vipallasa*) should be noted.

(1) Impermanence (*anicca*) is held as permanence (*nicca*) through: (i) the illusion of perception, (ii) the illusion of thought, and (iii) through the illusion of views.

(2) Pain (*dukkha*) is held as pleasure (*sukha*) through; (i) the illusion of perception, (ii) the illusion of thought, and (iii) the illusion of views.

(3) Non-self (*anatta*) is held as Self (*attā*) through (i) the illusion of perception, (ii) the illusion of thought, and (iii) the illusion of views.

(4) Loathsomeness (*asubha*) is held as lovely (*subho*) through: (i) the illusion of perception, (ii) the illusion of thought, (iii) the illusion of views.

One who is free from all these illusions cannot fall victim to Mara's influence mentally. (The Venerable Mahā Moggallāna is an example). A worldling who has not rid of any of these illusions or an *ariya* who has overcome some of these illusion but still have some remaining in him is liable to be possessed by Māra.

Ānanda still had these four illusions: the illusion of perception and the illusion of thought that made pain appear as pleasure; the illusion of perception and the illusion of thought that made loathsomeness appear as lovely. Hence, his being victimized by Māra.

The way Māra possesses his victim is by frightening him out of his wits, either by creating a dreadful vision or a dreadful sound. When the victim is thus frightened, he loses consciousness, leaving his mouth agape. Māra then would insert his hand through the opened mouth and take hold of the heart exerting pressure on it. The victim lies in a senseless state totally possessed by Māra.

In the case of Ānanda, Māra could not insert his hand through the mouth and oppress the heart. He merely presented some dreadful sense object before Ānanda, under the influence of which Ānanda could not think of the significance of the Buddha's intimation.

For a second time the Buddha said to Ānanda...(*repeat p: below*)...

For a third time the Buddha said to Ānanda:

(***p**:)*

"Ānanda, pleasant is the city of Vesālī. And pleasant are the shrines of Udena, Gotamaka, Sattamba, Bahuputta, Sarandada, Cāpāta.

"Ānanda, whosoever has cultivated, practised, used as a vehicle taken as his basis, kept up, mastered, and fully developed the Four Bases of Psychic Power (iddhipāda) could, if he so wishes, live the maximum life span or even beyond the maximum life span.

"Ānanda, the Tathāgata has cultivated, practised, used as a vehicle, taken as His basis, kept up mastered, and fully developed the Four Bases of Psychic Power. Therefore, Ānanda, the Tathāgata could, if He so wishes, live the maximum life span." Thus said the Bhagavā by way of clear hints.

Although the Buddha thus gave clear hints, Ānanda failed to grasp them. And so it did not occur to him to entreat the Buddha along these lines (in these terms): "May the Bhagavā, for the welfare of mankind, for the benefit, well being and happiness of devas and humans, out of compassion for the world, live the maximum life span! May the Well-Spoken One live the maximum life span!" Ānanda's mind was like that of one possessed by Māra.

(Herein, it might be asked: "Why did the Bhagavā, knowing well that Ānanda was being possessed by Māra, repeated his words of intimation three times?"

The answer is this: the Buddha foresaw that later, when Māra had released Ānanda, who would regained his senses. Ānanda would then entreat Him to live the whole of the life span. In that event, He would have reason to blame Ānanda for his failure to make the request at the proper time and that this blaming would have the effect of attenuating Ānanda's grief.)

Then the Buddha said to Ānanda: "Go now, Ānanda. Now you know the time to go." "Very well, Venerable Sir," assented Ānanda, then arising from his seat, he made obeisance to the Buddha and went to sit at the foot of a tree, not for away from Him.

Māra's Request

Soon after the Venerable Ānanda had left the Buddha's presence, Māra, the Evil one, approached Him and, standing at a certain place, addressed Him thus:

"Venerable Sir, let the Bhagavā realize Parinibbāna now, let the well-spoken one pass away! Venerable Sir, it is time now for the Bhagavā to pass away.

"Venerable Sir, the Bhagavā had said (to me) thus: 'O Evil One, I shall not pass away so long as my disciples, the *bhikkhus*, **(p1:)** *are not yet well versed in the Doctrine, not yet well disciplined (in the threefold Training), not yet sure of themselves (in the righteousness of their conduct), not yet possessed of wide knowledge, not yet able to memorize the Teaching, not yet able to practise according to the Teaching leading to the Supramundane, not yet able to take up the proper practice (i.e. the life of purity), not yet settled in their practice; not yet able to expound, to set forth, to show, to establish, to elucidate, to analyse, or to make evident their Teacher's doctrine that they have learnt; so long as they are not yet able to thoroughly refute on righteous grounds such other doctrines as may arise, and expound the wonderful Teaching.'*

"Venerable Sir, now that the Bhagava's disciples, the *bhikkhus*, are well versed in the Doctrine, are well disciplined (in the threefold Training), are sure of themselves, are possessed of wide knowledge, are able to memorize the Teaching, are able to practise according to the Teaching leading to the Supramundane, are able to take up the proper practice, are settled in their practice; are able to expound, to set forth, to show, to establish, to elucidate, to analyse, or to make evident their Teacher's doctrine that they have learnt: are able to thoroughly refute on righteous grounds such other doctrines as may arise, and expound the wonderful Teaching.

"Venerable Sir, let the Bhagavā realize Parinibbāna now, let the Well-spoken One pass away! Venerable Sir, it is time now for the Bhagavā to pass away." (1)

"Venerable Sir, the Bhagavā had said (to me) thus: 'O Evil One, I shall not pass away so long as my female disciples, the *bhikkhunīs*... (***repeat p1 above***) '...my male lay-disciples... (***repeat p2 below***)

'... my female lay-disciples **(p2:)** *are not well versed in the Doctrine, not yet well disciplined (in the threefold Training), not yet sure of themselves (in the righteousness of their conduct), not yet possessed of wide knowledge, not yet able to memorize the Teaching, not yet able to practise according to the Teaching leading to the Supramundane, not yet able to take up the proper practice (i.e. the life of purity), not yet settled in their practice; not yet able to expound, to set forth, to show, to establish, to elucidate, to analyse, or to make evident their Teacher's doctrine that they have learnt; so long as they are not yet able to thoroughly refute on righteous grounds such other doctrines as may arise, and expound the wonderful Teaching.*

"Venerable Sir, now that the Bhagava's female lay disciples are well versed in the Doctrine, are well disciplined (in the three fold Training), are sure of themselves, are possessed of wide knowledge, are able to memorize the Teaching, are able to practise according to the Teaching leading to the Supramundane, are able to take up the proper practice, are settled in their practice; are able to expound, to set forth, to show, to establish, to elucidate, to analyse, or to make clear their Teacher's doctrine that they have learnt, are able to thoroughly refute on righteous grounds such other doctrines as may arise, and expound the wonderful Teaching.

"Venerable Sir, let the Bhagavā realize Parinibbāna now, let the Well-spoken One pass away! Venerable Sir, it is time now for the Bhagavā to pass away.

"Venerable Sir, the Bhagavā had said (to me) thus: 'O Evil One, I shall not pass away so long as this Teaching of mine which is the Practice of Purity is not yet sufficiently established among the disciples, not yet prosperous, widespread, reached the multitudes, and renowned, to the extent that it can be thoroughly made known by wise devas and humans.'

"Venerable Sir, now that the Bhagava's Teaching which is the Practice of Purity is sufficiently established among the disciples, is now prosperous, widespread, has reached the multitudes, and is renowned to the extent that it can be thoroughly

made known by wise devas and humans.

"Venerable Sir, let the Bhagavā realize Parinibbāna now, let the Well-spoken One pass away! Venerable Sir, it is time now for the Bhagavā to pass away."

(This was the third time Māra requested the Buddha to pass away) The first time was during the eight week of Buddha's Sojourn in the vicinity of the Bodhi Tree, after He had attained Perfect Self-Enlightenment. At that time he said to the Buddha: "Venerable Sir, as the result of your fulfilling the Perfections with the aim at Buddhahood, you have now become the Buddha. You have attained Perfect Self-Enlightenment. What benefit would be there (what good would turn out) from your wandering from town to town, village to village, preaching your doctrine for the welfare of the world of living beings? Venerable Sir, let the Bhagavā realize Parinibbāna now,...(etc.)."

(For the second time) Māra, having seen that the Buddha had assented to Brahmā Sahampati's request to preach the Doctrine, approached Him, who was sitting beneath the Ajapāla (Goat-herd's) Banyan Tree where He stayed for the seventh week after Enlightenment. Mara was feeling miserable at the prospect of his domain getting lost to the Buddha whose doctrine would lead the multitudes to Deathlessness. So (in spite of the Buddha's promise to Brahmā Sahampati), he decided to try to change the mind of the Buddha in an attempt to prevent the Buddha's propagating the Dhamma by making a second request to pass away, in words similar to the first request.

At that time the Buddha replied to Māra that so long as His male disciples, the *bhikkhus*, His female disciples, the *bhikkhunīs*, His male lay disciples, female lay disciples were not well versed in the Doctrine, not yet well disciplined (in the threefold Training), not yet sure of themselves (in the righteousness of their conduct), not yet possessed of wide knowledge, not yet able to memorize the Teaching, not yet able to practise according to the Teaching leading to the Supramundane, not yet able to take up the proper practice (i.e. the life of purity), not yet settled in their practice; not yet able to expound, to set forth, to show, to establish, to elucidate, to analyse, or to make evident their Teacher's doctrine that they have learnt; so long as they were unable to thoroughly refute on righteous grounds such other doctrines as might arise, and expound the wonderful Teaching, He would not pass away. Māra in his third request, therefore, referred to those reasons the Buddha gave on that second request.)

On being requested thus, the Buddha said to Māra the Evil One: "Evil One, don't you worry; the Parinibbāna of the Tathāgata will not be long in coming. Three months hence the Tathāgata will realize Parinibbāna."

The Buddha renounces The Life-maintaining Mental Process

Then the Buddha, while at Cāpāla shrine, decided mindfully and with deliberation to give up the life-maintaining mental process, i.e. not to resume the absorption of *phala-samāpatti* (at the end of three months). On the Buddha's making that resolution, the great earth quaked with a hair-raising and gooseflesh-causing vehemence.

Then the Buddha, perceiving this phenomenal occurrence, uttered a joyous utterance in verse.

Tula matulañca sambhavaṁ
Bhava saṁkhāra mavasvaji muni
Ajjhattarato samāhito
Abhindi kavacamivatta sambhavaṁ.

> The Great Sage, having weighed the Infinite Nibbāna against the ephemeral nature of sentient existence, has cast off (by the Ariya Path) the resultant-producing volitions that cause fresh existence. With delight in Insight-meditation (reflecting on the three characteristics of the five aggregates) and with complete calm of mind, he has destroyed the tenacious defilements that enwrap Him like a tight coat of chain-mail.

The meaning of the verse is further expanded:

The Buddha gained the four *ariya-magga*s after cultivating meditation for calm and insight-meditation. As a brave warrior at the battlefield would cut loose, with his sharp sword, the tight coat of chain mail that he is wearing, so also the Buddha has completely destroyed the defilements with the four Path Knowledges. Just as when the tap-roots of a tree are cut off, the fruit-producing potential of the tree is terminated, the moment the defilements are destroyed, the potential for rebirth that has been cumulating from the beginningless *saṁsāra* is terminated in the mental makeup of the Buddha.

(**Notes**: In the statement, "*The Bhagavā decided mindfully and with deliberation to give up the life-maintaining mental process*," 'mindfully' means the Buddha's mind dwelled at all moments on the Four Foundations of Steadfast Mindfulness, namely, body, sensations, mind and mind objects. Reflecting wisely on these four Foundation, He recalled how He had borne the burden of the five aggregates over such a long, weary journey of *saṁsāra*, and that now he was free from the burden; and that to enable him to cast aside this burden, he had for over four *asaṅkhyeyya*s and a thousand aeons fulfilled the Perfections, the requisite infra structure for the Ariya Path. Now that he was established in the Path which he had long aspired after, he was able to dwell on the Four Foundations of Mindfulness, having had penetrative insight into the loathsomeness, woefulness, impermanence and insubstantiality of conditioned phenomena.

"*With deliberation*" means the Buddha pondered on the benefits He had brought for Himself and for others. For His own benefit, He had obtained His goal of Buddhahood at the foot of the Bodhi tree. As for the benefit for others He had, by His preaching the Dhamma, caused the multitudes to gain liberation from the round of *dukkha*. He would be bringing an end to that mission in the next three months (i.e. on the full moon of Āsāḷhā (May).

These thoughts which the Buddha considered led to the decision, by means of the Buddha-Knowledge, to give up the life-maintaining mental process.

In the expression "*to give up the life-maintaining mental process*," 'the life maintaining mental process' (*āyu-saṅkhāra*), is a term capable of two meanings: the interaction of mind and matter kept going by the process that sustains life, conditioned by *kamma*, is one meaning. The *āupālaka-phala-samāpatti* that acts as a condition for prolonging life (as explained above, at p 309 of the Myanmar original text) is the other meaning.

"*To give up the life maintaining mental process*" means the Buddha, was resolving that He would not re-enter into the *phala-samāpatti* after three months; he would do so only up to the full moon of Āsāḷhā. By that resolution, the Buddha, in effect, renounced the condition for prolonging his life beyond three months.

When the Buddha thus renounced the life-maintaining mental process, the great earth quaked in six different ways: (i) swaying from east to west, (ii) swaying from west to east, (iii) swaying from south to north, (iv) swaying from north to south, (v) heaving up, and (iv) dropping down. This phenomenon occurred throughout the ten thousand world-systems, causing people terror with gooseflesh appearing and body-hairs standing up on them.

When the Buddha had relinquished the life-maintaining mental process, He felt delightful satisfaction with the thought that the burden of the body, which He had been carrying over the long course of *saṁsāra*, was now to be laid aside in the next three months. Since the joy at this happy prospect was so intense that it could not be contained and (like a jar overfilled with oil) it found expression in the joyous utterance of the above stanza.

The fact that that stanza was the outcome of great joy makes it evident that in relinquishing the life-maintaining mental possess, the Buddha was not yielding to Māra out of fear. If it were so, how could such a joyous utterance come about? Only the happy prospect, foreseen by the Buddha-Knowledge, that three months

hence He would be laying down the burden of the five aggregates and making an end of all *dukkhas*, brought forth that joyous utterance concerning his relinquishment.)

Then the Venerable Ānanda bethought himself: "O wonderful it is! O unprecedented it is! This hair-raising earthquake is monstrous indeed! It is really stupendous! And how rolling thunders echoed and re-echoed! What is the cause of great earthquakes? What conditions them?" He approached the Buddha, made his obeisance to Him, and sitting at a suitable place, addressed the Buddha thus: "O wonderful it is! O unprecedented it is! This hair raising earthquake is monstrous indeed! It is really stupendous! and how rolling thunders echoed and re-echoed! Venerable Sir, what is the cause of such great earthquakes? What conditions them?"

Eight Causes of Earthquakes

And the Buddha said: "Ānanda, there are eight causes of, or conditions leading to great earthquakes. They are:

(1) This great earth is supported by water, the water by air, the air by space. When very strong winds blow, the water is shaken. When the water is shaken, the earth is shaken. This is the first cause of, or the first condition leading to great earthquakes.

(2) Further, Ānanda, a *samaṇa* or a *brāhmana* who has great (mental) power, and who is accomplished in the supernormal powers of the mind, or a deva of great power, by developing intense concentration on the limited image of the earth element and on the boundless image of the water-element can cause the earth to shake strongly, to sway violently, and to convulse. This is the second cause of, or the second condition leading to great earthquakes.

(3) Further, Ānanda, on the occasion of a Bodhisatta passing away in the Tusitā Deva realm and descending into (i.e. conceiving) in the mother's womb, mindfully and with clear comprehension, this great earth shakes, quakes strongly, sways violently, and is convulsed. This the third cause of, or the third condition leading to great earthquakes.

(4) Further, Ānanda, on the occasion of a Bodhisatta was born, mindfully and with clear comprehension, this great earth shakes, quakes strongly, sways violently, and is convulsed. This is the fourth cause of, or the fourth condition leading to great earthquakes.

(5) Further, Ānanda, on the occasion of a Buddha attaining Supremely Perfect-Enlightenment, this great earth shakes, quakes strongly, sways violently, and is convulsed.

(6) Further, Ānanda, on the occasion of a Buddha expounding the Supreme Dhamma on the Four Ariya Truths, (His first sermon known as the Dhammacakka-puvattana Sutta), the great earth shakes, quakes strongly, sways violently, and is convulsed.

(7) Further, Ānanda, on the occasion of a Buddha relinquishing mindfully and with deliberation, the life maintaining mental process, this great earth shakes, quakes strongly, sways violently and is convulsed.

(8) Further, Ānanda, on the occasion of a Buddha passing away leaving no remainder of the five aggregates and enters upon Parinibbāna, realizing the ultimate peace, this great earth shakes, quakes strongly, sways violently, and is convulsed.

"Ānanda, these are the eight causes of, or the eight conditions leading to great earthquakes."

(The Buddha's discourse is not yet ended. Some elaboration on the above eight factors:)

i) Earthquakes occur due to the unstable conditions of the elements of the cosmos. The great earth is supported by a mass of air which is nine hundred and sixty thousand *yojanas* thick. Above that mass of air, there is a mass of water which is four hundred and eighty thousand *yojanas* thick. Above that mass of water lies the great earth which is two hundred and forty thousand *yojanas* thick. The lower half of the thickness, i.e. a hundred and twenty thousand *yojanas*, of the earth is granite while the upper half of

the same thickness is earth. When the elements become unstable and powerful winds blow across the surface of the normal mass of air, the mass of air is temporarily displaced so that its support of the mass of water is withdrawn. The mass of water then drops abruptly. leading to a sudden drop of the mass of the great earth. When the extra-ordinarily strong winds become calm again, the mass of air returns to its normal level, resumes its function of supporting the mass of water, and rises up again. This leads to the rising up of the great earth. Thus, strong winds that blow due to unstable conditions of the elements are the causes of earthquakes. This phenomena is present all the time, occurring occasionally. This sudden falling and rising of the earth is not noticed because of the thickness of the great earth.

ii) Earthquakes due to powerful persons: Persons possessed of psychic power can cause earthquakes by means of that power. The method they employ is by entering into absorption of the *jhāna*, with water as the object of concentration and thereby causing the upheaval of the great earth. They cause the earthquake for some noble purpose, e.g. the Venerable Mahā Moggallāna caused the Vejayanta pinnacled mansion of Sakka to shake for the purpose of arousing an emotional religious feeling in others; and Sāmaṇera Sangharakkhita also did the same thing to inquire after something.

The Story of Sāmaṇera Sangharakkhita

Sāmaṇera Sangharakkhita (nephew of Venerable Mahānāga) was a remarkable *sāmaṇera* who attained *arahatta-phala* even while his head was being shaved at the time of entering into the Order of *Bhikkhus*. He reflected whether, there had appeared before, any *bhikkhus* who could cause the Vejayanta mansion of Sakka to shake, and seeing none, he attempted at it. But he could not do it. Seeing his attempt fail, the deva maidens who belonged to the group of dancers at Sakka's palace ridiculed him. “Son, you are too young to try to do such a feat; this Vejayanta mansion is too strong for you,” they said to him.

Sāmaṇera Sangharakkhita bethought himself: “I am being ridiculed by these celestial maidens because I lack proper instruction from a teacher.” And so, he considered where his preceptor the Venerable Sāmuddika Mahānāga could be found, and knowing that the latter was spending the day in a cave underneath the great ocean, he went there and stood in worshipping posture before the *bhikkhu*-elder.

“So you had failed to shake the Vejayanta mansion because you joined battle even before you learned how to fight,” said the elder.

“Venerable Sir, I have not received any instructions from an able teacher,” the Sāmaṇera said.

“Son, if such a person of psychic power as yourself cannot shake the Vejayanta mansion, who else could? Now, then, you have seen some dried piece of cow dung floating along the surface of water, haven't you? And remember, son, how the pan-cake maker retrieves her pancake from the frying pan by tearing off its edges first. Mark this example.” These were the elliptical words from the teacher.

“That will do, Venerable Sir,” the Sāmaṇera said.

Then he made the wish: “Let the Vejayanta mansion be surrounded by water.” And the Sāmaṇera went to where the Vejayanta mansion stood. On seeing him return, the celestial maidens remarked: “Here he comes round again, not satisfied with his disgrace. Yes, he is here again!”

When Sakka heard them, he said to them: “Do not ridicule my son. He has received instruction from an able teacher. He will shake the mansion now.” Sāmaṇera Sangharakkhita then touched the outside beam of the Vejayanta mansion with his big toe. The mansion swayed in all the four directions, sideways as well as back and forth. Thereupon the deva maidens cried: “Son, please stop! Leave the great mansion alone!”

Sāmaṇera Sangharakkhita then let the Vejayanta mansion stand in its place, and standing above it, uttered the following three verses in ecstatic joy:

“Just today I have become a *bhikkhu*. I have today attained arahatship even as my

head was being shaved. And today, I have been able to shake Sakka's mansion, (having received instruction from my teacher.) Excellent and marvellous indeed is the Buddha, the Perfectly Self-Enlightened One. Excellent and marvellous indeed is the Dhamma, that truly leads to emancipation. Excellent and marvellous indeed is the Sangha, the true *ariyas*!"

(Three verses rendered combinedly).

iii) The third cause (conception of a Buddha to be) and

iv) The fourth cause (birth of a Buddha to be) are due to the superb merit of the Buddha-to-be.

v) The fifth cause (the occasion of Enlightenment) is due to the power of the penetrative Knowledge of the Buddha.

vi) The sixth cause (the occasion of delivering the First Sermon) is due to the power of the Knowledge consisting in the power of exposition (i.e., expression) of the Buddha. On this great occasion, the guardian spirit of the great earth, showing his appreciation is figuratively said to be applauding by the great earth, according to the Commentary.

vii) The seventh cause is due to the power of the Buddha-Knowledge in relinquishing the life-maintaining mental process, out of weariness of sentient existence which is conditioned by cause. On this great occasion, the guardian spirit of the earth sympathized with the Buddha (in the matter of decay and death which incumbent on everyone, not excepting the Buddha) and showed his sympathy by the great earthquake.

viii) The eighth cause is due to the power of the Buddha's Knowledge that makes the Buddha very happy with the delightful satisfaction in having accomplished His mission that had taken Him four *asaṅkhyeyyas* and a hundred thousand aeons (*kappas*) for attainment of Perfect Peace (*Anupādisesa Nibbāna*). As for the guardian spirit of the earth, it was occasion for grief and lamentation. The great earthquake then is an expression of his grief and lamentation. (Commentary and Sub-Commentary).

Eight Categories of Assemblies

When the Buddha discoursed on the eight causes of great earthquakes, Venerable Ānanda, being of great wisdom, rightly concluded that the Buddha had relinquished the life-maintaining mental process that very day. The fact of Ānanda's appraisal of the situation was known by the Buddha but He did not allow Ānanda to disrupt the discourse and continued with other topics, such as the eight categories of assemblies, the eight *abhibhāyatanas*, and the eight *vimokkha*. (There are certain commentators who explain this action, on the part of the Buddha, as His strategy of alleviating the sorrow that would arise in Ānanda, if the fact of the relinquishing the life-maintaining mental process were to be allowed to surface itself. The fresh topics that the Buddha takes up without interrupting are thus meant to occupy Ānanda's mind with matters other than the Buddha's oncoming death.)

"Ānanda," said the Buddha, "there are eight categories of assemblies. There are: assembly of nobles, assembly of brahmins, assembly of householders, assembly of bhikkhus, assembly of the devas of the realm of the Four Great Kings, assembly of the devas of the realm of the Tāvatiṁsa Deva realm, assembly of the devas led by Māra, and assembly of Brahmās.

"Ānanda, I remember having attended hundreds of assemblies of nobles. (**p:**) *In those assemblies, I sat together with them, conversed with them, and had discussions with them. While I was among them, My appearance was like their appearance and My voice was like their voice. In My discourses to them, I pointed out to them the benefits of the Doctrine, exhorted them to get established in the practice of the Dhamma, and gladdened them in the practice. While I was thus discoursing to them, they did not know Me: they wondered: "Who is this one discoursing? Is He, a deva or a man?" After I had, by My discourse, pointed out to them the benefits of the Dhamma, and gladdened them in the practice, I vanished from there. When I vanished too, they did not know Me; and wondered: 'Who was*

that one who has vanished now? Was He a deva or a man?'"

"Ānanda, I remember having attended hundreds of:

... assemblies of brahmins...(*repeat p: above*).

... assemblies of householders...(*repeat p: above*)

... assemblies of *bhikkhus*...(*repeat p: above*)

... assemblies of devas of the realm of the Four Great Kings...(*repeat p: above*)

... assemblies of devas of the realm of Tāvatiṁsa devas...(*repeat p: above*)

... assemblies of devas led by Māra...(*repeat p: above*)

"Ānanda, I remember having attended hundreds of assemblies of Brahmā. In those assemblies, I sat together with them, conversed with them, and had discussion with them. While I was among them, My appearance was like their appearance, and My voice was like their voice. In My discourses to them I pointed out to them the benefits of the Doctrine, exhorted them to get established in the practice of the Dhamma, and gladdened them in the practice. While I was thus discoursing to them, they did not know Me; they wondered, who is this one discoursing? Is He, a deva or a man? After I had, by My discourse, pointed out to them the benefits of the Doctrine, exhorted them to get established in the practice of the Dhamma, and gladdened them in the practice, I vanished from there. When I vanished too, they did not know Me, they wondered: "Who was that one that has vanished now? Was He a deva or a man?"

"Ānanda, these are the categories of assemblies."

(the discourse is not ended yet).

(Herein: some examples of the great many assemblies of nobles are: the first meeting with King Bimbisāra after the Buddha had attained Enlightenment (Refer to Chapter 24), the Buddha's first visit to Kapilavatthu and meeting with His kinsmen (Refer to Chapter 26), the Buddha's meeting with Licchavī princes as told in the *Sunakkhatta vatthu, Saccaka vatthu* (Refer to Chapter 32). Such meetings with nobles took place also in the other world-systems, it should be presumed.

"*My appearance was like their appearance*" means not the colour of the skin, but the form, for nobles had various colours in skin, some white, some black, some dark tan like the bed bug. As regards the form, the Buddha did not assume any particular guise, but remained His ownself. Only the onlookers, the nobles, regarded them as one of them. (This reminds one the traditional presentation of the Buddha image in royal attire with reference to the His taming of Jambupati.)

"*My voice was like their voice*" means the language that the Buddha used in speaking at the particular assembly. Regarding the voice itself, the Buddha had a voice like that of the Lord of Brahmas, a voice replete with eight marvellous qualities. When the Buddha happened to be seated on a throne, the audience would think that their king was speaking in a sweet voice. Only after He had finished the discourse and left the assembly, then the audience could see their real king and they were left wondering: "Who was there sitting on the throne, who talked to us in Magadhī on the Dhamma in such a sweet voice, and who is gone now? Was He a deva or was He a man?" They did not know that it was the Buddha.

It might be asked: "Why did the Buddha discoursed on the Dhamma to those who did not recognize Him? What benefit did He see there?" **The answer is**: the Buddha preached to them to prepare the ground for their enlightenment later. **Here's the explanation**: Although those hearers of the Dhamma did not recognize the Buddha and did not take real, interest in the Dhamma, since the Dhamma is replete with the excellent qualities such as "well-delivered" (*savakhāto*), hearing it will serve as a necessary condition for enlightenment in future to gain *magga-phala*.

As regards the great many assemblies of brahmins, we have examples in the Buddha's encounters with Sonadanta, Kūṭadanta, etc. Similar assemblies of brahmins in the other

world-systems may also be presumed to have taken place.

It might be asked: "What benefit did the Bhagavā see in discoursing on the eight categories of assemblies?" **The answer is**: The Buddha discoursed on the eight categories of assemblies to illustrate the fact that He was fearless. **Here's the explanation**: After describing the eight categories of assemblies, the Buddha continued: "Ānanda, in going among those eight assemblies, the Tathāgata had no fear. That being so, how could anyone say that the Tathāgata was afraid of Māra who came to Him alone? Ānanda, in relinquishing the life-maintaining mental process, the Tathāgata did so fearlessly, with mindfulness and clear comprehension."

(These words are contained in the **Pakiṇṇaka Dhamma Desanā Pāli** which was not recited at the Great Council but was quoted by the Commentaries.)

Eight Ways of Mastery of The Mind through Concentration

Then the Buddha continued His discourse without break thus:

"Ānanda, there are eight ways (*abhibhāyatana-jhānas*) of overcoming the opposite phenomena and sense objects, i.e. the hindrances that mar clear mental vision (i.e. concentration). These are:

i) Someone (with an excellent mental capacity or intelligence) after having gained concentration at the preliminary or preparatory level on the colour of certain parts of his own body, concentrates his mind on small external forms of his choice (*kasiṇa* objects), which may be either unblemished or blemished (i.e. whose colour may be either good or bad). His mind gets fixed on these small forms, gains mastery over them and thus dwells in *appanā-jhāna*. After emerging from the jhānic absorption, he is aware that he knows and sees these forms. This is the first *abhibhāyatana-jhāna*.

ii) Some other person (of similar intelligence), after having gained the preliminary concentration on the colour of certain parts of his own body, concentrates his mind on big external forms (as *kasiṇa* objects), which may be either unblemished or blemished. His mind gets fixed on these big objects, gains mastery over them, and thus dwells in *appanā-jhāna*. After emerging from the jhānic absorption, he is aware that he knows and sees these forms. This is the second *abhibhāyatana-jhāna*.

iii) Some other person (of similar intelligence), without taking the colour of any part of his body as an object of preliminary concentration, concentrates on small external objects (*kasiṇa* objects), which may be either unblemished or blemished, as objects of preliminary concentration. His mind duly gets fixed on these small forms (as *kasiṇa* objects), gains mastery over them, and thus dwells in *appanā-jhāna*. After emerging from the jhānic absorption, he is aware that he knows and sees these forms. This is the third *abhibhāyatana-jhāna*.

iv) Some other person (of similar intelligence), without taking the colour of his body as an object of preliminary concentration, concentrates on big external forms (as *kasiṇa* objects), which may be either unblemished or blemished, as objects of preliminary concentration. His mind duly gets fixed on these big forms, gains mastery over them, and thus dwells in *appanā-jhāna*. After emerging from the jhānic absorption, he is aware that he knows and sees these forms. This is the fourth *abhibhāyatana-jhāna*.

v) Some other person (of similar intelligence), without taking the colour of his body as an object of preliminary concentration, concentrates on external forms (as *kasiṇa* objects) that are dark blue, with a dark-blue colour, dark-blue hue, like the flax-blossom which is dark blue, with a dark-blue colour, dark-blue hue, or like Bārāṇasī fabric with a smooth finish on both sides, which is dark- blue and has a dark-blue colour, dark-blue hue. He concentrates on external forms that are dark-blue, with a dark-blue colour, dark-blue hue, as objects of preliminary concentration. His mind duly gets fixed on them, gains mastery over them, and thus dwells in *appanā-jhāna*. After emerging from the jhānic absorption, he is aware that he knows and sees these forms. This is the fifth *abhibhāyatana-jhāna*.

vi) Some other person (of similar intelligence), without taking the colour of his body as an

object of preliminary concentration, concentrates on external forms (as *kasiṇa* objects) that are yellow, with a yellow colour, yellow hue, or like Bārāṇasī fabric with a smooth finish on both sides, which is yellow and has a yellow colour, yellow hue. He concentrates on these external forms that are yellow, with a yellow colour, yellow hue, as objects of preliminary concentration. His mind duly gets fixed on them, gains mastery over them, and thus dwells in *appanā-jhāna*. After emerging from the jhānic absorption, he is aware that he knows and sees these forms. This is the sixth *abhibhāyatana-jhāna*.

vii) Some other person (of similar intelligence), without taking the colour of his body as an object of preliminary concentration, concentrates on external forms (as *kasiṇa* objects) that are red, with a red colour, red hue, like a flower of the tree Pentapetes phoenicea (*baṇḍhu jīvaka*) which is red, with a red colour, red hue, or like Bārāṇasī fabric with smooth finish on both sides, which is red and has a red colour, red hue. He concentrates on these external forms that are red, with a red colour, red hue, as objects of preliminary concentration. His mind duly gets fixed on them, gains mastery over them, and thus dwells in *appanā-jhāna*. After emerging from the jhānic absorption, he is aware that he knows and sees these forms. This is the seventh *abhibhāyatana-jhāna*.

viii) Some other person (of similar intelligence), without taking the colour of his body as an object of preliminary concentration, concentrates on external forms (as *kasiṇa* objects) that are white, with a white colour, white hue, like the morning star which is white, with a white colour, white hue, or like Bārāṇasī fabric with a smooth finish on both sides which is white and has a white colour, white hue. He concentrates on these external forms that are white, with a white colour, white hue, as objects of preliminary concentration. His mind duly gets fixed on them, gains mastery over them, and thus dwells in *appanā-jhāna*. After emerging from the jhānic absorption, he is aware that he knows and sees these forms. This is the eighth *abhibhāyatana-jhāna*.

(The discourse is not yet ended)

(*Abhibhāyatana-jhāna*: *Abhibhū,* overcoming opposite external states such as hindrances (*āyatana*); a state of ecstatic bliss (*jhāna*). It is the *jhāna* that is possible for those with very sharp intellect who can achieve concentration quickly and thereby overcome all hindrances, and who are able to deal with either a small object or a big object of meditation, and gain mastery over it without difficulty.)

To achieve the *abhibhāyatana-jhāna*, a yogi may begin the preliminary or preparatory concentration by taking an internal form, i.e. by concentrating on a certain part of his own body or an external form.

If he begins with an internal form he may choose any one of the four colours, viz., dark-blue, yellow, red and white — that consist in the various parts of his own body. For example, if he concentrates on the dark-blue colour, he may concentrate on either his hair, or bile, or the pupil of the eye and impress his mind with the dark-blue colour, thinking, 'Dark-blue, dark-blue'. If he concentrates on the yellow colour, he may concentrate on either the fat, the skin, the top of the hand, or the top of the foot, or the yellowish surface of the eye-ball and impress his mind with the yellow colour, thinking, 'Yellow, yellow'. If he concentrates on the red colour, he may concentrate on either the flesh, the blood, the tongue, or the reddish surface of the eye-ball and impress his mind with the red colour, thinking, 'Red, red'. If he concentrates on the white colour, he may concentrate on either the bone, the teeth, the finger nails, toe nails, or the whitish surface of the eye-ball, and impress his mind with the white colour, thinking, 'White, white'.

Internal forms can help set up only the preliminary concentration (*parikamma*), and not the full concentration or *appanā-bhāvanā.* The after image or reflex image that the yogi obtains after achieving the preliminary concentration is not sufficiently clear. To get the necessary unblemished reflex image (*paṭi bhāga nimitta*), the yogi has to shift his object of meditation from an internal form to an external form. Then only can he get the desired sign or reflex image that can upgrade his concentration till he attains threshold concentration (*upacāra*) and full concentration (*appanā*) by stages.

The yogi, who begins the preliminary concentration by taking an external form as an object of meditation, can fulfil all the three stages of concentration (i.e. the preliminary stage (*parikamma-bhāvanā*), the threshold stage (*upacāra-bhāvanā*) and the jhānic stage (*appanā-bhāvanā*).

The objects of concentration may either be small or large. For the yogi, who can achieve the *abhibhāyatana-jhāna*, is of very keen intellect so that he does not find any difficulty on account of the size of object of concentration. It is like that of a person of good appetite who can eat a small amount or a big amount without difficulty. Whether the object of concentration is small or big, the yogi of this calibre achieves threshold concentration quickly and then immediately attains *appanā-jhāna*, thus overcoming all opposing mental states such as hindrances.

Regarding the first four of the eight *abhibhāyatana-jhānas*, a small form, as object of concentration, is suitable for yogi who are ruminative in nature (*vitakka-carita*). A big form, as object of concentration, is suitable for yogi who have a bewildered nature (*moha-carita*). An external form of good colour is suitable for yogi who are irritable by nature (*dosa-carita*). An external form of bad colour is suitable for yogi who have a strong inclination towards sensuous desire (*rāga-carita*).

These *abhibhāyatana jhānas* were taught by the Buddha out of His own experience. As a matter of fact, He had practised them innumerable times. To some people outside the Buddha's Teaching, an indefinite object can be quite daunting to be taken as a proper object of concentration, for an indefinite object may be as vast as the entire physical setting to the world of living things. As for the Buddha the extent of object of concentration is infinite. Nothing whatever can therefore daunt the Buddha's mind. In discoursing on the eight *abhibhāyatana-jhānas* to Venerable Ānanda, the Buddha intended to let the venerable disciple understand the fearless nature of the Buddha.

"Ānanda," the Buddha continued, "the Tathāgata, who has dwelt in the eight *abhibhāyatana-jhānas* of such nature and has emerged from them, has no fear or dread at all. That being so, how could anyone say that the Tathāgata was afraid of Māra who came to Him alone? Ānanda, in relinquishing the life-maintaining mental process, the Tathāgata did so fearlessly, with mindfulness and clear comprehension."

(These words occur in the **Pakiṇṇaka Dhamma desanā Pāli** which was not recited at the Great Council but was quoted by the Commentaries.)

The Eight Stages of Release, Vimokkha

Then the Buddha without any pause continued to the next subject, on the eight stages of release (*vimokkha*), in His discourse to the Venerable Ānanda thus:

"Ānanda, there are eight stages of release (*vimokkha*). These are:

i) Having attained *jhāna* by contemplating on one's own body, the yogi contemplates external forms as *kasiṇa* objects. This is the first Release.

ii) Not taking any internal object, i.e. without contemplating on one's own body, the yogi contemplates external forms (as *kasiṇa* objects). This the second Release.

iii) The yogi contemplates the brightness and clarity (*subha*) of the object of contemplation. This is the third Release.

iv) Having completely transcended all forms of perception to corporeality (*rūpa-saññā*), all forms of consciousness arising out of contact between sense and sense object (*paṭigha-saññā*), having disappeared and completely disregarding all other forms of multifarious consciousness (*nānatta-saññā*), the yogi, contemplating "that space is infinite", achieves concentration on that object of contemplation, and dwells in *ākāsānañcāyatana-jhāna*. This is the fourth Release.

v) Having clearly advanced beyond the *jhāna* of Infinity of Space, the yogi, contemplating "that Consciousness is infinite," achieves concentration on that object of contemplation, and dwells in *viññāṇañcayatana-jhāna*. This the fifth Release.

vi) Having clearly advanced beyond the *jhāna* of the Infinity of Consciousness, the yogi,

contemplating "that nothing is there," achieves concentration on that object of contemplation, and dwells in *ākiñcañāyatana-jhāna*. This is the sixth Release.

vii) Having clearly advanced beyond the *jhāna* of nothingness, the yogi, contemplating the subtle consciousness, achieves concentration on it, and dwells in the *nevasaññā-nāsaññāyatana-jhāna*. This is the seventh Release.

viii) Having clearly advanced beyond the *jhāna* of Neither-Consciousness-nor-Non-Consciousness, the yogi achieves and dwells in sustained attainment of Cessation in which all forms of Consciousness and sensation cease. This is the eighth Release.

"Ānanda, these are the eight stages of Release."

(The discourse not ended yet.)

(*Vimokkha* means a total freedom from hindrances and opposing mental states that shroud the mind, a cultured state of ecstatic bliss which maybe likened to the peaceful repose of a child in his father's chest. This freedom or release lasts as long as the *jhāna* lasts. *Vimokkha* also means unity of mind and object of meditation unhampered by any other thought.)

Of those eight *vimokkhas* the first three are the *jhāna* of the fine material sphere (*rūpāvacara-jhānas*).

Of these three, the first *vimokkha*, the *jhāna* of the Fine Material Sphere, is achieved by concentrating on internal as well as external objects. The second is the *jhāna* of the Fine Material Sphere, is achieved by concentrating on external objects. The third is achieved by concentrating on material objects or *kasiṇas* of very clear and pure colour, namely: *nīla, pīta, lohita, adāta* (dark-blue, yellow (golden), red, white). While the yogi is dwelling in this third stage of *jhāna*, he does not have such a thought as: "This is exquisite," and yet since his mind gets fixed on exquisite objects, it appears as if he is entertaining such a thought. Hence the text describes it: "He is concentrating that this is exquisite."

The four successive *vimokkhas* — the fourth, the fifth, the sixth, and the seventh — refer to the four *jhānas* of the Non-Material Sphere (*Arūpa-jhānas*). These four *arūpa-jhāna* are called *vimokkha* because they are entirely free from perceptions of corporeality, and also because the yogi's mind is in complete unity with the object of meditation, unhampered by any other thought.

The eighth *vimokkha* refers to *Nirodha-samāpatti*, It is called Release because while one dwells in *nirodha-samāpatti*, all mental phenomena, headed by perception and sensation, cease, i.e. the mental process is suspended altogether, and along with it, mind-born corporeality also ceases, so that one is totally free from being a conditioned state. This cessation of the four mental aggregates and mind-born corporeality lasts during *Nirodha-samāpatti*.

For those persons who find pleasure in the woeful round of rebirth and are satisfied with their sentient existence in the three sphere, Release is a dreadful idea. As for the Buddha, it was a very pleasant thing to dwell in Release. He has no fear to experience Release. The Buddha discoursed on the eight stages of Release to let the Venerable Ānanda understand the fearless nature of the Buddha.

"Ānanda," the Buddha continued, "the Tathāgata who has dwelt in the eight stages of Release and has emerged from them, has no fear or dread at all. That being so, how could anyone say that the Tathāgata was afraid of Māra who came to him alone? Ānanda, in relinquishing the life-maintaining mental process, the Tathāgata did so fearlessly, with mindfulness and clear comprehension." (These also are the Buddha's words to Ānanda, as continued in the **Pakiṇṇaka Dhamma desanā**).

The Buddha relates The Whole Story about The Relinquishing of The Life-maintaining Mental Process

Having discoursed on the eight stages of Release, the Buddha continued His discourse without letting Venerable Ānanda to say anything:

"Ānanda, on one occasion, soon after I attained Enlightenment (in the eighth week after the Enlightenment), I was staying at the foot of the goat-herd's banyan tree, near the bank of the Nerañjarā river, in Uruveḷa forest. At that time Māra the Evil One approached Me and standing at a certain place, said to Me thus:

'Let the Bhagavā realize Parinibbāna now, let the Well-Spoken One pass away! Venerable Sir, it is time now for the Bhagavā to pass away.'

"Ānanda, when this was said, I replied to Māra the Evil One thus:

'O Evil One, I shall not pass away so long as my disciple, the *bhikkhus*, are not yet well versed in the Doctrine, not yet well disciplined (in the threefold Training), not yet sure of themselves in the righteousness of their conduct, not yet possessed of wide knowledge, not yet able to memorize the Teaching, not yet able to practise according to the Teaching leading to the Supramundane, not yet able to take up the proper practice (i.e. the noble Life of Purity), not yet settled in their practice; not yet able to expound, to set forth, to show, to establish, to elucidate, to analyse, or to make evident their Teacher's doctrine that they had learnt; so long as they are not yet able to thoroughly refute on righteous grounds such other doctrines as may arise, and expound the wonderful Teaching.'

'O Evil One, so long as my female disciples, the *bhikkhunīs*...(*repeat p1 & p2 below*)

'O Evil One, so long as my lay disciples...(*repeat p1 & p2 below*)

'O Evil One, so long as my female lay-disciples (**p1:**) *are not yet well versed in the Doctrine, not yet well disciplined (in the threefold Training), not yet sure of themselves in the righteousness of their conduct, not yet possessed of wide knowledge, not yet able to memorize the Teaching, not yet able practise according to the Teaching, leading to Supramundane, not yet able to take up the proper practice (i.e. the noble Life of Purity), not yet settled in their practice; not yet able to expound, to set forth, to show, to establish, to elucidate, to analyse, or to make evident their Teacher's Doctrine that they had learnt; so long as they are not yet able to thoroughly refute on righteous grounds such other doctrines as may arise, and expound the wonderful Teaching.*

(**p2:**)'*O Evil One, I shall not pass away so long as this Teaching of Mine which is the Practice of Purity is not yet sufficiently developed among the disciples, not yet prosperous, widespread, reached the multitudes, and renowned, to the extent that it can be thoroughly made known by wise devas and humans.'*

"Ānanda, Māra the Evil One, just now came to Me at the Cāpāta Shrine, and standing at a suitable place, again addressed Me thus:

'Venerable Sir, let the Bhagavā realize Parinibbāna now, let the Well Spoken one pass away! Venerable Sir, it is time now for the Bhagava to pass away.

'Venerable Sir, the Bhagavā had said to me thus: 'O Evil One, I shall not pass away so long as my disciples the *bhikkhus*...(p)...my female disciples the *bhikkhunīs*,...(p)...my male lay disciples...(p)... my female lay disciples...(p)...O Evil One, I shall not pass away so long as this Teaching of mine which is the practice of Purity is not yet sufficiently established among the disciples, not yet prosperous, widespread, reached the multitudes, and renowned, to the extent that it can be thoroughly made known by wise devas and humans.

'Venerable Sir, now that the Bhagava's Teaching which is the practice of Purity is sufficiently established among the disciples, is now prosperous, widespread, has reached the multitudes, and is renowned, to the extent that it

can be thoroughly made known by wise devas and humans.

'Venerable Sir, let the Bhagavā realize Parinibbāna now, let the Well Spoken One pass away! Venerable Sir, it is time now for the Bhagavā to pass away.'

"Ānanda, on being requested thus, I said to Māra: 'O Evil One, don't you worry: the Parinibbāna of the Tathāgata will not be long in coming, three months hence the Tathāgata will realize Parinibbāna.'

"Ānanda, today at the Cāpāta shrine, the Tathāgata has decided, mindfully and with deliberation, to give up the life-maintaining mental process (three months from now)."

Thus related the Buddha the whole story about the relinquishing of the life-maintaining mental process.

The Venerable Ānanda entreats The Buddha to live on

When the Buddha said this, the Venerable Ānanda entreated Him thus:

"Venerable Sir, may the Bhagavā, for the welfare of mankind, for the benefit, wellbeing and happiness of devas and humans, out of compassion for the world, live the maximum life span! May the Well-Spoken One live the maximum life span!"

Thereupon the Buddha said:

"Enough, Ānanda, Do not implore the Tathāgata now. The time for such entreaty is past."

For a second time the Venerable Ānanda repeated his entreaty and the Buddha rejected it in the same words. When for a third time he repeated his entreaty the Buddha said to him:

"Do you have faith in the Enlightenment wisdom (*Bodhi-ñāṇa*) of the Tathāgata?"

"Yes, I do, Venerable Sir."

"Why, then, in spite of your belief, do you persist entreating Me thrice?"

"Venerable Sir, I have been told by the Bhagavā Himself thus:

'Ānanda, whoever has cultivated, practised, used as a medium, taken as his basis, kept up, mastered, and fully developed the Four bases of Psychic Power (*iddhipāda*) could, if he so wishes, live the maximum life span or even beyond the maximum life span. Ānanda, the Tathāgata has cultivated, practised, used as a medium, taken as His basis, kept up, mastered, and fully developed the Four Bases of Psychic Power. Therefore, Ānanda, the Tathāgata could, if He so wishes, live the maximum life span or even beyond the maximum life span.' (Venerable Sir, it is on account of those words of the Bhagavā that I make the appeal thrice)."

"Do you believe that, Ānanda?"

"Yes, Venerable Sir, I do."

"Ānanda, although the Tathāgata thus gave clear hints, you failed to grasp them. It never occurred to you to entreat the Bhagavā: 'May the Bhagavā, for the welfare of mankind, for the benefit, wellbeing and happiness of devas and humans, out of compassion for the world, live the maximum life span! May the Well-Spoken One live the maximum life span!' Therefore, Ānanda, this failure to entreat Me then is your doing, your own omission.

"Ānanda, if you had entreated Me then, the Tathāgata might have refused the entreaty twice but might have acceded to it on the third time. Therefore, Ānanda, this failure to entreat Me then is your own doing, your own omission."

The Buddha relates Similar Instances of Omission on The Past of Ānanda to allay His Sorrow

(1) "Ānanda, on one occasion, I was staying on the mountain abode on the Gijjhakuṭa hill

in Rājagaha. (**p1:**) At that time I had said to you: 'Ānanda, pleasant is the city of Rājagaha. Ānanda, pleasant is the Gijjhakuṭa hill. Ānanda, whosoever has cultivated, practised, used as a vehicle (medium), taken as his basis, kept up, mastered, and fully developed the Four Bases of Psychic Power (iddhipāda), could, if he so wishes, live the maximum life span or even beyond the maximum life span. Ānanda, the Tathāgata has cultivated, practised, used as a vehicle (medium), taken as His basis, kept up, mastered, and fully developed the Four Bases of Psychic Powered. Therefore, Ānanda, the Tathāgata could, if He so wishes, live the maximum life span or even beyond the maximum life span.

"Ānanda, although the Tathāgata thus gave clear hints, you failed to grasp them. It never occurred to you to entreat the Bhagavā: 'May the Bhagavā, for the welfare of mankind, for the benefit, wellbeing and happiness of devas and men, out of compassion for the world, live the maximum life span! May the Bhagavā live the maximum life span!

"Ānanda, if you had entreated Me then, the Tathāgata might have refused the entreaty twice but might have acceded to it on the third time. Therefore, this failure to entreat Me then is your own doing, your own omission.

"Ānanda, on one occasion, ...

(2) I was dwelling at the foot of Gotama banyan tree in Rājagaha...(*Repeat p1: above*)

(3) I was dwelling at the Corapāta cliff near Rājagaha...(*Repeat p1: above*)

(4) I was dwelling in the Sattapaṇṇi cave in the side of Vebhāra mountain (where the Astonic scholaris tree grows) near Rājagaha ...(*Repeat p1: above*)

(5) I was at Kaḷasia at the side of the Isigili mountain near Rājagaha...(*Repeat p1: above*)

(6) at the ebony grove in the Sappasoṇḍika mountain range near Rājagaha...(*Repeat p1: above:*)

(7) at the Tapodārāma monastery in Rājagaha...(*Repeat p1: above*)

(8) at Veḷuvana monastery where black squirrels are fed...(*Repeat p1: above*)

(9) at the mango grove of Jīvaka...(*Repeat p1: above*)

(10) at the Migadāya wood in Maddakucahi near Rājagaha...(*Repeat p1: above*)

Ānanda, while I was dwelling at those places, too, I had said to you:

(1) Ānanda, Rājagaha is pleasant...(2) Ānanda, Gotama banyan tree is pleasant... (3) Corapāpta cliff is pleasant...(4) Sattapaṇṇi cave is pleasant..(5) Kaḷasla at the side of Isigli mountain is pleasant... (6) The ebony grove in the Sappasoṇḍika mountain rage is pleasant... (7) Tapodārāma monastery is pleasant...(8) Veḷuvana monastery where black squirrels are fed is pleasant...(9) the mango grove of Jīvaka is pleasant...(10) the Migadāya Wood in Maddakucchi is pleasant. Ānanda, whoever has cultivated, practised, used as a vehicle, medium, taken as his basis, kept up, mastered, and fully developed the Four Bases of Psychic Power could, if he so wishes, live the maximum life span or even beyond the maximum life span. Ānanda, the Tathāgata has cultivated, practised, used as (vehicle) medium, taken as His basis, kept up, mastered, and fully developed the Four Bases of Psychic Power. Therefore, Ānanda, the Tathāgata could, if He so wishes, live the maximum life span or even beyond the maximum life span.

"Ānanda, although the Tathāgata thus gave clear hints, you failed to grasp them. It never occurred to you to entreat the Bhagavā: 'May the Bhagavā, for the welfare of mankind, for the benefit, wellbeing and happiness of devas and men, out of compassion for the world, live the maximum life span! May the Well-Spoken One live the maximum life span!'

"Ānanda, if you had entreated Me then, the Tathāgata might have refused the entreaty twice but might have acceded to it on the third time. Therefore, Ānanda, this failure to entreat Me then is your own doing, your own omission."

a) "Ānanda, on one occasion, while I was living at the Udena Shrine in Vesālī, (**p2:**) there too, I said to you: 'Ānanda, Vesālī is pleasant. The Udena shrine is pleasant. Ānanda,

whoever has cultivated, practised, used as a (vehicle) medium, taken as his basis, kept up, mastered, and fully developed the Four-Bases of Psychic Power could, if he so wishes, live the maximum life span or even beyond the maximum life span. Ānanda, the Tathāgata has cultivated, practised, used as a (vehicle) medium, taken as His basis, kept up, mastered, and fully developed the Four Bases of Psychic Power. Therefore, Ānanda, the Tathāgata could, if He so wishes, live the maximum life span or even beyond the maximum life span.

"Ānanda, although the Tathāgata thus gave clear hints, you failed to grasp them. It never occurred to you to entreat the Bhagavā: 'May the Bhagavā, for the welfare of mankind, for the benefit, wellbeing and happiness of devas and humans, out of compassion for the world, live the maximum life span! May the Well-Spoken One live the maximum life span!

"Ānanda, if you had entreated Me then, the Tathāgata might have refused the entreaty twice but might have acceded to it on the third time. Therefore, Ānanda, this failure to entreat the Bhagavā then is your own doing, your own omission.

"Ānanda, on one occasion, while I was staying .....

b) at the Gotama Shrine in this very city of Vesālī--(*Repeat p2: above*)

c) at the Sattamba shrine in this very city of Vesālī,...(*Repeat p2: above*)

d) at the Bahuputta shrine in this very city of Vesālī...(*Repeat p2: above*)

e) at the Sāranada shrine in this very city of Vesālī...(*Repeat p2: above*)

f) "Ānanda, today, at the Cāpāla shrine, the Tathāgata has just said to you: 'Ānanda, Vesālī is pleasant, the Cāpāla shrine is pleasant. Ānanda, whosoever has cultivated, practised, used as a (vehicle) medium, taken as his basis, kept up, mastered, and fully developed the Four Bases of Psychic Power could, if he so wishes, live the maximum life span or even beyond the maximum life span. Ānanda the Tathāgata has cultivated, practised, used as a (vehicle) medium, taken as His basis, kept up, mastered, and fully developed the Four Bases of Psychic Power. Therefore, Ānanda, the Tathāgata could, if He so wishes, live the maximum life span or even beyond the maximum life span.

"Ānanda, although the Tathāgata thus gave clear hints, you failed to grasp them. It never occurred to you to entreat the Bhagavā: 'May the Bhagavā, for the welfare of mankind, for the benefit, wellbeing and happiness of devas and humans, out of compassion for the world, live the maximum life span! May the Well-Spoken One live the maximum life span!'

"Ānanda, if you had entreated Me then, the Tathāgata might have refused the entreaty twice but might have acceded to it on the third time. Therefore, Ānanda, this failure to entreat the Bhagavā then is your own doing, your own omission."

(The Buddha related the fifteen previous instances of Ānanda's failure to entreat Him to continue to live. That latest occasion, the sixteenth, took place at the Cāpāla shrine. All these cases of omission were pointed out here by the Buddha to attenuate the sorrow Ānanda was feeling at that time. Of course, Ānanda's failure on all these various occasions was due to Māra's mischief.)

"Ānanda, have I not previously told you that it is in the very nature of things most near and dear to us that we must part with them somehow, even while we are living, or when death divides us, or when we are of different planes of existence? Ānanda, in this matter, how could one expect anything that has the nature of arising, of appearing, of being conditioned, and of dissolution, not to disintegrate? It is not possible for anyone to wish so.

"Ānanda, the Tathāgata has discarded, thrown up, given up, abandoned, thrown away, and relinquished the life-maintaining mental process. And the Tathāgata has spoken out in no uncertain terms that the Parinibbāna of the Tathāgata will not be long in coming, that three months hence the Tathāgata will realize Parinibbāna. There is no possibility of the Tathāgata, for the sake of living, to go back on His word. Come, Ānanda, let us

go to the pinnacled hall at the Mahāvana forest."

"Very well, Venerable Sir," assented Ānanda.

Then the Buddha, accompanied by the Venerable Ānanda, went to the pinnacled hall at the Mahāvana forest. There, He said to him: "Ānanda, go and summon all *bhikkhus* living in Vesālī to come and assemble in the assembly hall." Ānanda caused all the *bhikkhus* living in Vesālī to gather in the Assembly Hall. Then he went to the Buddha, made obeisance to Him, and standing in a certain place, reported: "Venerable Sir, the *bhikkhus* are assembled. May the Bhagavā go to them as and when He wishes."

Thirty-seven Factors of The Perpetuation of The Teaching

Then the Buddha went to the assembly hall, took His seat prepared for Him, and addressed the *bhikkhus* as follows:

"*Bhikkhus*, the doctrines which I have perceived through Magga-insight and which I have expounded to you should be mastered, resorted to, cultivated, put to constant practice. If you master, resort to, cultivate and constantly practise these doctrines, this Teaching, which is the practice of Purity, will endure long and perpetuate itself, thus making for the welfare of mankind, the preservation of the world, the benefit, wellbeing and happiness of devas and humans.

These doctrines are:

(a) the Four Methods of Steadfast Mindfulness (*Satipaṭṭhāna*);

(b) the Four Supreme Efforts (*Sammapadāna*);

(c) the Four Bases of Psychic Power (*Iddhipāda*);

(d) the Five Faculties (*Indriya*);

(e) the Five Powers (*Bala*);

(f) the Seven Factors of Enlightenment (*Bojjhaṅga*);

(g) the Ariya Path of Eight Constituents (*Ariya-magga*);

[These are the Thirty-Seven Constituents of Enlightenment (*Bodhipakkhiya*).]

"*Bhikkhus*, these thirty-seven doctrines (Constituents of Enlightenment) which I have perceived through *magga*-insight and which I have expounded to you should be mastered, resorted to, cultivated, and put to constant practice. If you master, resort to, cultivate and constantly practise these doctrines, this Teaching, which is the Practice of Purity, will endure long and perpetuate itself, thus making for the welfare of mankind, the preservation of the world, the benefit, wellbeing and happiness of devas and humans."

Then the Buddha further said to the *bhikkhus*:

"Now, look *bhikkhus*, I exhort you: Decay is inherent in all compounded things, physical or mental. With mindfulness and diligence strive (towards the goal of liberation). The Parinibbāna of the Tathāgata will take place before long: three months hence the Tathāgata will realize Parinibbāna."

Having said this, the Buddha further spoke these words (in verse):

My age is now quite ripe (having, turned eighty).
Only a little (just three months) of My life remains.
I shall have to depart, leaving you behind.
I have made a refuge of Myself.

"*Bhikkhus*, never be forgetful, be possessed of mindfulness, be pure in morality. Keep your mind collected, think right, and watch your mind ever closely against defilements.

"*Bhikkhus*, in this Teaching, (the Doctrine and Discipline) he who remains holding fast the Good Doctrine will be able to get rid of the cycle of rebirths and make an end of all ills (*dukkha*)."

The Buddha looked back like A Noble Tusker

Then the Buddha, rearranging His robes in the morning, He took His alms-bowl and great robe and entered the city of Vesālī for the alms-round. After the alms-round, after having had His meal, He left the place of His meal. On leaving the place, He turned around and looked back towards Vesālī, like a tusker looking back. Then He said to Venerable Ānanda, "Ānanda, this will be the last time the Tathāgata looks on Vesālī. Come, Ānanda, let us go to Bhaṇḍa village."

"Very well, Venerable Sir," assented Ānanda.

(In this matter, the statement about the Buddha "*turning around to look back*" would need some comment. The Buddha's anatomy is unique among human beings. Ordinary people have bones joined together by touching at the ends (i.e., end to end). Paccekabuddhas have bones joined by hooks formed at the end of each bone (i.e., hook to hook). The Buddha's bone structure is a set of chain-links (i.e., ring to ring). With the exception of the arms, which consist of twelve big joints and fingers and toes with smaller joints, all other bones are joined as chain-links. That is why the Buddha is endowed with the physical might equal to the strength of ten thousand million tuskers or that of a hundred thousand million men of ordinary strength.

The bone structure being of chain-links, the Buddha's neck cannot turn back by itself alone. Therefore, when the Buddha wants to look back, He has to turn back the whole body, as an elephant does.)

Although it was the Buddha's intention to turn around to look back, due to the intervention of (the guardian spirit of) the great earth, that act was not actually carried out. For the great earth, as if unable to bear the sight of the Supreme Being turning around, rotated itself so that the Buddha stood with His person facing Vesālī. The great earth intervened as if it were saying: "O Great Lord, Your fulfilling of the Perfections has been unique. So why should there be the need for the Bhagavā to trouble Himself to turn around physically just to look back as with other ordinary people?" In any case, the expression that "*the Bhagavā turned around to look back like a tusker*" was used with reference to the Buddha's intention to do so.

It might be asked: "Why was Vesālī alone being mentioned as the place the Bhagavā has His last look at, and not other places, such as Sāvatthi, Rājagaha, Nāḷanda, Pāṭali village, Koṭi village, Nātika village that He had made His last visit? Did the Bhagavā not look back on those places as well?"

The answer is, No. If the Buddha were to look back on these various places, the uniqueness of the occasion would be lost.

There is also another reason: Vesālī was a doomed city. It was going to be destroyed after three year from the Buddha's last visit there. The Buddha saw that if He made a turning around to look back like a noble tusker (on Vesālī), that place would be commemorated by the Licchavī princes, "The Noble Tuskers-Turning-Around Shrine" which would bring great benefits to them for a long time. That was the object of the Buddha's decision to turn around to look back on Vesālī.

The Buddha's Discourse at Bhaṇḍu Village

Then the Buddha, accompanied by His large company of *bhikkhus*, visited Bhaṇḍu village and took up His residence there. During His sojourn there He discoursed to the *bhikkhus* as follows:

"*Bhikkhus*, it is through not having proper understanding and penetrative knowledge of four Principles that I, as well as yourselves, have had to fare along the long course of the round of existences (*saṁsāra*), going through from existence to existence. And the Four Principles are as follows:

i) *Bhikkhus*, **(p1:)** *it is through not having proper understanding and penetrative knowledge of the Ariya Morality, the virtue of the Noble One (Ariya Sīla)* ***(p2:)*** *that*

I, as well as yourselves, have had to fare along the long course of the round of existences, going through from existence to existence.

ii) *Bhikkhus*,.... (*repeat p1: above*) the Ariya Concentration (Ariya Samādhi)...(*repeat p2: above*)

iii) *Bhikkhus*,...(*repeat p1 above*) the Ariya Wisdom (*Ariya Paññā*)...(*repeat p2: above*)

iv) *Bhikkhus*, it is though not having proper understanding and penetrative knowledge of the Ariya Liberation (*Ariya Vimutti*) that I, as well as yourselves, have had to fare along the long course of the round of existences, going through existence to existence.

"*Bhikkhus*, I have properly understood and gained penetrative knowledge of the *Ariya* Morality; I have properly understood and gained penetrative knowledge of the *Ariya* Concentration; .... of the *Ariya* Wisdom;... of the *Ariya* Liberation. Craving for existence has been completely eradicated so that craving which drags one to renewed existence is extinct in Me. Now there will be no more rebirth."

Then the Buddha further said to the *bhikkhus* (in verse):

"(*Bhikkhus*;) Buddha Gotama, of vast followership, has correctly known these Principles of Supreme Morality, Concentration, Wisdom and Liberation.

"Having gained penetrative knowledge of them through *Magga* Insight, He has (out of compassion) expounded them to the *bhikkhus*. The Teacher (of deva and humans), endowed with the fivefold Eye of Wisdom, who has quelled all the fires of defilements, has made an end of all ills (*dukkha*) (in himself as well as his *arahat* disciples)."

During His sojourn at Bhaṇḍu village the Buddha, considering His approaching death, discoursed to the *bhikkhus* of the repeated theme as follows:

"Such is Morality, such is Concentration, such is Wisdom. Concentration developed through Morality is efficacious and productive. Wisdom developed through Concentration is efficacious and productive. The mind that is developed through Wisdom is thoroughly liberated from the moral taints, namely, the taint of sense-desire, the taint of hankering after continued existence, and the taint of ignorance of the four Ariya Truths."

The Discourse at Bhoga on The Four Great Authorities (Mahāpadesas)

Then after staying at Bhaṇḍu village for as long as He wished, the Buddha said to the Venerable Ānanda: "Come, Ānanda, let us go to Hatthi village,... to Amba village, ... to Jamba village, and thence the town of Bhoga."

"Very well, Venerable Sir," assented Ānanda. And the Buddha, accompanied by a large following of *bhikkhus*, arrived at the town of Bhoga, where He dwelled at the Ānanda shrine. During His sojourn there, the Buddha discoursed to the *bhikkhus* on the Four Great Authorities (i.e. principles to assess the doctrines that are being alluded to persons of high esteem):

i) "*Bhikkhus*, in this Teaching, if a *bhikkhu* should say thus: 'Friends, I have heard this exposition from the mouth of the Bhagavā, such and such is the Doctrine (*Dhamma*); such and such is the Rule of Bhikkhu Conduct (*Vinaya*); such and such is the Teaching of the Buddha.'

"*Bhikkhus*, the words of that *bhikkhu* should not be readily accepted or readily rejected. The words and phrases stated by him (attributed to the Buddha) should be carefully noted. They should be collated with the Suttanta and compared with the rules of the Vinaya.

"If, on collation with the Suttanta and comparison with the Vinaya rules, the words and phrases, as stated by the *bhikkhu*, do not agree with the Suttanta or are not in line with the Vinaya rules, then it must be concluded that 'This certainly is not what the Bhagavā said. It is something wrongly learnt by the *bhikkhu*.' And concluding thus, *bhikkhus*, those words should be rejected and ignored.

"If, on the other hand, the words and phrases, as stated by the *bhikkhu*, on being collated with the Suttanta and compared with the Vinaya rules, are found to agree with the Suttanta and are in line with the Vinaya rules, then it must be concluded that, 'This certainly is what the Bhagavā said. It is something correctly learnt by the *bhikkhu*.' *Bhikkhus*, remember well this first directive principle regarding assertions attributed to a great authority (here, the Buddha)."

ii) "And then, *bhikkhus*, in the Teaching, if a *bhikkhu* should say thus: 'Here is such and such monastery where the community of *bhikkhus* with a *bhikkhu*-elder in charge, I have heard (this exposition) from that particular community of *bhikkhus*: such and such is the Doctrine; such and such is the Vinaya; such and such is the Teaching.'

"*Bhikkhus*, the words of that *bhikkhu* should not be readily accepted or readily rejected. The words and phrases stated by him (attributed to the Sangha of a certain monastery) should be carefully noted. They should be collated with the Suttanta, and compared with the rules of the Vinaya.

"If, on collation with the Suttanta and comparison with the Vinaya rules, the words and phrases, as stated by the *bhikkhu*, do not agree with the Suttanta or are not in line with the Vinaya rules, then it must be concluded that, 'This certainly is not what the Bhagavā said. It is something wrongly learnt by the *bhikkhu*.' And concluding thus, *bhikkhus*, those words should be rejected and ignored.

"If, on the other hand, the words and phrases as stated by the *bhikkhu*, on being collated with the Suttanta and compared with the Vinaya rules, are found to agree with the Suttanta and are in line with the Vinaya rules, then it must be concluded that, 'This certainly is what the Bhagavā said, it is something correctly learnt by the *bhikkhu*.' *Bhikkhus*, remember this second directive principle regarding assertions attributed to a great authority."

iii) "And then, *bhikkhus*, in the Teaching, if a *bhikkhu* should say thus: 'There is such and such monastery where many *bhikkhu*-elders of wide learning who have memorized the Pāli (Text), who abide by the Doctrine and the Vinaya rules, and who are thoroughly versed in the Fundamental Precepts for *bhikkhus* (*Pātimokkha*), I have heard (this exposition) from these *bhikkhu*-elders themselves: such and such is the Doctrine; such and such is the Vinaya; such and such is the Teaching.'

"*Bhikkhus*, the words of that *bhikkhu* should not be readily accepted or readily rejected. The words and phrases stated by him (attributed to the *bhikkhu*-elders) should be carefully noted. They should be collated with the Suttanta and compared with the rules of the Vinaya.

"If, on collation with the Suttanta and comparison with the Vinaya rules, the words and phrases, as stated by the *bhikkhus*, do not agree with the Suttanta or are not in line with the Vinaya rules, then it must be concluded that, 'This certainly is not what the Bhagava said. It is something wrongly learnt by the *bhikkhu*.' And concluding thus, *bhikkhus*, these words should be rejected and ignored.

"If, on the other hand, the words and phrases as stated by the *bhikkhu*, on being collated with the Suttanta and compared with the Vinaya rules, are found to agree with the Suttanta and are in line with the Vinaya rules, then it must be concluded that, 'This certainly is what the Bhagavā said. It is something correctly learnt by the *bhikkhu*.' *Bhikkhus*, remember well this third directive principle regarding assertions attributed to a great authority."

iv) "And then, *bhikkhus*, in this Teaching, if a *bhikkhu* should say thus: 'There is a certain *bhikkhu*-elder of wide learning who has memorized the Pāli (Texts), who abides by the Doctrine and the Vinaya rules, and who is thoroughly versed in the Fundamental Precepts for *bhikkhus*. I have heard (this exposition) from that *bhikkhu* himself: such and such in the Doctrine; such and such is the Vinaya; such and such is the Teaching.'

"*Bhikkhus*, the words of that *bhikkhu* should not the readily accepted or readily rejected.

The words and phrases stated by him (attributed to the learned *bhikkhu*-elder) should be carefully noted. They should be collated with the Suttanta and compared with the rules of the Vinaya.

"If, on collation with the Suttanta and comparison with the Vinaya rules, the words and phrases, as stated by the *bhikkhus*, do not agree with the Suttanta or are not in line with the Vinaya rules, then it must be concluded that, 'This certainly is not what the Bhagavā said. It is something wrongly learnt by the *bhikkhu*.' And concluding thus, *bhikkhus*, these words should be rejected and ignored.

"If, on the other hand, the words and phrases, as stated by the *bhikkhu*, on being collated with the Suttanta and are in line with the Vinaya rules, then it must be concluded that, 'This certainly is what the Bhagavā said. It is something correctly learned by the *bhikkhu*.' *Bhikkhus*, remember well this fourth directive principle regarding assertions attributed to a great authority."

"*Bhikkhus*, remember well these four directive principles regarding assertions attributed to the Great Authorities."

Miscellaneous Points on The Subject

On this subject of the Four Great Authorities, the Commentary draws the attention of the reader to miscellaneous points touching on it. A brief note follows:

Herein,

i) there are the four directive principles concerning the four great authorities; (in *Dīgha Nikāya*)

ii) four directive Principles on the subject as taught in *Vinaya Mahāvagga*;

iii) four types of answers corresponding to four types of questions called the four *Vyakaraṇas*;

iv) the four *Vinayas*;

v) the three Great Councils.

(i) The Four Great Authorities as taught in the Suttanta Piṭka

There are what has been described above.

(ii) The Four Great Authorities as taught in the Vinaya Piṭaka

(Matavagga; 6 Bhesajjakkhandhaka)

Four directive principles are laid down by the Buddha regarding what sort of medicinal preparation is proper for *bhikkhus*:

(a) *Bhikkhus*, a certain item of drug is not specifically mentioned by Me as improper for use by *bhikkhus*, yet if it tends towards impropriety and rules out any possibility of its propriety, in the light of Vinaya rules, then consider it as being improper for use.

(b) *Bhikkhus*, a certain item of drug is not specifically mentioned by Me as improper for use by *bhikkhus*, and if, in the light of Vinaya rules, it tends towards propriety and rules out any possibility of its impropriety, then consider it as being proper for use.

(c) *Bhikkhus*, a certain item of drug is not specifically mentioned by Me as proper for use by *bhikkhus*, and if it tends towards impropriety and rules out any possibility of propriety in the light of Vinaya rules, then consider it as being improper of use.

(d) *Bhikkhus*, a certain item of drug is not specifically mentioned by Me as proper for use by *bhikkhus*, and if it tends towards impropriety and rules out any possibility of propriety in the light of Vinaya rules, then consider it as being improper of use by *bhikkhus*, and if it tends towards propriety and rules out any possibility of its impropriety in the light of Vinaya rules, then consider it as being proper for use.

(iii) Four Types of Answer

There are four types of answers to match the four types of questions:

(a) A straight question is answered by a categorical statement, e.g. if the question is: "Is the eye impermanent?" the appropriate answer is: "Yes, the eye is impermanent."

(b) A question requiring an analysis to answer e.g. "Is the eye the only thing that is impermanent?" The answer needs an analysis: "The eye is not the only thing that is impermanent: the ear also is impermanent; the tongue also is impermanent; etc."

(c) A question to be replaced by question, e.g. "Is the ear to be regarded as being the same as the eye? Is the eye to be regarded as being the same as the ear?" The appropriate reply is: "In what sense is this question put?" Then if the inquirer says: "In the sense of seeing: is the ear capable of seeing as the eye is?" The answer then is: "No, it is not." If again, the inquirer says: "In respect of its impermanence: is the ear the same as the eye is?" The answer then is: "Yes, it is."

(d) The type of question that is ignored, e.g. To believers in *attā*, there is *java* (life), *sarīra* (body), which are mere names but which do not exist in the ultimate sense, Therefore if the question is, "Is life the same as the body?" the proper answer is silence because one understands that the Buddha Himself ignores such a question. The question is of the nature of saying, "the son of a barren woman", which is absurd.

(iv) The Four Vinayas.

(a) *Sutta*: here refers to the Three Piṭakas.

(b) *Suttānuloma*: the four Mahāpadesas (Great Authorities) described in the Vinaya and the four Mahāpadesas described in the Suttanta.

(c) *Ācariyavāda*: miscellaneous exposition in elucidation of the doctrines of the Buddha that were made even during His lifetime at different places. Since they explain the Pāli texts, they were also called Commentaries (*aṭṭhakathā*). At the great Councils, the *bhikkhu*-elders recited the Pāli first and at the end of it, they prescribed the respective Commentaries to each division of the texts as the regular syllabus for elucidation. These learned sayings which were miscellaneous discourses as well as Commentaries, being written by learned teachers, come to be known also as *Ācariyavāda*. These learned observations or treatises which are referred to by three different names, which are *Ācariyavāda, Aṭṭhakathā, Pakiṇṇakadesanā*, were carried by the Venerable Mahinda to Sri Lanka. The Sri Lanka *bhikkhu*-elders translated them into Sinhalese to ensure, for Sinhalese *bhikkhus*, the tradition against doctrines that might be introduced by other sects later. The Venerable Mahā Buddhaghosa studied the Sinhalese *Aṭṭhakathā*, (i.e. the *Mūḷa Pakiṇṇaka*) cleared up repetitive statements and condensed them wherever suitable, classified them under suitable headings which were appropriate to the Piṭaka texts, elucidating wherever necessary, and thereby produced a new Commentary in Māgadī, adding the traditional views held by *bhikkhu*-elder (*Theravāda*) which came to be called 'own views' (*attanomati*), wherever necessary. Thus, *Ācariyavāda*, the third of the four Vinayas, is for practical purposes as used today, refers to (This new) Commentary.

(d) *Attanomati*: this is a reference to the 'own views' i.e. considered opinions held by *bhikkhu*-elders after following the principles contained in the *Sutta, Suttanuloma* and *Ācariyavāda*. *Attanomate* is also known as *Theravāda*, the doctrines upheld traditionally by *bhikkhu*-elders. Thus these four Vinayas are *Sutta, Suttānuloma, Ācariyavāda* and *Attanomati*, should be noted..

(v) The Three Great Buddhist Councils.

(a) The first Great Council of five hundred *arahats* headed by the Venerable Mahā Kassapa.

(b) The Second Great Council of seven thousand *arahats* headed by the Venerable Mahā Yasa.

(c) The Third Great Council of one thousand *arahats* headed by the Venerable Mahā Moggaliputta.

These are the three great official Buddhist Councils.

First, remember, (i) the four Great Authorities as taught in the *Suttanta*, (ii) the four Great Authorities as taught in the Vinaya, (iii) the four types of Questions and Answers, (iv) the four *Vinayas* and (v) the three Great official Councils.

Then apply them to practical problems thus:

(i) If a *bhikkhu* says: "This is the Doctrine, this is the Vinaya, this is the Buddha's Teaching," citing the authority of the Buddha, or of the Sangha, or of a number of *bhikkhu*-elders, or a certain *bhikkhu*-elder. To decide the veracity of his statement, apply the test of the four Great Authorities as taught in the *Suttanta*: if only the statement accords with these four Great Directive Principles, the statement should be taken as true. Otherwise it must be regarded as mere hearsay, a case of irresponsible talk.

(ii) Where a certain problem arises as to "whether a certain thing is proper for a *bhikkhu* or not," the test is the Four Great Authorities as taught in the *Vinaya Mahāvagga*. (The Commentary on the *Vinaya Mahāvagga* should be consulted for detailed information on the subject). If, on examining the subject of controversy or doubt in the light of the Four Great Authorities taught in the *Vinaya Piṭaka*, it tends to agree with the rules, it should be accepted as being proper; otherwise it should be considered as being improper.

(iii) If a question on the Doctrine arise, as illustrated above, the answer should be appropriate to the type of question taught as the four Types of Questions.

(iv) Of the four Vinayas, if the assertion by someone is part of the Suttanta Piṭaka i.e. as contained in the three Piṭakas approved at the Councils, the statement should not be rejected, for rejection of the Piṭaka amounts to the rejection of the Buddha Himself. If the assertion is a *Suttānuloma* statement, it should be collated with the Suttanta (i.e. the Pāli Tipiṭaka.) If it agrees with the Suttanta, it should be accepted otherwise it should be rejected. As regards *Ariyavāda* or the miscellaneous exposition, there is the possibility the commentary not conforming to the Piṭaka due to slackness. Therefore, *Āriyavāda* should be collated with the Pāli Piṭaka. Only if it agree with the Pāli then it should be accepted; otherwise it should be rejected as something carelessly said. *Attanomati* (own opinion) is the weakest of authorities. It is to be accepted only if it accords with the Suttanta i.e. the Pāli text.

(v) If someone quotes a passage as being part of the Pāli, "which had been approved by the Councils", it must conform to the texts approved at the three Great Councils. If it is not part of the Pāli text approved at the three Great Councils, it is to be regarded as spurious.

(The above are miscellaneous points to remember.)

While the Buddha was staying at the Ānanda shrine, in the town of Bhoga also, being thoughtful of His approaching death, He exhorted the *bhikkhus*, where there was occasion to do so, in the following words:

> "Such is Morality; such is Concentration; such is Wisdom. Concentration developed through Morality is efficacious and productive. Wisdom developed through Concentration is efficacious and productive. The mind that is developed through Wisdom is thoroughly liberated from the moral taints, namely, the taint of sense desire, the taint of hankering after continued existence, and the taint of ignorance of the Four Ariya Truths."

The Story of Cunda, The Goldsmith's Son

Then after staying at the town of Bhoga for as long as He wished, the Buddha said to the Venerable Ānanda: "Come, Ānanda, let us go to Pāvā."

"Very well, Venerable Sir," assented Ānanda. And the Buddha, accompanied by His large following of *bhikkhus*, went to Pāvā where He dwelled in the Mango grove monastery donated by Cunda, the goldsmith's son.

(Cunda, the goldsmith's son, was a very rich man. From his earlier meeting with

the Buddha, he had benefited from His discourse and become a Stream-Winner. He built a big monastery in his mango grove and donated it to the Buddha. This was the last time the Buddha resided at the monastery.)

When Cunda, the goldsmith's son, heard the news that the Buddha had arrived and was staying at his mango grove monastery, he approached Him, made obeisance to Him, and sat in a suitable place. The Buddha pointed out to Cunda, the benefits of the Doctrine, exhorted him to set himself up in the practice of the Dhamma, and gladdened him in the practice. After listening to His discourse, Cunda, said to the Buddha: "Venerable Sir, may it please the Bhagavā to accept my offering of food for tomorrow together with the company of *bhikkhus*." The Buddha signified His acceptance by remaining silent.

Cunda, knowing that the Buddha had accepted his request, rose from his seat, and making obeisance to Him and left respectfully. The next day, he had choice foods of hard and soft kinds prepared at his home, including tender pork (*sūkara maddava*), meat of a wild pig that was neither too old nor too young. "Venerable Sir, it is time (to proceed). The food-offering is ready," he announced to the Buddha.

(Herein, the Pāli word for tender pork (*sūkara maddava*), is interpreted by some teachers as soft rice boiled with fine differently-tasting cow's milk, while others also say that it means a special food prepared with some delicious and highly nutritive concoction called *rasāyana*. They say that Cunda had this special meal prepared for the Buddha in the belief that it would not cause the passing away of the Buddha.)

Then in the morning, the Buddha, taking His alms-bowl and robe, went to the house of Cunda, accompanied by the *bhikkhus*, and sat on the seat prepared for Him.

Having thus seated, the Buddha said to Cunda, the goldsmith's son: "Cunda, you may serve Me the tender pork prepared by you; and you may serve the other food prepared by you to the company of *bhikkhus*."

"Very well, Venerable Sir," asserted Cunda, and accordingly served the personally prepared tender pork to the Buddha, and the other personally prepared food to the *bhikkhu-sangha*.

After finishing the meal, the Buddha said to Cunda: "Cunda, bury the remaining tender pork in a pit. I see no one else, besides me, in all the celestial world of devas, *māras* and Brahmās, or in this human world of *samaṇas* and *brāhmanas*, rulers and men who, should he perchance eat it, could digest it well" thus declared the Buddha categorically.

"Very well, Venerable Sir," assented Cunda and accordingly buried the remaining tender pork in a pit. Then he approached the Buddha, made obeisance to Him, and sat in a suitable place. And the Buddha taught Cunda a discourse on the Doctrine. Then the Buddha rose from His seat and departed.

Thereafter, subsequent to the meal offered by Cunda, the Buddha became afflicted with a severe illness, an acute form of dysentery with discharge of blood, causing great pain near unto death but He bore the pain with mindfulness and clear comprehension, without perturbation.

Then He said to Ānanda: "Come, Ānanda, let us go to Kusināgara."

"Very well, Venerable Sir," assented Ānanda.

(It should be noted here that the dysentery came upon the Buddha not on account of Cunda's food offering. It is meant here that the affliction came merely subsequent to the meal but not because of it. As a matter of fact, Cunda's specially prepared meal strengthened the Buddha. If not for Cunda's highly nourishing food, the Buddha would not be able to withstand the onslaught of the severe illness. Thanks to Cunda's tender pork meal, the Buddha found strength to journey to Kusināgara on foot.)

The Buddha asks Ānanda to fetch Drinking Water

Then the Buddha left the road and went to the foot of a tree. There, He said to Venerable Ānanda: "Ānanda, fold my double-layered robe fourfold and place it on the ground. Ānanda, I am weary. I shall sit down for a while."

"Very well, Venerable Sir," Venerable Ānanda assented and he placed on the ground the double-layered robe folded fourfold. The Buddha sat on the seat thus prepared and said:

(1) "Ānanda, go and get some drinking water. Ānanda, I am thirsty. I want to have a drink of water."

The Venerable Ānanda said: "Venerable Sir, five hundred carts have just now crossed the stream. The shallow water is disturbed and is flowing turbid. Venerable Sir, the Kakudhā river is not far off. There the water is clear, sweet, cool and free from muddiness. The river bank is also pleasant and inviting. The Bhagavā may take His drink of water at the Kakudhā river and also may cool His limbs there."

(2) "Ānanda, go and get some drinking water. I am thirsty. Ānanda, I am thirsty. I want to have a drink of water."

The Venerable Ānanda again said: "Venerable Sir, five hundred cans have just crossed the stream. The shallow water is disturbed and is flowing turbid. Venerable Sir, the Kakudhā river is not far off. There the water is clear, sweet, cool and free from muddiness. The river bank is also pleasant and inviting. The Bhagavā may take His drink of water at the Kakudhā river, and also may cool His limbs there."

(3) "Ānanda, go and get some drinking water. Ānanda I am thirsty, I want to have a drink of water."

After being commanded thrice by the Buddha, Ānanda assented: "Very well, Venerable Sir," and taking the alms-bowl, went to the little stream. Then the shallow water which was flowing turbid after having been disturbed by the caravan, became mysteriously clear, pure and free from muddiness. Thereupon, the Venerable Ānanda bethought himself:

> "Wonderful indeed, and marvellous indeed, is the great power of the Tathāgata! This shallow stream which was flowing turbid due to the crossing of the caravan is, on my arrival, flowing clear, pure and free from muddiness."

With these thoughts of wonderment, the Venerable Ānanda took the drinking water in the alms-bowl, went back to the Buddha, and said:

> "Wonderful indeed, Venerable Sir, marvellous indeed, Venerable Sir, is the great power of the Tathāgata! That shallow stream which was flowing turbid due to the crossing of the caravan just now, on my arrival there, was flowing clear, pure and free from muddiness. Now let the Bhagavā drink the water. Let the Well-Spoken One drink the water."

And the Buddha drank the water.

The Twelve Saṁsāric Debts of The Buddha

In this connection it would seem appropriate to mention briefly the twelve counts of recompense (which might be considered as twelve *saṁsāric* debts) the Buddha had to meet:

(1) The First Recompense

In His former existence, the Buddha-to-be (Bodhisatta) was a drunkard named Munāḷi. He accosted a Paccekabuddha named Surabhi with a wild accusation: "This man is an immoral person who indulges in sense pleasures in private."

For that evil verbal action, he was reborn in the realm of continuous suffering (*niraya*). And in the last existence as the Buddha, He was publicly accused by Sundarī, the wandering female ascetic, as being luscious and having had an affair with her.

(2) The Second Recompense

In a former existence, the Bodhisatta was a disciple, named Nanda, to a Paccekabuddha named Sabbābhibhu. He accused his teacher as a person of loose character.

On account of that evil verbal action, He had to suffer for a hundred thousand years in the Niraya realm. When He was reborn as a human being many times, He was unjustly accused of wrongdoing. In the last existence as the Buddha, He was publicly accused by Ciñjamāna as a wanton person who had caused her pregnancy.

(3) The Third Recompense

The Bodhisatta was once a learned brahmin teacher, who was well versed in the three Vedas, and a person of great esteem. While he was teaching the Vedas in the Mahāvana forest to five hundred pupils, they saw, in the sky, a holy hermit named Bhima coming to the forest by means of psychic powers. (Instead of being inspired) the Bodhisatta told his five hundred pupils that the hermit was a sensuous hypocrite. The pupils, believed in what the teacher had said, spread the teacher's view of the holy hermit while he (hermit) was going alms-collecting.

These five hundred pupils were reborn as *bhikkhu*-disciples of the Buddha. Due to their slander against Bhima, as the five hundred pupils of the brahmin teacher in their former life, they were falsely accused of murdering Sundarī, the wandering female ascetic, who was actually the victim of the ascetics. It should be noted that an accusation against the disciples of the Buddha amounted to an accusation against the Buddha Himself.

(4) The Fourth Recompense

In a previous existence, the Bodhisatta murdered his half brother on account of covetousness. He threw the younger brother into a ravine and then crushed him with a boulder.

For that evil deed, the Buddha, in His last existence, became the victim of Devadatta's plot against His life. But, since a Buddha is not liable to get killed, He suffered from a rock splinter, which was as a result of a huge boulder being dropped from the hillside by Devadatta. His big toe was internally bruised by the rock splinter.

(5) The Fifth Recompense

In one of His former existences, the Bodhisatta was a scamp and when he met a Paccekabuddha on the way, he gave vent to frolicsome tendencies and threw stones at the Paccekabuddha.

For that evil deed, the Buddha once came under attack by a band of archers sent by Devadatta who meant to kill Him.

(6) The Sixth Recompense

When the Bodhisatta was a mahout, he threatened a Paccekabuddha, who was on His alms-collection, with his elephant, as if to trample on Him.

On account of that misdeed, the Buddha was once threatened with a drunken elephant named Nāḷāgīri in Rājagaha which was sent (by Devadatta) to trample on Him.

(7) The Seventh Recompense

In one of His former existences, the Bodhisatta was a monarch. Out of kingly conceit, he executed a prisoner (not considering the kammic consequences) personally by piercing him with a spear.

That evil deed brought him down to the realm of continuous suffering for a great many years. In His last existence, the Buddha had to undergo treatment by His big toe being cut open by Jīvaka, the celebrated physician, to heal it (when it was hit by a splinter caused by Devadatta's wicked scheme).

(8) The Eighth Recompense

In a former existence, the Bodhisatta was born into a fisherman's family. He used to take delight in witnessing his relatives hurting and killing the fish. (He did not do the killing himself).

As the result of that evil thought, in His last existence as the Buddha, He often suffered from head-ache. (As for His relatives of that existence, they were reborn as Sakyans who were massacred by Viṭaṭūbha).

(9) The Ninth Recompense

When the Bodhisatta was born as a human being during the time of Buddha Phussa's Teaching, he railed the *bhikkhu*-disciples of the Buddha saying: "You may eat only barley, but not rice."

That vituperation had the consequence. In His last existence, the Buddha having to live on barley meal for the whole of the rains-retreat (*vassa*) period at the Verañjā brahmin village (where He stayed at the invitation of Brahmin Verañja).

(10) The Tenth Recompense

Once the Bodhisatta was born as a professional boxer when he broke the back of his combatant.

As a consequence of that evil deed, the Buddha, in His last existence, often suffered from back-ache.

(11) The Eleventh Recompense

When the Bodhisatta was a physician in one of his former existences, he purposely administered a drug causing loose bowels to a rich man's son who grudged him his fee.

On account of that evil deed, the Buddha, in His last existence, was afflicted with a severe dysentery with discharge of blood, prior to His passing away.

(12) The Twelfth Recompense

The Bodhisatta was once born as a brahmin named Jotipala. He made blasphemous remarks about Buddha Kassapa saying: "How is it possible that this shaveling is Perfectly Enlightened? Perfect Enlightenment is a most rare thing."

That blasphemy had the consequence of delayed Enlightenment for Him. Other Bodhisattas attained Enlightenment in a matter of days or months, whereas Gotama, the Buddha-to-be, had to go through six painful years in his quest for Truth.

These twelve consequences of the past blunders of the Buddha-to-be were related by the Buddha Himself, vide: Khuddaka Nikāya, Therāpadāna Pāli, 39, Avaṭaphala Vagga; 10, Pubbakammapilotika Buddha apādāna.

The Story of Pukkusa, The Malla Prince

While the Buddha was sitting at the foot of the tree after having a drink of water, Pukkusa, a Malla prince, who was a disciple of Āḷāra Kālāma, was on his journey from Kusināra to Pāvā. Seeing the Buddha sitting at the foot of a tree, Pukkusa of the Mallas approached Him, made obeisance to Him, and sat in a suitable place. Then he addressed the Buddha:

"Wonderful it is, Venerable Sir, marvellous it is, Venerable Sir, how the recluses remain in their tranquil state!"

"Venerable Sir, as it happened in the past, Āḷāra Kālāma, while on a journey, left the road and sat down at the foot of a tree by the roadside to spend the day. At that time, five hundred carts passed by, very close to him.

"Venerable Sir, a man who was following behind the five hundred carts went towards Āḷāra Kālāma and asked: 'Sir, did you see five hundred carts pass by?'

(Āḷāra:) 'Friend, I did not see them.'

'Sir, how is it then? Did you hear the noise of those carts?'

'Friend, I did not hear the noise, either.'

'Sir, how is it then? Were you asleep then?'

'Friend, I was not asleep, either.'

'Sir, how is it then? Were you quite conscious then?'

'Yes, friend, I was quite conscious.'

'Sir, you say you did not see nor hear the five hundred carts that passed very close by you even though you were conscious and awake. Yet your double-layered robe

is covered all over with dust, isn't it?'

'It is so, friend.'

"Venerable Sir, after having that dialogue with Āḷāra Kālāma, that man thought thus: 'Wonderful it is, marvellous it is, that the recluses remain in their tranquil state! This recluse Āḷāra, although conscious and awake, did not see nor hear the five hundred carts that passed close by him!' And saying how deeply he revered Āḷāra Kālāma, he went away."

Thereupon the Buddha said to Pukkusa of the Mallas:

"Pukkusa, what do you think of this? (i) Someone, though conscious and awake, does not see nor hear the five hundred-carts that pass close by him. (ii) Another person, though conscious and awake, does not see nor hear downpour of rain with rumbling thunder, lightning and crashing thunderbolts (close by him). Now, of these two cases, which is the more difficult to achieve? Which is the more difficult to happen?"

"Venerable Sir," replied Pukkusa, "To remain unseeing and unhearing the passing of carts close by oneself, be it five hundred, six hundred, seven hundred, eight hundred, nine hundred, a thousand, or even a hundred thousand carts, cannot be called difficult (compared to the other case). Indeed, it is much more difficult to remain unseeing and unhearing the downpour of rain with rumbling thunder, lightning and crashing thunderbolts (close by). It is more difficult to happen."

Then the Buddha said:

"Pukkusa, at one time, I was living in a straw hut at the town of Āluma. During that time, there was a downpour of rain with rumbling thunder, lightning and crushing of thunderbolts. A thunderbolt struck near My hut killing four oxen and two cultivators who were brothers.

"Then, Pukkusa, a large number of people came out from the town to see the place where the four oxen and two cultivator brothers were killed. By that time, I had come out of the straw hut and was walking up and down in the open near the hut. A man from that crowd drew near Me, and after making obeisance to Me, stood at a suitable place. I asked that man: 'Friend, why are there many people gathered?'

'Venerable Sir, four oxen and two cultivator brothers were struck by a thunderbolt and killed while it rained heavily with rumbling thunder and lightning. These people have come to see (the damage). But, Venerable Sir, where were You (at that time)?

'Friend, I have been here all the while.'

'Venerable Sir, how is it, then? Did you see (what happened)?'

'Friend, I did not see it.'

'Venerable Sir, how is it then? Did you here that sound?'

'Friend, I did not hear the sound, either.'

'Venerable Sir, how is it then? Were you asleep?'

'Friend, I was not asleep, either.'

'Venerable Sir, how is it then? Were you conscious?'

'Yes, friend, I was conscious.'

'Venerable Sir, is it that, though conscious and awake, you neither saw nor heard the heavy rain, rumbling thunder and lightning, crashing thunderbolts?'

'That is so, friend.'

"Pukkusa, at the end of the dialogue, the man thought: 'Wonderful it is, marvellous it is that recluses (*bhikkhus* in this case) remain in their tranquil state! The Bhagavā here, though conscious and awake, did not see nor hear the heavy rain, rumbling thunder and lightning, and crashing thunderbolts? And saying how deeply he

revered Me, he made obeisance to Me and went away."

Pukkusa of The Mallas makes A Special Gift to The Buddha

After the Buddha had said these words, Pukkusa of the Mallas said to Him:

"Venerable Sir, whatever high esteem, I had for Āḷāra Kālāma, I now throw it away (as if I would throw away rubbish), in a strong wind, or let go (as if I would cast some worthless thing) down the rushing stream.

"Venerable Sir, excellent (is the Dhamma)! Venerable Sir, excellent (is the Dhamma)! It is as if, Venerable Sir, that which has been turned over has been turned up, or as if that which has been hidden is revealed, or as if a lost traveller is told the way, or as if a lamp is lit in a dark place so that those with eyes may see visible objects, even so the Bhagavā has shown the Dhamma to me in various ways. Venerable Sir, I take refuge in the Buddha, I take refuge in the Dhamma, I take refuge in the Sangha! May the Bhagavā regard me as a lay disciple, one who has taken refuge in the Triple Gem, from this day to the end of life."

Then Pukkusa called a man and said to him: "O man, go and bring me the pair of fine golden-hued pieces of cloth that is specially reserved for ceremonial occasions." And when the pair of lengths of fine golden-hued cloth were brought, Pukkasa, the Malla prince, offered them to the Buddha, saying: "Venerable Sir, may the Bhagavā, out of compassion for me, accept this pair of fine ceremonial lengths of cloth."

The Buddha said: "In that case, Pukkasa, present one to me and one to Ānanda." And so Pukkusa presented one piece to the Buddha, and the other piece to Venerable Ānanda.

(In this connection, one might ask: "Did Venerable Ānanda accept Pukkasa's gift?" And the answer is, Yes. Then the inquirer might point out to the previous agreement by Ānanda not to receive offerings originally made to the Buddha, (agreement to receive only four kinds of gifts and to refuse four kinds of gifts) made by him when he became the personal attendant to the Buddha. The gift was accepted in this case as an exception on these three reasons:

i) Ānanda had, by this time, fulfilled his task as the Buddha's personal attendant supremely well.

ii) This fact of his receiving the gift would stop others who might otherwise say that Ānanda had not served the Buddha well. So the Buddha did not favour him with any gift after twenty-five years of personal service.

iii) Ānanda understood that the Buddha let Pukkusa enjoy the benefit of making the gift to the Sangha, for giving to Ānanda amounted to giving to the Sangha. The Buddha also knew that Ānanda would not use the cloth himself but, instead, would present it to Him.)

Then the Buddha pointed out to Pukkusa, the benefits of the Doctrine, exhorted to him to set himself up in the practice of the Dhamma, and gladdened him in the practice. After thus being pointed out the benefits of the Dhamma, being exhorted to set himself up in the practice of the Dhamma, and being gladdened in the practice, Pukkusa rose from his seat and after making obeisance to the Buddha, departed respectfully.

Not long after Pukkusa was gone, Venerable Ānanda placed neatly the pair of fine golden-hued robes on the body of the Buddha. Once they were placed on the person of the Buddha, the pair of robes appeared to lose their splendour, as against the natural splendour of the Buddha's person. Venerable Ānanda was awestruck. He exclaimed what he saw. Thereupon the Buddha explained to him thus:

"Ānanda, what you say is true. Ānanda, what you say is true. There are two occasions when the natural colour of the Tathāgata's becomes exceedingly clear and His complexion exceedingly bright. These two occasions are:

"The night, Ānanda, when the Tathāgata attains Supreme Perfect Self-Enlightenment, and the night in which He passed away leaving no trace of the five aggregates, and realizes the Ultimate Peace (*Anupādisesa Nibbāna*).

"Ānanda, these are the two occasions on which the natural colour of the Tathāgata's person becomes exceedingly clear and His complexion exceedingly bright.

"Ānanda, today, in the last watch of the night, in the Sal grove of the Malla princes where the road to Kusināra turns, between the twin Sal trees, the Tathāgata's realization of Parinibbāna will take place."

Then the Buddha said: "Come, Ānanda, let us go to the Kakudhā river."

"Very well, Venerable Sir," said the Venerable Ānanda in assent.

Then the Buddha proceeded to the Kakudhā river accompanied by a large number of *bhikkhus*. He entered the river, bathed in it, and drank its water. Back again on the river bank, He went to the mango grove by the river. There, He said to Venerable Cunda (Venerable Ānanda was then at the river bank drying (wringing) the loin cloth in which the Buddha bathed): "Cunda, fold my double-layered robe fourfold and place it on the ground. I am weary. I need to lie down."

The Venerable Cunda assented respectfully, and placed the folded double-layered robe on the ground and the Buddha lay down on His right side in a noble posture, with His left foot above the right foot, placed slightly beyond it, with mindfulness and clear comprehension, and keeping in mind the time of arising. The Venerable Cunda kept watch there, seated nearby.

The Comparable Merits of The Two Meals explained

When Venerable Ānanda returned to the Buddha, He made the following special remarks about the last meal:

"Ānanda, it may happen that someone may cause unhappiness to Cunda, the goldsmith's son, by saying: 'Friend Cunda, the Bhagavā passed away after he had eaten his last meal provided by you. How unfortunate, what a loss to you.'

"Should such a thing happen, Cunda should be solaced thus: 'Honourable Cunda, the Bhagavā passed away after he had eaten his last meal provided by you. How fortunate, what good gain to you. Honourable Cunda these are the words I heard from the mouth of the Bhagavā himself: 'There are two offerings of food that surpass all other food offerings, in their benefit, and whose merits compare well as between the two of them. The two offerings are: the food offered to the Tathāgata, after eating which the Tathāgata attains Supreme Perfect Self-Enlightenment, and the food offered to the Tathāgata, after eating which the Tathāgata passes away leaving no trace of the five aggregates, and realizes the Ultimate Peace (*anupādisesa-nibbāna*). These two offerings of food surpass all other food offerings in their benefit, and whose merits compare well as between the two of them.' These are the words I heard from the mouth of the Bhagavā himself.' That being so, the Honourable Cunda, the goldsmith's son has in store for him: the merit that will ensure him long life, the merit that will ensure him good looks, the merit that will ensure him well being and happiness, the merit that will ensure him large followership, the merit that leads to the deva-world, and the merit that ensures him pre-eminence. Thus should Cunda the goldsmith's son be solaced."

Then the Buddha, comprehending the matter, uttered this stanza in exultation on the spur of the moment (*udāna gāthā*):

> In one who gives, merit grows. In one who is self-controlled, enmity cannot gather. One who has Insight Wisdom abandons evil.
>
> One who is endowed with charity, morality, concentration and wisdom, having destroyed attachment, hatred and bewilderment, attains Peace.

(Herein the "equal merit" in Sujāta's milk-rice (at the Bodhi tree) and Cunda's tender pork might be a matter of controversy.)

One might ask: "At the time the Bhagavā ate Sujāta's milk-rice, He had not destroyed

attachment, hatred and bewilderment whereas at the time He ate Cunda's food-offering, He was free from attachment, hatred and bewilderment. Thus the offeree's state of purity being not equal, how could merit in the offering be equal?"

The answer is this: the equal factors in both are:

(a) both the meals lead to Parinibbāna.

(b) both enable the Buddha to dwell in the attainment of *jhāna*.

(c) both led to the same mode of contemplation, by the two donors.

Now to expand this:

(a) After eating Sujāta's milk-rice, the Buddha extinguished the defilements and attained Buddhahood which is the "*parinibbāna* of *kilesas*," realization of Nibbāna with the five aggregates remaining.

After eating Cunda's tender pork, the Buddha extinguished the re-arising of the five aggregates, which is the "*parinibbāna* of *khandha*," realization of Nibbāna with no aggregates remaining. Thanks to Sujāta's milk-rice, there arose in the Buddha's physical system superior corporeality (*paṇīta-rūpaṁ*). This gave strength to the mental system so that the Dhamma body, comprising the arising of Insight, the arising of *magga*, and the arising of *phala*, was able to destroy the defilements without difficulty, thus leading to *kilesa-parinibbāna*.

Cunda's food-offering, likewise provided proper sustenance to the Buddha and enabled Him to renounce the five aggregates without difficulty, thus leading to *khandha-parinibbāna*.

(b) On the day of Enlightenment, the Buddha, after eating the milk-rice offered by Sujātā, had the strength to dwell in the attainment of concentration comprising 2.4 million crores of absorptions (*devasikavaḷañjana-samāpatti*) which was to become His daily routine. After eating Cunda's food offering, the Buddha was (in spite of His severe dysentery) also able to keep up the daily routine of dwelling in the attainment of concentration comprising 2.4 million crores of absorptions.

(c) Sujātā offered her milk-rice to the Buddha-to-be thinking him to be the guardian spirit of the great banyan tree (later to be called Mahābodhi tree). But when she knew that it was the Buddha whom she made her offering and that He attained Buddhahood after having her meal of milk-rice and that the Buddha got sustenance for forty-nine days from her food-offering, she was intensely happy. "What a great fortune for me, what a great gain to me!" She contemplated repeatedly, thus increasing her meritorious thoughts of delightful satisfaction and joy. Similarly, when Cunda learnt that his food-offering was the Buddha's last meal, after which, He realized the Ultimate Peace after passing away, leaving no remaining aggregates, he was overjoyed. "What a great fortune for me, what a great gain to me!" he contemplated repeatedly, thus increasing his meritorious thoughts of delightful satisfaction and joy.

On The Daily Routine of The Buddha in dwelling in The 2.4 million crores of Sustained Absorptions

As discussed in **Saṁyutta Tika**, Volume I (Sagāthā Vagga Saṁyutta Tika; Brahmā Saṁyutta, 2: Dutiya Vagga, 5. Parinibbāna Sutta, pp 251-252)

According to some teachers (*Keci vāda*):

The Buddha, as of daily routine, dwelled in the absorptions of Great Compassion numbering 12 million crores of times, and the Arahatta-phala Absorptions numbering the same; thus dwelled in a total of 2.4 million crores known as *Deva-sikavaḷañjana samāpatti*.

(**Another explanation**:) With the Buddhas, the return to life-continuum thought-moment (*bhavaṅga-citta*) is very swift. Entering into and dwelling in a certain type of absorption as from one to another is an accomplished feat. To enter into absorption and to emerge from absorption, the Buddha needs just two or three thought-moments. That being so, it is routine for the Buddha to dwell in: 5 types of fine-material absorptions, 4 types of non-material absorptions, *appamaññā-samāpatti*, *nirodha-samāpatti* and *arahatta-phala-*

samāpatti, thus making a daily total of twelve types of *samāpatti*. One hundred thousand crores of times for each of these twelve *samāpattis* were entered into every morning, and the same number of absorptions repeated every afternoon, thus a daily routine of 2.4 million crores of absorptions took place every day. (This is according to some teachers).

According to other teachers (*Apare vāda*):

It was customary for the Buddha to dwell in the Absorption of Cessation (*Nirodha samāpatti*) every day. Entering into the Absorption of Cessation is to be preceded by insight meditation. With the Buddhas, the subject of contemplation to develop insight-meditation leading to the Absorption of Cessation is *Paṭiccasamuppāda* (Refer to Chapter 16 on Mahāvajira Vipassanā). This meditation procedure involves contemplating the twelve factors of *Paṭiccasamuppāda* in the forward order beginning from *avijjā* (ignorance), each for a hundred thousand crores of times. Thus 1.2 million crores of times are devoted to the twelve factors of Dependent Origination or *Paṭiccasamuppāda*. Then contemplating the same twelve factors in the reverse order involves another 1.2 million crores of times. The entering into the Absorption of Cessation, with *Paṭiccasamuppāda* as the subject of contemplation, is therefore 1.2 million crores of times each for the forward and the reverse order of Dependent Origination, thereby taking up 2.4 million crores of times. (This is what other teachers say.)

Since the 2.4 million crores of times are devoted daily to the absorptions by the Buddha, what significance is there about these absorptions on the day of Enlightenment and on the day of passing away? The significance, as pointed out in the sub-Commentary on Matravagga, **Dīgha Nikāya**, is that on these particular days the absorptions are built up on a more rigorous, mental discipline that requires contemplating seven aspects of physical phenomena (*rūpa-sattaka*) and seven aspects of mental phenomena (*nāma-sattaka*) in the preliminary insight-meditation.

Kusināgara As Buddha's Last Repose

Then the Buddha said to Venerable Ānanda: “Come, Ānanda, let us go to the sal grove of the Malla princes where the road bends to Kusināgara town, on yonder bank of the Hiraññavati river.”

“Very well, Venerable Sir,” Ānanda assented, Then the Buddha, accompanied by a large body of *bhikkhus*, reached (at last) the sal grove of the Malla princes where the road bends to Kusināgara town on the further bank of the Hiraññavati river. There, He said to the Ānanda: “Ānanda, lay the couch with its head to the north between the twin sal trees. Ānanda, I am weary, and wish to lie down.”

“Very well, Venerable Sir,” assented Ānanda, and laid the couch with its head to the north between the twin sal trees, And the Buddha lay down on His right side in a noble posture, with His left foot above the right foot, placed slightly beyond it, with mindfulness and clear comprehension. (Some noteworthy points may be presented at this point.)

> On this journey from Pāvā to Kusināgara, a very large body of *bhikkhu*-disciples, almost beyond count, had gathered around the Buddha because from the time the news of His imminent passing away had gone out of the small village of Veḷuva, all *bhikkhus* living at various places, who had come to the Buddha, did not disperse.

The Twin Sal Trees

In the Sal grove of the Malla princes where the couch for the Buddha was laid, there were two fine rows of sal trees at the north (where the head of the couch was placed) and at the south. Amidst these two rows, there were a pair of sal trees at the opposite ends of the couch whose roots, branches and foliage were intertwined so that they were referred to as twin sal trees. There was a couch used by the Malla princes in the sal grove and it was the couch that the Buddha commanded Ānanda to be laid for him, and which was duly complied with.

The Buddha's Exhaustion

"Ānanda, I am weary, and wish to lie down." The significance of these words may be considered in the light of the Buddha's natural physical might, which was equal to the strength of a thousand crore of ordinary elephants, equivalent to that of ten Chaddanta white elephants, or that of ten thousand crores of average men. All that marvellous might drained down with the dysentery, like the water poured down into a funnel filter, after the Buddha had eaten Cunda's food. The distance from Pāvā to Kusināgara was a mere three *gāvuta* (three quarters of a *yojana*, a *yojana* variously taken as seven and half to twelve and half miles), yet the Buddha had to make twenty-five pauses on His journey. At the end of the last leg of His journey, on entering the Sal grove at sunset, He was overwhelmed by the ailments. Hence, His admission of uneasiness and need to lie down, was an ominous signal to the world that He was as good as dead.

The Buddha's Choice of Kusināgara as His last repose

Here one might be tempted to ask: "Why did the Buddha take as much trouble to get to Kusināgara? Were not other places fit to be His last repose?" The answer is, there was no place which was actually unfit for that great occasion. But there were three reasons for the Buddha in choosing this insignificant town of Kusināgara as the place of His last repose. He saw the following three eventualities and considered:

i) "If I were to pass away at any place other than Kusināgara, there would be no occasion to discourse on the Mahāsudassana Sutta. This long discourse which took two sessions of recitals at the Council and which revealed that even as of a human being as, when the Buddha, was a Buddha-to-be, one could enjoy divine (celestial) glory on earth, would find a fitting setting only at Kusināgara. The discourse would kindle the interest of the hearers to do good deeds.

ii) "If I were to pass away at some place other than Kusināgara, Subhadda, the wandering ascetic, would get no opportunity of meeting Me. In which case it would be utter loss for him. For he was fit to be enlightened only by a Buddha and not by a Buddha's disciple. That ascetic Subhadda would be there at Kusināgara, he would be putting (intelligent) questions to Me, and at the end of My answers to his questions, he would embrace the Doctrine, learn the method of practice for developing Insight, and would become the last *arahat* during My lifetime.

iii) If I were to pass away elsewhere, there would be bloodshed over the scramble for the relics of the Tathāgata. In Kusināgara, Brahmin Dona would be able to prevent such a catastrophe and the distribution of the relics would be effected peacefully."

These were the three reasons why the Buddha took so much trouble to get to Kusināgara.

The Sal Trees and Celestial Beings honoured The Buddha

As the Buddha lay there on the couch, the twin Sal trees burst forth into full bloom, though it was not the flowering reason, and in adoration of the Buddha, rained blossoms, continuously scattering them over His body.

Also, celestial *mandāvara* flowers fell from the sky, continuously scattering themselves over the body of the Buddha, signifying the adoration of the Buddha by the celestial beings.

Also, celestial sandalwood powder fell from the sky, continuously scattering themselves over the body of the Buddha, signifying the adoration of the Buddha by the celestial beings.

And, celestial music wafted in the sky, celestial melodies resounded in the air above, in adoration of the Buddha.

The Best Way of honouring The Buddha

Then the Buddha said to the Venerable Ānanda:

"Ānanda, the twin Sal trees burst forth into full bloom though it was not the flowering season, and in adoration of the Tathāgata, rain blossoms, continuously scattering them over the body of the Tathāgata.

"Also, celestial *mandāvara* flowers fall from the sky, continuously scattering themselves over the body of the Tathāgata, signifying the adoration of the

Tathāgata by the celestial beings.

"Also, celestial sandalwood powder fall from the sky, continuously scattering themselves over the body of the Tathāgata, signifying the adoration of the Tathāgata by the celestial beings.

"And, celestial music wafts in the sky, celestial melodies resound in the air above, in adoration of the Tathāgata.

"Ānanda, all these forms of adoration cannot be called sufficient acts of honour, esteem, reverence, adoration or worship of the Tathāgata. Ānanda, the *bhikkhu* or *bhikkhunī*, or the male lay disciple, or the female lay disciple, who practices according to the Doctrine leading to the Supramundane, who conducts himself correctly in the practice, and who leads a righteous life, by such follower of the Tathāgata, only is the Tathāgata best honoured, esteemed, revered, adored, and worshipped.

"Accordingly, Ānanda, train yourselves diligently with a firm resolve to practice according to the Doctrine leading to the Supramundane; conduct yourselves correctly in the practice, and lead a righteous life."

(Herein, the Sal trees raining down their blossoms should be understood as acts of adoration by the guardian spirits of those trees by shaking the branches.

"Mandārava flowers bloom in the Nandā Lake (in the Tāvatiṁsa Deva realm)." The leaf of the plant is about the size of an umbrella, and the pollen collects in each flower is as much as a basketful. Not only *mandārava* flowers, but also other celestial flowers, such as the Coral flower and other celestial flowers, were strewn down by the devas who dwell around the regions at the walls of the Cakkavāḷa, Tāvatiṁsa Deva realm and Brahmā Loka so that there was a continuous sprinkling of celestial flowers.

Likewise, "*celestial sandalwood*" here should be understood to represent various other kinds of scented wood not only from deva realm but from realms of *nāgas, garudas*, and other foreign lands of the human world, as well as all kinds of exotic natural scents in various forms, such as gold dust, silver powders, minerals, rocks, etc. In short, all the sentient worlds, celestial as well as terrestrial, were joined in sprinkling scented dust of all descriptions continuously onto the reclining Buddha at Kusināgara.

"*Celestial music*" also represents a universal symphony played by musicians of all the sentient worlds extending to ten-thousand world-systems, including devas, *nāgas, garudas* and human beings, that sounded in the sky of the world-system.

The Celestial Garland of exceedingly Large Size

"*Celestial melodies resounded in the air above*": Behind the statement lies a touching story. It concerns Varuṇa and Vāraṇa devas who have exceedingly long life spans. These devas, on learning that the deva who was the Buddha-to-be was going to be reborn in the human world, started making a garland for presentation to the Buddha-to-be on the day of His conception. Before they had finished making the garland they heard the news that the Buddha-to-be was conceived in the human mother's womb. So when other devas asked them for whom the garland was being made, they said: "Our garland is not finished yet, so it has to be present to the Bodhisatta on the day he is born."

Again, when they learnt that the Bodhisatta was already born, the garland-making devas said: "Well, we will present it to the Bodhisatta on the day of his Renunciation." When, after twenty-nine years of life in the human world, the Buddha-to-be renounced the world, the garland-makers heard the news and said: "We will present it to the Buddha on His day of Enlightenment." Then after six years of the Bodhisatta's great Endeavour and the news of his Enlightenment reached the garland-making devas, they said: "We will present it to the Bhagavā on the day of the first sermon." After forty-nine days *satta sattāha* (seven various dwellings in absorption at seven different places) of *samāpatti*, when the first sermon was delivered at the Migadāvana forest, the garland-making devas

said: "Well, we will present it to the Bhagavā on the day the Bhagavā displays the Twin Miracle." When the news that the Twin miracle had taken place reached the garland-makers, they thought of offering the garland when (after three months) the Buddha had descended from the Tāvatiṁsa Deva realm. And when the news of the Buddha's descent from the Tāvatiṁsa realm was received also, they thought of offering the garland on the day the Buddha relinquished His life-maintaining thought-process. But by that day the garland was still not finished, and so they said: "The garland is still not finished; we will honour the Bhagavā with it on the day of His passing away."

Now that the latest news of the Buddha lying on His deathbed reached the garland-makers and that at the third watch of that very night the Buddha would be passing away, the Varuṇa devas and Varaṇa devas exclaimed, quite bewildered: "How is that? Just today the Bodhisatta is known to be conceived in his mother's womb; just today he is born; just today he has renounced earth and home; just today the Bhagavā has attained Enlightenment; just today He has delivered His first sermon; just today He has displayed the Twin Miracle; just today He has descended from the Tāvatiṁsa Deva realm; just today He has relinquished the life-maintaining thought-process, and just today He is about to pass away! Should He not have tarried till breakfast time the next day? It is just too soon, too early, for such a great personage who has fulfilled the Ten Perfections supremely and has attained Buddhahood to pass away now."

Thus murmuring mournfully, the Varuna devas and the Vāraṇa devas came before the Buddha bringing with them the great garland, still unfinished, together with more flowers to go into its making. But they could not find any place in this world-system amidst the celestial crowds who had already gathered so that they were obliged to recede to the edge of the world-system, and had to keep the great garland hanging in the air above. Then those devas ran about the rim of the world-system holding on another's hands or embracing one another, all the while contemplating the noble attributes of the Triple Gem, and singing devotional songs on the thirty-two marks of the great man, the six-hued aura of the Buddha, the Ten Perfections, the five-hundred-and-fifty existences of the Bodhisatta, and the Fourteen Knowledges of the Buddha; and singing the refrain at the end of each song, "O, the Bhagavā with such great following and fame! O, the Bhagavā with such great following and fame!" All these beautiful melodies were coming from these great devas so that celestial music resounded in the air above.)

Even while the Buddha was lying there, on the couch, He saw the great gathering of devas and Brahmās which filled the entire world-system, from the earth's surface to the brim of this world-system and from its brim to the Brahmā-world. On seeing the zeal with which they were honouring the Buddha, the Buddha said the above words to the Venerable Ānanda. After mentioning the marvellous modes of worshipping the Buddha by the celestial beings (of the ten thousand world-systems), the Buddha pointed out that the material offerings (*āmisa-pūjā*) were not sufficient in themselves as the best way of doing honour to the Buddha, but that only following and practising the Doctrine is the best honour done to the Buddha. In saying these words, the Buddha also implied 'that since the very beginning when, having been endowed with the eight factors required of a full-fledged Bodhisatta (as Recluse Sumedhā), He had aspired to Buddhahood at the feet of Buddha Dīpaṅkarā, lying face downward in the marsh, offering himself to be used by the Buddha and his company of four hundred thousand *arahats*, all His fulfilling of the Perfections over four *asaṅkhyeyyas* and a hundred-thousand *kappas*, were not for the purpose of being honoured by the celestial world with these flowers, perfumes and music, but was solely for the purpose of being honoured by His disciples following His Teaching, which is the best way of doing honour to Him.'

(Herein, it might be asked: "It is usual for the Bhagavā to extol offering of as insignificant an object as a sesame flower, unless the offering is made with a consciousness of the Buddha's attributes, then the benefit accruing from the offering would be infinite. Yet in this case (of the Varuṇa devas and Vāraṇa devas) why did the Bhagavā not welcome their offering (of the great garland)?"

The answer is that the Buddha had in mind the true interest of the vast multitudes, and also

the perpetuation of the Teaching. Here is the explanation: The Doctrine lays down the three-fold training of *sīla*, *samādhi*, *paññā.* If offering of material things were allowed too freely, then, in future, the disciples of the Buddha might neglect the practice of *samādhi* and *paññā*, they would neglect the practice of Insight meditation; the *bhikkhu*-disciples would preach the merits of offerings of flowers and fragrant things and offering other material things only. Offering of material things cannot maintain the Teaching consisting essentially of the threefold Training even for one breakfast period. Indeed, thousands of splendid monasteries or thousands of splendid stupas cannot maintain the Teaching. These material donations merely lead only to mundane welfare.

It is the right practice of the Dhamma only, that truly counts as honouring the Buddha. Indeed it is so. The Buddha desires for honouring Him by practising the Dhamma (*dhamma-pūjā*). For, by right practice alone can the Teaching be perpetuated. That was the reason why the Buddha extolled the practice of the Dhamma. (This is not the negation of the merit of material offerings.)

The Practice Conducive to The Attainment of The Supramundane

The practice leading to the four *magga*s, four *phalas* and Nibbāna, the nine supramundane Dhamma, is the highest mode of honouring the Buddha. This practice, in accordance with Dhamma (*Dhammānu dhamma paṭipatta*), begins with getting established in the Triple Gem and culminates in the highest development that marks the change of the worldling into the lineage of the *ariyas. Gotrabhū,* the state of mental maturity, which is, so to speak, the threshold of *magga-ñāṇa*.

A *bhikkhu*, who indulges in the six kinds of disrespect (*agārava*), disobeys the rules of *bhikkhu* conduct, and lives an improper life using the four requisites, which are acquired unlawfully and not according to the rules of Vinaya, is one who does not practice in accordance with the Dhamma. The *bhikkhu*, who meticulously obeys every rule prescribed as *bhikkhu* conduct, is one who practises in accordance with the Dhamma. These observations apply equally to *bhikkhunīs*.

As for lay disciples, he who is in the habit of breaking the Five Precepts, (such as killing, etc.), which is also known as 'the five *veras*' because non-observance of these precepts are inimical to one's own true interest; and who indulges in the ten courses of evil action, is called one who does not practise according to the Dhamma. The lay disciple, who is well established in the Triple Gem, who observes the Five Precepts, the Ten Precepts, who keeps fasting-day precepts on four fasting days and the four days prior to them, who is in the habit of giving charity, offerings of fragrant flowers to the Triple Gem, looking after his parents and ministers to the needs of men of virtue, is called a lay disciple who practises in accordance with the Dhamma. These observations apply equally to female lay disciples.

Honouring the Buddha by honouring the Dhamma (*Dhammānu dhamma paṭipatta*) is also called *nirāmisa-pūjā.* This kind of doing honour to the Buddha alone contributes to the perpetuation of the Teaching. So long as the four categories of the Buddha's disciples, i.e. *bhikkhus*, *bhikkhunīs*, lay male-disciples and lay female-disciples, are doing honour in this way the Teaching will shine forth like the full moon in the clear sky.)

Venerable Upavāṇa

At that time, the Venerable Upavāṇa was standing in front of the Buddha, fanning Him. Then the Buddha said to Upavāṇa: "Move away, *bhikkhu*, do not stand in front of me." The Venerable Upavāṇa obeyed without delay, dropped the palm-leaf fan there, and stood at a suitable place.

Thereupon it occurred to Venerable Ānanda thus: "This Venerable Upavāṇa had for a long time (during the first twenty years of the Bhagava's Buddhahood) been a close attendant to the Bhagavā, and yet at this period of His passing away the Bhagavā caused him to move aside, saying: 'Move away *bhikkhu*, do not stand in front of me.' What might be the reason for the Bhagavā in doing so?" Therefore he asked the Buddha:

"Venerable Sir, Venerable Upavāṇa had for a long time been a close attendant on the Bhagavā, and yet at this period of the Bhagava's passing away, the Bhagavā caused him to move aside with the words: 'Move away *bhikkhu*, do not stand in front of me.' What is the reason for the Bhagavā in doing so?"

Then the Buddha, wishing to clear away from Ānanda's mind any idea of Venerable Upavāṇa being at fault and to make it clear that the Venerable Upavāṇa was not at fault, explained to him thus:

(a) "Ānanda, (with the exception of the Asaññasatta Brahmas and Brahmas of the Non-Material Sphere) most of the devas and Brahmās of ten world-systems are gathered here at Kusināgara to see the Tathāgata. There is not, within twelve *yojanas* in and around this Sal grove, a single space about the breadth of a tail hair (of a mountain goat) that remains unoccupied by powerful deva.

(b) "Ānanda, the devas are murmuring against Upavāṇa thus: 'We have come from afar to see the Tathāgata. It is only rarely that the Homage-worthy, Perfectly Self-Enlightened Buddhas arise in the world. And tonight, in the third watch of the night, the Tathāgata is due to pass away. This powerful *bhikkhu* standing in front of the Bhagavā is obstructing our view. Alas! we are going to miss the chance of seeing the Tathāgata at his last hour.' This is the reason why I had asked Bhikkhu Upavāṇa to step aside."

(A note of explanation:-

(a) Within the space close to the Buddha, devas and Brahmās in their subtle corporeality in groups of ten each, occupied units of space which were a tail hair in breadth. Beyond those groups of devas are Brahmās, there were groups of devas and Brahmās in groups of twenty, each occupying space of the same breadth. And beyond those groups were similar arrangement of space occupancy with groups of thirty, forty, fifty and sixty devas and Brahmās. Even though tightly spaced, there was no deva or Brahmā who got in the way of another either bodily or in their costumes; no one needed to ask another to clear the way for him or for her.

(b) Upavāṇa was a person of extra large size, about the size of an elephant calf. Moreover, he was wearing dust-rag robes (*paṅsakū*), which added to his bulk. So he was making an obstruction by standing himself in front of the Buddha, a genuine cause of complaint on the part of the devas and Brahmās. It might be asked: "Did not the devas and Brahmās have power to see through the *bhikkhu*?" The answer is: "No, they did not have." For although devas and Brahmās can see through a worldling, they cannot see through an *arahat*. The Venerable Upavāṇa was not only an *arahat* but a person of unique powers so that people could not come too close to him.

The cause and condition for the extraordinary powers of the Venerable Upavāna even amongst the *arahats* was that he had been a guardian spirit at the shrine set up in honour of Buddha Kassapa.)

The Guardian Spirit of the Shrine

Ninety-one aeons or *kappas* before the advent of Buddha Gotama, Buddha Vipassī passed away leaving behind a single relic, a mass of golden hue. (It is customary for the Buddhas, who appear during the human life span of thousands of years, to leave behind a single piece of relic at their passing away, which is enshrined by the people.) The people of those times built a shrine to house the relic. The shrine was of a *yojana* high, with golden coloured bricks measuring one cubit by half cubit, two fingers' breadth thick. For cement they used crystal stone powder (used for eye lotion) mixed in sesame oil.

In the construction of the shrine, the devas belonging to terrestrial abodes raised a further *yojana* above the shrine built by human beings, which was further raised by another *yojana* by the devas of celestial abodes. Above that height, the Unhavalāhaka devas, the Ābbhavalāhaka devas, the devas of Catumahārāja realm and the devas of Tāvatiṁsa realm added a *yojana* respectively to the structure so that altogether the shrine, in commemoration of Buddha Vipassī, that encased a single piece of the Buddha-relic was seven *yojanas* in height.

When people came to that shrine to make offerings of flowers and other things, the guardian spirit of the shrine took over the offerings and placed them suitably before the shrine even in the presence of the donors.

At that time, in his previous existence, *bhikkhu*-elder Upavāṇa was born as a wealthy brahmin. He went to the shrine to make an offering of golden-hued piece of cloth, as a token of a robe for the Buddha. The guardian spirit placed the cloth beautifully at the shrine which pleased the brahmin donor greatly and who uttered his wish that in future he be reborn as a guardian spirit to a Buddha-shrine of this kind. At his death, he was reborn in the deva realm.

During the time the future Upavāṇa was being reborn, in turns, in the *deva-loka* and the human world, Buddha Kassapa had appeared in the world. When Buddha Kassapa passed away, the prevailing human life span being immense (twenty-thousand years), only a single piece of Buddha-relic remained. This relic was treasured in a shrine of one *yojana* in diameter and in height. The future Upavāṇa, at that time, became the guardian spirit of the shrine. After passing away from that life, he was born in the deva realm again. At the time of Buddha Gotama, he was reborn in a noble family. He renounced householder's life, leaving behind his wife and children, and became an *arahat*.

Thus, the cause and condition for Upavāṇa's extraordinary powers even among *arahats,* was that he had been a guardian spirit at the shrine erected in commemoration of Buddha Kassapa.

After the Buddha had thus explained to the Venerable Ānanda that Venerable Upavāṇa was told to move aside in the crowd not because he was at fault but only to satisfy the devas, the Venerable Ānanda said to the Buddha: "Venerable Sir, what is the Bhagava's assessment of the state of mind that is present in the devas and Brahmās?" (By this, the Venerable Ānanda was enquiring how far the devas and Brahmās were able to bear the grief at the impending Buddha's decease.) The Buddha told Ānanda that the devas and Brahmās were in a state of despondency thus:

> "Ānanda, the devas, who choose to remain in the air and are standing there (as if there was firm ground to stand on, having transformed the sky into firm ground by their divine power), are wailing with dishevelled hair, their arms upraised; they fling themselves down, rolling (on the fancied ground) in all directions, all the while lamenting: 'All too soon is the Bhagavā going to realize Parinibbāna! All too soon is the Well-Spoken One going to realize Parinibbāna! All too soon is the Possessor of the Eye of Wisdom going to vanish from the world!"
>
> "Ānanda, the devas, who choose to remain on the earth and are standing on the ground (transforming the natural earth into supportable ground for their bodies of subtle corporeality), are wailing with dishevelled hair, their arms upraised, they fling themselves down, rolling in all directions, all the while lamenting: 'All too soon is the Bhagavā going to realize Parinibbāna! All too soon is the Well-Spoken one going to realize Parinibbāna! All too soon is the Possessor of the Eye of Wisdom going to vanish from the world!"
>
> "But those devas, who are free from sensual attachment, can bear it with fortitude in the keen contemplation 'that all conditioned things are impermanent by nature. And hence, how would it be possible to find any permanence in this conditioned nature?' "

(The devas' bodies are composed of subtle corporeality. The texture of the natural earth cannot support them; if they were to stand on it, their bodies would seep into the earth like a lump of butter. On a certain occasion, a Brahmā named Hatthaka went to the Buddha and as he tried to stand there, his body seeped into the earth. The Buddha had to remind him to transform his body into a gross kind of corporeality so as to be able to remain solid on the ground. The same situation holds true with devas. That was why the devas, in this context, needed to transform the natural earth to suit their subtle corporeality so that it became possible for them to roll on it.)

Four Places that inspire Emotional Religious Awakening

Then the Venerable Ānanda said to the Buddha: "Venerable Sir, it was customary for *bhikkhus* who had ended the rains-retreat period in various parts of the land to pay homage to the Bhagavā. We used to have the privilege of meeting and honouring these *bhikkhus* whose presence inspired us. But, Venerable Sir, now that the Bhagavā would be no more, we shall not get the privilege of meeting these inspiring *bhikkhus*."

In the days of the Buddha, *bhikkhus* went to see the Buddha twice a year, before the rains-retreat period began and at the end of the rains-retreat period. They went to the Buddha before going into rains-retreat to learn the meditation method, and at the end of the rains-retreat period to report to the Buddha their attainments such as *magga-phala*. In Sri Laṅkā also, as in the days of the Buddha, *bhikkhus* used to assemble twice each year, before and after the rains-retreat period. *Bhikkhus*, on the shore on the Mahāgāma side, assembled at the Tissa monastery, which was donated by King Kākavaṇṇatissa while those on yonder shore assembled at Lohapāsāda Pinnacled Hall. Of those two groups, *bhikkhus* on the yonder shore, at the beginning of the rains-retreat period assembled at the Great Monastery (Mahāvihāra), bringing with them brooms and garbage-collecting baskets, where they carried out maintenance works to the Mahācetiya (the Great Shrine) such as, mending the masonry work, white-washing, etc. Before they dispersed to the various places of their choice to pass the rains-retreat period, after having finished their cleaning up operations, they agreed to meet at the end of the rains-retreat period at the Lohapāsāda Pinnacled Hall. At the end of the rains-retreat period, they assembled again at the Lohapāsāda Pinnacled Hall where the Five Collections (*Nikāya*) of the Buddha's teachings were taught by the *bhikkhu*-elders and recited by the students. Some *bhikkhus* attended the Pāli text sessions while others attended the *Aṭṭhakathā* sessions. Whenever the texts or the *Aṭṭhakathā* were wrongly recited, the teachers would ask the student where (under which teacher) he had learned it, and correct it. The same functions also took place, by *bhikkhus* on the shore on the Mahāgāna side, at the Tissa monastery.

Here the Venerable Ānanda was referring to these biannual functions that were customary during the Buddha's times.

Venerable Ānanda was careful in the observance of religious and social duties towards fellow-*bhikkhus*. Whenever he saw a *bhikkhu*-elder arrived, he would rose from his seat to welcome him. He would relieve the guest of the umbrella, alms-bowl and great robe and offer a seat to the senior *bhikkhu*. He would then sit down, make obeisance to the *bhikkhu*-elder. And, finding a suitable lodging place for the visitor, he would clean it for occupation. Whenever he saw a *bhikkhu* of senior standing arrived also, he would welcome him, asked about his needs and render every possible help to him. This was because Ānanda was always desirous of being a useful, helpful and respectful *bhikkhu* to every other *bhikkhu*. This was his usual way, and hence he expressed his concern about the matter in the above words.

The Buddha knew how Ānanda was feeling: "Ānanda is concerned about losing the usual privilege of seeing and knowing *bhikkhus* who are inspiring. Now I shall point out to him those places where he can see such *bhikkhus* easily by just staying there himself." And He said to him:

"Ānanda, there are four places which are worthy of pilgrimage for persons with devotion to the Triple Gem which will inspire in them an emotional religious awakening. These are:

i) Ānanda, the Lumbinī Sai grove is one such place. A person of devotion, visiting there, reflects: 'This is the place where the Tathāgata was born,' and this reflection will inspire in him an emotional religious awakening; hence it is a place worthy of pilgrimage.

ii) Ānanda, the Mahābodhi, the Great Tree of Enlightenment, is another such place. A person of devotion, visiting there reflects: 'This is the place where the Tathāgata attained Supremely Perfect-Enlightenment,' and this reflection will inspire in him, an emotional religious awakening; hence it is a place worthy of pilgrimage.

iii) Ānanda, the Migadāvana forest is another such place. A person of devotion, visiting there, reflects: 'This is the place where the Tathāgata set the Supreme Wheel of Truth turning,' and this reflection will inspire in him an emotional religious awakening; hence it is a place worthy of pilgrimage.

iv) Ānanda, Kusināgara is another such place. A person of devotion, visiting there, reflects: 'This is the place where the Tathāgata realized Parinibbāna (the Ultimate Peace), having passed away without leaving any traces of the five aggregates,' and this reflection will inspire in him an emotional religious awakening; hence it is a place worthy of pilgrimage.

"Ānanda, these are four places which are worthy of pilgrimage for person with devotion to the Triple Gem which will inspire in them an emotional religious awakening.

"And, Ānanda, there will come to these four places *bhikkhus*, *bhikkhunīs*, male lay disciples and female lay disciples who are devoted to the Triple Gem, reflecting: '(i) this (sacred place of) Lumbinī is the place where the Tathāgata was born; (ii) this (sacred place of) Mahābodhi is the place where the Tathāgata attained Supremely Perfect Enlightenment; (iii) this (sacred place of) Migadāvana is the place where the Tathāgata set the Supreme Wheel of Truth turning; and (iv) this (sacred place of) Kusināgara is the place where the Tathāgata realized Parinibbāna (the Ultimate Peace), having passed away without leaving any trace of the five aggregates.' Ānanda, all those pilgrims, if they should die with devotion in their hearts while on pilgrimage to these four sacred places or shrines will, after their death and dissolution of the body, be bound for the fortunate destination. They will be reborn in the deva realm."

The Venerable Ānanda's Questions

Then the Venerable Ānanda put a series of questions to which the Buddha answered in detail.

Ānanda: "Venerable Sir, how should we conduct ourselves with regard to women?"

Buddha: "Not seeing them, Ānanda."

(Hence the best way, the Buddha says, is not to see any woman. That indeed is so. For if a *bhikkhu* stays with closed doors and windows inside the monastery, and if a woman were to appear at the door, there is no idea in him of attachment to the woman so long as he does not see her. But when he sees her, some thought of desire comes into his mind, the mind is agitated. That is why the Buddha says it is best for a *bhikkhu* not to see a woman.)

Ānanda: "Venerable Sir, if we should (unavoidably) see them, what should we do?"

Buddha: "Do not speak to them, Ānanda."

(On going for alms-collection in the mornings, women devotees usually come to offer alms-food. They will have to be seen by *bhikkhus*. In such a case, the Buddha says: "Consider the woman as if she were a fierce man with a sharp knife in his hand, who says to you: 'If you dare speak to me, I will cut off your head' or as an ogre who says to you: 'If you speak to me, I will devour you.' Consider that if you were to speak to the fierce man or to the ogre your life is at stake for the present life only, whereas, if you were to speak to the woman whom you are obliged to see, you are liable to fall to the four miserable states. If a *bhikkhu* were to enter into conversation with a woman, there occurs familiarity. When there is familiarity, attachment arises. When the *bhikkhu*'s mind becomes attached to a woman, his morality is spoilt and it leads him to the four miserable states. That is why the Buddha says, "Do not speak to them.")

Ānanda: "Venerable Sir, if we have occasion to speak to them what should we do?"

Buddha: "Ānanda, consider the woman to be your mother, or sister, etc. (as the case may be) and be mindful."

(A *bhikkhu* will, on occasion, be obliged to talk to a woman. She might want to know the day (regarding fasting days), or she might ask to have the precepts administered, or she might request a sermon, or she might like a doctrinal point cleared. On such occasions, it is quite inadvisable for a *bhikkhu* to remain silent, lest he should be taken as a dumb *bhikkhu* or a dullard. If perforce, a *bhikkhu* is obliged to talk to a woman, he should regard her as his own mother, if the woman is of the age of his mother, or as his own sister, if she is of the age of his sister, or as his own daughter, if she is of the age of a daughter to him. Refer to **Saḷāyatana Vagga Saṁyutta**, 3. Gahapati Vagga; 4. Bhāradvāja Sutta)

Ānanda: "Venerable Sir, after the Bhagavā has passed away, how should we perform, as regards to the remains of the Tathāgata?"

Buddha: "Ānanda, do not trouble yourself about doing honour to the remains of the Tathāgata. I exhort you, Ānanda, devote yourselves to the Noble Practice. Strive in all earnest, without negligence, directing your mind towards Nibbāna. Ānanda, wise nobles, wise brahmins and wise householders are there, in deepest devotion to the Tathāgata, who will see to the task of doing honour to the remains of the Tathāgata."

Ānanda: "Venerable Sir, in what manner should those wise nobles, wise brahmins and wise householders perform regarding the remains of the Tathāgata?" (by this Ānanda means to say that those wise nobles, etc. would certainly be seeking advice from himself as regards the funeral rites, and so he wants to have a broad suggestion form the Buddha in the matter).

Buddha: "Ānanda, it should be performed as in the case of treating the remains of a Universal Monarch."

Ānanda: "Venerable Sir, what is the procedure in the case of treating the remains of a Universal Monarch?"

Buddha: "Ānanda, (the procedure is this:) the body of a Universal Monarch, (after his decease) is wrapped up in new cloth, which is made in the province of Kāsi. Over that wrapping there should be a wrapping of carded cotton-wool (because cloth made in Kāsi is too fine to absorb oil and only cotton wool can absorb oil). Over the cotton-wool wrapping, there should be another layer of wrapping with new cloth made in Kāsi. Then another layer of wrapping with cotton wool should be made. In this way, the body of the Universal Monarch is wrapped up in five hundred pairs of pieces of cloth in successive layers of cloth and cotton wool. Then it is placed in an oil vat wrought with gold, and covered with a lid wrought with gold. Then it is placed upon a funeral pyre built of various kinds of scented wood and the body of the Universal Monarch is cremated. Then they build a shrine in memory of the Universal Monarch at the junction of four highways. Ānanda, this is the procedure in performing in the case of the remains of a Universal Monarch."

Stupa In Honour of The Buddha

"Ānanda, as is the procedure followed with regard to the relics of a Universal Monarch, so also should the procedure be followed with regard to the relics of the Tathāgata. A stupa to the honour of the Tathāgata should be erected at the junction of the four highways. People will make offerings of flowers or incense or scented powder, or pay homage, or will reflect on the Buddha's greatness in front of the stupa, and for such acts of devotion, those people will enjoy benefit and happiness for a long time."

Four Classes of Persons Worthy of A Stupa

"Ānanda, there are four types or classes of persons who are worthy of honouring by a

stupa in their memory. They are:

i) A Tathāgata, the Homage-worthy, and Perfectly Self-Enlightened,

ii) A Paccekabuddha;

iii) An *Ariya* disciple of a Tathāgata;

iv) A Universal Monarch.

"Ānanda, on account of what special benefit is a Tathāgata, the Homage-worthy, Perfectly Self-Enlightened, worthy of a stupa? Ānanda, a stupa, in honour of a Tathāgata, arouses in the pilgrims, who visit it, a keen sense of devotion, in the reverential thought: 'This stupa is a shrine in memory of the Homage-Worthy, Perfectly Self-Enlightened Buddha.' Having reverentially recalled the memory of the Tathāgata, after the death and dissolution of their bodies, these pilgrims will be bound for fortunate destinations. They will be reborn in the deva realm. Ānanda, it is on account of this special benefit that a Tathāgata, Homage-worthy, Perfectly Self-Enlightened, is worthy of a stupa.

"Ānanda, on account of what special benefit is a Paccekabuddha worthy of a stupa? Ānanda, a stupa in honour of a Paccekabuddha arouses in the pilgrims, who visit it, a keen sense of devotion, in the reverential thought: 'This stupa is a shrine in memory of a Paccekabuddha who discovered the four Ariya Truths by Himself (without the guidance of any Teacher).' Having reverentially recalled the memory of the Paccekabuddha, after the death and dissolution of their bodies, these pilgrims will be bound for fortunate destinations, they will be reborn in the deva realm. Ānanda, it is on account of this special benefit that a Paccekabuddha is worthy of a stupa."

"Ānanda, on account of what special benefit is an *ariya* disciple worthy of a stupa? Ānanda, a stupa in honour of an *ariya* disciple arouses in the pilgrims, who visit it, a keen sense of devotion, in the reverential thought: 'This stupa is a shrine in memory of an *ariya* disciple of the Homage-worthy, Perfectly Self-Enlightened Buddha.' Having reverentially recalled the memory of the *ariya* disciple, after the death and dissolution of their bodies, these pilgrims will be bound for fortunate destinations; they will be reborn in the deva realm. Ānanda it is on account of this special benefit that an *ariya* disciple is worthy of a stupa."

"Ānanda on account of what special benefit is a Universal Monarch worthy of a stupa? Ānanda, a stupa in honour of a Universal Monarch arouses in the pilgrims, who visit it, a keen sense of devotion, in the reverential thought: 'This stupa is a shrine in memory of a Universal Monarch who lived (and ruled) by righteousness.' Having reverentially recalled the memory of the Universal Monarch, after the death and dissolution of their bodies, these pilgrims will be bound for fortunate destinations; they will be reborn in the deva-world. Ānanda, it is on account of this special benefit that a Universal Monarch is worthy of a stupa."

"Ānanda, these are the four types or classes of persons who are worthy of a stupa."

These were the questions by the Venerable Ānanda and the detailed answers by the Buddha.

(In this connection, it might be asked: "Why is a Universal Monarch who lives and dies a lay person is honoured by a stupa whereas a *bhikkhu*, though yet a worldling, who is possessed of virtue, is not?"

The answer is that the Buddha did not allow a stupa be built in honour of a virtuous *bhikkhu* who is still a worldling because that would be too common practice. For, if virtuous *bhikkhus* were declared by the Buddha to be honoured by a stupa, even in Sri Lankā alone, a great many stupas could be built so that these shrines would be very common. A Universal Monarch is a very rare personage and a stupa built in his honour will be awe-inspiring. However, although a virtuous *bhikkhu*, who is a worldling, is not honoured by a stupa, he is entitled to funeral rites on the same scales as the honour that is accorded to an *arahat* at his Parinibbāna.)

The Noble Qualities of Venerable Ānanda

After the Buddha had given detailed answers to Venerable Ānanda's queries, Ānanda thought to himself:

> "The Bhagavā has discoursed to me on the four places which inspire emotional religious awakening, and the benefits arising from pilgrimage to these places; he has answered to me about *bhikkhu* conduct regarding women; he has detailed to me the procedure about performing the last rites in honour of the Tathāgata: and he has explained to me about the four classes of persons worthy of a stupa. And just today the Tathāgata is going to realize Parinibbāna."

These thoughts made him miserable. He felt like crying but, remembering that it would not be proper to make the Buddha unpleasant if he were to cry near the Buddha, he retired into the assembly chamber and leaning against the door-post, he wailed: "I am still training myself for the three higher *maggas*, and my Teacher who has been so compassionate to me, is about to pass away."

Then the Buddha asked the *bhikkhus*: "*Bhikkhus*, where is Ānanda?"

"Venerable Sir," the *bhikkhus* replied, "Venerable Ānanda has gone into the pavilion and leaning against the door-post, he wailed: 'I am still training myself for the three higher *maggas*, and my Teacher who has been so compassionate to me, is about to pass away!' "

Then the Buddha said to a *bhikkhu*: "Go, *bhikkhu*, say to Ānanda in My words: 'Friend Ānanda, the Teacher calls you.' "

Responding to that *bhikkhu's* message, the Venerable Ānanda went to the Buddha and (making obeisance to Him,) sat in a suitable place. To Ānanda sitting there, the Buddha said:

> "Enough Ānanda, do not grieve, nor weep. Have I not previously told you that it is the very nature of things most near and dear to us that one must part with them somehow even while we are living, or when death divides us, or when we are of different planes of existence? Ānanda in this matter, how could one expect anything that has the nature of arising, of appearing, of being conditioned, and of dissolution, not to disintegrate? It is not possible for anyone to wish so.
>
> "For a long time, Ānanda, you have attended upon the Tathāgata faithfully, whether in His presence or not, with infinite kindness in deed, with the welfare and happiness of the Tathāgata at heart; faithfully whether in His presence or not, with infinite kindness in words, with the welfare and happiness of the Tathāgata at heart, faithfully whether in His presence or not, with infinite kindness in thought, with the welfare and benefit of the Tathāgata at heart. Ānanda, you have earned much merit. Apply yourself to the task of Insight meditation, and you will soon attain arahatship."

Thus said the Buddha to console Venerable Ānanda.

> (Ānanda's personal service to the Buddha with infinite kindness in deed included all bodily activities, such as preparing the water and toothbrushes for the Buddha's morning ablutions. His infinite kindness in words included all courteous, respectful communication with the Buddha such as answering: "Venerable Sir, it is time for the Bhagavā to wash his face, etc." Taken in another sense, it also included words of appreciation and gladness on hearing the Buddha's admonition. Infinite kindness in thought means after rising early and had his personal cleanliness attended, Ānanda would sit in a secluded corner and wish the Buddha well: "May the Bhagavā be free from ailments, may He be free from harm, may He be at ease physically and mentally.")

Then as if a strong man were to spread out the great earth that was folded somewhere, or as if a strong man were to smoothen the sky that was wrinkled, or as if a strong man were to push downwards Mount Cakkavaḷā, which is a hundred and sixty-four thousand *yojanas* high, or as if a strong man were to lift up Mount Meru which is a hundred and sixty-eight thousand *yojanas* high, or as if a strong man were to shake the stem of the Jambu Tree

(Rose Apple Tree) which is a hundred *yojanas* high and a hundred *yojanas* wide, in order to incite wonder in the hearts of his audience. Regarding the meritorious qualities of Venerable Ānanda, the Buddha spoke thus to the *bhikkhus*:

"*Bhikkhus*, the attendant *bhikkhus* of the Homage-worthy, Perfectly Self-Enlightened Buddhas of the past were as accomplished and devoted as My attendant Ānanda.

"*Bhikkhus*, the attendant *bhikkhus* of the Homage-worthy, Perfectly Self-Enlightened Buddhas of the future will be as accomplished and devoted as My attendant Ānanda.

"*Bhikkhus*, Ānanda is wise and intelligent. He knows: 'This is the proper time for the *bhikkhus* to approach and see the Tathāgata, or this is the proper time for the *bhikkhunīs* to approach and see the Tathāgata, or this is the proper time for the male lay disciples to approach and see the Tathāgata, or this is the proper time for female lay disciples to approach and see the Tathāgata, or this is the proper time for the king, the king's ministers, or the teachers of other faiths or their adherents to approach and see the Tathāgata."

(Note that the Buddha does not say anything about other Buddhas of the present time because in no other world-system was another Buddha of Infinite attributes in existence.)

Four Marvellous Qualities of Ānanda

"*Bhikkhus*, Ānanda has four marvellous and astounding qualities, they are:

(i) If, *bhikkhus*, a company of *bhikkhus* should visit Ānanda, they are gladdened on seeing him. If Ānanda should give them a discourse on the Doctrine, they are gladdened by the discourse. Even when, at the end of his discourse, Ānanda remains silent, the company of *bhikkhus* is still unsatiated. (This is one marvellous quality)

(ii) If, *bhikkhus*, a company of *bhikkhunīs* should visit Ānanda, they are gladdened on seeing him. If Ānanda, should give them a discourse on the Doctrine, they are gladdened by the discourse. Even when, at the end of his discourse, Ānanda remains silent, the company of *bhikkhunīs* is still unsatiated. (This is another marvellous quality)

(iii) If, *bhikkhus*, a company of male lay disciples should visit Ānanda, they are gladdened on seeing him. If Ānanda should give them a discourse on the Doctrine, they are gladdened by the discourse. Even when, at the end of the discourse, Ānanda remains silent, the company of male lay disciples is still unsatiated. (This is another marvellous quality)

(iv) If, *bhikkhus*, a company of female lay disciples should visit Ānanda, they are gladdened on seeing him. If Ānanda should give them a discourse on the Doctrine, they are gladdened by the discourse. Even when, at the end of his discourse, Ānanda remains silent, the company of female lay disciples is still unsatiated. (This is another marvellous quality.)

"*Bhikkhus*, these are the four marvellous and astounding qualities in Ānanda."

(All the four categories of disciples who visited the Buddha also visited the Venerable Ānanda. Many visited him because he had a reputation of being absolutely dignified in bearing, pleasing in appearance, of wide learning, and was the pride of the Sangha. When they saw him in person they were gladdened because all the good things they had heard about Ānanda were found to be true. Ānanda would give a discourse fitting to each category of disciples. His talk was mostly courteous exchange of personal interest. To a company of *bhikkhus*, he would ask: "Friends, are you doing well in health? Are you able to apply yourselves to the *bhikkhu*-practice with proper attention? Are you able to do your duties towards your preceptors?" To a company of *bhikkhunīs*, he would ask: "Sister, do you observe well the eight weighty rules (*garudhamma*)?" To male lay disciples who came to see him, he would not ask such trite questions as: "Donors, how is your headache? How

is your stomach functioning now? How are your children or relatives doing in health? (etc.)" Rather, he would ask: "Donors, do you remain firmly committed to the Triple Gem? Do you observe the Five Precepts well? Do you keep Fasting Day Precepts on eighth days each month? Do you look after your parents? Do you minister to the needs of virtuous *samaṇas* and *brāhmanas*?" These words, that *bhikkhus* are obliged to say to those who visited them, are the usual words that the Venerable Ānanda used when male lay disciples visited him. With female lay disciples also, Ānanda's courteous words are of the same nature.)

Four Marvellous Qualities of A Universal Monarch

"*Bhikkhus*, a Universal Monarch has four marvellous and astounding qualities. They are:

i) If, *bhikkhus*, a company of the ruling class should visit the Universal Monarch, they are gladdened by the sight of him. If the Universal Monarch should give them a discourse, they are gladdened by the discourse. Even when, at the end of his discourse, the Universal Monarch remains silent, the company of the ruling class is still unsatiated. (This is one marvellous quality).

ii) If, *bhikkhus*, a company of brahmins.... **(repeat p: below)**

iii) If, *bhikkhus*, a company of rich householders... **(repeat p: below)**

iv) If, *bhikkhus*, a company of recluses ***(p:)*** *should visit the Universal Monarch, they are gladdened by the sight of him. If the Universal Monarch should give them a discourse, they are gladdened by the discourse. Even when, at the end of the discourse, the Universal Monarch remains silent, the company of recluses is still unsatiated. (This is another marvellous quality)*

"These are the four marvellous qualities of a Universal Monarch."

"*Bhikkhus*, in the same way, Ānanda has four marvellous and astounding qualities. They are:

i) If*, bhikkhus,* a company of *bhikkhus* should come to see Ānanda, they are gladdened on seeing him. If Ānanda should give them a discourse, they are gladdened by the discourse. Even when, at the end of the discourse, Ānanda remains silent, the company of *bhikkhus* is still unsatiated. (This is one marvellous quality.)

ii) If, *bhikkhus*, a company of *bhikkhunīs*... **(repeat p: below)**

iii) If, *bhikkhus*, a company of male lay disciples... **(repeat p: below)**

iv) If, *bhikkhus*, a company of female lay disciples ***(p:)*** *should come to see Ānanda, they are gladdened by seeing him. If Ānanda should give them a discourse, they are gladdened by the discourse Even when, at the end of the discourse, Ānanda remains silent, the company of female lay disciples is still unsatiated. (This is another marvellous quality.)*

"*Bhikkhus*, these are the four marvellous and astounding qualities of Ānanda."

(The Buddha, in these words, compares Ānanda to a Universal Monarch.

The ruling class, who visits the Universal Monarch includes both crowned kings as well as uncrowned kings. They visited him because they have heard the good reputation of the Universal Monarch, such as: "The Universal Monarch is attractive and dignified in appearance, he roams his realms by air to administer peace and justice, and he rules by justice (alone)." And when they see him in person they are gladdened because all the good things they have heard about the Universal Monarch are found to be true.

When the ruling class visits him, the Universal Monarch would ask them: "How is it, friends, do you abide by the ten points of kingly conduct? Do you protect and preserve the time honoured traditions of ancient rulers?" To the brahmin visitors, he would ask: "How is it, masters, do you teach the Vedas? Do the close pupils of yours learn the Vedas? Are you being honoured with sacrifices, are you being offered with new cloth, with milk-cows of variegated colours?" To the rich house-holders who visits him, he would ask: "How is it,

O men, are you free from oppression by the rulers with unjust sentences or unjust taxes? Do you get regular rainfall? Are your harvests bountiful?" To the recluses who visit him, he would ask: "How is it, recluses, are you being offered your requisites without stint? Are you arduous in your religious undertakings?"

The Buddha discoursed on The Mahāsudassana Sutta

After the Buddha had extolled the virtues of Venerable Ānanda, Ānanda said to the Buddha: "Venerable Sir, pray do not realize Parinibbāna in this insignificant small town (Kusināgara). Venerable Sir, there are many other great cities, such as Campā, Rājagaha, Sāvatthi, Sāketa, Kosambī and Bārāṇasī. Let the Bhagavā realize Parinibbāna in one of them. In these great cities, there are many rich nobles, many rich brahmins and many rich householders who are devoted to the Tathāgata. They will carry out the task of honouring the relics of the Tathāgata."

"Do not say so, Ānanda. Do not say: 'This insignificant small town', Ānanda."

"Ānanda, as it happened in the long, long past, there was a king named Mahāsudassana, a Universal Monarch, a Righteous Ruler over the four quarters of the earth, i.e. the four Island Continents bounded by four oceans, conqueror of all enemies, holding unchallenged sway over his territory, and endowed with the seven Treasures, the customary boon of the Universal Monarch. And Ānanda, this Kusināgara town was then King Sudassana's capital city named Kusāvatī. From east to west, it was twelve *yojanas* long, and from north to south, it was seven y*ojanas* broad.

"Ānanda, the capital city of Kusāvati was prosperous and flourishing, populous and thronging with all sons of people, and well provisioned. Just as, Ānanda, the celestial city of Āḷakamandā, the seat of King Vessavaṇṇa (of the Four Great Kings) was prosperous and flourishing, populous with devas and thronging with all sorts of *yakkhas*, and well provisioned. So, Ānanda, the capital city of Kusāvatī was prosperous and flourishing, populous and thronging with all sorts of people and well-provisioned.

"The capital city of Kusāvatī, Ānanda, was never silent by day nor by night, (resounding) with ten sounds, namely, the noise of elephants, of horses, of carriages, the sound of big drums, of tabors, of lutes, of singing, of conches, of music-beats (with little gongs and cymbals), and of cries of 'Eat, drink, and chew.' "

> (The ten sounds signify the peace and prosperity of Kuāvatī. In some other towns, instead of the ten sounds, there were unpleasant sounds such as, 'Dispose of the garbage, bring pick axes, bring baskets; or let us move to some other place, bring provisions, bring cooked meals; or make ready your shields and weapons, prepare yourselves for war! But in Kusāvatī such unpleasant sounds were never heard. Only pleasant welcome sounds of invitation to feasts and festivals were heard there.)

The Buddha discoursed on Kusāvatī, the royal city, by beginning with, "Ānanda, the royal city of Kusāvatī was surrounded by seven rings of fortifications, etc.", which, lasted for two recitals at the Council (Refer to **Dīgha Nikāya Mahāvagga**). Having concluded this long discourse on the grandeur of Kusāvatī, the Buddha said to Venerable Ānanda:

> "Go you, Ānanda, enter Kusināra and announce to the Malla princes of Kusināra: 'O Vāseṭṭhas (Clan name of Mallas), tonight, in the third watch of the night, the Parinibbāna of the Tathāgata will take place. Come, Vāseṭṭhas, come! Do not let yourselves regret later with the thought: 'The Tathāgata passed away in our territory, and yet we failed to take the opportunity of paying our respect at His last hour.' "

"Very well, Venerable Sir," assented Ānanda, and went into Kusināra with a *bhikkhu* companion.

> (In this connection, it might be asked: "Did the Malla princes not know about the arrival of the Bhagavā at Kusināra?" The answer is: They knew it, of course. For, wherever the Buddha went, there were always some devas who were devoted to

Him and lay disciples, heralding the glad tidings that resounded in the neighbourhood. On that particular evening, the Malla princes were engaged in a meeting so that they could not go and welcome the Buddha. The Buddha sent Ānanda at that late hour because there was no monastery built for Him in the Sal grove, and the Malla princes would have to provide shelter for the big company of *bhikkhus* there. There was also the consideration that the Malla princes might, if not informed at that late hour, feel sad later that they had no news of the Buddha at His last moments.)

The Malla Princes pay Their Last Respects to The Buddha

When the Venerable Ānanda entered the city of Kusināra, the Malla princes were holding a meeting at the Council Hall. The Venerable Ānanda went up to them and announced, as detailed by the Buddha:

"O Vāseṭṭhas, tonight, in the third watch of the night, the Parinibbāna of the Tathāgata will take place. Come, Vāseṭṭhas, come! Do not let yourselves regret later with the thought: 'The Tathāgata passed away in our territory, and yet we failed to take the opportunity of paying our respect at His last hour."

On hearing the message brought by the Venerable Ānanda, the Malla princes, their sons and daughters, their daughters-in-law, and their wives were grief-stricken and sick at heart, and wailed, their hair dishevelled, their arms upraised; they flung themselves down, rolling (on the floor) in all directions, all the while lamenting: "All too soon is the Bhagava going to realize Parinibbāna! All too soon is the Well-spoken One going to realize Parinibbāna! All too soon is the Possessor of the Eye of Wisdom going to vanish from the world!"

Then the Malla princes, their sons and daughters, their daughters-in-law and their wives were grief-stricken and sick at heart, and they went to the Sal grove where they approached the Venerable Ānanda. Then it occurred to Venerable Ānanda thus:

"If I were to let the Mallas of Kusināra pay homage to the Bhagavā one by one, the night will have passed into dawn before all of them had finished. It would be well if I should group them together in families and cause them, family-wise, to pay homage to the Bhagavā, by announcing: 'Venerable Sir, the Malla prince named such and such with children, wife, ministers and retinue, pays homage at the feet of the Bhagavā.' "

Accordingly, he grouped the Mallas of Kusināra in families and caused them family-wise, to pay homage to the Buddha, announcing: "Venerable Sir, the Malla prince named such and such, with children, wife, ministers, and retinue, pays homage at the feet of the Bhagavā," thus finishing the whole event even before the end of the first watch of the night.

The Story of Subhadda, The Wandering Ascetic

At that time Subhadda, a wandering ascetic, was staying at Kusināra. He had heard the news: "Tonight, in the last watch of the night, the Parinibbāna of the Samaṇa Gotama will take place." Then it occurred to Subhadda, the wandering ascetic, thus: "I have already heard wandering ascetics, teachers, and teachers of teachers, declare that the Homage-worthy, Perfectly Self-Enlightened Tathāgatas arise in the world only once in a very long time. Tonight, in the last watch of the night, the Parinibbāna of the Tathāgata Samaṇa Gotama will take place. A certain problem, an uncertainty, has arisen in my mind, and I am fully confident that the Samaṇa Gotama will be able to teach the Doctrine to me so that this uncertainty is cleared."

Subhadda's Previous Existence

(Before we discuss the previous existence of Subhadda, the wondering ascetic,) it is useful to know that there are three Subhaddas connected with the life story of Buddha Gotama. There is Subhadda, son of Upaka and Cāpā. And there is Subhadda the *bhikkhu*, who entered the order of *bhikkhus* after being a householder, who after the decease of the Buddha, was one of the company of *bhikkhus* that accompanied the Venerable Mahā Kassapa from Pāvā to Kusināra,

who had the affront to declare that since the Buddha was no more, *bhikkhus* were free to conduct themselves as they pleased. The Subhadda, in our story here, is a wondering ascetic, not a naked ascetic, who came of a well known rich brahmin family, who was the last person that was enlightened in the Teaching of Buddha Gotama.

The reason for Subhadda's idea to meet the Buddha at the eleventh hour may be due to his past merit which had the potential which entitled him to gain enlightenment only at such a late moment.

The peculiar nature of Subhadda's past merit will be discussed now. In one of their previous existences, there were two cultivator brothers who were both charitable. But the elder brother had a desire to give in charity at every stage of the cultivation of paddy which had nine different stages. Thus, when the paddy plants were being sown, he set aside some of the seeds for giving away in charity, which he cooked and made a '*seed-rice offering'* of them; when the paddy crop began to turn into rice, he consulted with his younger brother to extract the milky juice of the formative rice and give away in charity. The idea was not acceptable by the younger brother who said: "Brother, why do you wish to spoil the young rice?"

Thereupon, the elder brother, to be able to carry out his desire, divided the field equally with the younger brother and extracted the milky juice of the forming rice from his portion of the field, boiled it with ghee and clear top oil from sesame, and give away in charity as *'The earliest-stage rice offering.'* When the rice took solid grain shape, he pounded it and prepared *'soft rice-flakes offering'*. When it was time for harvesting, he made *'harvesting-time rice offering'*. When bundles of rice plants were made, he selected the earliest bound plants into *'bundle-time rice offering'*. When the bundles of rice plants were piled up on the threshing ground, he made the rice from the earliest-piled bundles into *'bundled-heap rice offering'*. When the threshing of the bundles began, he selected the first bundles to be threshed, took the rice and made an offering of *'threshing-time rice offering'*. After the rice grains were collected from the threshing floor and heaped up, he selected the earliest samples of the heap and made a *'paddy-heap rice offering'*. When the rice grains were put into the granary, he took the earliest samples and made a *'granary-time rice offering'*. In that manner, he made rice offerings of rice for every cultivating season.

As for the younger brother, he made his rice offering only after the harvested rice was garnered.

In their last existences, the elder brother was reborn as Koṇdañña in the time of Buddha Gotama. When the Buddha viewed the world: "Who would deserve the privilege of hearing the first sermon?" He saw Kondañña who in his previous existence had made nine various offerings of rice for every cultivating season. Therefore, Koṇdañña (one of the five ascetics) deserved to have the privilege of hearing the first sermon entitled **Dhammacakka-pavattana Sutta**. Thus Koṇdañña, who was the first human disciple to realize the Dhamma, was called Aññānasi Koṇdañña — 'Koṇdañña who has understood,' who became a stream winner along with eighty crores of Brahmans at the end of the first Sermon.

As for the younger brother, as the result of making late offerings, the thought of seeing the Buddha came to his mind only at the last hour. (Refer to Commentary on **Dīgha Nikāya**).

When the time to reap the fruit of his previous merit arrived at last, Subhadda remembered the Buddha. He lost no time to go to the Sal grove. He approached the Venerable Ānanda and said:

"O Venerable Ānanda, I have heard from elderly wandering ascetics, who are teachers, teachers of teachers, that the Homage-worthy, Perfectly Self-Enlightened Tathāgatas arise in the world only once in a very long time. Tonight, in the last watch of the night, the Parinibbāna of the Samaṇa Gotama will take place, A certain problem, an uncertainty has arisen in my mind, and I am fully confident that the Samana Gotama will be able to teach the Doctrine to me so that this

uncertainty is cleared. O Ānanda, pray let me have the chance of seeing the Samaṇa Gotama!"

Thereupon, the Venerable Ānanda reflected thus: "These ascetics, who believe in doctrine other than the Bhagava's Teaching, cling to their own views only. If the Bhagavā were to explain to this Subhadda at much length to make him forsake his own view, it would only strain the bodily and vocal energies of the Bhagavā, and Subhadda is not likely to renounce his own view. As it is, the Bhagavā is already weary." So he said: "Friend Subhadda, this is out of the question. The Bhagavā is weary. Do not pester (trouble) him."

On that reply, Subhadda, the wandering ascetic, bethought himself: "Venerable Ānanda is withholding his assent. But one must be patient to get what one wants." And so he said for the second time: "O Ānanda, ..." the Venerable Ānanda refused again. For the third time Subhadda made his appeal as before. And for the third time Venerable Ānanda refused again.

The Buddha overheard the conversation between Subhadda and Ānanda. Since He had made this exhausting journey to Kusināra for the sake of Subhadda, He called to Venerable Ānanda: "Ānanda, it is not fitting to stop him. Do not prevent Subhadda from seeing Me. Ānanda, let Subhadda have the opportunity to see the Tathāgata. Whatever Subhadda shall ask of Me, he will ask for his information, and not for harassing Me. When I answer what he asks, he will readily understand My answer."

Then Ānanda said: "Go, friend Subhadda, the Bhagavā has given you permission."

Then Subhadda approached the Buddha and offered courteous greetings to Him. After exchanging memorable words of felicitation with Him, Subhadda sat in a suitable place. Then he addressed the Buddha thus:

> "O Revered Gotama, there are *samaṇas* and *brāhmanas* who have large following, who have adherent sects, who are leaders of their sects, who are renowned, who are proponents of their own doctrines, and who are held in esteem by many people, such as, (i) Pūraṇa Kassapa, (ii) Makkhali Gosāla, (iii) Ajita Kesakambala, (iv) Pakudha Kaccāyana, (v) Sañcaya, son of Belaṭṭha, and (vi) Migaṇṭha, son of Nāṭaputta. Do all of them understand what they maintain as the truth? Or do all of them have no understanding of what they maintain as the truth? Or do some of them understand the truth and some of them do not?"

(Subhadda's question essentially is about Buddhahood. He asked: "Revered Sir, do Pūraṇa Kassapa and five other religious leaders, who admit themselves to be all-knowing Buddhas, and who are held in high esteem by many people, are really the All-knowing Buddhas? Or are none of them Buddhas? Or are some of them Buddhas while others are not? For if they are really Buddhas the doctrines they preach must lead to liberation from the round of existences. Are all of their doctrines conducive to liberation? Or are none of their doctrines conducive to liberation? Or are some of their doctrines conducive to liberation while others are not?")

Now, the Buddha's intention in going to Kusināra was to discourse on the Doctrine to the Malla princes in the first watch of the night, to discourse on the Doctrine to Subhadda in the middle watch of the night, to give admonition to the *bhikkhu* Sangha in the third watch of the night, and then to realize Parinibbāna at the approach of dawn. In that tight schedule, it would be of no benefit to Subhadda to explain to him about whether the doctrines of the six religious leaders were conducive to liberation or not, and there would be no time for such a discussion. Therefore the Buddha chose to teach Subhadda the Middle Way as contained in the Ariya Path of Eight Constituents which could lead him to liberation. Accordingly He said:

> "Subhadda, do not ask that. Leave aside that question: whether all of those (six religious leaders) know all the truth, whether none of them know all the truth, or whether some of them know all the truth while others do not.
>
> "Subhadda, I shall expound to you the Good Doctrine leading to Nibbāna. Listen and pay careful attention. I shall speak in full."

"Very well, Revered Sir," assented Sabhadda, the wandering ascetic.

And the Buddha gave this discourse:

"Subhadda, in whatever righteous Teaching, the Ariya Path of Eight Constituents is not found, therein there is not found a *samaṇa* of the first stage, a *sotāpanna-bhikkhu*, nor a *samaṇa* of the second stage, a *sakadāgāmī-bhikkhu* nor a *samaṇa* of the third stage, *anāgāmī*, nor a *samaṇa* of the fourth stage, an *arahat*.

"Subhadda, in whatever righteous Teaching the Ariya Path of Eight Constituents is found, therein there is found a *samaṇa* of the first stage (a *sotāpanna*), a *samaṇa* of the second stage (a *sakadāgāmī*), a *samaṇa* of the third stage (an *anāgāmin*), and a *samaṇa* of the fourth stage (an *arahat*).

"Subhadda, in this righteous Teaching of Mine, there is the Ariya Path of Eight Constituents. In this Teaching alone is found *samaṇa* of the first stage (a *sotāpanna*), a *samaṇa* of the second stage (a *sakadāgāmin*), a *samaṇa* of the third stage (an *anāgāmin*), and a *samaṇa* of the fourth stage (an *arahat*).

"All other creeds are devoid of the twelve categories of *bhikkhus* who comprehend the truth, namely, the four *ariyas* who have attained *magga*; the four *ariyas* who have attained *phala*; and the four Trainees who are cultivating Insight to attain the four stages of Path-knowledge.

"Subhadda, if these twelve *bhikkhus* (practise and) pass on the Teaching rightly, the world will not be void of *arahats*.

"Subhadda, at the age of twenty-nine, I renounced the world and became an ascetic to seek the all-knowing truth (Enlightenment as a Buddha). It is over fifty years now, since I became an ascetic. Outside of this Teaching of Mine, there is no one who cultivates Insight which is the prelude to *ariya-magga*, there is also no *samaṇa* of the first stage *(sotāpanna)*; there is also no *samaṇa* of the second stage *(sakadāgāmī)*; there is also no *samaṇa* of the third stage (*anāgāmī*); there is also no *samaṇa* of the fourth stage (*arahat*).

"All other creeds are devoid of the twelve categories of *bhikkhus* (mentioned above) who comprehend the truth. Subhadda, if these twelve *bhikkhus* (practise and) pass on the Teaching rightly, the world will not be void of *arahats*."

Subhadda became A Bhikkhu and attained Arahatship

When this was said by the Buddha, Subhadda, the wandering ascetic, said:

"Venerable sir! Excellent (is the Dhamma)! Venerable Sir! Excellent (is the Dhamma)! It is, Venerable Sir, as if that which has been turned over has been turned up, or as if that which has been hidden is revealed, or as if a lost traveller is told the way, or as if a lamp is lit and held up in a dark place so that those with eyes may see visible objects, even so has the Bhagavā shown the Dhamma to me in various ways. Venerable Sir, I, Subhadda, take refuge in the Buddha, I take refuge in the Dhamma, I take refuge in the Sangha. Venerable Sir, may I be initiated into the Order in the presence of the Bhagavā; may I receive full admission into the Order."

When Subhadda made this appeal, the Buddha said:

"Subhadda, if a person, who has been a believer in another faith, wishes to receive initiation and admission into this Order as a *bhikkhu*, he has to live under probation for four months, and if at the end of the four months, the *bhikkhus* are satisfied with him, he will be initiated and admitted into the Order. But in this matter, I recognize the difference in individuals (whether a person needs to go on probation or not)."

Subhadda replied:

"Venerable Sir, if a person, having been a believer in another faith and wishing to receive initiation and admission into the Order as a *bhikkhu*, has to live under

probation for four months, and if at the end of the four months the *bhikkhus* are satisfied and grant him initiation and grant him admission, I'm prepared to live under probation (even) for four years. And at the end of four years, if the *bhikkhus* are satisfied with me, let them grant me initiation into the Order and raise me to the status of a *bhikkhu*."

Then the Buddha said to the Venerable Ānanda: "Well, then, Ānanda, let Subhadda be initiated into the Order."

"Very well, Venerable Sir," Ānanda replied.

Then Subhadda said to Venerable Ānanda: "Friend Ānanda, how fortunate you all are, what a boon you all have, that you all have been personally conferred by the Bhagavā the status of close discipleship."

[Here the actual words used by Subhadda were, 'that you all have been sprinkled by (or anointed by) the sprinkling of close discipleship.' This idea of being dubbed a close disciple by the head of the religious Order was, in the religious system of the wandering ascetics, a great honour and privilege.]

Then the Venerable Ānanda took Subhadda, the wandering ascetic, to an appropriate place where he was wetted at the head with water out of a water container, and taught the method of reflecting on the loathsomeness of the body, particularly the group of five parts or aspects of the body with him as the fifth. With the shaving of the head and the face, robing with *bhikkhus* robes, and administering of the Triple Gem, performed in succession, the initiation was effected. After that Subhadda was brought before the Buddha.

Then the Buddha caused Sāmaṇera Subhadda to be admitted into the Order as a full-fledged *bhikkhu* and then taught him the appropriate method of meditation. Bhikkhu Subhadda sought seclusion in the Sal grove, went into meditation in the walking posture alone, i.e. walking up and down. With intent mindfulness, and striving arduously, he became an *arahat* during that very night, as he was endowed with the four Discriminations. Then he went to the Buddha and sat there in worshipping posture.

The Venerable Subhadda became one of the *arahats*, and he was the last one to become an *arahat* in the presence of the Buddha.

(Herein, "*the last to become an arahat in the presence of the Buddha*" may mean any one of the following: (i) one who was initiated into the Order during the time of the Buddha, who was admitted into the Order as a *bhikkhu* after the Buddha's decease and who learnt Insight meditation, and attained *arahatta-phala*; (ii) One who was initiated and admitted into the Order as a *bhikkhu* during the time of the Buddha who learnt Insight-meditation after the Buddha's decease and attained *arahatta-phala*; (iii) One who was initiated and admitted into the Order as a *bhikkhus* who learnt Insight-meditation, and attained *arahatta-phala* after the Buddha's decease. The Venerable Subhadda was one who was initiated and admitted into the Order, who learnt Insight-meditation and attained *arahatta-phala* during the time of the Buddha. Thus he was the chief of those who became an *arahat* in the presence of the Buddha.)

The Story of Subhadda, The Wandering Ascetic, according to The Commentary on The Dhammapada

What is related above about Subhadda, the wandering ascetic, is according to the Mahāvagga Pāli *(***Dīghanikaya***)* and the Commentary thereon. The story of Subhadda, the wandering ascetic, as described in the Commentary on the **Dhammapada** is also briefly related below:

While the Buddha was lying on the couch, the death-bed, in the Sal grove, Subhadda, the wandering ascetic, thought to himself: "I have referred my three questions to wandering ascetics but have not done so to the Samaṇa Gotama because He is young. Now, the Samaṇa Gotama is about to pass away. If I do not ask my questions to Him, I shall have cause to regret later for failure to do so." Musing thus, he went to the Sal grove where the Buddha was staying and requested the Venerable Ānanda to gain an audience with the

Buddha. The Venerable Ānanda refused as related above. However, the Buddha said to Venerable Ānanda: "Ānanda, do not prevent him. Let him put his question to Me." Subhadda was accordingly admitted into the Buddha's private quarters which was screened off from outside. He sat at the foot of the Buddha's couch and addressed Him thus:

"How is it, Revered Gotama,

i) Is it possible for a track to be present in the sky?

ii) Is it possible for Samaṇas who can quell the defilements to be present outside of the Teaching of Buddha Gotama?

iii) Is it possible for any conditioned thing to remain permanent?

The Buddha answered the above three questions in the negative in the following stanzas:

(1) Ākāseva padaiṇ natthi samaṇo natthi bāhire
papañcābhiratā pajā nippapañcā Tathāgatā

(2) Ākāseva padaiṇ natthi samaṇo nathi bāhire
saṅkhāra sassatā natthi natthi buddhānamiñjitarṁ

Subhadda, in the sky, there is no track. Even so, outside the Buddha's Teaching, there is no *bhikkhu* (of the twelve categories) who can quell the defilements. All sentient beings, be they devas, humans or Brahmās, take delight in the three factors that tend to prolong *saṁsāra*, namely, craving, conceit and wrong view. All the Buddhas are free from these factors, (having overcome them at the time of Enlightenment at the foot of the Bodhi tree)

Subhadda, in the sky there is no track. Even so, outside the Buddha's Teaching, there is no *bhikkhu* (of the twelve categories) who can quell the defilements. There is no conditioned thing, (i.e. the five aggregates) that remains permanent. All the Buddhas are unperturbed (either by craving, conceit, or wrong view).

At the end of the discourse Subhadda, the wandering ascetic, attained *anāgāmī-magga*. And the audience that were present also benefited from the discourse.

This is the story of Subhadda, the wandering ascetic, as told in the Commentary on the **Dhammapada**.

In this matter the two stories may be recompiled in this way:

Subhadda, the wandering ascetic, posed his question as contained in the Mahāvagga Pāli, and after having listened to the Buddha's answer to it, he further asked the three questions as mentioned in the **Dhammapada**. After hearing the answers thereto, he became an *anāgāmin*. Then he became a Buddha's disciple, was admitted into the Order of Bhikkhus, devoted himself to the Threefold Training, and became an *arahat* before the Buddha realized Parinibbāna.

The Buddha's Last Words

After Subhadda had become the last one to become an *arahat*, the Buddha gave admonition, His last one, which He addressed to Ānanda, but was directed towards all the large gathering of *bhikkhus*.

a) "Ānanda, it may be that some of you will think: 'The Doctrine propounded by the Teacher is bereft of its profounder; we have now no Teacher.' But, Ānanda, despondency of such nature is uncalled for. The Doctrine and Discipline which I have taught and prescribed for you over these forty-five years, is to be your Teacher when I am gone."

b) "Whereas Ānanda, *bhikkhus* now address each other by the term '*āvuso'* (friend), irrespective of seniority, they should not address each other like that after I am gone. A senior *bhikkhu* should address a junior *bhikkhu* either by his given *bhikkhu* name

or by his family name, or by the title of '*āvuso'*. And a junior *bhikkhu* should address a senior *bhikkhu* by the title, '*bhante*' or '*āyasmā*' (Venerable Sir)."

c) "Ānanda, after I am gone, the Sangha may, if it wishes so, abolish lesser and minor Rules of the Discipline."

d) "Ānanda, after I am gone, let the Brahmā penalty be imposed upon Bhikkhu Channa."

"But, Venerable Sir, what is the Brahmā penalty?"

"Ānanda, let Channa say what he likes. No *bhikkhu* should make any remarks on what he says, nor should they admonish him, nor check him."

(1) With regard to this first point: the Buddha means to say: "Ānanda, while I am living, I have taught you the Vinaya (in present day context are the five book, namely, Mahāvagga, Cūḷavagga, Khandhaka, Parivāra and the Twin Set of Vibhaga, together with miscellaneous Commentaries) covering the seven classes of offences with their respective background cases, such as: 'This is an offence of a light nature; this is an offence of a grievous nature; this is a retrievable offence, this is an irretrievable offence; this is a definitely demeritorious offence, this is merely a nominal offence; this is an offence redeemable with the pardoning by the aggrieved party; this is an offence redeemable with the pardoning by the sect of *bhikkhus* concerned; this is an offence redeemable by the Sangha as a body, etc.' All these, under the Vinaya Piṭaka will, after I am gone, remain as your Teacher, discharge the function of the Teacher Himself

"Ānanda, while I am living, I have taught you the Suttanta encompassing the Thirty-seven Constituents of Enlightenment, comprising the Four Methods of Steadfast Mindfulness, the Four Right Endeavours, the Four Bases of Psychic Power, the Five Faculties, the Five Powers, the Seven Factors of Enlightenment, the Eight Constituents of the Path, together with elaborate details. All these, under the Suttanta Piṭaka will, after I am gone, remain as your Teacher, discharging the function of the Teacher himself.

"Ānanda, while I am living, I have taught you the **Abhidhamma** specifying in minute detail such as: 'These are the Five Aggregates, the Twelve Sense-bases, the Eighteen Elements, the Four Truths, the Twenty-two Faculties, the Nine Root Causes, the Four Nutriments, the Seven Kinds of Contact, the Seven Kinds of Sensation, the Seven Kinds of Perception, the Seven Kinds of Volition, the Seven Classes of Consciousness. And, of these *dhammas*, which I have taught you, classifications enumerating them under *dhamma* pertaining to the Sense Sphere, *dhamma* pertaining to the Fine Material Sphere, *dhamma* pertaining to the Non-material Sphere; *dhamma* that are included in the round of resultants; *dhamma* that are mundane, *dhamma* that are Supramundane.' Thus, beginning from an enumeration of the *dhammas*, such as the aggregates (*khandha*), the edifice of the **Abhidhamma** has been built up for you with an infinite variety of methods of analysis and synthesis comprising the Paṭṭhāna (in present context comprising twenty-four books or the Great Book). All these, under the Abhidhamma will, after I am gone, remain as your Teacher, discharging the function of the Teacher himself.

These doctrines that I have taught you over forty-five years (*vassa*) constituting the Dhamma and Doctrine (in present context are the three Piṭakas, five Nikāyas, nine divisions) numbering eighty-four thousand units. These eighty-four thousand units of *dhamma* factors are still with you. The Tathāgata is the only one Teacher that will not be there any longer. While I am living you are under the guidance and supervision of only one Teacher; when I am gone, these eighty-four thousand units of the Dhamma factors, which can be called the Eighty-four Thousand Teachers, will guide you, supervise you on My behalf." Thus the Buddha admonished and consoled the *bhikkhus*.

(2) Under the next point marked (b) above, the Buddha instructed the rule of social conduct among *bhikkhus*.

(3) Under the next point marked (c) above, the Buddha did not give an unequivocal

directive to the effect that lesser and minor rules of the Discipline be abolished. Instead, He left the option to do so to the Sangha. Why did He leave the matter in an equivocal state? The answer is: He saw the strength of conviction and the strength of wisdom in the Venerable Mahā Kassapa. The Buddha saw that even if He were to give an unequivocal directive on the matter now, the Sangha, in the council headed by the Venerable Mahā Kassapa, would not agree to abolish any rules, even the lesser and minor ones. (This is worth noting.)

After the Buddha had said these words to the Venerable Ānanda, He addressed the *bhikkhus* thus:

"*Bhikkhus*, in case there should be any uncertainty or misgiving in any one of you regarding the Buddha, or the Good Doctrine, or the Sangha, or the Path leading to Nibbāna, or the Noble Practice, ask Me questions, and do not leave an occasion for regret later, with the thought: 'We were there together with the Bhagavā, and yet we failed to clear our doubts by asking Him our questions.'"

When the Buddha said this, the *bhikkhus* remained silent. He asked a second time, but the *bhikkhus* remained silent. When asked for a third time, the *bhikkhus* also remained silent. Thereupon, He said to them:

"It may be, *bhikkhus* that you do not ask questions because you have deference for the Bhagavā, thinking: 'We all are *bhikkhu*-disciples under the Bhagavā, we owe the four requisites to the Bhagavā, we have had no uncertainty about Him (etc.), and yet it is not proper for us to have uncertainty about Him (etc.) at this last moment.' *Bhikkhus*, if that is so, then let each one tell his companion about his uncertainty or misgiving."

And still the *bhikkhus* were silent.

Venerable Ānanda said to the Buddha:

"Wonderful it is, Venerable Sir! Astounding it is, Venerable Sir! I believe that in this assembly of *bhikkhus* there is not a single *bhikkhu* who has uncertainty or misgiving regarding the Buddha, or the Dhamma, or the Sangha, or the Path, or the Practice."

And the Buddha said:

"Ānanda, you say this out of faith. But, as for the Tathāgata, it is a matter of knowledge that, in this assembly of *bhikkhus*, there is not a single *bhikkhu* who has uncertainty or misgiving regarding the Buddha, or the Dhamma, or the Sangha, or the Path, or the Practice.

"Ānanda, amongst these five hundred *bhikkhus*, even the least accomplished one is a *sotāpanna* (a stream-enterer), not liable to be reborn in the four miserable realms, but is destined to gain the three higher *magga*s. (This was said with the Venerable Ānanda in mind.)

Then the Buddha said to the *bhikkhus* as His last admonition:

Handa dāni, bhikkhave,
āmantayāmi vo,
Vayadhammā saṅkharā,
Appamādena sampādetha.

Now, *bhikkhus*, I say this as my last exhortation: Decay is inherent in all compounded things. Hence, strive with mindfulness and diligence to complete the task.

This was the Buddha's last exhortation. This was given even as He was on His death-bed. It is a most significant compression of all that He had taught over forty-five years into just one word, *appamāda* (mindfulness or diligence).

The Buddha's Parinibbāna

Dear reader, worthy man and virtuous, you should take note here that after the Buddha had uttered these words "*appamādena sampādetha*" ("strive diligently with mindfulness"), no more word was uttered. The whole Sal grove fell silent. The Buddha was then engaged in mental activity only, preparing Himself to realize utter cessation through passing away. His mind was now purely absorbed in meditation.

First, the Buddha entered into the first fine material *jhāna* (*rūpāvacara kriyā paṭhana jhāna*). Rising from the first *jhāna*, He entered into the second *jhāna*. Rising from the second *jhāna*, He entered into the third *jhāna*. Rising from the third *jhāna*, He entered into the fourth fine material *jhāna* (*rūpāvacara kriyā cattuttha jhāna*). Rising from the fourth *jhāna*, He entered and became absorbed in the non-material *jhāna* of the sphere of Infinity of Space (*arūpāvacara kriyā ākāsānañcāyatana samāpatti*). Rising from the absorption of the sphere of Infinity of Space, He entered and became absorbed in the sphere of the Infinity of Consciousness (*viññānañcāyatana samāpatti*). Rising from the absorption of the Sphere of Infinity of consciousness, He entered and became absorbed in the Sphere of Nothingness (*ākiñcañāyatana samāpatti*). Rising from the absorption of the Sphere of Nothingness, He entered and became absorbed in the Sphere of Neither-consciousness-nor-non-consciousness (*nevasaññā-nāsaññāyatana samāpatti*). Rising from the absorption of the Sphere of Neither-consciousness-nor-non-consciousness, He entered and became absorbed in Cessation (*nirodha samāpatti*) so called because consciousness and sensation cease during the absorption.

While the Buddha was absorbed in Cessation, there was no breathing. When Ānanda noticed the stoppage of breathing, he was alarmed and asked the Venerable Anuruddha: "Venerable Sir, is the Bhagavā dead?" Venerable Anuruddha explained to Ānanda: "No, friend, the Bhagavā is only remaining in the absorption of Cessation which is marked by a complete cessation of consciousness and sensation."

> ("How did the Venerable Anuruddha know that the Bhagavā was absorbed in Cessation?" The answer: the Venerable Anuruddha was entering and remaining absorbed in the first *jhāna* throughout the absorptions of non-material Sphere *jhāna* along with every step that the Buddha went through, entering and rising from each *jhāna*, up to the absorption of the Sphere of Neither-consciousness-nor-non-consciousness. Only when the Buddha became absorbed in Cessation, Anuruddha did not join Him at this stage. Therefore, he knew that the Buddha was remaining in the absorption of Cessation and he knew that during this kind of absorption death never takes place.)

Then the Buddha, rising from the absorption of Cessation, entered and became absorbed in the Sphere of Neither-consciousness-nor-non-unconsciousness. Rising from the absorption of the Sphere of Neither-consciousness-nor-non-consciousness, He entered and became absorbed in the Sphere of Nothingness. Rising form the Absorption of the Sphere of Nothingness, He entered and became absorbed in the Sphere of Infinite Consciousness. Rising from the absorption of the Sphere of Infinite Consciousness, He entered and became absorbed in the Sphere of Infinite Space. Rising from the absorption of the Sphere of Infinite Space, He entered into the fourth fine material *jhāna*. Rising from the fourth *jhāna*, He entered into the third *jhāna*. Rising from the third *jhāna*, He entered into the second *jhāna.* Rising from the second *jhāna*, He entered into the first *jhāna*.

(A few technical details:)

The Buddha entered upon the first Fine Material Jhāna with the following 24 objects of meditation:

(a)	Concept of loathsomeness	10
(b)	Concept of the 8 preliminary mental objects (*kasiṇa*)	8
(c)	Concept of corporeality group which is the mental object of mindfulness of the body	1
(d)	Concept of out-breathing and in-breathing which	

	is the mental object of *ānāpanasati*	1
(e)	Three Concepts of boundless living beings which in the mental object of the three Brahmavihāra (Divine) Abidings of *mettā*, *karuṇā* and *muditā*	3
(f)	Concept of the limit of Space	1
	Total:	**24**

He entered upon the second and third Fine Material Jhānas with the thirteen objects of meditation comprising the five out of six groups of the above table (i.e., minus (a) and (c) groups). He entered upon the Fourth *jhāna* with fifteen objects of meditation mentioned below:

(a)	Concept of the 8 preliminary mental objects (*kasiṇa*)	8
(b)	Concept of out-breathing and in-breathing	1
(c)	Concept of boundless living beings which is the mental object of the Divine Abiding of *upekkhā* (equanimity)	1
(d)	Concept of the Limit of Space	1
(e)	Four meditation objects of Non-materiality	4
	Total:	**15**

This is only a broad outline. In fact, at the last moment, just before entering the utter cessation, the Buddha remained in the myriads of absorptions numbering 2.4 million crores which was his daily routine. (Refer to Chapter 42: Contemplation of the Buddha). Like a traveller leaving home would bid all the family farewell with embraces and kisses, the Buddha dwelled in the bliss of the absorptions to the full before realizing Parinibbāna.

Then again, rising from the first *jhāna*, the Buddha entered into the second *jhāna*. Rising from the second *jhāna*, He entered into the third *jhāna*. Rising from the third *jhāna*, He entered into the fourth *jhāna*. Rising from the fourth *jhāna*, He contemplated on equanimity and one-pointedness of mind, the two *jhāna* factors of the fourth *jhāna*, alternatively or both of them together. Then at the end of the reviewing impulsion (*paccavekkhaṇā mahā kriyā javana*), with the life-continuum thought-moment (consciousness) (which is associated with happiness, associated with knowledge, unprompted resultant of the first-order), which is *dukkha-sacca* of neither meritorious nor demeritorious thought, the Buddha realized Parinibbāna and made an end of *dukkha*.

Note: There are two kinds of *parinibbāna*, namely:

(i) Passing away after the end of dwelling in *jhāna* where the incumbent *arahat*, after entering into *jhāna* and rising from it, he reverts to life-continuum thought moment, during which he passes away.

(ii) Passing away after the reviewing impulsion where the incumbent *arahat*, after entering into *jhāna* and rising from it, he contemplates on the *jhāna* and factors combinedly or separately, and at the end of such contemplation, which is the reviewing impulsion, he reverts to life continuum thought-moment, during which he passes away.

Of the above two kinds, the Buddha passed away after the second kind.

Chapter 41

UTTERINGS THAT AROUSE EMOTIONAL RELIGIOUS AWAKENING

When the Buddha passed away, there occurred simultaneously a great earthquake, so terrible as to cause the body hair to rise and gooseflesh to appear on the skin. Rumblings (of celestial big drums) reverberated in the sky.

When the Buddha passed away, at the moment of His passing away, Brahmā Sahampati uttered this stanza:

Sabbe va nikkhi pissanti
Bhūtā loke samussayaṁ
Yattha etādiso satthā
Loke appaṭipuggalo
Tathāgato balapatto
Sambuddho parinibbuto

In this transient word
Even such an incomparable person
As the Self-Enlightened Tathāgata,
The Teacher of devas, humans and Brahmās,
Endowed with Ten Powers,
Has to pass away.
All beings in this world,
When the time of death is due,
Must lay down this body,
A composite of mental and physical phenomena.

When the Buddha passed away, at the moment of His passing away, Sakka, King of Devas, uttered this stanza:-

Anicca vata saṅkhārā
Uppādavaya dhammino
Upajjhitvā nirujjhanti
Tesaṁ vūpasamo sukho

Impermanent indeed are all conditioned things.
They are in the nature of arising and dissolution.
Having arisen; they cease to be.
The realization of Nibbāna on their utter cessation
Is blissful peace.

When the Buddha passed away, at the moment of His passing away, the Venerable Anuruddhā uttered this stanza:-

Nāhu, assāsapassāso
Thita citassa tādino
Anejo santimārabbha
Yaṁ kālamakarī Muni.

(Friend *bhikkhus*!)
The Great Sage, Lord of the three worlds,
Free of craving for existence,
Has ended His span of life,
Intent on the peace of Nibbāna.
No more breathing in or out is there.

Asallīnena cittena

Vedānaṁ aj̣jhavāsayi
Pajjo tasseva Nibbānaṁ
Vimokkho cetaso ahu

Of Him who was steadfast.
Against the Storm of worldly conditions.
(Friend *bhikkhus*!)
Our Teacher endured the physical pain with fortitude.
Like the extinction of a flame when the fuel is exhausted,
His mind has attained total liberation from all bonds.

When the Buddha passed away, at the moment of His passing away, the Venerable Ānanda uttered this stanza which aroused emotional religious Awakening:

Tadāsi ya bhiṇsanakaṁ
Tadāsi lomahāṁsanaṁ
Sabhā kāra va rūpete
Sambuddhe parinibbate.

At the moment of the passing away of our Teacher,
Endowed with glorious qualities,
There was a terrifying earthquake.
Then at that moment, there occurred the hair-raising, goose flesh causing earthquake (of six fold intensity)."

When the Buddha passed away, those *bhikkhus*, who had not been able to abandon attachment and anger, i.e. the Stream-Enterers and the Once-returners wailed with their arms upraised; they flung themselves down, rolled in all directions, all the while lamenting: "All too soon has the Bhagava realized Parinibbāna! All too soon has the Well-spoken one realized Parinibbāna! All too soon has the possessor of the Eye of Wisdom vanished from the world!"

But those *bhikkhus* who had abandoned attachment and anger, i.e. the Never-Returners, bore the event with fortitude in the keen contemplation that "all conditioned things are impermanent by nature, and hence, how would it be possible to find any permanence in this conditioned nature?"

Then the Venerable Anuruddha said to the *bhikkhus*:

> "Enough, friend *bhikkhus*, do not grieve, nor weep. Had not the Bhagavā previously expounded to you that it is the very nature of things most near and dear to us that we must part with them somehow, even while we are living, or when death divides us, or when we are of different planes of existence? Friends, in this matter, how could one expect anything that has the nature of arising, of appearing, of being conditioned, and of dissolution, not to disintegrate? It is not possible for anyone to wish so.
>
> "Friends, the devas are reproachful, saying, even if the Venerable ones cannot bear with it, how could they give comfort to others?"

At these words of the Venerable Anuruddha, the Venerable Ānanda asked:

> "But Venerable Anuruddha, according to your observation, what is the state of mind that is present in the devas and Brahmās?"
>
> "Friend Ānanda, the devas who remain in the sky are standing there (as if there was firm ground to stand on, having transformed the sky into firm ground by their divine power), and are wailing with dishevelled hair, their arms upraised, they fling themselves down, rolling (on the fancied ground) in all directions, all the while lamenting: 'All too soon has the Bhagavā realized Parinibbāna! All too soon has the Well-spoken one realized Parinibbāna! All too soon has the Possessor of the Eye of Wisdom vanished from the world!'
>
> "Friend Ānanda, the devas who remain on the earth are standing on the ground

(transforming the natural earth into supportable ground for their bodies of subtle corporeality), and are wailing with dishevelled hair, their arms upraised, they fling themselves down, rolling on the ground in all directions, all the while lamenting: 'All too soon has the Bhagavā realized Parinibbāna! All too soon has the Well-spoken one realized Parinibbāna! All too soon has the Possessor of the Eye of Wisdom vanished from the world!'

"But those devas who are free from sensual attachment bear the event with fortitude, contemplating that 'all conditioned things are impermanent by nature, and hence how would it be possible to find any permanence in this conditioned nature?' "

Then the Venerable Anuruddha and the Venerable Ānanda spent the rest of the small hours of the night in religious discourse. They discussed the omnipresence of Death: "Friend, Death has no shame even to snatch away such a great unrivalled Teacher of the three worlds. How should any common beings expect any shame from Death? He would take away anyone without shame." Thus they were talking Dhamma and soon it was dawn.

Then the Venerable Anuruddha said to Venerable Ānanda: "Go, friend Ānanda, enter Kusināra and tell the Malla princes: 'O Vaseṭṭhas, the Bhagavā has passed away. Do now what you deem fitting?' "

"Very well, Venerable Sir," Ānanda assented and he went into Kusināra accompanied by a *bhikkhu*.

At that time the Malla princes were engaged in a meeting at the Council Hall, discussing the details needed in connection with honouring the Buddha who had passed away, such as flowers and incense to be arranged, seating places for the *bhikkhu-sangha*, offering of food, etc. Then the Venerable Ānanda went to the Council Hall and said to them: "O Vaseṭṭhas, the Bhagavā has passed away. Do now as you deem fitting."

On hearing the news from the Venerable Ānanda, the Malla princes, their sons and daughters, their daughter-in-laws, and their wives were grief-stricken, and sick at heart, and wailed, their hair dishevelled, their arms upraised; they flung themselves down rolling (on the floor) in all directions, all the whole lamenting: "All too soon has the Bhagavā realized Parinibbāna! All too soon has the Well-spoken one realized Parinibbāna! All too soon has the Possessor of the Eye of Wisdom vanished from the world!"

Last Rites for The Remains of The Buddha

Then the Malla princes of Kusināra ordered their men to gather flowers, perfumes and all kinds of musical instruments in Kusināra. Then they went to the Sal grove where the body of the Buddha was, bringing flowers, perfumes and all kinds of musical instruments, as well as five hundred sets of long cloth. And there they passed the day in song and dance by way of venerating, honouring, revering and paying homage to the remains of the Buddha. Flowers and perfumes were placed at suitable locations, canopies of cloth were made, and pavilions set up with long cloth. Then the Malla princes of Kusināra decided that it was rather late for that day to cremate the remains of the Buddha. "We shall perform the cremation tomorrow," they all agreed.

Then the second day was also passed in song and dance, by way of venerating, honouring, revering and paying homage to the remains of the Buddha, where flowers and perfumes were placed in suitable locations, canopies of cloth were made, and new pavilions set up with long cloth. In the same manner the third day, the fourth day, the fifth day and the sixth day were also spent.

Then on the seventh day, the Malla princes of Kusināra conferred among themselves and decided thus:

"We shall cremate the remains of the Bhagavā at the south of the town, to which place we shall carry the body by the southern road and perform the ceremony with song and dance, flowers and perfumes, thereby venerating, honouring revering and paying homage to the remains of the Bhagavā."

Thereupon, eight senior most Malla princes of robust built, after washing their heads and

donning new clothes, thinking: "We shall now lift up the body of the Bhagavā," exerted in unison to lift up the body of the Buddha, but the body did not budge. Then the Malla princes of Kusināra, being confident that the Venerable Anuruddha as the foremost *bhikkhu* in the power of Divine Eye should be able to explain it, asked him:

> "Venerable Anuruddha, these eight senior most Malla princes, after washing their heads and donning new clothes, thinking: 'We shall lift up the body of the Bhagavā,' exerted in unison to lift up the body of the Bhagavā, but the body did not budge. What is the reason, what is the cause of this?"
>
> "Vasetthas, (it is because) you are working with different intention from the devas."
>
> "What, Venerable Anuruddha, is the will of the devas?"
>
> "Vasetthas, your intention is this: 'We shall cremate the remains of the Bhagavā at the south of the town, where we shall carry the body by the southern road and perform the ceremony with song and dance, flowers and perfumes, thereby venerating, honouring, revering, and paying homage to the remains of the Bhagavā.' The intention of the devas (however) is this: 'We shall cremate the remains of the Bhagavā at the east of the town near the Makuṭabandhana Shrine of the Malla princes, where we shall carry it first northwards by the northern road, hence via the North Gate into the town, then to the East Gate by the middle road, to the Makuṭabandhana Shrine, and perform the ceremony with song and dance, flowers and perfumes, thereby venerating, honouring, revering and paying homage to the remains of the Bhagavā.' "
>
> "Venerable Sir, let it be according to the wish of the devas."

At that time, Kusināra, the home town of Malla princes, was thickly strewn with celestial Mandāvara flowers everywhere, even including fence borders and rubbish heaps.

Then the devas and the Malla princes of Kusināra carried the remains of the Buddha northwards by the northern road; thence via the North Gate into the town, thence to the centre of the town by the middle road, venerating, honouring, revering and paying homage to the remains of the Buddha all along the route by both celestial and human dance and song, flowers and perfumes.

Mallikā, Widow of General Banjul, honoured The Remains of The Buddha

While the remains of the Buddha was thus being paid homage in the town, along the middle road, Mallikā, widow of General Banjul, on hearing the news, awaited in front of her house with her famous Mahālatā great gown which she had not garbed herself with since the death of her husband. She had it cleaned and washed in perfumed water to decorate the body of the Buddha with it (as her unique way of honouring the memory of the Buddha).

> (The Mahālatā great gown was a rare kind of dress which only three outstanding persons owned, viz., Visākhā, Mallikā and a robber called Devadānniya. This dress is referred to as Mallikā dress in these days.)

As the procession carrying the remains of the Buddha reached her door, Mallikā requested the people in the procession: "Princes, put down the body of the Bhagavā for a while here!" And (when they complied with her request,) she placed the Mahālatā dress around the body of the Buddha. It fitted well with the body from head to foot. The golden-hued body was then resplendent with the bejewelled dress wrought with the seven kinds of gems.

Mallikā was throbbing with joy at the glorious sight of the Buddha's body being garbed in her bejewelled dress. "Venerable Bhagavā, may I, in all future existences in *saṁsāra,* be blessed with a completely garbed person without the need to garb myself," thus did she make her wish on that occasions. After she died, she was reborn in the Tāvatiṁsa Deva realm and her wish fulfilled. (Ref: **Vimāna Vatthu**, Commentary on Paricchattakavagga, Mallikāvimāna Vatthu.)

Thereafter, the Malla princes carried the body of the Buddha with the Mahālatā dress on, and proceeded to the East Gate. They put it down at the Makuṭabandhana Shrine of the Malla princes on the east of the town.

The Funeral Rites

Then the Malla princes asked the Venerable Ānanda: "Venerable Sir, in what manner should the remains of the Tathāgata be properly handled?"

"O Vaseṭṭhas, it should be treated in the same way as is done to the remains of a Universal Monarch?"

"Venerable Sir, what is the procedure in the case of treating the remains of a Universal Monarch?"

"Vaseṭṭhas, the body of a Universal Monarch is wrapped up in new cloth. Over that wrapping, there should be a wrapping of carded cotton wool. Over the cotton wool wrapping, there should be another layer of wrapping with new cloth. In this way the body of a Universal Monarch is wrapped up in five hundred pairs of pieces of cloth. Then it is placed in an oil vat wrought with gold, and covered with a lid wrought with gold. Then it is placed upon a funeral pyre, which is built of various kinds of scented wood and then cremated. The relics, after the cremation, are then enshrined at the junction of the four highways. Vaseṭṭhas, this is the procedure in treating the remains of a Universal Monarch."

"O Vaseṭṭhas, as is the procedure followed with regard to the relics of a Universal Monarch, so also should the procedure be followed with regard to the relics of the Bhagavā. A stupa to the honour of the Bhagavā should be erected at the junction of the four highways. People will visit the stupa and make offerings of flowers or incense or fragrant powder, or pay homage, or will reflect on the Buddha's attributes. And, for such acts of devotion, these people will enjoy benefit and happiness for a long time. These instructions were the Bhagava's instructions as has been described above."

Then the Malla princes of Kusināra ordered their men to collect cotton wool from the store-houses of the Malla princes. Then they treated the body of the Buddha as instructed by the Venerable Ānanda. They wrapped it up in new cloth. Over that wrapping they made a cotton wool wrapping, and over that they again wrapped it up with new cloth. In this way the body of the Buddha was wrapped up in five hundred pairs of pieces of cloth. Then they placed it in an oil vat wrought with gold, and covered it with a lid wrought with gold. A funeral pyre with various kinds of scented wood was built, on which they placed the embalmed body.

The Story of Venerable Mahā Kassapa

When the funeral ceremony of the Buddha was thus taking place in Kusināra, the Venerable Mahā Kassapa had finished the alms-round in the city of Pāvā. And, with his mind set on going to Kusināra, he was on his way from Pāvā to Kusināra, accompanied by five hundred *bhikkhus*. On his way, he left the road and sat underneath a tree together with his company of *bhikkhus*.

> (He sat there, not to pass the day (as of routine) but to take a rest. Here is the explanation: All the companion *bhikkhus* had been brought up in an easy way. So when they travelled on foot under the scorching heat of noon, they were tired out. The Venerable Mahā Kassapa saw how tired his followers were. The journey was not long ahead. There was time for rest and they would proceed in the cool of the evening and see the Buddha. That was what was in the mind of the Venerable Mahā Kassapa. He sat at the foot of a tree, had his great robe spread on the ground, and cooled his limbs with the water from his water-container. Some of the companion *bhikkhus* were meditating while others were discussing the glory of the Triple Gem.)

At that time a wandering ascetic was approaching them on the road from Kusināra heading for Pāvā. He was holding a celestial Mandāvara flower above his head with a stick as the prop of an umbrella.

The Venerable Mahā Kassapa noticed the celestial Mandāvara flower held in the ascetic's hand. He knew that this flower is not seen on earth at all times and that it appears on earth only on such rare occasions as when some person of great power carries out an exercise in his psychic power, or when a Buddha-to-be takes conception in his mother's womb. "But," he reflected, "this is not the day when some powerful person is carrying out an exercise in his psychic power, nor is it the day the Buddha-to-be takes conception, nor the day he is being born, nor the day he attains Enlightenment, nor the day He delivers the Dhammacakka, the First-Sermon, nor the day He displays the Twin Miracle, nor the day He descends from the Tāvatiṁsa Deva realm, nor the day He relinquishes the life-maintaining mental process. (Hence), our Teacher, being of ripe old age, this must be the day He has passed away."

The Venerable Mahā Kassapa wanted to (verify his deduction and) asked the wandering ascetic. But if he were to mention about the Buddha in his sitting posture it might be lacking in respect, so he thought, and therefore he rose up and moving a few steps away from where he was sitting, he covered his head with the dark brown robe made from dust heap rags which the Buddha had offered him in exchange, just as the chaddanta white elephant would cover his head with ruby-studded ornamental head-dress, and putting his ten fingers, with their lustre aglow, together in the raised hands atop his forehead, he stood facing the wandering ascetic and asked him: "Friend, do you know our Teacher?"

> Herein, it might be asked: "Did the Venerable Mahā Kassapa know the demise of the Buddha or did he not?" The Commentaries reject the idea that he did not know. The reasons for assuming that he knew are given by the Commentators thus: There was no reason to believe that the Venerable Mahā Kassapa did not know the demise of the Buddha since the great earthquake that took place in all the ten thousand world-systems could not go unnoticed by him.
>
> The reason why he asked the wandering ascetic was this: "Some *bhikkhus* who were with him had seen the Buddha in person while others had not. Those who had seen the Buddha wanted to see Him again (just because they had seen Him before); those who had never seen the Buddha also wanted to see Him because they had not seen Him before.
>
> "If someone did not break the news of the demise of the Buddha before they arrived at Kusināra and on their arrival there, only to find the Bhagavā had already gone, they would not be able to contain their grief and they would weep and wail and made a wretched spectacle of themselves, throwing away their upper garment, or donning the robes improperly, or beating their breasts. People seeing them would say: 'The company of *bhikkhu* that come with the Venerable Mahā Kassapa, all rag-wearers, are crying like women. If they cannot restrain themselves, how could they be able to give comfort to us?' And so I shall have to bear the blame for them. This is a remote place here. If, on hearing the bad news, these *bhikkhus* should cry, and cry as much as they like, the blame will not fall on me, (for no other follower of the Buddha is here to see them). If these *bhikkhus* are to receive the sad news early they would not (get the shock on arrival at Kusināra and) suffer grief."

On being asked by the Venerable Mahā Kassapa, the wandering ascetic replied: "Yes, friend, I know of Him. It is seven days now since Samara Gotama passed away. As a matter of fact, I have brought this celestial Mandārava flower from the place of His demise."

Thereupon, some of the *bhikkhus* who were with the Venerable Mahā Kassapa and had not abandoned attachment, wailed with their arms upraised; they flung themselves down rolling in all directions, all the while lamenting: "All too soon has the Bhagavā realized Parinibbāna! All too soon has the Well-spoken one realized Parinibbāna! All too soon has the Possessor of the Eye of Wisdom vanished from the world!"

But, those among them who were free from sensual attachment bore the news with fortitude, contemplating that "all conditioned things are impermanent by nature, and hence

how would it be possible to find any permanence in this conditioned nature?"

The Story of Subhadda who became A Bhikkhu at A Late Age

Now, at that time, there was an elderly *bhikkhu* among the Venerable Mahā Kassapa's five hundred *bhikkhus* and who became a *bhikkhu* only late in his life, named Subhadda. When the other *bhikkhus* were crying and wailing helplessly, he said these ugly words to them: "Enough, friends. Do not grieve. Do not lament. Only now we are all well liberated from that great Samaṇa. He had been hard upon us, always saying: 'This is proper for you; that is not proper for you.' Now we are free to do what we like, and equally free not to do what we do not like."

Subhadda's Grudge against The Buddha

"Why did Bhikkhu Subhadda say those horrendous words?" it might be asked. The answer: "Because he bore a grudge against the Buddha."

Now to relate the story: Subhadda was a barber by profession before he became a *bhikkhu*. He had two sons, both *sāmaṇeras*, living together with him in the town of Ātuna, who were gifted with pleasant speech and well-known as skilful barbers. Once, when the Buddha went to Ātuna from Kusināra with a company of one thousand two hundred and fifty *bhikkhus*, he received the news of the happy event and, intending to offer a great offering of rice gruel, he said to his two *sāmaṇera* sons: "Sons, the Bhagavā is coming to Ātuna with one thousand two hundred and fifty *bhikkhus*. Go now, sons, carry your barber's tools with you, and collect, in vessels or in bags, from every house in the town whatever provisions, such as rice, oil, salt, and other eatables, being offered. Let us prepare rice gruel with those things and offer gruel to the Bhagavā."

Subhadda's two *sāmaṇera* sons obeyed the instruction of their father. Thanks to their melodious speech and skill of their profession, the towns people sponsored them in their trade. Even those who did not actually needed a hair cut or a hair-do submitted themselves to them. After the job was done they asked the *sāmaṇera* barbers: "Sons, what would you like as fees?" They would reply: "We are planning to offer rice gruel when the Bhagavā come to our town. So we want only the necessary ingredients to make rice gruel."

And the people were generous in their gifts to the *sāmaṇeras*. They did not even consider those gifts of rice, oil, salt and other eatables as fees. The provisions collected were of such an abundance that they could not carry them home. Instead, the donors had to help to carry them.

Then with the arrival in Ātuna of the Buddha and entering the straw-thatched monastery, Bhikkhu Subhadda went to the village gate in the evening and announced to the towns people: "Disciples, I do not want any other thing but utensils to cook rice gruel from the provisions which my young sons have collected. I also would like you to lend a hand in the preparation of the rice gruel." Then after making ready the cooking place, he personally supervised the operations, with the dark-brown loin cloth and the dark brown upper robe on. He prepared a special kind of gruel worth a hundred thousand which was to be in solid form and had to be first eaten and then drank. The gruel contained ghee, honey, molasses, fish, meat, nectar, fruit juices, etc. It smelt like hair pomade and was also suitable to be used as such. Besides this rich rice gruel, he also prepared honey-cakes.

The Buddha, rising early, and having finished the ablutions, went to the town of Ātuna, accompanied by a big followership of *bhikkhus*, for alms-round. The people informed Bhikkhu Subhadda: "The Bhagavā is now on the alms-round. For whom is the rice-gruel being prepared?"

Bhikkhu Subhadda, in his usual garb of dark brown robes, sat in the Brahmā sitting posture (i.e. with his right knee-top placed on the ground) and holding a ladle and a big spoon in one hand, paid homage to the Buddha and said: "May the Venerable Bhagavā accept my thick gruel as food offering."

The Buddha inquired after how the food had been made, what ingredients were used, etc. (as described in **Vinaya Mahāvagga**, 6-Bhesajjakkhandha) and being told of the facts, He reprimanded Bhikkhu Subhadda on a number of counts. The Buddha then laid down fresh

Vinaya rules: (i) *Akappiyasamādāna*, taking upon oneself improper activity which is liable to *dukkaṭa* offence; and (ii) *Khurabaṇḍa pariharaṇa*, keeping up the outfit of a barber by one who had been a barber which is also liable to *dukkaṭa* of offence.

He also enjoined the *bhikkhus* from accepting Bhikkhu Subhadda's rice gruel in these words:

"*Bhikkhus*, you have spent millions and millions of aeons in search of food. The food now offered by Bhikkhu Subhadda is improper for *bhikkhus*. If you take this food, you will suffer in the four miserable states for thousands of existences. *Bhikkhus*, move away. Do not accept the food." After saying so, the Buddha proceeded to the alms-collecting area of the town. None of the *bhikkhus* accepted any of the thick gruel that Bhikkhu Subhadda offered.

Bhikkhu Subhadda was greatly disappointed: "This Samaṇa goes about declaring: 'I am Omniscient.' If He could not accept my offering, He ought to send someone to say so. My food is totally spoilt and wasted. Cooked food cannot last seven days at the most. If it were not yet cooked the provisions could have lasted for my whole life. This Samaṇa has ruined me. He is inimical (antagonistic) to me." Thus ruminated Bhikkhu Subhadda. He bore a grudge against the Buddha. But he knew that: 'This Samaṇa Gotama comes from the Sakyans, a superior social class. If I were to say anything, I could only face oppression,' and so he did not murmur while the Buddha was alive.

Now that he heard the news that the Buddha was no more, he felt at ease and was greatly pleased. Hence his vulgar remarks.

Venerable Mahā Kassapa's Plan

On hearing the wild remarks uttered by Bhikkhu Subhadda, Venerable Mahā Kassapa was very concern. It was as though his heart was dealt a blow, or as though he was struck by thunder on the head. "Alas, barely seven days have passed since the Teacher passed away. His golden-hued body is still in existence. How soon has such a bad *bhikkhu*, the scum of the religion, the thorn to the Order of Bhikkhus arisen to threaten the existence of the Teaching that the Bhagavā had so painfully set up. If such a *bhikkhu* were to be left unchecked the number of his kind would grow to the detriment of the Teaching." Thus an emotional religious awakening occurred to the Venerable Mahā Kassapa.

Then the idea of convening a Council of Bhikkhus to recite and approve the Doctrine was conceived by him, through the thoughts described as follows:

> "If I were to expel, on the spot, this old *bhikkhu*, who is a later life entrant to the Order, deriding him and sprinkling his body with ash, the people would say: 'Even when the remains of Samaṇa Gotama are still in existence, His disciples are already in disharmony.' I must, therefore, hold my patience.
>
> "For the teachings of the Bhagavā are at present like a big heap of flowers not strung into garlands. Just as a lose heap of flowers could very well be blown away in all directions by winds, as time passes on and on, *bhikkhus* of Subhadda's sort would work havoc to the Vinaya Piṭaka by one or two rescissions at first, the Suttanta Piṭaka would be diminished by revocation, at first of one or two dialogues; the **Abhidhamma** Piṭaka would suffer by omission of one or two of the ultimate things, at first out of the existing doctrines, such as things pertaining to the Sensuous Sphere, things pertaining to the Fine Material Sphere, things pertaining to the Non-Material Sphere, and things Supramundane. In this manner, the disappearance of the Teaching would come about, *piṭaka* by *piṭaka*, in turn. If the Teaching rooted in the Suttanta, the Vinaya and the **Abhidhamma** were to disappear, we (i.e. all the world) would have nothing to stand on: Where the branches of a tree are cut off, the guardian spirit of that tree can dwell in the stem of the tree; if the stem is destroyed the spirit can dwell in the roots; but if the roots are destroyed then the spirit will be rendered homeless. If the three Baskets (*piṭakas*) were to disappear, there would be nothing that the followers of the Buddha could point out as their religion."

(To take another simile: The father demon has entrusted his demon son the charm that can make its holder invisible. If the demon son loses this charm through forgetfulness or by being robbed of it, then he would be totally helpless. Similarly, if the *piṭakas* were to be lost then we all are lost.) Therefore, we shall convene a Council of Bhikkhus and recite the Doctrine and the Discipline. By doing so, we would be putting the Teaching in proper order that would withstand assault just as flowers are carefully strung into garlands.

> "The Bhagavā had come to Kusināra after travelling three *gāvutas* to enable me to pay my last respects to Him. He had admitted me into the Order of Bhikkhus after three chapters of admonition. He had given me the robes He was wearing, in exchange for the robes I was wearing. When He discoursed on 'the practice with the similes of the moon', He referred to me by way of example. In these three events, He showed His intention of leaving the custodianship of His Teaching to me. (Refer the three discourses concerning Admonition, in **Kassapa Saṁyutta**). So long as a true son of the Bhagavā as myself is living, let this wicked man not grown in his influence in this Teaching. Before depravity gets a footing, before depravity mars the true Dhamma, before new fangled rules gain ground, before spurious regulations obstruct the Vinaya, before miscreants hold sway, before upholders of righteousness are on the wane, before those people who misrepresent the Bhagavā become a strong force, before the faithful exponents of the Bhagavā's Teaching are on the wane, I shall see to it that a council is convened to recite and unanimously approve the Suttanta, the Vinaya and the Abhidhamma. When such a council is convened, *bhikkhus* will learn the Teaching as much as they are capable of, and discuss the Vinaya on the matters that are proper and that are improper. When such a session is held, this wicked old *bhikkhu* will know where he stands and will be duly chastised and he will never be able to show his face. And (above all), the Buddha's Teaching will become well-defined and it will prosper."

These thoughts occurred to the Venerable Mahā Kassapa. However, he did not confide his plan to any *bhikkhus* or to any other person. He simply consoled the lamenting *bhikkhus* by his discourse on the high doctrine thus:

> "Enough, friend *bhikkhus*, do not grieve. Do not weep. Had not the Bhagavā previously expounded to you that it is in the very nature of things most near and dear to us that we must part with them somehow, even while we are living, or when death divides us, or when we are of different planes of existence? Friends, in this matter, how could one expect anything that has the nature of arising, of appearing, of being conditioned, and of dissolution, not to disintegrate? It is not possible for anyone to wish so."

The Mallas cremated The Body of The Buddha

Then four of the most senior Malla princes (of robust physique) washed their heads, donned themselves in new clothes, and intending to set fire to the funeral pyre of the Buddha, ignited it; but, try as they would, the pyre did not catch fire at all.

(Herein, the pyre of fragrant woods was a hundred and twenty cubits high, when four strong men failed to ignite it, eight were engaged in it and when eight failed too, sixteen, and again thirty two men were put to the task. All means to help ignite were also employed such as fanning and even blowing with the smith's bellows. But all in vain.

This may be explained: The eighty great disciples of the Buddha had great followership devoted to them, when these people, numbering eighty thousand, passed away they were reborn in the deva realms. Among these devas, the devas who had particular devotion to the Venerable Mahā Kassapa, when they were lay supporters of the *bhikkhu*, saw the critical situation that their esteemed *bhikkhu* was still on the way from Pāvā to Kusināra. So they made their wish that this funeral pyre be not ignitable until he arrived on the scene. It was due to their will that no amount of human effort could ignite the funeral pyre.)

Then the Malla princes asked the Venerable Anuruddha about the reason the funeral pyre remained unburnt. He replied to them: "The devas wish otherwise."

"Venerable Sir, what is the wish of the devas?"

"Vaseṭṭhas, the Venerable Mahā Kassapa is now on his way from Pāvā to Kusināra, in the company of five hundred *bhikkhus*. The devas have willed that, until he has paid homage at the Bhagavā's feet, the funeral pyre of scented woods would remain unburnt."

"Venerable Sir, let the wish of the devas prevail," replied the Malla princes.

When the people heard that a *bhikkhu,* named Venerable Mahā Kassapa, was coming to pay homage at the feet of the Buddha, and that the funeral pyre of scented woods would not catch fire until he had done so, they were agog with excitement. "Friends, is that Venerable Mahā Kassapa dark complexioned or fair complexioned? Is he tall or short? How does he look? Friends, how could that be, that there lives such a great *bhikkhu*, when the Bhagavā's passing away has taken place?" Some of them took perfumes and flowers and went out to meet the venerable-*bhikkhu* while others prepared the roadway he was coming along and stood there awaiting.

Then the Venerable Mahā Kassapa arrived and went to the funeral pyre of scented woods at the Makuṭabandhana Shrine of the Malla princes in Kusināra. Wearing folded robe on one shoulder, with joined palms raised to his forehead, he walked around the funeral pyre keeping it on his right for three rounds. By his special powers, he reflected on the embalmed body of the Buddha and knew for certain which end of the body was the Buddha's feet. And standing at the end where the Buddha's feet lay, he entered upon the fourth *jhāna* which is the prelude or bases of special apperception (power) and, rising from that *jhāna*, he made the solemn wish: "May the Bhagavā's feet, marked with a thousand spokes at the wheels, cut open the golden casket together with the multilayered wrappings of cotton-wool and five hundred pairs of pieces of cloth, and come out to lie on my head."

As soon as his solemn wish was made, the Buddha's feet cut open the five hundred layers of cloth (and cotton-wool) wrappings like the full moon appearing from the clouds. The Venerable Mahā Kassapa spread out his palms of pinkish red, like the new bloom lotus, and holding the golden hued feet of the Buddha firmly in his hands up to the ankles, placed the pair of feet on his head, thus paying homage in a most touching manner.

Witnessing the miraculous scene, the people raised a thunderous applause and made their offerings of perfumes, flowers and other things and paid their homage at the feet of the Buddha to their hearts content. The five hundred *bhikkhus* who accompanied the Venerable Mahā Kassapa also wore folded robe on one shoulder and with their joined palms raised to their forehead, walked around the funeral pyre of scented wood keeping it on their right for three rounds, and paid homage at the feet of the Buddha.

After the Venerable Mahā Kassapa, the people and the five hundred *bhikkhus* had paid homage at the Buddha's feet as much as they liked, and at the instant the Venerable Mahā Kassapa let go the Buddha's feet, the lac-coloured feet of the Buddha returned to their former place inside the casket, without any further wishing by the Venerable Mahā Kassapa. As the feet disappeared into the golden casket, not a piece of scented wood was bestirred. As a matter of fact, as when the Buddha's feet came out of the golden casket and as they re-entered it, nothing was disturbed, i.e. not a strand of cotton-wool, not a fibre of the cloth, not a droplet of oil, not a piece of scented firewood was caused to stir itself. When once the feet were inside the golden casket again, everything was perfectly intact.

But when the Buddha's feet disappeared from views like the setting of the sun or the moon beyond the western mountain, the people wailed. They presented an even more pitiable sight than they did at the passing away of the Buddha.

After Venerable Mahā Kassapa and his five hundred *bhikkhus* had paid their last respect, the funeral pyre of scented wood burnt by itself, all at the same time without human effort but by the power of celestial beings [This is called the combustion by the Element of Heat (*tejo*).]

Of the body of the Buddha that had burnt itself, the outer (thinner) layer of the skin, the inner (thicker) layer of the skin, flesh, sinews and sticky substances did not remain in the form of ash or soot; what remained was only the relics that were formed out of the body. It is just like the case of burning clear butter which leaves no ash or soot. Out of the five

hundred pieces of cloth that enwrapped the body of the Buddha, only the innermost one and the outermost one remained intact.

Notes on The Relics of The Buddha

Relics of the Buddhas that appear in the aeons when human life spans are very long (by tens of thousands of years) are of one solid mass of golden colour. Our (Gotama) Buddha appeared in the period when human life span was short (a hundred years). The Buddha reflected thus before passing away: "My Teaching has not spread to all directions at the time of My passing away. Let people from various places procure the relics from My body which may be as tiny as a mustard seed, enshrine them and make them a place of pilgrimage, and thus acquire merit leading to the good destination." With that compassionate thought, He willed that the relics of His body be split up into many pieces.
In this matter, relics of the Buddha are of two broad classes: the relics that do not break up into many, and those that break up into many. Of the two classes, seven items belong to the first category, namely, the four canines, the two collar bones, the frontal bone of the head. The remaining relics belong to the second category. About a basketful of the latter remained, of these: (i) The smallest are of the size of mustard seed, having the shape of the red jasmine buds, and a total collection of about six *aḷhaka* measures[1]. (ii) The medium size relics are of the size of a broken rice, look like pearls, and have a total collection of about five *aḷhaka* measures. (iii) The big-size relics are of the size of a grain of green gram, having a golden colour and a total collection of about five *aḷhaka* measures. (Ref: Commentary on the **Mahā Vagga, Dīgha Nikāya** and **Buddhavaṁsa Pāli**)

After the spontaneous combustion of the Buddha's body by the element of heat had occurred, there came down from the sky, through the agency of devas, huge columns of water, ranging in diameter from the thickness of a man's arms, that of a man's calf, and that of a palm tree, that quelled the fire arisen in the funeral pyre of scented wood, Fountains of water also sprang from the boughs of the Sal trees. To cope with the size of the pyre which was a hundred and twenty cubits high, thick columns of water with a diameter of a plough shaft sprang up from the ground on all sides of the pyre. The Malla princes of Kusināra brought scented water in gold and silver pots and sprinkled it on the pyre. Then they combed the ashes with ploughs fitted with eight golden and silver ploughshares each, to scatter and cool the ashes. A particularly wonderful phenomenon here is that although flame were rising fiercely through the boughs, branches and foliage of the Sal trees around the funeral pyre, but not a leaf or a blossom was burnt. Insects living in the Sal trees were going about their own way, quite unharmed.

Last Rites regarding The Remains of The Buddha

After the funeral pyre had been quelled of the fire, the Mallas assembled at the Council Hall to prepare for a grand ceremony. They pounded into a cosmetic paint, four ingredients, namely, the rhododendrons, the saffron, cloves and leaves of the gamboge tree which they applied to various parts of the Hall. Then they strew flowers, such as the primrose, the red jasmine, white durra grass, the saffron and parched grain. They made a canopy and decorated it with gold and silver spangles and hang fragrant things, flowers and precious jewels all about the council hall.

Then they made a ceremonial roadway from the Council Hall to the Makuṭabandhara Shrine with half wall of matting and long cloth on either side of the route, along it they put up canopies which were studded with gold and silver spangles. Fragrant things, flowers and precious jewels were also hung about. Fresh bamboo poles, looking like solid pieces of emerald, were set up along the route with five coloured flags fluttering in the breeze, vying with the fluttering paper streamers. The route was made smooth and clean. Banana plants, water pots filled with water, and oil lamps in their stands were set up at regular intervals. Then they put the gold casket, which contained the relics of the Buddha, on the royal elephant fitted with bejewelled ornaments. (The reader should visualize the ceremonial route which stretched between the Council Hall, which was in the town of Kusināra, and

1. Aḷhaka: A measure of capacity for grains.

the funeral site at the Makuṭabandhana Shrine, which lay to the east of the town.)

The Malla princes, in a ceremonial procession with song and dance, led the royal elephant bearing the golden casket containing the relics of the Buddha into Kusināra town, making offerings of flowers and incense in front of the relics. In the town, in the council hall, they had erected a high platform, called the Sarabha, which was supported by sculpted figure of a lion (a platform decorated with seven kinds of jewels). There they placed the Buddha's relics, above which, the white ceremonial parasol was set up.

Around the Council Hall, where the relics were placed in state, the security of the place was arranged in great elaboration. Around the Council Hall, there were stationed an army of elephants standing close to one another. Outside this ring of elephants, there was the cavalry with horses standing close to one another. And outside the ring of cavalry, there was an army of chariots standing close to one another. Outside the ring of chariots, infantry men stood guard in a ring, in close formation. Outside the ring of infantry, there was an army of archers in close formation. And outside the ring of archers, there was an army of lancers in close formation. Thus the security guard extended to a *yojana* on all sides which took on the appearance of one huge network of chain mail. For seven days the funeral celebrations were held in all gaiety.

The Malla princes staged these celebrations only a fortnight after the demise of the Buddha because, during the previous fortnight, they were busily engaged in attending to the *bhikkhu-sangha's* needs regarding their lodging and meals. Now they thought: "Now we shall celebrate the great occasion in gay festivities that are connected with emotional religious awakening for seven whole days. During these days of jollity we must make sure that the Buddha's relics are safe against any thief, and so we shall mount guard over the relics to the best of our ability." Hence the elaborate security arrangements.

Distribution of The Relics

King Ajātasattu of Magadha heard that the Buddha had passed away in Kusināra. The news reached him in the following manner:

First the ministers of King Ajātasattu heard the news of the passing away of the Buddha and they said among themselves: "Even such a great person as the Buddha has passed away. Nothing in the world can make Him alive again. Among worldlings, our King is unrivalled in the matter of devotion to the Buddha. If he were to learn this news in the normal course, he is sure to die of a broken heart. So it behoves us to see that he does not die of this news." After conferring among themselves, they made ready three golden troughs filled with a concoction of four nutriments (i.e. sesame oil, honey, butter and molasses). Then they said to King Ajātasattu:

"Your Majesty, we had had a bad dream. To avert the evil consequences of the bad dream, we would advise Your Majesty to wear two layers of white cloth and lie in the trough immersed in the four nutriments, with only the nose above the concoction."

The King believed the loyalty of his ministers and said: "Nobles, let it be as you say," and putting on two layers of white cloth, he lay immersed in the concoction in the trough, with only his nose exposed.

Then an official, discarding the official garb (and in plain clothes), with dishevelled hair, with his face directing towards Kusināra where the demise of the Buddha had taken place, with joined palms raised, addressed King Ajātasattu:

> "Your Majesty, no one can escape death. The preserver of our lives, our shrine, the fertile field to sow our merit, the person worthy of sprinkling with ceremonial water on the occasion of the King's consecration and enthronement, Teacher of devas and humans, has now passed away at Kusināra!"

As soon as he heard this news, King Ajātasattu fainted. His body was so heated with sorrow that the concoction in which he lay immersed simmered. Thereupon, the officials removed the King from the trough and put him into a second trough filled with the concoction of four nutriments. Then King Ajātasattu regained his consciousness and asked:

"What did you say, my Nobles?"

"Your Majesty, the Bhagavā has passed away." And King Ajātasattu fainted again. The concoction in the trough simmered with the body heat of the King. Then the officials removed the King from the trough and placed him into a third trough filled with the concoction of four nutriments. When King Ajātasattu regained consciousness, he again asked what was said to him. The news was repeated to him, and he fainted again. Then the officials took him out of the trough, bathed him in scented water, and poured pots of cool clear water from his head.

When King Ajātasattu regained consciousness, again he stood up and throwing down his dishevelled dark hair on his broad back, beat his chest in desperation and holding firmly his golden-hued chest with his lac-coloured fingers as if to check its breaking asunder, wailed helplessly and ran out along the High Road like a lunatic.

Then King Ajātasattu, accompanied by a big company of embellished court dancers, left the town and went to the monastery in Jāvaka, Mango grove. There, gazing at the place where the Buddha used to deliver discourses, lamented:

> "O the Exalted One, the Omniscient Buddha! Had you not discoursed to me on the Doctrine? Had you not removed the darts of sorrow from our hearts with your discourses? We are one of your disciples who go to you for refuge, who are established in the three Refuges. But now you do not speak a word to me!"
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> "O Venerable Sir! In previous times, about this hour, I had had the good news of the Bhagavā and his big company of *bhikkhus* having gone to the various places in this Southern Island Continent. But now, I have only the bad news of Your demise!"

Thus, he went on lamenting the passing away of the Buddha, recalling the glory of the Buddha in sixty stanzas.

He then bethought to himself: "Lamenting alone will get me nowhere. There is the more serious business of procuring the relics of the Buddha."

This is a more complete account of King Ajātasattu's reaction on hearing the news of the passing away of the Bhagavā.

Then King Ajātasattu of Magadha sent an envoy to the Malla princes of Kusināra, saying; "O Malla princes of Kusināra, the Bhagavā was of the ruling class; I too am of the ruling class. Therefore I am entitled to a share of the relics of the Bhagavā. I too shall build a stupa where the Bhagavā's relics will be enshrined and honoured."

After sending an envoy, King Ajātasattu thought: "It would be well and good if the Malla princes comply with our demand. But in case they should refuse, we will get relics by force." Accordingly, (i) he marched to Kusināra at the head of an array of the four wings of the armed forces, namely, elephants, horses, chariots and foot soldiers.

Similar actions of sending envoys were taken by: (ii) the Licchavī princes of Vesālī, (iii) the Sakyans of Kapilavatthu, (iv) King Buli (Kābuli) of Allakappa, (v) the Koḷiyan princes, natives of Rāina.

Further, they also thought: "It would be well and good if the Malla princes comply with our demand. But in case they should refuse, we will get the relics by force." Accordingly, they marched towards Kusināra at the head of an array of the four wings of the armed forces, namely, elephants, horses, chariots and foot soldiers.

The Brahmin of Veṭṭhadīpa heard that the Buddha had passed away at Kusināra. He also sent an envoy to the Malla prices of Kusināra saying: "O Malla Princes of Kusināra, the Bhagavā was of the ruling class. I am also of the brahmin class. Therefore, I am entitled to a share of the relics of the Bhagavā. I too shall build a stupa where the Bhagavā's relics will be enshrined and honoured." Besides sending an envoy, the Brahmin also went to Kusināra with his followers.

The Malla princes of Pāvā, like King Ajātasattu, sent an envoy to Kusināra demanding their share of the relics. They also marched towards Kusināra in full battle array of the

four wings of the armed forces.

(Of the seven rival claimants mentioned above, Pāvā was the closest to Kusināra, a mere three gāvutas' (three quarter *yojana*) distance. Yet they arrived last because they were engaged in more elaborate ceremonial arrangements.)

The seven rival claimants sent their respective envoys and at the same time surrounded the town of Kusināra, declaring that if their demands were not met they would wage war. The reply by the Malla princes of Kusināra was this:

> "We did not ask, by messenger, to the Bhagavā to come to our place, nor personally went to the Bhagavā. As a matter of fact, the Bhagavā came here on His own accord and informed His arrival to us. Naturally, you will not part with whatever treasure that arises within your domain. In the world of devas and all sentient beings there is no treasure as noble as the Buddha. We have the greatest of treasures that has come to us. So we cannot, by any means, share it with you. You had been nourished by your (royal) mothers, and so have we. You are (brave) men, and so are we. If you would choose war, then so be it."

Thus there was vain glorious attitude on both sides. Tension was great.

(Should there be a war, the Mallas of Kusināra were bound to win because the devas that came to pay homage to the relics of the Buddha took the correct view that the relics were the legitimate property of the Kusināra Malla princes.)

Doṇa The Brahmin distributes The Relics

When Doṇa, the brahmin, learnt the tense situation between the seven disputants, he thought: "These princes are doing dishonour to the place where the Bhagavā passed away. This is most improper as no one is going to benefit from war. I will pacify them all." So he went to the scene, stood on a small mound and uttered a series of stanzas extolling the glory of the Buddha. His verses are known as **Doṇagajjita**, Panegyric to the Buddha by Doṇa. (which describes the Buddha's endowment of root causes, of results or fruits of merit, and of being a benefactor to all beings, known as "the three endearments". At the Great Councils of approving the Pāli text, these verses took two reciting sessions or "recitals (*bhāṇavāra*).'

> (The story of how Brahmin Doṇa got the ability to versify such a weighty panegyric should be noted here. On a certain occasion, when the Buddha was travelling from Ukkaṭṭha to Setabya, He left His footprint with the solemn wish: "May this footprint of Mine remain intact until Brahmin Doṇa has viewed it." and rested He underneath a tree.
>
> When Brahmin Doṇa came along on the way and saw the footprint he knew for certain that "this is the footprint of the greatest person among all beings including devas." Then he traced the track of the Buddha and met Him (resting under the tree). The Buddha gave a discourse to him and Brahmin Doṇa became devoted to the Buddha. Hence his ability to sing in praise of the Buddha at such length.)

Although the Brahmin's verses were as lengthy as two recitals, since the disputing princes were squabbling, they did not hear the first half at all. It was only when the second half was nearly over that they recognized the voice. "Well, this is our teacher's voice! Friends, this is the voice of our teacher, isn't it?" Then all the tumult died down out of respect for Brahmin Doṇa, for in all the Southern Island Continent in those days almost all youths of good families had been pupils of Brahmin Doṇa. Very few of them would not know him as a teacher. When Brahmin Doṇa knew that the princes were now paying attention to him he said to them:

> "O Sirs, listen to one word of mine, our Bhagavā was an upholder of forbearance. It would not be proper to make war over the matter of sharing the relics of Him who was of such noble nature.
>
> "O Sirs, let us all be united and in harmonious agreement to divide the relics into eight parts. There are the multitudes devoted to the Buddha. Let there be stupas to

His honour, everywhere across the land."

The squabbling princes assented. "Brahmin Master," they said, "in that case, you yourself divide fairly the relics of the Bhagavā into eight parts."

"Very well, Sirs," Brahmin Doṇa agreed and caused the golden casket of relics opened. On seeing the golden-hued relics lying motionless inside the casket, all the princes lamented:

> "O the All-Knowing Bhagavā! In previous times we used to see the resplendent sight of the Bhagavā with the golden complexion, marked with the thirty-two marks of the Great Man, emitting the six-hued rays, and embellished by the eighty lesser marks of the Buddha. But now we are seeing only the golden relics that remind of the Bhagavā. O what a misfortune for us!"

When Brahmin Doṇa saw the princes in their grief and would not notice him, he snatched the right canine and hid it in his head gear. When the princes were in their stable senses, he took eight-equal measures of the relics in a basket and distributed them, each sharing two *aḷhaka* measures, for the whole amount of the relics measured sixteen *aḷhakas*.

Even while Brahmin Doṇa was distributing the relics, Sakka was watching. "Where is the right canine of the Buddha now, that of the Bhagavā, the expounder of the Four Truths that expelled all doubts in the minds of devas and humans? Who has got it?" He scanned the scene and he saw the right canine hidden in the head-gear of Brahmin Doṇa. He thought: "This canine of the Buddha, such a cherished relic. I shall acquire it? And so he took it, (a case of 'the robber being robbed') from Brahmin Doṇa and placed it reverentially in a golden basket (chalice) and took it to the Tāvatiṁsa Deva realm where he enshrined it in the Cūḷāmani Shrine.

After distributing the relics to the eight claimants, Brahmin Doṇa felt with his hand to reassure himself about the hidden relic in his head-gear but, alas! it was no longer there. But since he had stolen it for himself, he dared not ask anybody about it. If he were to claim his share now, the princes would say: "Master, you distributed the relics yourself. Why did you not think of yourself to get a share for yourself?" So he consoled himself with the thought: "The basket-measure used in dividing up the relics has become sacrosanct. I shall be content with obtaining it. I shall put up a stupa enshrining it." So he said to the princes:

> "O Sirs, let me keep the *Aḷhaka*-measure basket used in dividing the relics. I shall erect a stupa in its honour."

The princes agreed and so Brahmin Doṇa got the *Aḷhaka*-measure basket used in the division of the relics.

The Mauriya Princes, The Late Comers to The Scene

The Mauriya Princes of Pippalivana also heard that the Buddha had passed away, and they also, like King Ajātasattu, sent an envoy (to Kusināra to demand their share of the relics) and also marched to Kusināra in full array of battle, with the four wings of their armed forces. They reached there late.

The Malla princes of Kusināra said to them: "There is no share of the Buddha's relics remaining. All the claimants have divided the relics among themselves. Take the charred pieces of firewood from the site of cremation." And the Mauriya princes had to take away the charred pieces of firewood from the site of cremation.

Building Relic-Stupas in Reverence

(1) King Ajātasattu of Magadha built a stupa at Rājagaha where he enshrined the relics of the Buddha in reverence.

(2) The Licchavī princes of Vesālī built a stupa at Vesālī where they enshrined the relics of the Buddha in reverence.

(3) The Sakyan princes of Kapilavatthu built a stupa at Kapilavatthu where they enshrined the relics of the Buddha in reverence.

(4) The Kābuli princes of Allakappa built a stupa at Allakappa where they enshrined the relics of the Buddha in reverence.

(5) The Koliya princes of Rāma village built a stupa at Rāma village where they enshrined the relics of the Buddha in reverence.

(6) The Brahmin of Veṭṭhadīpa built a stupa in his Veṭṭhadīpa country and enshrined the relics of the Buddha in reverence.

(7) The Malla princes of Pāvā built a stupa at Pāvā and enshrined the relics of the Buddha in reverence.

(8) The Malla princes of Kusināra built a stupa at Kusināra and enshrined the relics of the Bhagavā in reverence.

(9) Brahmin Doṇa built a stupa and enshrined the *aḷhaka*-measure basket in reverence.

(10) The Mauriya princes of Pippalivana built a stupa and enshrined the charred pieces of firewood from the site of cremation in reverence.

Thus there were eight stupas of the Buddha-relics, with the ninth one, a stupa of the measuring-basket, and the tenth a stupa of charcoal, altogether making ten stupas.

King Ajātasattu's Stupa

Its Erection and Other Connected Details.

Of the above ten stupas, we shall relate the events connected with the building of King Ajātasattu's Stupa as told in the Commentary and Sub-Commentary on Mahā Vagga (**Dīgha Nikāya**).

King Ajātasattu carried home his share of the relics in great ceremony. He prepared the twenty-five *yojana* stretch of the journey between Kusināra and Rājagaha, a grand route of eight *usabhas* wide, which was levelled. He made elaborate arrangements similar to what the Malla princes did with their passage route for the relics between the Makutabandhana Shrine and the Council Hall. Besides doing honour to the relics in the various ways, he arranged for opening of stalls at various places all along the route for the crowds. The golden casket of relics was placed in a golden coffin which was carried in all pomp and honour, escorted by a big army of lancers.

Before the relics arrived in Rājagaha, King Ajātasattu ordered the people to assemble in a gathering of five hundred *yojanas* wide. The festivities, which started in Kusināra, continued all along the route under the escort of his big army. Wherever golden-coloured flower trees were in bloom, he placed the relics in the ring, surrounded by the army of lancers and made ceremonial offerings, which lasted for as long as the golden flowers were in bloom. Then the procession moved on from there. At every length of the ceremonial carriage, as it proceeded along, the procession halted to hold festivities and to make offerings, which lasted for seven days. The procession thus moved on at leisurely pace so that it lasted seven years, seven months and seven days to get to Rājagaha.

Believers in wrong views raised an outcry that King Ajātasattu held funeral ceremonies on the passing away of Samaṇa Gotama against the wishes of the people and that these festivities caused neglect of work by the people who had to suffer hardships. In denouncing thus, eighty-six thousand holders of wrong views were motivated by malevolent thoughts about the Triple Gem, as the result of which, they were reborn in the four miserable states.

The *arahats* then reviewed the situation. The prolonged festivities over the carriage of the relics was causing transgressions of the Triple Gem among the people which was indeed undesirable. So they thought of seeking the co-operation of the devas to speed up the King's procession to Rājagaha. They requested Sakka, King of Devas*:* "O Sakka, think of some way to speed up the carriage of the relics to Rājagaha."

Sakka replied: "Venerable Sir, there is no worldling who is as devoted to the Triple Gem as King Ajātasattu. He will not take my advice. But I can use other means. One possible way is to assume myself a terrifying appearance as Māra is wont to do, to cause terrible sounds to possess people, to cause people to sneeze, to cause people to lose appetite (also

Māra's pet devices). When I use these means, the Venerable ones should say to King Ajātasattu: 'O King, the prolonged festivities over the carriage of the relics has angered the devas. Speed up the procession to Rājagaha.' On your advice only would King Ajātasattu speed up his procession."

And Sakka did his part as suggested, causing terror among the people

The *arahats* then went to King Ajātasattu and said: "Great King, the prolonged festivities over the carriage of the relics has angered the devas. Speed up the procession to Rājagaha." King Ajātasattu replied: "Venerable Sirs, I cannot fully satisfy myself in honouring the relics yet. However, I will follow your advice." And so, he ordered his men to speed up the carriage of the relics to Rājagaha. This order was given on the day when seven years and seven months had elapsed on the way to Rājagaha. Now in the next seven days the procession reached it's destination.

King Ajātasattu erected a stupa in Rājagaha in honour of the relics which had arrived. Other kings and brahmins who received their share of the relics or the measuring basket or charred firewood also put up stupas in honour of the relics, according to their means, in their own cities. These facts are recorded under the title "The Honouring of the Relics by Raising Stupas" which states: "King Ajātasattu of Magadha raised a stupa in Rājagaha in honour of the relics of the Buddha", which were as recited at the Second and Third Councils.

Venerable Mahā Kassapa and King Ajātasattu co-operated in Building A Secret Relic Depository

After the various king and brahmins had erected their respective stupas at their own places where the Buddha-relics were enshrined, the Venerable Mahā Kassapa by his special power of seeing into the future, saw:-

(1) that these stupas were liable to be pilfered by holders of wrong views: and,

(2) that if a secret depository were to be built these relics would be discovered by King Asoka who should cause the spread of the relics over the whole of the Southern Island Continent, to the great benefit of devas and humans.

So, he went to King Ajātasattu and said solemnly: "Great King, it would be highly advisable that a secret depository be built to safeguard the relics."

"Very well, Venerable Sir," said King Ajātasattu, "leave the matter of building a secret depository to me, but how should the relics in other places be collected?"

"Great King, the collection of the relics that are with the other kings and brahmins will be our responsibility, not yours."

"Very well, Venerable Sir, let the Venerable ones collect the relics. I shall build the depository."

Having reached this understanding, Venerable Mahā Kassapa went around to the recipients of the relics, and explained to them his vision; and was able to collect the relics, leaving only an appropriate quantity of them for private homage at the various homes of the recipients. All the relics collected were brought to Rājagaha.

The relics at Rāma village was an exception. There, the *nāgas* were guarding the relics and were therefore secure against pilferers. The Venerable Mahā Kassapa foresaw that, at a later time the relics of Rāma village would be enshrined when the Mahācetiya was erected at Mahāvihāra Monastery in Sihaladipa (Sri Laṅkā). So that relics from that place were not among the relics collected and brought to Rājagaha. There, at a site to the north east of the city, the Venerable Mahā Kassapa made a solemn wish: "May the ground at this site be flawless and clean. If there be any rocks let them disappear now. Let no water arise here."

King Ajātasattu then ordered earth digging work at that site. The earth dug up there were made into bricks. Then he built eighty stupas in honour of the eighty senior disciples. When asked what the project was. the king replied that it was the building project of stupas in honour of the eighty senior disciples. Nobody was allowed to know that the Buddha-relics were underneath.

The Enshrining of The Relics in Series of Caskets

At the depth of eighty cubits, a copper platform was laid out, over which a copper chamber the size of a (standard) stupa was built. Then a series of eight sets of containers of various sizes beginning from golden sandalwood caskets and eight sets of stupas of golden sandalwood were made ready, each to be encased in another by turn in the following order:

The relics of the Buddha were first put into a casket made of golden sandalwood. Then this was encased in a second casket of the same material. Then this was encased in a third casket of the same material. In this manner, eight casket of golden sandalwood encased in one another in turn formed one casket of eight layers of golden sandalwood.

This eight-layered casket of golden sandalwood was enshrined in the series of eight stupas made of golden sandalwood, each stupa being encased in another in turn so that a stupa of eight layers of golden sandalwood was formed.

Likewise, this stupa of golden sandalwood was encased in a series of eight ivory caskets which formed one casket of eight layers of ivory caskets. This eight-layered ivory casket was enshrined in a series of eight ivory stupas, each being encased in another in turn, so that a stupa of eight layers of ivory stupas was formed.

Likewise, this ivory stupa was encased in a series of eight caskets wrought with seven gems, which formed one casket of eight layers of caskets of seven gems. This eight-layered casket of seven gems was enshrined in a series of eight stupas wrought with seven gems, each being encased in another in turn so that a stupa of eight layers of stupas of seven gems was formed.

Likewise, this stupa of seven gems was encased in a series of eight silver caskets which formed one casket of eight layers of silver caskets. This eight-layered silver casket was enshrined in a series of eight silver stupas, each being encased in another in turn so that a stupa of eight layers of silver stupas was formed.

Likewise, this silver stupa was encased in a series of eight emerald caskets which formed one casket of eight layers of emerald caskets. This eight-layered emerald casket was enshrined in a series of eight emerald stupas, each being encased in another in turn so that a stupa of eight layers of emerald stupas was formed.

Likewise, this emerald stupa was encased in a series of ruby caskets which formed one casket of eight layers of ruby caskets. This eight layered ruby casket was enshrined in a series of eight-ruby stupas, each being encased in another in turn so that a stupa of eight layers of ruby stupas was formed.

Likewise, this ruby stupa was encased in a series of cat's-eye caskets which formed one casket of eight layers of cat’s-eye caskets. This eight layered cat’s-eye casket was enshrined in a series of eight cat’s-eye stupas, each being encased in another in turn so that a stupa of eight layers of cat’s-eye stupas was formed.

Likewise, this cat’s-eye stupa was encased in a series of glass caskets which formed one casket of eight-layers of glass caskets. This eight layered glass casket was enshrined in a series of eight glass stupas, each being encased in another in turn so that a stupa of eight layers of glass stupas was formed.

Thus systematically encased in turn, the outermost glass stupa had the size of the Thūpāsāma Cetīya in Sri Laṅkā. The glass stupa was enshrined in a stupa set with seven gems. This again was sheltered inside in a golden stupa, which was again sheltered inside a silver stupa, and finally sheltered inside a copper stupa. Inside the copper stupa, seven jewels were strewn about as sand flooring above which thousand of flowers grown on land were scattered. Golden statuettes depicting the five hundred and fifty Jātaka stories, the eighty senior disciples, King Suddhodāna, father of Buddha Gotama, Queen Māyā Devī, mother of Buddha Gotama, the seven remarkable birth-mates that were born or appeared at the birth of Buddha Gotama to-be, etc. were placed there. Five hundred golden pots and five hundred silvers pots filled with water, five hundred golden streamers, five hundred golden lamps, five hundred silver lamps fitted with wicks of white cloth filled with scented

oil, were also set up inside.

Then the Venerable Mahā Kassapa made a solemn wish: "May the flowers remain fresh, may the scents retain their fragrance, may the lighted lamps remain aglow." On a golden sheet, he had the following inscription etched out and scaled:

> "At some future date a prince named Piyadāsa will be enthroned as a righteous king by the name of Asoka. That King Asoka will spread these relics through the Southern Island Continent, Jambudipa."

After having carried out all forms of doing honour to the relics, King Ajātasattu close all entrances to the inner shrine wrought with seven jewels, the same was done to the golden shrine and the silver shrine that successively housed the inner shrine. He locked up the outermost shrine made of copper. Against the steel pad-lock he placed a big piece of ruby accompanied by an inscription that read:

> "Let some needy king of some future date utilise this ruby to meet the expenses of doing honour to the relics."

Then Sakka, King of Devas, said to Visukamma: "My good Visukamma, King Ajātasattu had done his best for the security and preservation of the relics. You now see to the security of the depository."

Visukamma went to the relic depository and set up a complex mechanism which emitted searing heat and which presented an awful sight with interconnected moving parts. The moving parts were of steel blades shining like grass which turned at the speed of whirlwinds and which were held by wooden statues of demons which guarded on all sides. All these complex set of rotating blades had only a single key-switch. Having thus made the relic depository secure, Visukamma returned to his celestial abode.

King Ajātasattu further put up stone walls around the depository as was usually erected in the construction of a masonry monastery. Atop the walls, he covered the whole area with a rock platform which was covered up with earth. The earth was made into an even surface upon which a stone stupa was erected.

After making those elaborate arrangements for the relic depository, the Venerable Mahā Kassapa, living to the end of the span of life destined for him, passed away. King Ajātasattu also was dead and gone to his next existence according to his *kamma*. People of those times also are dead and gone. Alas! all conditioned phenomena of mind and matter are of such impermanent nature, such unstable nature, such woeful nature.

King Asoka built Stupas at Widely Different Places

After more than two hundred years from the year of the passing away of the Buddha, a prince named Piyadāsa was enthroned as King Asoka. He excavated the relics of the Buddha which was kept in the depository by the Venerable Mahā Kassapa and erected (many) stupas all over the Southern Island Continent, Jambudipa. This story is related below:-

King Asoka became a great devotee of the Buddha through the help and assistance of Sāmaṇera Nigrodha. His remarkable devotion to the Buddha and His Teaching found expression in eighty-four thousand monasteries. After building them he said to the Sangha: "Venerable Sir, I have built eighty-four thousand monasteries, where can I find the relics?"

The Venerable ones said: "Great King, we have heard about a relic depository built by the Venerable Mahā Kassapa and King Ajātasattu. But we do not know its exact location."

King Asoka first searched for the relics in Rājagaha. In the hope of finding the relics, he pulled down the original stupa built by King Ajātasattu but failed to find anything there. He restored the stupa to its original condition. Then be organized a company of four types of assembly, namely *bhikkhus*, *bhikkhunīs*, male lay disciples and male lay disciples, and went to Vesālī.

In Vesālī, he searched for the relics inside the original stupa built by the Licchavī princes after pulling it down but found none. He restored the stupa to its original condition and continued to do so in Kapilavatthu. He failed again there and proceeded to Rāma village.

The *nāgas* who had taken custody of the relics in Rāma village did not allow the stupa to be pulled down. (All the implements that were used in the operation broke up into pieces.)

After the unsuccessful attempt at Rāma village, King Asoka went to other places where the relics were known to have been enshrined. He went to the Allakappa province, Veṭṭhadīpa province, Pāvā, Kusināra, one by one, he pulled down the stupas at each place but finding no relics in any of them, he restored all those stupas into their original condition and so went back to Rājagaha again.

Back in Rājagaha, King Asoka held a meeting with the four types assemblies and asked: "Is there anyone who has heard where King Ajātasattu had deposited the relics?"

An elderly *bhikkhu* said: "Great King, the exact location of the depository is not known. But I remember how my father, an elderly *bhikkhu*, said to me: 'Come Sāmaṇera, in such and such an overgrowth of thickets there lies a stone stupa. Let us go and pay our homage there! We made offerings of flowers there.' My father said then: 'Sāmaṇera, remember this place well.' This all I know about it."

(In this matter, some teachers say that as there were no *bhikkhus* present at the assembly who are possessed of psychic powers through *jhāna* they had to take note of what the elderly *bhikkhu* said. According to other teachers, however, there were *bhikkhus* possessed of psychic powers at that meeting but these *bhikkhus* were unwilling to win fame and acclaim by revealing what they knew by their special apperception, and they thought that just by taking the slim clue from what the elderly *bhikkhu* said, the King would be able to trace the treasure.) **— Sub-Commentary**

King Asoka Discovered The Sacred Relic Chamber

King Asoka was able to locate the spot. "This must be the place where King Ajātasattu deposited the relics," he decided and ordered the excavations. Clearing the overgrowth of vegetation, they found the stone stupa, and when the stupa and the earth underneath were removed the rock platform was revealed. Then tearing away the bricks and mortar, the depository came to view. They saw in wonderment the seven jewels spread on the flooring, and the wheeling blades held in the hands of a formidable ring of demon statues.

King Asoka engaged necromancers to try to halt the protective mechanism but they could not solve the mystery of the whirling blades. Then King Asoka invoked the devas: "I intend to enshrine and honour these relics in the various monasteries numbering eighty-four thousand. May the devas do not cause hindrance to my sincere efforts!"

At that moment Sakka, King of Devas, was on his round of travels and saw the event. He said to Visukamma: "My good Visukamma, King Asoka is now inside the precinct of the relic depository, wishing to get the relics. You now go and remove the protective mechanism." Then Visukamma took on the appearance of a young boy with five knots of hair. He went up to King Asoka with a bow in hand and said: "Great King, I shall remove those mechanical demons." The King (gladly) said: "Go on, please, son!" Then Visukamma in the guise of a young boy sent a shaft aimed at the key spot in the mechanical device and all the demon statues fell into pieces.

Then King Asoka inspected the padlock at the entrance and saw the inscription on the gold plate which reads: "Let some needy king of some future date utilise the ruby to meet the expenses of doing honour to the relics."

King Asoka was displeased with the inscription. "How dare anyone say of me as a 'needy' king!" he remarked. Then after repeated efforts, he removed the many obstacles placed at the entrance and got inside the relic depository.

He found the lamps lit some two hundred and eighteen years ago still alight. The brown lotus were as fresh as ever, and so were the bed of flowers strewn about the floor. The perfumes were as fragrant as freshly prepared.

King Asoka took hold of the gold plate on which the Venerable Mahā Kassapa had inscribed the words:

"At some future date, a prince named Piyadāsa will be enthroned as a righteous king by the name of Asoka. That King Asoka will spread these relics throughout the southern Island Continent, Jambādīpa."

He was exhilarated and cried out: "Friends! the Venerable Mahā Kassapa had rightly foreseen me!" And bending his left arm, he slapped it with his right hand thereby producing loud clapping sounds.

King Asoka then removed much of the relics, leaving only an appropriate amount in the depository for local worshippers. He closed all entrances to the depository carefully as previously done, and restored the whole edifice to its original condition. He rebuilt a new stone stupa about it. Then he enshrined the relics inside the eight-four thousand monasteries that he donated.

Conclusion of The Chapters on The Buddha

Dear readers, we have come to the end of the Chapter on the Buddha. You may have noticed, in going through this chapter, the seven (auspicious) days connected with the Buddha, namely: (1) the day of His conception, (2) the day of His birth, (3) the day He renounced the world, (4) the day He attained Perfect Enlightenment, (5) the day He delivered the first sermon, the Dhammacakka-pavattana Sutta, (6) the day He passed away, and (7) the day His body was consumed by the Element of heat. These seven dates may be noted thus:

(1) The Buddha-to-be was conceived on Thursday, the full-moon of Wazo (*Āsāḷhā*) in the 67th year of the Great Era.

(2) He was born on 7th Friday, the full-moon of Kason (*Vesākha*) in the 68th year of the Great Era.

(3) He renounced the world on Monday, on the full-moon of Wazo (*Āsāḷhā*) in the 97th year of the Great Era.

(4) He attained Perfect Enlightenment on Wednesday, the full-moon of Kason (*Vesākha*) in the 103rd year of the Great Era.

(5) He delivered his first sermon on Saturday, the full-moon of Wazo (*Āsāḷhā*) in the 103rd year of the Great Era.

(6) He passed away on Tuesday, the full-moon of Kason (*Vesākha*) in the 148th year of the Great Era.

(7) His body was consumed by the Element of heat on Sunday, the twelfth waning day of Kason (*Vesākha*) in the same year.

Ledi Sayadaw's Stanzas venerating The Seven Memorable Days in The Life of The Buddha

The Late Ledi Sayadaw composed the following rhymes on the above seven days for remembering and honouring the Buddha by the devotees:

1. Being implored in union by the devas and Brahmās
Of the ten thousand universes,
Lord of the three worlds, object of my adoration,
Descended (from Tusitā Deva realm)
Into his royal mother's womb
On Thursday, the full moon of *Āsāḷhā*
An occasion promising the peace for devas and humans.

2. Ten months after conception,
On Friday, the full moon of *Vesākha*,
In the sixty-eight year of the Great Era,
The Lord was born in the cool shade of Lumbinī Park
When the great earth quaked
To honour the ominous event

That laid out the road
To the City of Nibbāna for devas and humans.

3. At the young age of sixteen,
Being provided with three princely palaces (as seasonable/ residences)
He lived in regal splendour for thirteen years.
Then at the youthful age of twenty-nine,
Being overcome by religious emotional awaking
on seeing the four omens conjured up by devas,
He went forth into a homeless life
In the quiet seclusion of the forest.
That was on Monday, the full moon of *Āsāḷhā.*

4. After six years of seclusion in the forest,
Came the time for Perfect Enlightenment.
On Wednesday, the full moon of *Vesākha*,
Sitting on the Throne of Victory,
With the Tree of Enlightenment as a majestic canopy.
He vanquished the vexatious hordes (of *Māra*).
Ten thousand universes cheered
The arising of the Exalted One,
The great event went heralding spiritual security
For denizens of the three worlds.

5. Making his way to Migadāvana Park,
The Buddha expounded the Doctrine,
The Dhammacakka-pavattana Sutta,
To the Group of Five Ascetics
And an assemblage of devas and Brahmās
Coming from ten thousand universes.
That was Saturday, the full moon of *Āsāḷhā*
When the great drum of the Dhamma was first sounded.

6. Then for forty-five years
The Buddha, by the Dhamma, ferried cross
To the yonder shore of safety
The multitudes of the three worlds
Belonging to ten thousand universes.
And at the ripe age of eighty,
In the year one hundred and forty-eight,
On Tuesday, the full moon of *Vesākha*,
Under the twin sal trees at Kusināra
In the Province of the Mallas,
The Buddha realized the ultimate Cessation,
That cast gloom on the ten thousand universes.

7. The remains of the Buddha, a wondrous golden corpse,
Burned by itself,
Thanks to the prior resolution of the Bhagavā,
Leaving for posterity eight portions of relics
That was Sunday.
In the waxing moon of *Vesākha*

8. Reflecting on the seven memorable days

Connected with the Buddha,
The Most Exalted One amongst the exalted,
Lord of the three world,
I pay my deepest devotion by deed, word and thought
To the Great Master.
And for this good deed,
May every blessing come showering on me!

This is the conclusion of chapter on the Jewel of the Buddha.

Chapter 42

THE DHAMMA RATANĀ

The Dhamma Ratanā is made up of the nine supramundane *dhamma*s, which are the four *magga*s, the four *phalas*, Nibbāna; and *pṛiyatti*, all the Teachings of the Buddha forming the Tipiṭaka or the Buddhist Scriptures, together with the practice of the Doctrine (*paṭipatti*) as delineated in the texts. It also implies the attributes of the Triple Gem. We shall begin this chapter with a discussion of the attributes of the Triple Gem in a treatment that is neither too concise nor too elaborate but that will cover all solvent features.

The Nine Supreme Attributes of The Buddha

The Buddha is endowed with infinite noble qualities. However, for ready remembrance for the devotees among devas, humans and Brahmās, only nine special attributes beginning with *Arahaṁ*, were specially taught by the Buddha in the various discourses. (The same applies to the teaching about the six supreme attributes of the Dhamma and the nine supreme attributes of the Sangha).

The Nine Supreme Attributes of The Buddha in Pāli

Itipi so Bhagavā Arahaṁ Sammāsambuddho vijjācaraṇa sampanno sugato lokavidhū amuttaro purisa damma sārathi satthā deva manussānam Buddho bhagavā.

Translation:

(The Myanmar Translation by Ashin Vepullābhidhaja Aggamahāpaṇḍita, Abbot of Vejayantā Brick Monastery, Kozaung Taik Myingyan, is rather elaborate and ornate. Only its salient features are rendered into English here.)

The Buddha who has attained Perfect Enlightenment after fulfilling thirty kinds of perfections (*pāramī*), and has destroyed all defilements is endowed with the attribute of:

(1) Arahaṁ

(a) being perfectly pure of defilements, so that no trace of them, not even a vague impression, is left to suggest their presence,

(b) being incapable of doing evil, even where nobody could know of it,

(c) having broken up the spokes of the wheel of existence,

(d) being worthy of homage by all the three worlds of devas, humans and Brahmās.

(2) ***Sammā sambuddho***, being perfectly Self-Enlightened, in that He truly comprehends the Dhamma by His intellect and insight and is able to expound it to others.

(3) ***Vijjācaraṇa sampanno,*** being endowed with the three knowledges, namely, knowledge about past existences of all beings, the Deva Eye and the extinction of all moral taints, which knowledges are expandable into eight knowledges together with perfect practice of morality definable in fifteen ways.

(4) ***Sugato,*** because the Buddha proceeds to Nibbāna through the four *magga-ñāṇas*; because the Buddha speaks only what is beneficial and true.

(5) ***Lokavidū,*** because He knows the conditioned arising of all beings, the bases of their arising in the various planes of existence, and the conditionality of physical and mental phenomena.

(6) ***Anuttaro purisa dammasārathi,*** because He is incomparable in taming those who deserve to be tamed.

(7) ***Sattādeva manussānaṁ,*** because He is the Teacher of devas and humans, showing them the Path leading to Nibbāna.

(8) ***Buddha,*** because He is the Enlightened One, knowing and teaching the Four Ariya Truths.

(9) ***Bhagavā,*** because He is endowed with the six exalted qualities, namely, supremacy (*issariya*), knowledge of the nine supramundane factors, i.e. *magga-phala-nibbāna* (*Dhamma*), fame and following (*yasa*), splendour of physical perfection (*sirī*), power of accomplishment (*kamma*) and diligence (*payatta*).

Explanation of The Above Attributes

Although the Buddha is endowed with infinite attributes only the above nine are declared, in His discourses, as the attributes of the Buddha to the various hearers of the deva and human worlds simply to meet the spiritual or intellectual capacity of the hearer. Each of the nine attributes should be taken as representative of a category of qualities which may be attributed to the Buddha. How the meaning of the nine attributes may be properly understood is given below, not too briefly and yet not too comprehensively.

(1) Arahaṁ.

Here the attribute, in the abstract sense, and the possessor of the attribute should be distinguished. The former refers to the natural states that arise in the mental process of the Buddha, while the latter refers to the particular continuum of the five aggregates wherein those attributes arise.

There are five beneficial qualities included in the attribute of Araham. They are:

(a) It means the Buddha who has destroyed by the supramundane path (*lokuttarā-magga*), all the defilements (*kilesas*), numbering fifteen hundred, without leaving a trace. Defilements may be compared to one's enemies that always work against one's interest and welfare. The defilements were present in the mind-body continuum of the Buddha-to-be; they are termed as *ari* (enemies).

When the Buddha, after meditating on (Dependent Origination called) the Mahāvajira Vipassanā (as mentioned earlier on), attained Supreme Enlightenment on the Throne of Victory. The four supramundane paths enabled Him to destroy all those defilements group by group. So, the Supramundane Dhamma, the Four Ariya Paths, are the attribute called *Arahaṁ* whereas the Buddha's mind-body continuum of five aggregates is the possessor of that attribute.

(b) Then there is the derivation of the word *arahaṁ* from its root *araha*, meaning 'the one who has distanced himself from the defilements.' As explained under (a) above, the Buddha has destroyed all the defilements together with subtle proclivity to some form of habit without leaving a trace; not even a vague impression to suggest their presence. The defilements and the proclivities have no possibility of ever arising in the Buddha. It is in this sense that the Buddha has distanced Himself from the defilements and the proclivities. He has banished them thoroughly. This absolute casting off of all defilements together with proclivities is the attribute of Arahaṁ and the Buddha's mind-body continuum of five aggregates is the possessor of that attribute. This attribute is derived from the four Ariya Paths.

(The above attributes explained under (a) and (b) above are not possessed by other *arahats*; they are not entitled to be called *Arahaṁ*. The reason is this: all *arahats* have destroyed all the one thousand five hundred *kilesas*, but unlike the Buddha, certain vague impressions or traces of their proclivity to some habits still remain with them.

The vague impression is some subtle proclivity remaining in the ordinary *arahat's* mental makeup which can involuntarily cause some action to arise in him as in the case of a worldling. This is because of lingering tendencies for certain action that had repeatedly occurred in the previous existences of the *arahat* concerned, in whom they remained as a residual force even after destruction of all defilements.

An example of this phenomenon is found in the Venerable Pilindavaccha, an *arahat* who lived during the Buddha's times. He had been, for five hundred successive existences, a brahmin of a haughty clan. Members of that clan considered every person outside of their

clan as a scoundrel and the future Pilindavaccha used to address all outsiders as "scoundrels". This habit became ingrained in him for so long a chain of existences that even after becoming an *arahat*, the Venerable Pilindavaccha could not help himself with addressing all others, though inadvertently, as "you scoundrel". This was not through any defilement of conceit of birth but merely habituated action of the past.

(c) *Arahaṁ* can be interpreted as "one who has no secret place for doing evil" (*a* + *raha*). There are some people who pose themselves as wise men or good men who put on appearances only but who are prone to evil in private. As for the Buddha, since He has destroyed all defilements absolutely together with proclivity to any habitual actions, there can be no secret place for Him to do evil nor does He do any evil in any secret place. This noble quality of having no secret place for evil is the attribute of *arahaṁ* and the Buddha's mind-body continuum of five aggregates is the possessor of that attribute.

(d) *Arahaṁ* can also mean "one who has broken up into pieces the spokes that make up the wheel of existences" (*ara* + *hata*). Existence in the three spheres, which are the Sensuous Sphere, the Fine Material Sphere and the Non-Material Sphere, are figuratively called "the carriage of the round of existences." The continuous arising of the aggregates (*khandā*), and the sense-bases (*āyatana*) and elements (*dhātu*) is figuratively called "the wheel of existences" which is the essential part of the carriage of the round of existences. In that wheel, there are ignorance and craving for existence as its hub, while volitional activities (*puññābhi-saṅkhāra*) that find their expression in meritorious volitions or meritorious actions pertaining to the Sensuous Sphere and the Fine Material Sphere make up the spokes of the wheel that arises in the Sensuous Sphere and the Fine Material Sphere. Likewise, demeritorious volitions (*apuññābhi-saṅkhāra*) that cause demeritorious actions pertaining to the four miserable states of *Apāya* make up the spokes of the wheel that arises in the four miserable states. And likewise, meritorious volitions (*aneñjābhi-saṅkhāra*) pertaining to the Non-Material Sphere that cause meritorious actions make up the spokes of the wheel that arises in the Non-Material Sphere.

Of the arising of those three types of volitional activities, ignorance and craving for existence are called 'the hub', since the hub is where the turning of the wheel originates, forming thereby the cause of the *saṁsāric* cycle. Its force is passed on to the rim or tyre, figuratively, the result (that ends in aging and death), by the spokes, the volitional activities. (In this first mode of presentation, the gist about the twelve factors of Dependent Origination is that Ignorance and Craving are shown as the hub of the wheel; aging and death are shown as the tyre; and the three type of volitional activities are shown as the spokes of the wheel of *saṁsāra*. The remaining factors of Dependent Origination are shown as the body of the carriage of the round of existences.)

It is due to the presence of moral intoxicants (*āsava*s) that ignorance (*avijjā*) arises. Ignorance has its source or cause in moral intoxicants. As such, moral intoxicants can be seen as the axle that is fixed to the hub of ignorance and craving for ignorance.

Thus, in the wheel of *saṁsāra*, with the axle of moral intoxicants fitted to the hub of ignorance and craving for existence, with the spokes of three types of volitional activities and the tyre of aging and death, which has been turning since the beginningless *saṁsāra*, that has borne the carriage of existence in the three spheres, the Buddha has, on His attaining perfect Enlightenment, broken into pieces, the spokes of the wheel by standing on the two feet of mental and physical endeavour, taking firm stand on morality (*sīla*), and holding, in His hand of conviction, the pick-axe of *magga-ñāṇa* (the merit that exhausts kamma).

Therefore, the breaking up of the spokes of the wheel of *saṁsāra* by the pick-axe of the four *magga-ñāṇas* is the attribute of *arahaṁ*; the mind-body continuum of the five aggregates of the Buddha is the possessor of this attribute.

Another explanation:

The beginningless round of existences is called the cycle of *saṁsāra*. This cycle, if reviewed in its ultimate sense, is a set of twelve factors of Dependent Origination.

Ignorance being the source or cause of rebirth is the hub of the wheel. Aging and death being the end of a given existence is the tyre of the wheel. The remaining ten factors, having the hub (ignorance) and the tyre (aging and death) as their two extremities, are the spokes of the wheel.

The Buddha has totally destroyed these spokes of the wheel of *saṁsāra*. Therefore the breaking up of the ten factors of Dependent Origination by the four strokes of the sword of *magga-ñāṇa* is the attribute of *arahaṁ* in this fourth interpretation. The mind-body continuum of the five aggregates of the Buddha is the possessor of this attribute.

(e) *Arahaṁ* can also be interpreted as "he who is worthy of homage by devas, humans and Brahmās." That is because the Buddha is the noblest person worthy of receiving the special offerings of the four *bhikkhu* requisites by all the three worlds. That is why when the Buddha arises in the world, powerful devas and humans do not make their offerings and pay homage to any other deity but the Buddha.

Let us take some important instances of this fact: Brahmā Sahampati made a special offering of a posy of flowers the size of Mount Sineru to the Buddha. Other devas and Kings, such as Bimbisāra, Kosala, etc., made the greatest offerings they could afford to the Buddha; further, after the passing away of the Buddha, King Asoka spent ninety-six crores of money to build eighty-four thousand monasteries throughout the Southern Island Continent of Jambūdīpa in honour of the Buddha.

Therefore, the incomparable morality (*sīla*), concentration (*samādhi*), wisdom (*paññā*), emancipation (*vimutti*) and knowledge leading to emancipation (*vimutti ñāṇa dassana*), are the noble qualities that make the Buddha worthy of homage by devas, humans and Brahmās, that is, the attribute of *arahaṁ*. The mind-body continuum of the five aggregates of the Buddha is the possessor of this attribute. (The reader is asked to relate these five interpretations to the meaning of *arahaṁ* given earlier.)

(2) Sammāsambuddha

(*Sammā*, truly, correctly, *saṁ*, on one's own; *buddho* knower of all knowable things.)

The Buddha discovered the Truth by His own intellect and insight, unaided by anyone. Paccekabuddhas also discover the Truth by their own intellect and insight. But they are not able to teach the Truth, which they discover, to other persons, they do not deserve the epithet *Sammāsambuddha*. They are only called *Saṁbuddha*. The *ariya* disciples know the Truth only with the assistance of some teachers and they are able to preach it to others, but, since they do not discover the Truth by themselves, they are also not called *Sammāsambuddha*. They are only called *Sammābuddha*. The Buddhas are *Saṁbuddha*, knower of the Truth and all knowable things through Self-Enlightenment. They are also *Sammābuddha* because they can teach the Four Truths to their disciples each according to their capacity, and in the language they can understand. So, a combination of these two qualities makes the Buddha deserving of the title *Sammāsambuddha*.

Therefore, the four *magga-ñāṇas* that enable the Buddha to know, unaided, all knowable things with Omniscience at the highest level, is this attribute called *Sammāsambuddha*. The mind-body continuum of the five aggregates of the Buddha is the possessor of this attribute.

(3) Vijjācaraṇa sampanno

The One endowed with the three knowledges or the eight knowledges and the fifteen forms of perfect practice of morality.

The three knowledges are taught by the Buddha in Bhayabherava Sutta **(Majjhima Nikāya. Mullapaṇṇāsa)**, the eight knowledges are taught by the Buddha in Ambaṭṭha Sutta **(Dīgha Nikāya)**. The two ways of teaching knowledge in three categories and eight categories is adopted by the Buddhas through compassionate consideration of the mental framework of

the hearers on each occasion.

The Three Knowledges:

(i) **Knowledge of past existences** (*pubbenivāsa-ñāṇa*): By this knowledge, the Buddha can see the past existences of Himself and other beings.

(ii) **Knowledge of the deva eye** (*dibbacakkhu-ñāṇa*): By this knowledge, the Buddha can see things at far away places, things concealed, and things too subtle for the ordinary human eyes to see.

(iii) **Knowledge of the extinction of moral intoxicants** (*āsavakkhaya-ñāṇa*): This is *arahatta-phala-ñāṇa* which extinguishes all the four moral intoxicants

The Eight Knowledges:

(i) to (iii) as above and

(iv) **Insight Knowledge** (*vipassanā-ñāṇa*)**:** Understanding the impermanence, woefulness and unsubstantiality of all conditioned mental and physical phenomena.

(v) **Psychic power of the mind** (manomayiddhi-ñāṇa): Power to assume various forms through mastery of mind accomplished by jhāna practice.

(vi) **Multifarious kinds of psychic power** (*iddhividha-ñāṇa*)**:** Power to conjure up great numbers of various forms, human or otherwise.

(vii) **Knowledge of the Deva Ear** (*dibbasota-ñāṇa*)**:** Power to hear sounds from far away places, sounds muffled up and sounds too subtle to hear by the ordinary human ear.

(viii) **Knowledge of reading the mind of others** (*cetopariya-ñāṇa*)**:** The Buddha can know the mind of others in sixteen different ways.

Of the above eight knowledges, the fourth knowledge, Insight Knowledge, is knowledge pertaining to the sensuous sphere. The third knowledge, knowledge of extinction of *āsavas* is supramundane knowledge. The remaining six knowledges pertain to the Fine Material Sphere jhānic powers called (*rūpāvacara kriyā abhiññā ñāṇa*.)

The Fifteen Forms of Perfect Practice of Morality, Carana.

(i) **Morality of restraint** (*sīla saṇvara*)**:** Observance of *bhikkhu* precepts of restraint, *Pātimokkha Saṇvara Sīla*.

(ii) **Control of the faculties** (*indriyesugutta dvāratā*)**:** Keeping watch over the doors of eye, ear, nose, tongue, body and mind with constant mindfulness so as not to allow any demeritoriousness to enter.

(iii) **Knowing the proper extent regarding food** (*bojane matanutā*)**:** Knowing the proper extent in receiving alms-food and in enjoying it. In receiving alms-food, the Buddha considers the degree of devotion of the donor. If the devotion is strong but the gift is small, the Buddha does not scorn the gift for its smallness but accepts it. On the hand, if the gift is big but the donor's devotion is weak, the Buddha accepts only a small amount of the gift, considering the weak devotion of the donor. If the gift is big and the donor's devotion is strong, the Buddha accepts just an appropriate amount to satisfy His need. This is called knowing the proper extent regarding acceptance of alms-food. In enjoying the food thus collected, the Buddha never eats to the full but stops four or five morsels short of filling His stomach. More important, He never takes food without cultivating the *bhikkhu's* contemplation while eating.

(iv) **Wakefulness** (*jāgariyā nuyoga*)**:** Wakefulness does not mean not just remaining without sleep. The Buddha spends the whole day; during the first watch of the night and the last watch of the night in meditation, while walking or sitting, thus keeping away the hindrances. This purposeful waking is called wakefulness. Out of twenty-four hours in a day, the Buddha sleeps just four hours, i.e. between 10p.m. and

2a.m., to recuperate His energy; the remaining twenty hours are spent in meditation and *bhikkhu* practice.

(v - xi): The Seven Properties of virtuous persons:

(v) Confidence in the Triple Gem, *saddhā.*

(vi) Mindfulness, *sati*.

(vii) Sense of shame to do evil, *hirī*

(viii) Sense of horror to do evil, *ottapa*.

(ix) Wide learning (of the doctrine), *bāhusacca*.

(x) Diligence, *vīriya*.

(xi) Knowledge, *paññā.*

(xii - xv) **The four Fine Material Sphere *Jhānas*:** These refer to the four *jhānas* of the Fine Material Sphere under the fourfold reckoning of jhānas.

(The above fifteen forms of perfect practice of morality lead straight to Nibbāna, the Deathless Element, which as worldlings, the disciples never have realized before. Hence they are called *Caraṇa*.

Knowledge (*vijjā*) and perfect practice of morality (*caraṇa*) are complementary to each other. The former is like the eyes, whereas the latter is like the legs. To get to a desired place the eyes without the legs cannot accomplish it any more than the legs without the eyes. Therefore, knowledge and perfect practice of morality should be cultivated together.

(It might be asked: "Are not knowledge and perfect practice of morality attainable by the *ariya*-disciples?" The answer is yes and no. The *ariyas* can attain them but they cannot be said to have the attribute of *vijjācaraṇa sampaññā* which belongs to the Buddha alone for the reasons given below:

There are two factors in this attribute, they are, being accomplished in knowledge, and being accomplished in perfect practice of morality. The Buddha's accomplishment of knowledge is the source of Omniscience. His accomplishment of perfect practice of morality is the source of His being the Compassionate One. Being thus accomplished in two ways, the Buddha, by His knowledge, knows what is beneficial to each individual being and what is not. Further, the Buddha, by His perfect practice of morality, extends His Compassion on all beings to cause them to abstain from what is not beneficial to them and to adopt what is beneficial to them. His accomplishment of knowledge and accomplishment of perfect practice of morality, therefore, together make His Teaching the doctrine of liberation. It also ensures His disciples that their practice is the righteous, correct practice.)

Therefore, the accomplishment of knowledge and the accomplishment of perfect practice of morality combined together are called the attribute of *Vijjācaraṇa Sampanno*. The mind-body continuum of the five aggregates of the Buddha is the possessor of this attribute. (Here go back to the meaning of this attribute given earlier on to ponder on it and recite it.)

(4) Sugato

The Commentary explains this attribute in four ways:

(a) *Su*, well; *gata*, gone. Thus the going, i.e. the attaining of the Ariya Path, hence the "One who has attained the Ariya Paths" is the first meaning. The Ariya Path is faultless or flawless and therefore is magnificent. Therefore, the Buddha is called *sugata* because He proceeds to the haven from all dangers, by the magnificent Path, in an unattached attitude. (Under this interpretation, the Ariya Path is the attribute and the mind-body continuum of the five aggregates of the Buddha is the possessor of that attribute.)

(b) *Su*, Nibbāna, the excellent goal; *gala*: proceeds there by means of knowledge. Nibbāna is the excellent goal because it is the end of all strife and is the Ultimate

Peace. Attaining that excellent goal with *magga-ñāṇa* at one sitting is the Buddha's attribute. (Here the Ariya Path is the attribute and the mind-body continuum of the five aggregates of the Buddha is the possessor of that attribute.) In both these two interpretations, proceeding to Nibbāna means having Nibbāna as object of thought. The going or proceeding here is by means of knowledge only and does not, cannot, connote the physical act of going which applies where a certain geographical place is the destination.

(c) *Su: Sammā* well; *gata*: gone to Nibbāna by means of Path Knowledge (*Magga-ñāṇa*). Here the adverb "well" denotes freedom from defilements. The going is well since the defilements destroyed by the four Path Knowledges do not arise in the Buddha any more.

In all the above three interpretations the ultimate sense is the same: having Nibbāna as object of thought through the four *maggas*. This is the first explanation of *sugata* in the brief meaning given earlier on.

(d) *Su: Sammā*, well; *gata*, speaks appropriately on appropriate occasions. Here *gada* is the root that is changed into *gata*. The appropriate speech or speaking well is further explained thus:

"There are six kinds of speech among people; of these six, four should be rejected, i.e. not resorted to, and only two should be adopted."

(i) There is the kind of speech which is not true, which is not beneficial and not liked by the other party, (e.g. saying that a virtuous person is wicked.) The Buddha avoids this kind of speech.

(ii) There is the kind of speech which is true but which is of no benefit to, and not acceptable to the other party, (e.g. calling a bad man a bad man, not intending to correct him but merely out of malice.) The Buddha avoids this kind of speech also.

(iii) There is the kind of speech which is true, which is beneficial but is not liked by the other party to hear it. (e.g. Referring to Devadatta as the one heading for *Niraya* — spoken by the Buddha out of compassion for him.) The Buddha speaks this kind of speech when occasion demands it.

(iv) There is the kind of speech which is not true, which is not beneficial to the other party, but is liked by him. (e.g. quoting the Vedas and claiming that an evil deed such as killing will lead to the good destinations.) The Buddha avoids this kind of speech also.

(v) There is the kind of speech which is true but is not beneficial to the other party, and he likes to hear it. (e.g. a true statement which is going to drive a wedge between the other parties.) The Buddha avoids this kind of speech also.

(vi) There is the kind of speech which is true, which is beneficial to the other party, and he likes to hear it. (e.g. discourse on alms-giving, morality, etc. given on appropriate occasions.) The Buddha speaks this kind of speech when the occasion is appropriate.

Out of the above six kinds of speech, the Buddha speaks only the third and the sixth kinds only.

Regarding the third kind above, if a statement is true and is beneficial to the other party, although he does not like to hear it, the Buddha would say it because it would benefit other people who hear it, and will be for the good of the world at large.

Thus, if a statement is true and is beneficial to the hearer, the Buddha says it whether the hearer likes it or not. Therefore the Buddha is called *Sugata*, the One who speaks what is beneficial and true. The speaking of what is beneficial and true is the attribute, and the mind-body continuum of the five aggregates of the Buddha is the possessor of this attribute. (refer to the brief meaning of this attribute given earlier on.)

Abhaya Rājakumāra Sutta In Brief

The six kinds of speech are featured in **Majjhima Nikāya**, 1. Gahapati vagga, 8: Abhaya

Rājakumāra Sutta; a brief account follows:

At one time, the Buddha was staying in Veḷuvana monastery at Rājagaha. During that time, Prince Abhaya, son of King Bimbisāra approached his teacher, Nigaṇṭha Nāṭaputta, and, making obeisance to him and sat in a suitable place. Then Nigaṇṭha Nāṭaputta said to Prince Abhaya:

> "Go, Prince, to Samaṇa Gotama and accuse Him with falsity in doctrine. If you can accuse Him you will gain wide fame as one who can accuse even Samaṇa Gotama with falsity in doctrine."
>
> "But, Venerable Sir," said Prince Abhaya, "how am I to accuse Samaṇa Gotama, who is so powerful, of falsity in doctrine?"
>
> (1) "Prince, go to Samana Gotama and say this: 'Venerable Sir, would you say something that is unacceptable or unwelcome to someone?' And if Samana Gotama were to reply: 'Prince, the Tathāgata would say something that is unacceptable or unwelcome to someone.' In that case, you should say to Samana Gotama: 'Venerable Sir, if that is so, what is the difference between the Venerable One and any other worldling? For any worldling would say something unacceptable or unwelcome to someone.'
>
> (2) "If, on the other hand, Samana Gotama replies: 'Prince, the Tathāgata would not say something that is unacceptable or unwelcome to someone.' In that case, you should say to Samaṇa Gotama: 'Venerable Sir, if that is so, why did the Venerable One said to Devadatta: 'You, Devadatta who is heading for the *niraya* realms, Devadatta who is going to suffer in the *niraya* realm throughout an aeon, Devadatta who is irredeemable?' If I may add, the Venerable Devadatta is very angry and miserable at those remarks.'
>
> "Prince, if you only confront Samaṇa Gotama with the above questions, which allows no escape for Him, that Samaṇa Gotama will be just helpless, like a man who has swallowed a fish-hook."

(It took Nigantha Nāṭaputta four months to think out the above questions with which to harass the Buddha. Then he taught it to his disciple, Prince Abhaya. Before the advent of the Buddha there were six religious teachers who led their own sects, claiming themselves as Buddhas. People could not discriminate truth from untruth and went, (each after his or her liking) to these teachers. Only when the Buddha appeared in the world, these adherents, who possessed previous merit, left them in large numbers and became disciples of the Buddha.

Nigaṇṭha Nāṭaputta was sore with the thought that Samaṇa Gotama had won over his followers. He thought hard how to discredit the Buddha: "I must find a question to confront Samaṇa Gotama, a question so neat that Samaṇa Gotama would be caught helplessly." He fed himself well on the offerings of daily food sent to him from his royal disciple, Prince Abhaya and spent days thinking of a problem that would confound Samaṇa Gotama. When a question came to his thought, he turned it over in his mind and found a flaw which the Buddha would easily point out. And, when he thought of another question, he would later detect a flaw there, and had to drop it. And thus he spent four hard months in thinking out a 'really hard nut to crack.' At last, he got the question: "Would the Buddha speak something that would be unacceptable or unwelcome to someone?"

Nigaṇṭha Nāṭaputta was sure that he had found a question which Samaṇa Gotama would be quite at a loss to find fault, either in its presentation or in its answer. He then thought about some suitable agent who would confront the Buddha. He remembered Prince Abhaya whom he believed was wise. So, he taught the question to the Prince and persuaded him to go and present it to the Buddha.)

Prince Abhaya was a censorious person and so gladly undertook to do what his master asked. "Very well, Master," he said, and after making obeisance to Nigaṇṭha Nāṭaputta, left him. He went to the Veḷuvana monastery where the Buddha was staying, and after making obeisance to the Buddha, he sat in a suitable place. Then he looked at the sun which was

about to set. He thought: "It took four months for my teacher to formulate this question. If such a profound question were to be taken up point by point, there would be no sufficient time for today. I will confront the Buddha tomorrow at my palace," he thought to himself. So he said to the Buddha: "Venerable Sir, may the Venerable One, for the sake of my merit, kindly accept offering of food to the Venerable One and three *bhikkhus* (at my palace) tomorrow."

(The number of three *bhikkhus* only being invited by Prince Abhaya is based on two considerations: (1) If a big company of *bhikkhus* were present on the occasion of his putting the question, even though the question itself is in a few words only, there might be wide discussions by the company and other matters and other discourses might arise, in which case controversy and heated debates might occur. (2) If no bhikkhus were invited to accompany the Buddha, people might think: "This Prince Abhaya is a stingy man. He knows the Bhagavā goes on the daily alms-round accompanied by hundreds of *bhikkhus*, and yet he invites only the Bhagavā.")

The Buddha accepted the invitation of Prince Abhaya by remaining silent. Prince Abhaya, having noted that his invitation was accepted, rose from his seat and, making obeisance to the Buddha, returned to his palace.

In the next morning, the Buddha went to the palace of Prince Abhaya and took His meal there. After the meal was finished Prince Abhaya took his seat at a lower place and addressed the Buddha as taught by Niganṭha Nāṭaputta thus:

"Venerable Sir, would the Venerable One say something that is unacceptable or unwelcome to someone?" The Buddha said to Prince Abhaya: "Prince Abhaya, regarding your question, no single answer can be given in a straight 'yes' or 'no'. (The Buddha, in effect, said: "A speech of this nature as described by you, may or may not be spoken by the Tathāgata. If by saying it, there is benefit (to the other party), the Tathāgata would say it. If there is no benefit the Tathāgata would not say it.")

By this single statement the Buddha crushed the question like a mountain shattered by a thunder bolt, thus disposing of the weighty question which took four months for Nigantha Nāṭaputta to formulate.

Thereupon Prince Abhaya could no longer challenge the Buddha and said to Him: "Venerable Sir, by this question all Niganṭha have gone to wreck and ruin!" "Prince, why do you say: 'Venerable Sir, by this question all Niganṭha have gone to wreck and ruin?' " Prince Abhaya then recounted the whole episode about his visit to Nigantha Nāṭaputta and the mission he was assigned by his master.

At that time, Prince Abhaya had on his lap his infant child who could only lie flat on its back. (The Prince placed the baby there on purpose. Wherever dogmatic persons enter into a debate on a matter of doctrine they used to keep something handy with them, such as a fruit or a flower or a book. As the debate proceeds, and if one of the disputants is gaining his points, he would trounce the opponent relentlessly. But if the going is tougher than is expected and defeat is likely, he would pretend to be smelling the flower, or tasting the fruit, or reading the book that is in his hand, as if he was not following the trend of the arguments. Here, Prince Abhaya placed the infant on his lap for the same purpose. He thought to himself: "Samaṇa Gotama is a great man who has won many a debate on doctrine. He is the one who quashes others' doctrines. If I were to win, it is well and good. But if I should be cornered, I would pinch the baby and announce: 'O friends, how the baby cries! Let us break the debate now and continue later.' ")

The Buddha, being infinitely wiser than Prince Abhaya, chose to make the infant itself to trounce the prince. And even before Prince Abhaya could find time to pinch the baby, the Buddha asked Prince Abhaya thus: "Prince Abhaya, what do you think of this? You may answer whatever you think fit. Suppose this infant on your lap, either due to your negligence or to the negligence of its nurse, were to put a piece of wood or a potsherd or a broken piece of glass bottle, in its mouth, what would you do to it (the infant)?"

And Prince Abhaya answered: "Venerable Sir, I would take out the piece of wood or

potsherd or broken glass from the baby quickly. If there should be difficulty in taking it out at the first attempt, then I would hold the baby's head fast with my left hand, and, with the bent forefinger of my right hand, I would dislodge the piece of wood or potsherd or broken glass from its mouth even if that operation might draw blood. I would do it because I have great love and compassion on my baby."

"Prince Abhaya, on the same analogy, there are these six kinds of speech:

(1) The Tathāgata does not speak that kind of speech which is not true, which is not beneficial and which is unacceptable to the other party.

(2) The Tathāgata does not speak that kind of speech which is true but is not beneficial and which is unacceptable to the other party.

(3) The Tathāgata would, if occasion demands, speak that kind of speech which is true, which is beneficial but which is unwelcome by the other party.

(4) The Tathāgata does not speak that kind of speech which is not true, which is not beneficial, but which is welcome by the other party.

(5) The Tathāgata does not speak that kind of speech which is true, which is not beneficial but which is welcome by the other party.

(6) The Tathāgata would, if he sees benefit to the hearers, speak that kind of speech which is true, which is beneficial, and which is welcome by the other party.

"Prince Abhaya, out of these six kinds of speech, the Tathāgata avoids four of them and speaks two of them. This is because I have great good will and compassion on all beings."

(The gist is that the Buddha speaks what is beneficial and true regardless of whether the other party likes it or not.)

(The Commentary terms the fourth kind of speech above as *Aṭṭhānīya kathā*, an absurdity, i.e. a speech that is not true, and not beneficial, but is liked by the other party, and illustrates it with the story of a rustic old man. It is related below for general knowledge.)

The Story of A Rustic Old Man

A rustic old man was drinking in a liquor shop in town. A group of swindlers joined him and conspired between themselves to divest the old man of his possessions by trickery. They agreed among themselves: "We shall relate our experiences each in turn. Anyone who says he does not believe it will lose all his possessions to the story-teller and also become his slave." And they said to the old man: "Grand uncle, do you agree to this proposition?" The old man replied: "So be it boys, so be it."

Then the first town dweller at the drinking party related his story thus:

"Friends, when my mother conceived me, she had a particular longing to eat the wood apple. And as she had no one to pick the fruit for her she sent me to pick a wood apple. Then, I, who was in my mother's womb, went to a wood apple tree. As I could not climb up the tree, I took hold of my two legs and threw them upwards into the tree as I would a wooden club. Then I went from one bough to the other and picked the wood apples. After that I found myself unable to climb down the tree and so I went back home, took a ladder and used it to get down. I gave the fruit, to my mother. They were of a size as big as a water pot.

All the wood apples were carried down the tree in my pouch fashioned from the loin cloth I was wearing. Out of my gathering of wood apples my mother ate sixty of them at one sitting till she satisfied herself with the special longing during conception. The remainder of the fruit, after my mother had eaten, were for distribution to all the villagers, both young and old. The front room (living room) of our house is sixteen cubits wide, we stored the wood apples in it after removing all furniture from there. The fruit filled the room to the roof. The surplus fruit had to be piled up outside the house and it was as high as a hillock of eighty cubits high. Now, friends, what do you say? Do you believe the story or not?"

The rustic old man remained silent. The town folks at the drinking party answered (in the positive). Then they asked the old man: "Do you believe the story?" The old man replied: "Well, this is a vast country. It is believable in this vast country."

The remaining men at the drinking party told their tall stories in turn. And then it was the old man's turn. "Now listen to my story," he said. "Not only are the houses in your town big and grand, houses in our village are also big and grand. I want you to note that our family specializes in cotton plantation. We have hundreds of acres under cotton crib.

Amidst the vast cotton plantation, we had a particularly big cotton plant that grew to a height of eighty cubits. There were five branches in it. Of those five the four were fruitless, but the fifth one turning to the east bore a huge cotton pod as big as a water jar. From that pod with six compartments there bloomed forth six blossoms of cotton flower.

"I shaved myself, bathed, and after applying unguent to my body, I went to the cotton field and when I saw the six big cotton blossoms from the same pod I was very pleased. I reached out to them and plucked them. Then lo and behold! In place of these six cotton blossoms there were in my hands six strong slave men. These six slave men of mine left me and ran away to other places. I have not seen them for a long time. Now only, I have found them. They are none other than the six of you. You, my boy, is Nanda my slave. And you are Poṇṇa my slave. And you are Vaḍḍhamāna my slave. And you are Citta my slave. And you are Maṅgala my slave. And you are Poṭṭhinya my slave." Then the old men rose up suddenly and stood holding the six knots of the six men firmly in his hand.

The six town dwellers who were at the drinking party could not deny that the story was not true, for if they did, they would, under the terms of agreement, become slaves to the old man, all the same. The old man then took the six men to the court where they were officially branded as slaves and they remained so for as long as the old man lived.

This sort of nonsensical speech may be amusing but it is not true and is not beneficial. This kind of speech is never spoken by the Buddha.

Then Prince Abhaya said to the Buddha: "Venerable Sir, when wise princes, wise brahmins, wise householders and wise *bhikkhus* come to you with their various questions, do you have thought out beforehand and answers to fit their possible questions? Or do the answers come to mind instantly?"

The Buddha said to the Prince: "Prince Abhaya, in that case, I will put a question to you. You may answer it in any way you like. Now, what do you think of this? You are an expert in chariots, are you not?"

"That is true, Venerable Sir, I am an expert about the chariot and its various components."

"Prince, what do you think of this? If anybody should ask you: 'What is this part of the chariot called?' Would you have the answer thought out beforehand, or would you answer it straight away instantly?"

""Venerable Sir, I am reputed as an expert about chariots. I am skilful about all the components of a chariot. All the components of the chariot are clear in my mind. Therefore any question concerning a chariot is at my finger tips."

"Prince, in much the same way, when wise princes, wise brahmins, wise householders, and wise *bhikkhus* come to me with their various questions, the answer comes to My mind instantly. This is because the Tathāgata is possessed of the *dhamma-dhātu*, which is Omniscience, the penetrating knowledge about all things knowable."

When this was said in a wonderfully amiable manner, Prince Abhaya was deeply impressed. He begged of the Buddha to be his refuge, the Dhamma to be his refuge, the Sangha to be his refuge, and became a disciple of the Buddha

(Later Prince Abhaya became a *bhikkhu*, and taking up *bhikkhu* practice ardently, he attained arahatship with the four Discrimination (*paṭisambhidā*), the six special apperceptions (*chaḷabhiññā*) and knowledge of five outstanding features, namely, penetration, facility, quickness, breadth and brilliance. (For details refer to **Apādāna Pāli**,

Volume II).

(5) Lokavidū

Loka, the five aggregate that are clung to (*upādāna-khanadha*); (in another sense), the world of sentient beings (*satta-loka*), the world of conditioned, phenomena, (*saṅkhāra-loka*), the world as the bases of various planes of existence (*okāsa-loka*). *Vidu*, the one who has analytical knowledge and complete comprehension.

The **Visuddhi-magga** explains *lokavidū* in two ways:

(1) Under the first method, *loka* is interpreted as the five aggregates that are clung to. These five are understood: (a) as being woeful (*dukkha*), (b) as originating in craving (*taṇhā*), (c) as ceasing when Nibbāna is realized and (d) that the Ariya Path is the true path leading to Nibbāna, the cessation of the aggregates. Thus *lokavidū* means the Buddha that has complete knowledge about the five aggregates that are clung to.

In knowing about the world of the five aggregates that are clung to, the Buddha knows not only the five aggregates but knows them in their four aspects that make His knowledge complete and perfect. The four aspects are: (a) He understands that the five aggregates that are clung to are woeful indeed (*dukkha*); (b) He understands the originating aspect of these five aggregates, that craving is the origin of the five aggregates; (c) He understands Nibbāna, the cessation aspect of the five aggregates; (d) He understands the way leading to cessation, i.e. the Ariya Path. Thus the Buddha has a complete understanding of the five aggregates that are clung to. That is why the Buddha is called *Lokovidū.* Under the first method, the complete all-round knowledge from the four aspects of the five aggregates of clinging is the attribute of *lokavidū.* The five aggregates of the Buddha is the possessor of that attribute.

(2) Although the first method of interpretation is complete about the world of the five aggregates, the method does not describe *loka* fully yet. Therefore, the Commentary gives a second interpretation.

Under the second method, *loka* is taken to mean the world of sentient beings (*satta-loka*), the world of conditioned phenomena (*saṅkhāra-loka*) and the world constituting the bases for the various planes of existence (*okāsa-loka*). *Loka* means that which rises and falls, that undergoes rises and falls. In **Abhidhamma** point of view, the aggregates of living things are called *indriyabaddha-khandā* (the aggregates connected with faculties). The aggregates of non-living things are called *anindriyabaddha-khandhā* (the aggregates divested of faculties).

a) The aggregates of living things are liable to attachment to visible objects, etc. and hence called *Satta*. Since these aggregates form the bases of merit or demerit that rise and fall, they are (also) called (*Loka*). Thus, we have the term *satta-loka*.

b) The aggregates of non-living things, such as the infinite world-systems (*cakkavāḷa*), the bases of sentient existence (*bhūmi*) and mansions, etc. are the bases where sentient beings exist, whether they are liable to get frightened as in the case of worldlings, Stream-Enterers and Once-Returners, or are free from fear as in the case of Non-Returners and *arahats*, and are called *Okāsa*. And since these bases are the places where sentient beings rise and fall, they are called *Loka*. Thus we have the term *okāsa-loka*.

c) Both the living things and non-living things are conditioned by causes and are called *Saṅkhāra*. The world is subject to rising and falling, and hence called *Loka*. Thus we have the term *saṅkhāra-loka*. This *saṅkhāra-loka* is fully understood by the Buddha.

We shall expand on this as explained in the **Visuddhi-magga**: (2) "*Eko loko sabbe sattā āhāraṭhitikā* — all beings have each its own conditioning factors; this is a world in itself" (*Paṭisambhidā-magga* quoted here). Therefore, *loka* here means *saṅkhāra-loka*. (This is because although reference is made to all beings, the crucial point here is the conditioned nature which is causing the rise and fall of all beings.)

(1) The Buddha has full knowledge about the conditioned world in that He knows it (i) as a single factor that causes all conditioned things; (ii) as two conditioned things, mind and matter; (iii) as three conditioned things in the three kinds of sensation; (iv) as four conditioned things in the four conditional factors, *āhāra*; (v) as five conditioned things in the five aggregates that are clung to; (vi) as six conditioned things in the internal sense-bases; (vii) as seven conditioned things in the seven stations of consciousness; (viii) as eight conditioned things in the eight worldly conditions; (ix) as nine conditioned things in the nine bases of existence for beings; (x) as ten conditioned things in the ten corporeal sense-bases; (xi) as twelve conditioned things in the twelve sense bases; (xii) as eighteen conditioned things in the eighteen elements.

(2) Just as the Buddha has full knowledge of the conditioned world, so also He knows fully about the world of living beings in that: (a) He knows the proclivities of individuals, *āsaya*. (b) He knows the latent tendencies in individuals, *anusaya*. (c) He knows the habitual conduct of individuals, *carita*. (d) He knows the leanings or dispositions of individuals, *adhimutti*. He knows individuals who have little dust of defilements in their eye of wisdom, and he knows individuals who have a thick layer of dust of defilements in their eye of wisdom. He knows individuals who have sharp faculties such as conviction, and he knows individuals who have dull faculties. He knows individuals who have a natural desire for liberation and individuals who have little desire for liberation. He knows individuals who are endowed with righteousness such as conviction and wisdom that facilitate them to win Path knowledge, and individuals not so endowed. He knows individuals who are free from drawbacks in their previous deeds, defilements and resultants that mar the attainment of Path knowledge and individuals not so free.

(a) *Āsaya* (Proclivities)

Āsaya means the mental bent or disposition of individuals. For example, a forest deer is naturally bent to live in the forest; he may go out to the fields to graze but his home is the forest. Similarly, individuals attend their mind to various sense objects but, after wandering about from object to object, the mind of those who are bent on faring in the round of existences remain in wrong views, whereas the mind of those who are bent on liberation from the round of existences, are pure, and remain in knowledge. So wrong views and knowledge are called *āsaya* (proclivities).

The proclivity of wrong views, *diṭṭhi-āsaya*, is again of two kinds: the proclivity towards the wrong view of annihilation, *uccheda-diṭṭhi*, and the proclivity towards the wrong view of eternalism, *sassata-diṭṭhi*.

The proclivity of knowledge, *paññā-āsaya*, also is of two kinds: Insight-knowledge tending to Path-knowledge, *vipassanā paññā-āsaya*, and Path-knowledge itself which is the knowledge in seeing things as they really are, *yathābhuta ñāṇa-āsaya*.

In knowing the proclivities of individuals, the Buddha knows: (i) that this individual is bent on faring in the round of existences and has a proclivity towards the wrong view of annihilation; (ii) that this individual is bent on faring in the round of existences and has a proclivity towards the wrong view of eternalism; (iii) that this individual is bent on liberation from the round of existences, a pure being, and has Insight-knowledge; and (iv) that this individual is bent on liberation from the round of existences and has Path-knowledge.

(b) *Anusaya* (Latent Tendencies)

These are defilements that have not been eradicated by *magga-ñāṇa* and are liable to arise perceptibly whenever circumstances prevail. These *anusayas* are of seven kinds. They are called the elements of latent tendencies. They are: (i) *Kāmarāgānusaya*, the seed element of greed, (ii) *Bhavarāgānusaya*, the seed element of attachment to existence, (iii) *Paṭighānusaya*, the seed element of hatred, (iv) *Mānānusaya*, the seed element of conceit, (v) *Diṭṭhānusaya*, the seed element of wrong view, (vi) *Vicikicchānusaya*, the seed element of uncertainty, (vii) *Avijjānusaya*, the seed element

of bewilderment.

In knowing the latent tendencies of individuals, the Buddha knows: that this individual is full of the seed element of greed; that this individual is full of the seed element of attachment to existence, ***(p:)*** *that this individual is full of* the seed element of hatred, ...(***repeat p:***)... the seed element of conceit, ... (***repeat p:***)...the seed element of wrong views, ... (***repeat p:***)... the seed element of uncertainty, ...(***repeat p:***)...the seed element of bewilderment.

Anusaya kilesa, it should be noted, is of three degrees according to its tendency to occur, namely: (i) latent seed element of defilements; (ii) defilements that have actually arisen with their three phases of arising (*upāda*), developing (or momentary presence (*ṭhīti*)), and dissolution (*bhaṅga*); (iii) defilements that have exploded into physical or verbal misconduct.

(Let us illustrate this:)

Supposing some worldling in whom defilements have not yet been eradicated by *magga-ñāṇa* were making an offering. Even during the meritorious act while sublime meritorious thoughts, *mahā-kusala cittas*, are arising in his mind, if he were to meet with some pleasant sense object, this circumstance tends to bring alive sensuous thoughts (seed element of greed) in the donor because (being a worldling,) he has not eradicated greed. When further contact occurs with the sense object that is agreeable to him, that seed element of greed grows into decidedly defiled thoughts called *Pariyutthāna-kilesa.* Then, if he checks himself with right attention, the thoughts defiled by greed may subside. If, however, instead of right attention, he is driven by wrong attention, the defiled thoughts become translated into wicked acts, either bodily or verbally. This is the explosive stage of the defilement of greed, *vītikkama-kilesa*. This is an example of the way the defilement of greed grows from its latent tendency or seed element to overt acts in three progressive stages. The same principle also applies to other defilements, such as hatred, etc.

(c) *Carita* (habitual conduct)

Carita means meritorious action or demeritorious action. In another sense, it refers to six kinds of habituated action or habitual conduct that occurs frequently in the present life, namely, attachment or greed (*rāga*), hatred or anger (*dosa*), bewilderment (*moha*), faith, wisdom (*bhuddhi*), and cogitation (*vitakka*).

(The two Pāli terms *carita* and *vāsanā* should be distinguished. The vague impression of habituated acts, whether good or bad, in previous existences that persist till the present existence, is called *vāsanā*. The kind of conduct, out of the six kinds described above, the one which is apt to occur for most of the time in the present existence is called *carita*.)

The Buddha knows the *carita* of every individual, such as this individual is predominantly of good conduct (*sucarita*); this individual is predominantly of evil conduct (*duccarita*); this individual is predominantly of greedy (lustful) conduct (*rāga-carita*); this individual is predominantly of hateful conduct (*dosa-carita*); this individual is predominantly of bewildered conduct (*moha carita*); this individual is predominantly of faithful conduct (*saddhā-carita*); this individual is predominantly of wise conduct (*bhuddhi-carita*); this individual is predominantly of a cogitative conduct (*vitakka carita*). Further, the Buddha also knows the nature of these six types of conduct, the defiling conditions, the purifying conditions, the essential conditions, the results, and the consequences of these six types of conduct.

(d) *Adhimutti* (Leaning or disposition)

Adhimutti means the natural disposition of individuals. There are two kinds of *adhimutti*, namely, the natural preference for or leaning towards evil (*hīnadhi-mutti*), and the natural preference for, or leaning toward noble things (*paṇītadhi-mutti*). People (generally) associate with persons of like nature; those of evil disposition associate with persons of evil disposition; those of noble disposition associate with persons of noble disposition.

The Buddha knows the type of leaning in every individual, such as whether a certain

person is of evil disposition or of noble disposition.

Further, the Buddha knows the degree of disposition in each individual, such as whether it is high, or lower, or lowest. For disposition depends on the degree of faith, endeavour, mindfulness, concentration, and knowledge, which are the Five Faculties.

Thus the Buddha knows fully about living beings in respect of the four proclivities (*āsaya*), the seven latent tendencies (*anusaya*); the three volitional activities (*abhisaṅkhāras*) or the six types of habitual conduct (*carita*), and the types and degrees of leaning or disposition (*adhimutti*).

(3) Just as the Buddha has complete knowledge of the world of living beings, he also has complete knowledge of the world of non-living things — the places where living beings have their abodes, such as the world-systems (*cakkavāḷa*), mansions, forests and mountains, etc.

Here is the explanation:

A world-system called *Cakkavāḷa* or *Lokadhātu* is bounded on four sides with tall mountains like a stone fencing. (*cakka*, circular; *vāḷa*, encircling ring of mountains.) The term *Cakkavāḷa* comes to be so called because it is a world-system encircled by rocky mountains. A world-system is 1,203,450 (one million two hundred and three thousand, four hundred and fifty) *yojanas* from east to west, and from south to north. The circumference of this world-system is 3,610,350 (three million six hundred and ten thousand, three hundred and fifty) *yojanas*.

In a world-system, the earth's thickness is 240,000 (two hundred and forty thousand) *yojanas*, the upper half of it being earth and the lower half being rock in structure.

The earth is supported by a mass of water which is 480,000 (four hundred and eighty thousand) *yojanas* in thickness. Beneath the mass of water there is the mass of air which is 960,000 (nine hundred and sixty thousand) *yojanas* supporting it. And beneath the mass of air is the infinite expanse of space. This is the foundational structure of a world-system.

At the centre of the earth's surface, there arises Mount Sineru. The lower part of which is submerged in the ocean that is 84,000 (eighty-four thousand) *yojanas* deep and rises 84,000 (eighty-fourth thousand) *yojanas* above the water.

(1) Encircling Mount Sineru, there is the first ring of mountains called Yugandhara, (half) of which 42,000 (forty-two thousand) *yojanas* is submerged in the ocean and (half) of which 42,000 (forty-two thousand) *yojanas* rises up above the water.

(2) Beyond (the first) ring of Yugandhara mountains, there is the (second) ring of mountains called Īsadhara of which 21,000 (twenty-one thousand) *yojanas* is submerged in the ocean and 21,000 (twenty-one thousand) *yojanas* rises up above the water.

(3) Beyond the (second) ring of Īsadhara mountains, there is the (third) ring of mountains called Karavīka of which 10,500 (ten thousand and five hundred) *yojanas* is submerged in the ocean and 10,500 (ten thousand and five hundred) *yojanas* rises up above the water.

(4) Beyond the (third) ring of Karavīka mountains, there is the (fourth) ring of mountains called Sudassana of which 5,250 (five thousand two hundred and fifty) *yojanas* is submerged in the water and 5,250 (five thousand two hundred and fifty) *yojanas* rises up above the water.

(5) Beyond the (fourth) ring of Sudassana mountains, there is the (fifth) ring of mountains called Nemindhara of which 2,625 (two thousand six hundred and twenty-five) *yojanas* is submerged in the ocean and 2,625 (two thousand six hundred and twenty-five) *yojanas* rises up above the water.

(6) Beyond the (fifth) ring of Nemindhara mountains, there is the (sixth) ring of mountains called Vinataka of which 1,312 (thirteen hundred and twelve) *yojanas* is submerged in the ocean and 1,312 (thirteen hundred and twelve) *yojanas* rises up above the water.

(7) Beyond the (sixth) ring of Vinataka mountains, there is the (seventh) ring of mountains called. Assakaṇṇa of which 656 (six hundred and fifty-six) *yojanas* is submerged in the ocean and 656 (six hundred and fifty-six) *yojanas* rises up above the water.

Between Mount Sineru and between the encircling rings of mountains, there are seven rings of rivers called Sīdā.

In the ocean, lying to the southern side of Mount Sineru, there is the southern Island Continent called Jambudipa, called after the Rose Apple tree growing at the forefront of the Island, and this Island is surrounded by five hundred lesser Islands.

Similarly, in the ocean, lying to the western side of Mount Sineru, there is the western Island Continent called Aparagoyāna; on the northern side, the northern Island Continent of Uttarakuru; add on the eastern side, the Eastern Island continent called Pubbavideha, each of them surrounded by five hundred lesser islands.

In the Southern Island Continent of Jambūdīpa, the Himavantā mountain is five hundred *yojanas* high and three thousand *yojanas* broad lengthwise and breadthwise. It is graced by eighty-four thousand peaks.

The Rose Apple tree growing at the forefront of Jambūdīpa Island Continent is of these dimensions: its crown is fifteen *yojanas* across; from the ground up to the trunk where the big boughs branch out, the height of the trunk is fifty *yojanas*, the big boughs are each fifty *yojanas* long, each with a foliage a hundred *yojanas* across, and a hundred *yojanas* high.

Of the same dimensions, the following six other great trees which last till the end of the world-system: the Trumpet flower tree in the realm of Asurā at the old site of Tāvatiṁsa devas, at the foot of Mount Sineru; the Silk Cotton tree in the realm of Garudas, the Nudea Sessilifolia in the western Island Continent, the wishing tree in the northern Island Continent, the Rain tree in the Eastern Island Continent, and the Indian Coral tree in the Tāvatiṁsa Deva realm.

The circular ring of mountain that marks the limit of the universe has 82,000 (eighty-two thousand) *yojanas* submerged under the ocean and 82,000 (eighty-two thousand) *yojanas* rising up above the water.

> The shape of the Jambūdīpa Island Continent is a trapezium (the shape of the front purl of a bullock-cart); the western Island Continent is of the shape of a brass mirror (i.e., circular); the Eastern Island Continent is a crescent; and the Northern Island Continent is a square. The inhabitants of those Island Continents are said to have faces that have the same shape as that of the respective Island Continents).
>
> **— Visuddhi-magga Mahāṭīkā**, Volume I —

In each world-system there is (the mansion of) the Moon which has a diameter of forty-nine *yojanas*; (the mansion of) the Sun which has a diameter of fifty *yojanas*.

The realm of Tāvatiṁsa devas, the realm of Asuras, the Avīci Niraya, the Jambūdīpa Island Continent — each of these four places is ten thousand *yojanas* wide. They are called the Four Areas of Ten-thousand (*yojanas*) width.

The Northern Island Continent is seven thousand *yojanas* wide; the Eastern Island Continent is of the same size; the Northern Island Continent is eight thousand *yojanas* wide.

All the above features constitute one world-system. The void spaces where three of the world-systems touch one another are the Lokantarika desolate regions.

In each world-system, the three miserable states, namely, the animal world, the *petas'* realm and the realm of *asurakāyas*, have their abodes on the earth, side by side with the human world. Underneath the layer of earth lie the eight *niraya* realms, each below the other, and each surrounded by lesser realms of continuous suffering called *Ussada Nirayas*. The Niraya realms, the animal world, *petas* and *asurakāyas* are called the four miserable states of *apāya*.

The human world is located on the earth. The deva realm of the Four Great Kings is located on the summit of Mount Yugandhara, at half the height of Mount Sineru. The

Tāvatiṁsa Deva realm is located on the summit of Mount Sineru. These two deva realms are, therefore, terrestrial. Above the Tāvatiṁsa Deva realms lies Yāma Deva realm; above that realm, Tusitā Deva realm; above that realm lies Nimmānarati Deva realm; above that realm lies Paranimmita-vasavatti Deva realm. These six deva realms, together with the human world, are called the Seven Fortunate Sensuous realms (*Kāma sugati bhūmi*). These Seven Fortunate realms and the four miserable states of *apāya* together are called the eleven Sensuous Realms (*Kāma bhūmis*).

Above the six deva realms pertaining to the Sensuous Sphere, there are three Brahmā realms of Brahmapārisajjā (Brahmas' retinue), Brahmapurohitā (Brahmas' Ministers) and Mahābrahmā (Great Brahmas) which are the three Brahmā realms pertaining to the first *jhāna* of the Fine Material Sphere (*Rūpā-vacara*). They are on the same plane.

Above the three Brahmā realms pertaining to the first *jhāna* of the Fine Material Spheres, there are the three Brahmā realms pertaining to the second *jhāna* of the Fine Material Sphere on the same plane, namely, *Parittābhā* (Brahmas of limited radiance), *Appamāṇābhā* (Brahmas of measureless radiance), and *Abhassarā* (Brahmas of streaming radiance).

Above the three Brahmā realms pertaining to the second *jhāna* of the Fine Material Sphere, there are the three Brahmā realms pertaining to the third *jhāna* of the Fine Material Sphere on the same plane, namely, *Parittasubhā* (Brahmas of limited glory), *Appamāṇāsubha* (Brahmas of measureless glory), and *Subbhakiṇṇa* (Brahmas of refulgent glory).

Above these realms there are two Brahmā realms (also pertaining to the Fine Material Sphere) on the same level, namely, *Vehapphala* ('very fruitful') and *Asaññasatta* (non-percipient beings). Above these are the *Avihā* ('bathed in their own prosperity'), *Atappā* ('untormenting'), *Sudassā* ('fair-to-see'), *Sudasī* ('clear-sighted') and *Akaniṭṭha* ('Supreme') — five pure Abodes, lying one above the other successively. *Vehapphala*, *Asaññasatta* and the Five Pure Abodes pertain to the fourth *jhāna* of the Fine Material Sphere. Thus there are altogether sixteen Brahmā realms pertaining to the Fine Material Sphere.

Above the sixteen Brahmā realms pertaining to the Fine Material Sphere, there are the four Brahmā realms pertaining to the Non-Material Sphere, namely, *Ākāsānañcā-yatana* (Infinity of Space), *Viññāṇañcā-yatana* (Infinity of Consciousness), *Ākiñcaññā-yatana* (Nothingness), and *Nevasaññāvāsaññā-yatana* (Neither-Consciousness-nor-Non-Consciousness), lying one above the other successively.

Thus, there are sixteen Brahmā realms of Fine Material Sphere and four Brahmā realms of Non-Material Sphere, altogether making twenty Brahmā realms. When the eleven realms of the Sensuous Sphere are added to them, there are the thirty-one realms in a world-system. This is a brief description of their location.

In the foregoing manner, the Buddha has a complete knowledge of the infinite world-systems as bases for sentient existence. This complete and clear knowledge of the world of living beings, the world of conditioned phenomena and the world of non-living things is the attribute of *lokavidū.* The five aggregates of the Buddha is the possessor of that attribute. (Refer to the brief meaning given earlier on).

(6) Anuttaropurisa damma sārathi

Visuddhi-magga gives *anuttaropurisadammasārathi* in two separate meanings: *anutaro* explained as one attribute and *dammasārathi* as another. And it also gives, as another interpretation, a combined meaning as one attribute. We shall describe both the interpretations here:

(a) ***Anuttaro***: The Buddha is incomparable in morality, etc. in all the world so that He reigns supreme in this attribute among the world of living beings. **To explain this further**: the Buddha reigns supreme in morality, in concentration, in wisdom, in emancipation, and in knowledge leading to emancipation. This supremacy is the attribute of *anuttaro*; the five aggregates of the Buddha is possessor of that attribute.

(b) ***Purisadammasārathi***: "He who tames those who deserve to be tamed."

(*purisadamma*, those beings deserving to be tamed; *sarathi*, tamer, i.e. skilful teacher or instructor). Those deserving to be tamed include devas, humans and Brahmās. For example, the Buddha tamed *nāga* kings, namely, Apalāla, Cūḷodara, Mahodara, Aggisikha, Dhūmasikha, and Aravāḷa, Dhanapāla the elephant king, etc. and made them leave their savagery and get established in the Three Refuges. Then the Buddha tamed Saccaka the wandering ascetic, son of Nigaṇṭha; Ambaṭṭha, the young man; Brahmins Pokkharasāti, Soṇadanta and Kūṭadanta, etc. He also tamed powerful devas, such as Āḷavaka, Sūciloma, Kharaloma and even Sakka, the King of Devas.

The Buddha not only tamed individuals from their savage stage into His disciples, but also uplifted those virtuous persons who had had purity of morality to attain the first *jhāna*, or the *ariyas* who were Stream-enterers, to attain the three higher *magga*s by showing the method of training. So His 'taming' also includes leading already half tamed persons to arahatship. Therefore, *Purisadammasārathi* means making savage beings to be established in the lower morality, and to guide those possessed of lower morality (i.e. half tamed) to attain the higher benefits leading to *arahatta-phala*. This knowledge of instructing others is the attribute of *dammasārathi.* The five aggregates of the Buddha is the possessor of this attribute.

In the combined interpretation of *annutaro* and *purisadammasārathi*, only a single attribute is counted, to mean "the Buddha, who is unrivalled in taming those who are untamed". **To explain this**: when a horse tamer trains a horse, he does not and cannot train it into the desired state in a day. He has to train it over many days repeatedly. (The same holds true with other animals, such as elephants, bullocks, etc.) Even when a horse is supposed to be tamed it is not free from pranks. (The same holds true with other animals.) But the Buddha can tame a person at one sitting (i.e. in the course of one dialogue) to attain the eight *vimokkha-jhānas* or attain *arahatta-phala*. When the disciple has attained *arahatta-phala* he becomes completely tamed never showing any more mad frolics. Therefore the Buddha is unrivalled in taming the untamed persons. The knowledge of tutoring untutored (i.e. ignorant) persons is the attribute of *anuttaropurisadammasārathi*; the five aggregates of the Buddha is the possessor of this attribute.

(7) Satthādevamanūssānaṁ

This means the Buddha who guides devas and humans to gain for themselves the benefits at present, the benefits in the future, and the ultimate benefit of Nibbāna. This is indeed so. The Buddha teaches, exhorts and instructs all beings to gain present benefits for some; to gain benefit in future existences, for others and to attain the ultimate benefit of Nibbāna, for others; each according to his or her sufficiency of past merit. Therefore the knowledge in helping devas and humans to gain present benefits, benefits in the future, and the benefit of Nibbāna is the attribute of *satthādeva-manussānaṁ*. The five aggregates of the Buddha is the possessor of this attribute.

Another explanation: The Buddha is like the master of a caravan, hence He is called *Satthādeva-manusānaṁ*.

To explain it further:

A wise leader of a caravan conducts the caravan safely over a difficult and dangerous journey. There are five kinds of difficult and dangerous journeys, namely, (i) a journey notorious for highway robbers; (ii) a journey through wild country where ferocious beasts, such as lions or tigers, roam; (iii) a barren stretch of land where food resources are not available; (iv) a journey over parched country with no water resources and (v) a journey passing through a country infested with *yakkhas* (demons). Just as a good leader of a caravan safely conducts the caravan through the above five kinds of hazardous journey, so also the Buddha gives protection to the way-farers of the journey of life against the hazards of journey marked by rebirth, aging, disease and death, grief, lamentation, physical pain, sorrow and anguish, lust (attachment), hatred, bewilderment, conceit, wrong view and demeritorious acts, and conducts them to the safety of Nibbāna. Therefore, the Doctrine of the Buddha which lead beings to Nibbāna is the attribute of *satthādeva-manussānaṁ*; the

five aggregates of the Buddha is the possessor of this attribute.

(The attribute *sattādeva-manussānaṁ* should not be taken only to mean to cover devas and humans. The term *devamanuussānaṁ* is used to give prominence to beings of the fortunate existences and who are fit to become liberated. However, the Buddha also gives appropriate guidance and counsel to animals so that they also benefit from it and are thereby equipped with sufficing condition to attain *magga-phala* in their next existence or in the third existence. The Commentary gives the example of Maṇḍūka Devaputta which is related below.)

The Story of Maṇḍūka Devaputta

At one time, the Buddha was staying at a monastery close to Gaggarā Lake, near the city of Campā, which served as His place for collecting daily alms-food. One morning, on His usual Buddha-routine of entering the absorption of Compassion, He saw that, if He held a sermon in the evening, a frog would come and being absorbed in the sound of the Dhamma speech, it would be killed accidentally, and be reborn in the deva realm. And that deva would come to Him, accompanied by his big retinue which would be seen by the large audience who would gain knowledge of the Four Truths and so make an end of suffering. After having this foreknowledge through His absorption of Compassion, the Buddha went into the city of Campā for alms-round in the morning. When the morning meal was finished, He went to the monastery, received the homage paid by the *bhikkhus*, and went into seclusion in His Scented chamber, spending the day in the bliss of the absorption of *arahatta-phala*.

In the evening, when the four kinds of assembly were gathered at the lecture hall near Gaggarā Lake, the Buddha came out of His Scented Chamber, took His seat in the lecture hall, and delivered a sermon.

At that time, a frog came out from the lake, listened to the voice of the Buddha, and knowing that "this is the voice of the Dhamma", was absorbed in it. (Although animals do not have the capacity to understand the meaning of the discourse, at least they can know the voice as one of Dhamma or righteousness or as one of wrongness, as the case may be.)

Then a cowherd came upon the scene and being deeply impressed by the Buddha's splendour in delivering the sermon and the deep silence in which the audience were listening to the sermon, he stood there leaning on his staff in hand. He did not notice that there was a flog on whose head his staff was resting.

The frog died on the spot, even while it was absorbed in the sweet voice of the Dhamma. As it died in full consciousness of the clear conviction in the goodness of the Dhamma, it was reborn in the Tāvatiṁsa Deva realm, with a golden mansion twelve *yojanas* wide as his residence, waited upon by a large retinue of deva maidens. Then he pondered on his new state: "How have I got into this deva existence? I was just a frog in my previous existence. What merit sent me, a mere animal to this high state?" And he saw no other merit than his getting absorbed in the voice of the Buddha's sermon which was the voice of the Dhamma.

Then he went to the Buddha, while himself staying in his mansion, in the company of deva maidens. He and his deva maidens descended from the mansion in full view of the human audience and stood before the Buddha in worshipping attitude.

The Buddha knew the deva, who was the flog which was stamped to death just a moment ago. Still, to let the audience realize the workings of *kamma*, as well as to show the abnormal psychic power of the Buddha (in seeing the past existences of all beings), He said to the deva in the following verse:

"Surrounded by a large retinue,
Shedding resplendent light all around
with such powerful possession of personal aura,
who is it that pays homage to me?"

And the deva who, just a moment ago, had been a frog replied:

"(Venerable Sir,) in my previous existence,
I had been a frog,
Born and brought up in the water.
Even while I was absorbed in your voice of the Dhamma,
A cowherd caused my death with his staff.

"(Venerable Sir,) just at the instant of my death,
Due to the serenity of my mind in listening to the Bhagavā's voice,
I was reborn a deva. And now (Venerable Sir,)
See my glorious state, replete with retinue,
my personal appearance and everything,
And, above all, my effulgence that reaches twelve *yojanas*!

"O Gotama, those, who have for a long time
Listened to the Dhamma taught by you,
attain the Peace of Nibbāna through Path-knowledge
And become free from all sorrow."

Then the Buddha delivered the discourse in detail, suited to the audience, by judging their past merits that would serve as sufficing condition for enlightenment. By the end of the discourse, eighty-four thousand beings comprehended the Four Truths and made an end of suffering. The deva who had been a frog attained Stream-entry. He made obeisance to the Buddha, turned round with the Buddha on his right, and also worshipping the Sangha, returned to the deva realm in the company of his large retinue of deva maidens.

(8) Buddha

He is called the Buddha because He knows fully all knowable things. In another sense, He is the Knower of the Truths and also makes the Four Truths known to being fit to know them. Hence, He is called the Buddha.

The distinction between the second attribute of *sammāsambuddha* and the eighth attribute of *Buddha* lies in that the former refers to the Four Truths, while the latter refers to the All-knowing wisdom, *Sabbaññutā-ñāṇa*. If, however, the attribute *buddho* is taken as supreme knowledge as the same for *sammāsambuddho*, then the former relates to the penetrative aspect (*Paṭivedha Ñāṇa*) of the Buddha's wisdom while the latter relates to the skilful aspect (*Desanā Ñāṇa*) of the Buddha's wisdom in enlightening others.

(9) Bhagava

This attribute of the Buddha is explained in a variety of ways in the **Mahā Niddesa Pāli**. The Commentary also explains it in six different ways, while **Visuddhi-magga Mahāṭīkā** gives seven different interpretations. Here we shall discuss the first method of explanation in the Pāli which is also the third method of explanation in the Commentary. This is the meaning generally given by Myanmar translators in their close literal renderings of the word, i.e. "he who is endowed with six forms of glory." (*Bhaga*, the six exalted qualities; *vanta*, being possessed of.)

The Buddha is called the *Bhagavā* because He is endowed with six exalted qualities (unattainable by the disciples) namely: (i) *Issariya*, (ii) *Dhamma*, (iii) *Yasa*, (iv) *Sirī*, (v) *Kamma*, and (vi) *Payatta.*

(i) **Issariya** (Supremacy)

It means the innate power of the Buddha to bend things to His will. *Issariya* is of two kinds, *lokuttarācittissariya* (supramundane will power) and *lokīcittissariya* (mundane will power).

As regards supramundane will power, the Buddha has unsurpassed will power. In

displaying the Twin Miracle, to get a stream of water from the desired part of His body, He enters into the preliminary absorption of *āpo-kasiṇa* and then makes the resolve: "May there be a stream of water" which is a separate impulsion thought process (*adiṭṭhāna-vīthi*). Then He enters into the preliminary absorption of *āpo-kasiṇa* again. Then the special apperception (impulsion) thought-process (*abhiññāṇa-vīthi*) arises that causes the stream of water appear from whatever part of His body as He has willed.

Thus, to effect a stream of water from the desired part of His body, the Buddha has to go through four different thought-processes. Likewise, to get a stream of fire glow from the desired part of His body, the Buddha enters into the preliminary absorption of *tejo-kasiṇa* and then makes the resolve: "May there be a stream of fire" which is a separate impulsion thought-process. Then He enters into the preliminary absorption of *tejo-kasiṇa* again. Then the special apperception (impulsion) thought-process arises that causes the stream of fire appear from whatever part of His body He has willed.

Briefly speaking, to get a stream of water flow from the body, the Buddha has to go through four separate thought-processes. The same is required to get a stream of fire glow from the body. The mastery of the Buddha's will power is such that in going through the thought-process in entering into the preliminary absorptions, He can bring to a stop the thought-process in any number of thought-moments He chooses. The life continuum thought-moments (*bhavaṅga-citta*) that have to intervene between the separate thought-processes are also limited to two. (Compare this to the case with the disciples who would need as many life-continuum thought-moments as they feel necessary.) The mastery in arranging the separate thought-processes and the life continuum thought-moments as desired, are the astonishing features of the Buddha's accomplishment in will power. This is the power in controlling mundane *jhānic* absorption.

Likewise, in supramundane consciousness of *arahatta-phala*, the Buddha has unsurpassed power of will. Due to this power, He enters into the absorption of *arahatta-phala* at such little odd moments when He takes a pause between making a point in His discourse and going on to the next, during which the audience would be saying "Sādhu!" ("good!"). As a matter of fact, there is not the shortest of odd moments when the Buddha does not dwell in the absorption of *arahatta-phala*. (Ref: **Aṭṭhasalinī Mūlaṭīkā**). This is how the Buddha has amazing control of will power in supramundane consciousness.

Eight Mundane Features of The Buddha's Willpower

In the Teaching, eight mundane features of the Buddha's willpower are generally cited. The eight are briefly described below:

(a) ***Animā***: The Buddha can transform Himself as small as small can be, even to an atomic size. This was the power He employed in taming Brahmā Baka, where assuming the power of invisibility was the bet between them.

(b) ***Mahimā***: He can transform himself as big as big can be, even making Himself taller than Mount Sineru (to any conceivable size up to one that might cover up the entire world-system), and still appear proportionate and glorious. This was the power He employed to impress the Lord of Asurā (who had previously thought he might have to look down on the Buddha because of his own enormous size).

(c) ***Laghimā***: He can levitate at will and travel in the air due to this power which causes lightness of the body comparable to His lightness (buoyancy) of the mind.

(d) ***Patti***: He can travel to any far away place at will. Ordinary people lacking in this power cannot travel bodily to far-off places as fast as their mind can travel. The Buddha can travel even to the deva realms and Brahmā realms bodily in an instant.

(e) ***Pākamma***: He can accomplish anything that He wishes. In the eight assemblies He resolved to appear as one of their kind (i.e. among devas in deva realm He appears as a deva, etc.) (Ref: Chapter 50 on the Passing Away of the Buddha). In preaching the Doctrine to the inhabitants of the other world-systems, He assumes the form, the voice, etc. of one of the kings of those places.

(f) *Īsitā*: Dominating the will of others. All the Buddha-routine is accomplished through this power; all beings having to fulfil the wishes of the Buddha.

(g) *Vasitā*: Mastery of psychic powers and absorptions. This is the power used to tame very powerful and arrogant individuals such as Uruvelā Naga, overpowering their powers in every respect, such as emitting fire, vapour, etc.

(h) *Yatthāmavasāyitā*: He has complete control over *jhānic* absorptions and in displaying miracles being able to terminate them as He wills. It is this power which accomplishes the Twin Miracle of fire and water strewing out of the various parts of His body, with fire glowing from the upper part of the body while water flowing from the lower part of the body, and then suddenly even when the audience are watching in awe, making fire glowing from the lower part of the body while water is flowing from the upper part of the body, etc.

The above eight powers of the will in mundane consciousness are included in *iddhividha abhiññā,* knowledge by which supernormal powers are accomplished. The Buddha stands unrivalled in this knowledge.

These eight mundane powers and the mastery in mundane willpower and supramundane willpower mentioned above together are called the first of the six exalted qualities, i.e. *issariya* (supremacy).

Verse in Adoration of The Exalted Quality of Supremacy

"O Exalted One! Your *arahatta-phala* consciousness is marked by the mastery of supramundane will-power as well as the eight forms of mastery of mundane will-power such as in turning Yourself into an infinitesimal form. O Exalted One! May this be my humble adoration to you!"

(ii) **Dhamma** (Knowledge of the Nine Supramundane Factors)

This glorious quality is the knowledge of the Buddha in His unique attainment of the nine factors of the supramundane sphere, namely, the four *maggas*, the four *phalas* and Nibbāna, that destroy all defilements so completely that no faint suggestion of their presence due to past habits remains. The meaning is obvious.

Verse in adoration of the exalted quality of Dhamma

"O Steadfast One!
You are imbued with the four *ariya-maggas*,
the four *ariya-phalas*,
And Nibbāna,
That destroy all defilements,
Leaving not the faintest trace.
O Glorious font of the Dhamma!
May this be my humble adoration to You!"

(iii) **Yasa** (Fame and Followership)

The glorious reputation surrounding the Buddha is no empty boast but true to its every detail, and well deserved. In that sense the Buddha's reputation is pure, unadulterated, un-exaggerated. There are certain personages of wide repute, deserving of them but their repute does not reach the three worlds (i.e. the deva-world, the human world, the Brahmā-world).

The reputation attributed to the Buddha is such that the achievers of non-material absorptions, (*arūpa jhāna*) can remain in the non-material Brahmā-world (*arūpa* Brahmā) and contemplate on the nine supreme attributes of the Buddha. Since the Buddha's fame reaches even the non-material Brahmā-world, it hardly needs saying that this fame spreads in the Fine Material Sphere and the Sensuous Sphere as well.

Verse in Adoration of The Exalted Quality of Fame and Following

"O Steadfast One!

You are attributed with glorious fame
Spreading over the three worlds,
Purely deserved by You.
O paragon of personal repute!
May this be my humble adoration to You."

(iv) **Sirī** (Splendour of Physical Perfection)

The Buddha's glorious quality of physical perfection was such that all devas, humans and Brahmās could never satisfy themselves in gazing at His superb appearance. For, He was endowed with the thirty-two marks of the Great man as well as eighty lesser characteristics. Those who went to see the Buddha had to leave only because the proper time to stay before His presence had run out but they felt uncontented with feasting their eyes on the sheer majesty of the person of the Buddha.

Verse in Adoration of The Exalted Quality of Physical Perfection

"O Resplendent One?
You are endowed with physical excellence
In every aspect.
That makes You the cynosure of all devas, humans and Brahmās.
O fairest of all men!
May this be my humble adoration to You!"

(v) **Kāma** (Power of accomplishment)

The Buddha accomplished all He sets out to accomplish and the steadfast purpose, the steady effort underlying this power of accomplishment, is called *Kāma*. Since as Bodhisatta Sumedhā, He received the assurance of future Buddhahood from Buddha Dīpaṅkarā, He had set His mind on leading humanity to liberation:

"May I become enlightened and may I be able to lead the multitudes to enlightenment (*Buddho bodheyyam*).

"May I attain liberation from the round of rebirth, and may I be able to lead the multitudes to liberation (*Mutto moceyyam*).

"May I cross over to the shore of safety and may I be able to ferry across the multitudes to the shore of safety (*Tiṇṇo tāreyyaṁ*)."

That earnest desire, that steadfast purpose, had never waned in the Buddha. It was that purposefulness that led Him to attain perfect Enlightenment through *magga-phala*, thus fulfilling His earnest desire. He had thus gained Enlightenment, had gained liberation from the round of rebirth, and had crossed over to the safe shore that is Nibbāna.

There are some people who may have earlier desired for the good and welfare of oneself as well as of others. But once their welfare is fulfilled, they are apt to forget about others' welfare, or are unable to carry our their set purpose concerning others. The Buddha attaining Buddhahood was reinforced by the Path-Knowledge in devoting Himself to the originally set task of helping others. This zeal was the principal cause of His accomplishment in making the multitudes see the Four Truths, enabling them to cross over to the safe shore of Nibbāna. Therefore the steadfast wish (*adhigama-chanda*) that was responsible for the glorious accomplishment of the Buddha's mission both for Himself and for others, is *Kāma*.

Verse in Adoration of The Exalted Quality of Accomplishment

"O Steadfast One!
You have long wished for the good of Yourself
as well as of others.
That earnest wish has found fulfilment now.

O Achieving One!
May this be my humble adoration to You!"

(vi) **Payatta** (Diligence)

Payatta means unrivalled diligence. (Consider the fivefold Buddha routine[1] carried out untiringly every day.) His untiring zeal in keeping up the fivefold Buddha routine earned Him the love and esteem of the living world. The Right Effort (*sammā vayana*) that entitles him to the warm regard of the whole living world is the glorious quality of *Payatta*.

Verse in Adoration of The Glorious Quality of Diligence

"O Diligent One!
You possessed Right Effort,
That steadfastness which won the highest esteem by the whole world.
O steadfast One!
May this be my humble adoration to You!"

Miscellaneous Remarks about The attributes of The Buddha

The attributes of the Buddha are infinite. Out of them, the nine (or ten) supreme attributes are mentioned in the Scriptures for easy understanding and memorizing by devas, humans and Brahmās.

The Buddha's Attributes in A Nutshell

All of the Buddha's glorious attributes can be put into two main categories: (1) The attributes that proclaim the accomplishment of the Buddha by Himself, (*attahita sampatti*) and (2) the attributes that stand testimony to the Buddha's service to the general weal of the multitudes, (*parahita paṭipatti*).

In the first category there are two aspects, (i) the success the Buddha achieves in overcoming the defiling tendencies, and (ii) the endowment of a variety of Knowledges. (The innate powers of the Buddha that He is invested with flow from these two sources.)

In the second category of the Buddha's attributes too, there are two aspects: (i) the severity of effort in preaching the Dhamma to the multitudes purely out of compassion, untinged with any expectation of gain or fame; and (ii) the infinite patience in wishing well even to persons antagonistic to Him and in awaiting the ripeness of time on the part of the hearers to comprehend His Teaching. The Buddha's acceptance of offerings of the four *bhikkhu* requisites is another form of doing useful service to the donors who thereby gain great merit. Thus the nine attributes such as Arahaṁ, are taught to signify the two above aspects of His own accomplishments and His service for the welfare of others.

The nine supreme attributes are read into the above two aspects in the following way:

Arahaṁ clearly describes the Buddha's success in getting rid of all defilements.

Sammāsambuddha and *Lokavidū* clearly describe the Buddha's endowment of variety of knowledges. (Here, it might be asked: "Does *Lokavidū* also not stand for Perfect Self-Enlightenment?" The answer is: "Yes, it does." However, there is this distinction: *Sammāsambuddho* stands for the efficacy of Perfect Self-

1. Five fold Buddha routine:
   1. Early morning routine — Going on alms-round, acceptance of meals by donors, giving discourses of appreciation to douors.
   2. After meal routine — Advice to Saṇgha, meditation practice suitable for each *bhikkhu*, short rest, survey of *loka* to see sentient beings ready for liberation, discourse to laity in the afternoon.
   3. First watch of the night — Bathing, slight rest, discourse to Saṇgha.
   4. Middle watch of the night — Discourse to *devas*, *brahmas*.
   5. Last watch of the night — Walking exercise, sleep four hours 10 p.m. to 2 a.m., survey of *1oka* for sentient beings ready for liberation.

Enlightenment while *Lokavidū* signifies the efficacy of the Buddha's discriminating knowledge about the mental framework of His hearers, such as tendencies, etc. Hence two different attributes are proclaimed.)

Vijjācaraṇa sampanno completely conveys the comprehensive accomplishment of the Buddha by Himself.

Sugata proclaims both the Buddha's accomplishment by Himself and the achievement in working for the welfare of others, together with the underlying cause of both.

Anuttaropurisadammasārathi and *satthādevamanussāna* clearly demonstrate the Buddha's achievement in bringing the welfare of others.

Buddho brings out the meaning of accomplishment by Himself as well as accomplishment for the good of others. (After mentioning *Sammāsambuddho*, the Buddha further proclaims *Buddho* because the former indicates His penetrative knowledge whereas the latter conveys His knowledge in imparting knowledge.)

Bhagavā highlights both the Buddha's accomplishment for Himself and the success in bringing the welfare of others.

Considered in another light, the supreme attributes of the Buddha fall under three categories, namely: (i) Attributes that are root causes (*hetu*), (ii) attributes that are results (*phala*), and (iii) attributes that bring welfare to others (*sattū pakāra*). (These three may be called success in root cause, success in result, and success in welfare of the world.)

The first four attributes, viz. *Arahaṁ, Sammāsambuddho, Vijjācaraṇasampanno, Lokavidū,* portray the root causes of attributes that the Buddha is endowed with.

Anuttaropurisadammasārathi and *Sattādevamanussānaṁ* clearly describe the Buddha's success in working for the good of others.

Buddho clearly points out to the Buddha's endowment of happy root cause as well as accomplishment for the good of others.

Sugata and *Bhagavā* reveal the endowment of the three kinds of success, i.e. in root cause, in result and in the welfare of the world.

(These two modes of explanation are taken from **Visuddhi-magga Mahāṭīkā**, Volume I)

Contemplation of The Buddha (Buddhā-nussati Bhāvanā)

Myanmar devotees, who can read Pāli and know only the Myanmar language, should commit to memory the nine attributes of the Buddha in Pāli and Myanmar as given above. They should recite each of them at a speed neither too slowly nor too fast, reflecting on its meaning. One who reflects on the attributes of the Buddha, while doing so, prevents the arising of thoughts of lust, hatred and bewilderment, besides gaining concentration which clears the mind of lethargy and distraction, and rendering it possible for a righteous thought-process to arise through the equanimous attitude of straight mental exercise.

When the concentration gets stronger through this meditation practice, the hindrances (*nīvaraṇa*) fall off, and defilements are quelled and consequently, five faculties such as faith (*saddhā*) become very pure and effective. The repeated reflection on the Buddha sharpens initial application of the mind (*vitakka*) and sustained application of the mind (*vicāra*). When these two factors are functioning well, delightful satisfaction (*pīti*) arises. Due to the delightful satisfaction, serenity of mental concomitants and serenity of mind arise, as the result of which physical and mental uneasiness (defilements associated with subtle forms of distraction) are quelled. When there is serenity of mind and serenity of mental concomitants, happiness that causes the arising of concentration becomes pronounced. The thought-process being enriched by happiness is firmly fixed on the object of meditation.

Thus the factors involved in meditation, beginning from initial application of the mind, become more and more efficient stage by stage. The mind is neither retarded nor distracted so that the medium attitude of mental exercise or equanimity is maintained and the five

faculties such as faith are functioning in a balanced way. Now, the five factors of *jhāna*, viz. initial application of the mind, sustained application of the mind, delightful satisfaction, happiness and one-pointedness of mind, arise simultaneously at every thought moment with the great meritorious consciousness (*mahā kusala citta*) of the contemplation on the Buddha which is mental cultivation pertaining to the Sensuous Sphere (*kāma-vacara bhāvanā*). Thus, neighbourhood concentration or threshold concentration (*upacāra-jhāna*) is achieved. When this concentration arises together with the great meritorious consciousness of the contemplation of the Buddha, which is mental cultivation pertaining to the Sensuous Sphere, the meditator is called one who has achieved *upacāra-jhāna* of the contemplation of the Buddha.

> (Contemplation of the Buddha can, at best, reach the level of threshold or neighbourhood concentration (*upacāra-jhāna*) pertaining to the Sensuous Sphere only, and not *appana* (*rūpā-vacara*) *jhāna*. Why is it so? It is because the attributes of the Buddha are ultimate *dhammas* and are too profound to be fully concentrated up to the *appanā-jhāna* stage. It is like a vessel that cannot remain stable on very deep waters.)

It might then be asked: "In contemplating the attributes of the Buddha, the names of the ultimate *dhamma*s of the nine attributes, such as Arahaṁ, etc. are still made objects of contemplation. Why are these names said to be ultimate *dhamma*s?" The answer is, again, that the attributes of the Buddha are so profound that, although at the initial stage of meditation, these names (such as *arahaṁ*) are made as objects of meditation, when concentration is developed, the mind passes on from mere names to ultimate reality.

Again, one might further ask: "Are not some ultimate *dhamma*s such as the first non-material consciousness (*paṭhamā-ruppa viññāṇa*) used as object of meditation and *appanā jhāna*, such as the second non-material *jhāna*, achieved thereby?" That is true, but that is a case of single object of meditation. The attributes of the Buddha are not a single object. They are a complex variety. So the comparison is not valid.

It may then be questioned: "A yogi contemplating on the thirty-two aspects or parts of the body, although starting with a number of them, after concentration becomes developed, fixes his mind on a single aspect or part only and achieves the first Fine Material Jhāna. Then why is the same process not true in the case of the contemplation of the Buddha?" This is not an appropriate analogy. For, although there are as many as thirty-two aspects or parts of the body, all of them have a single reality, which is loathsomeness of the body which truly becomes the object of meditation leading to achievement of *appanā-jhāna*. In the case of the attributes of the Buddha, they are replete with meaning in a variety of ways, and hence concentration achievable belongs only to the Sensuous Sphere, and only up to *upacāra-jhāna* stage.

"Why not concentrate on only one of the nine attributes then?"

The answer is: when concentration becomes developed, the attributes of the Buddha are comprehended by the yogi so that he cannot fix his mind on any one of them only because his faith grows so much as to know no bounds.

Benefits of Contemplation of The Buddha

A virtuous one, who repeatedly contemplates the attributes of the Buddha, has exceptional esteem of Him which is comparable to the *ariyas*' devotion to Him. Repeated recollection of the Buddha develops his mind such that he has a stable mindfulness. The profundity of the Buddha's attributes, on which his mind is trained, makes him a person of profound wisdom. The nine attributes in themselves are the fertile field for sowing merit, therefore constant recollection of them is highly meritorious.

Reflection on the Buddha is a mental exercise conducive to delightful satisfaction (*pīti*), one of the even factors of Enlightenment. The yogi becomes possessed of much delightful satisfaction, first of the feeble kind but, later, of an ecstatic kind. The mindfulness that dwells on the attributes of the Buddha overcomes fear, therefore the yogi becomes indifferent to fear and dread, great or small. Since this mental exercise has the nature of

warding off physical pain, the yogi acquires a kind of tolerance to pain. He also feels that he is together with the Buddha. The body of one, whose mind is absorbed in the thoughts of the Buddha, is like a shrine containing the Buddha so that it becomes worthy of adoration. His mind is always inclined to Supreme Enlightenment.

The yogi's mind is constantly reminded of the attributes of the Buddha with the result that any evil thought that might arise is driven away before evil word or deed is committed, as if being shameful to do it, and being abhorrent to do it in the presence of the Buddha. Contemplation of the Buddha is a basis for gaining *magga-phala*. If the yogi does not gain *magga-phala* in this existence for want of sufficient past merit, he is reborn in the fortunate existences.

These are the benefits of contemplating the Buddha as explained in **Visuddhi-magga**. For greater details the reader may refer to Subhūti Thera Apādāna in the **Thera Apādāna Pāli** (and Myanmar translations).

The Six Supreme Attributes of The Dhamma

Svākkhāto bhagavatā dhammo sanditthiko akāliko ehi passiko opaneyyiko pacattam veditabbo viññuhi.

i) The Dhamma consisting of *magga-phala,* Nibbāna and *pariyat* is well-expounded, *svākkhāto*, because: (a) it is excellent in the beginning, excellent in the middle and excellent at the end, in the utterance of each word in strict accordance with the six rules of grammar and ten rules of articulation of the Magadhan tongue; (b) and (c) because it shows the middle way, avoiding the two extremes, and because it quells the fires of defilements and completely extinguishes them; (d) because it explains the nature of Permanence, Stability, Pacification and Deathlessness.

ii) The Dhamma, i.e. the four *maggas* the four *phalas* and Nibbāna, is *sandithiko* because it is practiced and realized by the *ariyas* who have thus exhausted the defilements; and also because it is the instant destroyer of defilements, it wins the laurels of victory.

iii) The Dhamma, the nine supramundane factors, is *akāliko* because it fructifies immediately, in that the fruit (*phala*) of the Path (*magga*) is attainable without a moments delay.

iv) The Dhamma is *ehipassiko* because it is clearly visible like the majestic moon in a clear sky, free of mist, smoke, cloud etc. or like the Manohara gem that is found on Mount Vepulla, inviting all to come and see for themselves.

v) The Dhamma is *opaneyyiko* because the four *maggas* serve as the raft for crossing over to the safety of Nibbāna, while *phala* and Nibbāna bestow upon the *ariyas* with the realization of a safe haven.

vi) The Dhamma is *paccattaṁ vedetahbo* because it must be realized, through individual effort, by the wise.

Explanation of The Above Attribute

(1) Svākkhātā

In *Svātkkhāta*, Dhamma refers to the Doctrine (*pariyat*), the four *maggas*, the four *phalas* and Nibbāna (the *pariyat* and the nine supramundane factors).

The *pariyat* is excellent in the beginning, excellent in the middle and excellent at the end because it is perfect in meaning and in words and because it proclaims the threefold training and the Ariya Path (*Magga*), as the pure and complete way of practice.

The *pariyat* is perfect because even within a single stanza, its first line is perfect, and therefore perfect in the beginning; its second and third lines are perfect and therefore perfect in the middle; its fourth line is perfect and therefore perfect at the end. In a discourse, it has an introduction that makes it perfect in the beginning. It has a conclusion that makes it perfect at the end. And the middle portion, with its logical connections between various points, makes it perfect in the middle. In a discourse consisting of a

number of connected thoughts, the first connection of logical relationships is perfection in the beginning. The last connection of logical relationship is perfection at the end. The remaining logical relationships are perfection in the middle. (These remarks are for **Suttanta Piṭaka**.)

(In another way:) In the **Suttanta** and **Vinaya Piṭakas**, all of the discourses mention the place where the event took place (Savatthi, Rājagaha, etc.) which is perfection in the beginning. The compatibility of the discourse with the natural bent of the hearers on that particular occasion, the incontrovertible truth contained in the meaning of the discourse, the substance, and the illustrations make the middle perfect. The benefit gained by the audience through their faith and conviction, the proper conclusion of the theme, make the end perfect.

In brief, the whole of the *Pariyatti Dhamma,* comprising the Three Piṭakas, essentially proclaim Morality, Concentration, Insight-wisdom, *Magga, Phala* and Nibbāna. They pronounce the true Buddha, the true Dhamma, the true Sangha. They clearly prescribe the noble and correct practice that leads to Buddhahood, or Perfect Self-Enlightenment, Paccekabuddhahood and arahatship or enlightenment as a disciple. Thus, the three Piṭakas have the intrinsic excellence in the beginning in Morality; the intrinsic excellence of the middle in Concentration and Insight-wisdom; the intrinsic excellence at the end in Nibbāna. Or taken in another light, they are excellent in the beginning through Morality and Concentration; excellent in the middle through Insight wisdom, and *magga*; and excellent at the end through *phala* and Nibbāna.

Or, put it in another way, they are excellent in the beginning by declaring the true Buddha, excellent in the middle by declaring the true Dhamma, and excellent at the end by declaring the true Sangha. Again, anyone, who takes up the practice as shown in the Pariyatta Dhamma or the Three Piṭakas can attain any of the three classes of Enlightenment, and are therefore excellent in the beginning through Perfect Self-Enlightenment; excellent in the middle through Paccekabuddhahood, and excellent at the end through Enlightenment as a disciple.

The Buddha's Doctrine requires His disciples two steps to take: the first step is for them to listen attentively with a certain faith, and the second is to take up the practice of the Dhamma. When the above steps are taken in their order and the proper practise is done, a disciple attains *arahatta-phala*. Therefore, in listening to the Doctrine, if you have the ultimate objective of *arahatta-phala*, you gain the knowledge of what has been heard, *Sutamaya ñāṇa*, the repeated arising of which can put away the hindrances of the mind. Hence paying good attention to the Doctrine is excellence in the beginning. If you take up the Practice of the Dhamma after repeatedly listening to it, you get the calm that comes with concentration, *samatha-sukha*, and then if pursued correctly, you gain insight into phenomena which gives you peace and satisfaction, *vipassanā-sukha*. Thus the practice of the Dhamma is excellence in the middle. Since proper practice leads to *arahatta-phala*, the result of the practice is the excellent at the end. In this way is the Pariyat Doctrine excellent in the beginning, in the middle and at the end, and therefore it is truly acclaimed as *Svākkhāto*.

The Buddha's Pariyat Doctrine clearly chalks out two modes of the practice, the practice conforming to the teaching, *sāsana brahmā cariya*, and the noble practice of the Path, *magga brahmā cariya*. (Of those two, the first refers ordinarily to the threefold training and kindred teachings while the second refers to the very essence of the threefold training and the successful measure of the threefold training, namely, the *ariya-magga*.) In teaching these two modes of the practice, the Buddha defined the Noble Practice in terms of the deepest significance in meaning. For instance, if a religious teacher were to give emphasis on such mundane words as gruel, rice, or men or women, these terms do not have any intrinsic value that can lead to the ending of the woefulness of the round of existences. So, such words do not carry any significant meaning from a truly religious point of view. The Buddha rejects giving emphasis on these mundane terms but expounds the Four Foundations of Steadfast Mindfulness (*Satipaṭṭhāna*), the Four Earnest Endeavours (*Sammappadhāna*), etc. in detail which have the effect of gaining release from the round of

existences. Thus, the Pariyat Doctrine defines the Noble Practice in these significant absolute terms, replete with profound meaning.

Further, the Noble Practice is expounded in words and phrases that are perfect. In this matter there are ten important rules of enunciation of words. They are:

i) *Sithila akkharas*, unstressed words (e.g.) ka, ca, ṭa.

ii) *Dhanita akkharas*, strongly stressed words (e.g.) kha, gha, In the five-letter groups of Pāli alphabet, the second five letters and the fourth five letters are strongly stressed words.

iii) *Dīgha akkharas*, letters associated with long vowels, (e.g.) kā kū, ke, ko.

iv) *Rassa akkharas*, letters associated with short vowels, (e.g.) ka, ki, ku.

v) *Gaur akkharas*, 'weighty' words all the *dīgha akkharas* and short sounding words with conjunct-consonants trailing behind belong to this class. (e.g.) In *santa* (sa anta): the short-sounding word, *sa* becomes *san* here, which is a *garu akkhara*.

vi) *Lahu akkhara*, all other short-sounding words (*rassa akkharas*) with no conjunct-consonants.

vii) *Niggahita akkharas*: words uttered with a closed mouth (the sound produced by closing the mouth without letting the sound and the air caused by the respective organ of speech escape is called *niggahita*).

viii) *Vinutta akkharas*: words uttered with the mouth opened (e.g.) Kā.

ix) *Sambandha akkharas*: two successive words with a connected sound (e.g.) In *upasampadā pekkho*, no pause is to intervene between *dā* and *pek*, but the whole word is to be uttered without break in between.

x) *Vavatthita akkharas*: separately sounded words (e.g.) In *suṇātu me*, there must be a pause between *suṇātu* and *me*.

The above ten rules are called the Ten *Vyañjana buddhis*. *Vyañjana* means words uttered as vocal expressions of the mind. *Vyañjanabhuddhi* means the mind and mental concomitants that cause the utterance of words. The words thus uttered also are called *Vyañjanabuddhi* in a metaphorical sense.

It is not all the languages that conform to the above ten rules of enunciation. For instance, in Tamil only one or two of the rules are met with. In Kirāta there are no labial sounds. In Yun every word is pronounced heavily. In Pārasika (Pādasika) all words are pronounced as *niggahīta*. A discourse made by anyone in those tongues is therefore deficient in the linguistic aspect.

The Buddha expounds the Pariyat Doctrine in accordance with the ten rules of enunciation. Hence the Pariyat Doctrine the Noble Practice is perfect in words and phrases. (The perfection of the words and phrases is discussed along the grammatical rules, such as Netti, etc., in *Visuddhi-magga* and the great Sub-commentary, other Commentaries and Sub-commentaries. Here we are not going into these details.)

Furthermore, the Pariyat Doctrine expounded by the Buddha is perfect because it contains the five qualities, namely, Morality, Concentration, Wisdom, Emancipation and Insight leading to emancipation so that there is no essential thing or no other pure element to add to it.

Again, the Pariyat Doctrine expounded by the Buddha is perfect in the sense that there is nothing that is harmful and is to be discarded, for it has no trace of the defiling things such as wrong view or conceit, but is purely productive of liberation from the woeful round of existences. In another sense, there is no flaw whatever in this Pariyat Doctrine since it is not something that is delivered to anyone with an eye on material gain or for fame and applause. Therefore, it is pure in all aspects.

Thus the Pariyat Doctrine preached by the Buddha is truly well expounded (*Svākkhāta*) because of its perfection in meaning, in words and phrases, and is by its very nature perfectly pure, laying down the Practice of Purity in its two fold modes.

Taken in yet another light, the Pariyat Doctrine preached by the Buddha is well-expounded because it does not deviate from the avowed claim. **Consider this**: Holders of doctrines, other than the Buddha's, preach their gospel of impediments which are not truly impediments, and their gospels of emancipation which are not productive of emancipation. Hence, their doctrines deviate from the avowed claim, and are therefore not well-expounded, but only ill-expounded.

The veracity of the Buddha's Pariyat Doctrine is never called in question. What the Buddha declares as impediments to the attainment of *jhāna*, *magga*, *phala*, and Nibbāna are truly impediments. What the Buddha declares as factors conducive to emancipation are truly so. Nowhere does the Pariyat Doctrine deviate from its avowed claims. That is why the Pariyat Doctrine is truly well-expounded, *Svākkhāto*.

The above two interpretations of the attribute of *svākkhāta* is all the more remarkable when they are seen in association with the four kinds of Perfect Self-confidence of the Buddha (*catuvesārajjañāṇa*). The Commentaries usually relate *svākkhāta* with these four factors (Knowledges). The four are given below:

The Four Kinds of Perfect Self-confidence (Vesārajja-ñāṇa)

(1) The Buddha made His bold admission that "I am the Supremely Enlightened Buddha endowed with the All-knowing Wisdom," and truly is He possessed of the All-knowing Wisdom.

(2) He made His bold admission that "I am an *arahat* who has destroyed all the defilements," and truly is He an *arahat*.

(3) He boldly declared with His All-knowing Wisdom that "Such and Such factors are impediments to go to good destinations, to *jhāna*, *magga* and *phala*," and truly are those factors of impediments.

(4) He boldly declared with His All-knowing Wisdom that "Such and such factors are those that lead to emancipation from the woeful round of existences," and truly are those factors productive of emancipation.

(**1**) That being so, there is no one who can challenge the Buddha on good grounds saying: "You claim to be Omniscient, but you do not know such and such thing." And there is indeed not a single thing that the Buddha does not know, that would provide good ground for anyone to make such a challenge. Knowing Himself thus unassailable, the Buddha has perfect self-confidence that His attainment of Perfect Enlightenment is truly perfect; and this self-confidence gives Him great delightful satisfaction coupled with the reviewing Knowledge of His own attainment. [This is one kind of Perfect Self-confidence (Knowledge) dependent on his successful Knowledge.]

(**2**) Likewise, there is no one who can question the Buddha's claim about purity. No one can challenge him, on good grounds saying: "You claim to be completely pure, yet you still have such and such impurity or defilement." For there is indeed no defilement that the Buddha has not rid Himself of, that would provide good reasons for anyone to make such a challenge. Knowing Himself thus unassailable, the Buddha has perfect self-confidence that His purity is truly perfect; and this self-confidence gives Him great delightful satisfaction coupled with the reviewing Knowledge of His purity. [This is one kind of perfect Self-confidence (Knowledge) dependent on His successful abandonment of defilements.]

(**3**) Likewise, there is no one who can challenge the Buddha, on good grounds, saying: "The factors that you declare to be obstructions against going to the good destinations, to *jhāna*, *magga*, *phala*, and Nibbāna, have no obstructing effects on those who resort to them." For there is indeed no impediment that fails to obstruct achievement of due results of the practice of the Dhamma. Knowing Himself thus unassailable, the Buddha has perfect Self-confidence that what He has declared to be impediments are truly impediments to the Noble practice; and this self-confidence gives Him great delightful satisfaction coupled with the reviewing Knowledge of His own Doctrine. [This is one kind of perfect Self-confidence (Knowledge) dependent on His special accomplishment in imparting

knowledge.]

(4) Likewise, there is no one who can challenge the Buddha, on good grounds, saying: "The factors, that you declare to be leading to emancipation from the woefulness of the round of existences, do not lead to emancipation of those who take up these factors." For there is no factor of emancipation that does not bring emancipation to the diligent. Knowing Himself thus unassailable, the Buddha has perfect self-confidence that what He has declared to be emancipating factors are truly emancipatory; and this self-confidence gives Him great delightful satisfaction coupled with the reviewing Knowledge of His own Doctrine. [This is one kind of perfect Self-confidence (Knowledge) dependent on the peaceful security of the Dhamma.]

The above four kinds of Perfect Self-confidence of the Buddha are called the four *Vesārajjañāṇas*. Of these four, the first two go to prove the fact that the Doctrine expounded by the Buddha is well-expounded in that it is excellent in the beginning, in the middle and at the end. It is perfect in meaning and in wording. It need not be either added to or expunged. It is perfectly pure in its prescription of the Noble Practice in its two modes. (which is the first interpretation of *svakkhāta* above).

The remaining two substantiate the fact that the Doctrine is well-expounded because whatever is declared as impeding factors are truly impediments and also because whatever is declared as contributory factors to emancipation are truly emancipatory (which is the second interpretation above). (This is how the *pariyatti* dhamma the Doctrine, is *svākkhāto* or well-expounded).

The Supramundane is well expounded in that it leads to Nibbāna through the practice of the four Paths declared by the Buddha thus: "This is the correct practice, the way to Nibbāna, and this is Nibbāna that is attainable by this practice." (This is how *magga* and Nibbāna are well expounded)

Of the three aspects of the Supramundane, i.e., *Magga, Phala* and Nibbāna, the *ariya-magga* is well expounded, in that it avoids the two extremes and steers the middle course as the correct practice. The Fruition (*phala*) of the Path (*magga*) i.e. the ordinary Fruitions attained by an *ariya*, which are four in number, are the factors where no burning defilements exist. And the declaration of this truth that, "The four *phalas* are the factors where no burning defilements remain," is the attribute of its being well-expounded. Nibbāna is permanent, deathless, the ultimate unconditioned element and this Nibbāna is declared by the Buddha in terms of permanence, deathlessness, etc. is the attribute of its being well-expounded. (This is how *Magga, Phala* and Nibbāna, the Supramundane factors, are well-expounded.)

(2) Sandiṭṭhiko

This attribute only relates to the Supramundane *Saṁ* (self), *diṭṭha* (the truth realizable by the *ariya*). All *ariyas*, be he a Stream-Enterer, or a Once Returner, or a Never-Returner, having destroyed the various defilements, each according to his status, have no wish of harming oneself or harming another, or harming both because they are not subject to defilements such as attachment (*rāga*). Therefore, they have no bodily pain. Since the defilements are extinct, they are free from mental pain. On pondering over this bodily and mental ease, the *ariya* perceives that his freedom from physical and mental troubles is due to the absence of defilements, such as attachment which he has destroyed through Path-Knowledge. He knows it from personal experience and not from hearsay. Thus, the *ariya-magga* is perceivable by the *ariya* by his own experience, i.e., it is *sandiṭṭhiko*.

Explained in another way, an *ariya*, through the *magga-ñāṇa* (Path Knowledge) attained by him, experiences its Fruition or *Phala-ñāṇa* and realizes Nibbāna. Just as a person with good eye-sight can see visible objects, so also an *ariya*, by mean of his reviewing Knowledge (*paccevakkhanā*) perceives his own *magga-ñāṇa*, its Fruition, and Nibbāna. Thus the whole of the nine factors of the Supramundane are said to be perceivable by *ariyas* by their own experience, hence it is *sandiṭṭhiko*.

Another interpretation: (*Saṁ*, that which is extolled; *diṭṭha*, through *magga* knowledge; the *dhamma* that overcomes the defilements). As we say "the king who conquers the enemies by means of his chariot", so also it is through *magga-ñāṇa* that which is the condition, overcomes the defilements. Nibbāna, through *magga-ñāṇa* which makes it its mind-object, overcomes the defilements. Thus all the nine factors of the Supramundane, through *magga-ñāṇa* which is worthy to be extolled, overcome the defilements, and are *saṁdiṭṭhiko*. (refer to the meaning of the attribute given above.)

Yet another interpretation: when the nine supramundane factors are fully comprehended through a good grasp of the mental cultivation and realization, and through the reviewing Knowledge, then all the whole set of factors that constitute the vicious circle of rebirths fall away completely. (Remember how the *ariyas* make an end of *dukkha* by uprooting all defilements through clear comprehension of the nine supramundane factors.)

Here the interpretation is: "that the supramundane *dhamma* are worthy of comprehending."

(Sandiṭṭhaṁ arahatītī sandiṭṭhiko:)

Saṁ diṭṭhaṁ: 'for comprehending'; *arahati:* 'is worthy' (worthwhile); *iti:* 'therefore'; *saṁdiṭṭhiko:* 'it is worth-while knowing'.

The supramundane *dhamma* are worthwhile comprehending by anyone who means to make an end of *dukkha*. The supramundane *dhamma* are therefore indispensable for those who wish to break the bonds of the woeful round of existences. There is no other way to attain emancipation. Hence the supramundane *dhamma* are truly *sandiṭṭhiko*

(3) Akālika

This attribute relates only to the Ariya Path. Refer to the meaning of *akāliko* given above. The Ariya Path fructifies without delay, and so it is timeless in bringing benefit. Consider mundane merit and its benefit which must take a day or at least a few hours to fructify, even if it is the type of merit bearing fruit at present. With the supramundane Ariya Path, it is not so. No time elapses between the arising of *magga-ñāṇa* and the Fruition thereof, *phala-ñāṇa*. The Path knowledge gives rise to the Fruition Knowledge immediately. Hence the supramundane *magga* is timeless in its fruition, *akāliko*.

The important point to note, in respect of this attribute, is that according to **Abhidhamma**, in a *magga* thought-process, *magga* consciousness arises just for one thought-moment, after which, not a wink intervenes before *phala* consciousness arises, which is the Fruition of the Path-Knowledges. An *ariya* who attains *magga* is a "*magga*-attainer" just for a single thought-moment after which he is a "*phala*-attainer" in no time. This is because the thought-process of the arising of the Path and its Fruition come in a continuous uninterrupted flow. Hence the Myanmar rendering describes the process that a *magga*-attainer is called a "younger brother" to a *phala*-attainer, only in a technical sense.

(4) Ehipassiko

The nine Supramundane factors are real things in the ultimate sense. They exist in truth and reality. They are beautiful things because they are pure, not defiled by mental taints. They are worth inspection. "Come, see for yourself, experience it yourself! Try it out yourself!" They seem to be inviting. For example, if you have nothing worthwhile in hand to show, such as a piece of gold or silver, you cannot invite others: "Come and see what is here." Again, if you have something horrible or detestable in hand, such as excreta, you cannot gladly invite others to come and see it. Rather, something detestable or impure is only kept hidden and is not displayed.

The nine supramundane factors are real things in the ultimate sense. They are like the full disc of the moon in a clear sky, or like a big ruby placed on a white velvet cloth. These *dhamma* are stainless, spotless, perfectly pure. They are therefore worth inspection, worth appreciation. They invite anyone to testify for himself their presence and their true worth.

(5) Opaneyyiko

Worldlings do not have the experience of the Supramundane. Their mind has never attained *magga*-consciousness and *phala*-consciousness. Therefore, they have never realized Nibbāna. It is just because they have never attained *magga*-consciousness and *phala*-consciousness and never realized Nibbāna that they wallow in the mire of the woeful round of existences endlessly. If the lowest level of the supramundane Knowledge, as Stream-Entry, is attained, if *sotāpatti-magga*-consciousness has ever arisen in one, the yogi, as an *ariya*, has realized Nibbāna as clearly and unmistakably as he has seen something with his own eyes. Once this realization has taken place, he can make an end of all *dukkha* (i.e., the woeful round of rebirths) in utmost seven further existences in the fortunate destinations.

On one occasion, the Buddha placed a pinch of dirt on His finger-nail (by simply wishing it to happen so) and said to the *Bhikkhus*: "*Bhikkhus*, which is greater, this pinch of dirt on my finger-nail or the great earth?"

And the *bhikkhus* replied: "Venerable Sir, the dirt on the finger-nail is infinitesimal; the great earth is far greater beyond comparison."

"Similarly, *bhikkhus*," said the Buddha, "the number of existences that have been prevented from arising by *sotāpatti-magga*, by an *ariya* disciple, is as great as the great earth. The number of existences that remain to arise for him is as little as the pinch of dirt on my finger-nail (only seven at the most)."

Thus the supramundane factors have the effect of cutting down the role of the farer in *saṁsāra* into a few further existences only, with the ultimate effect of total release from *saṁsāra*, according to the attainment of each individual *ariya*. That being so, a virtuous one wishing to make an end of *dukkha* should give top priority to gain *magga-phala*. Even if one's head be on fire, the extinguishing of the fire is not such a matter of urgency as the gaining of Path-Knowledge because fire on the head can destroy the present life only whereas, the fire of defilements within can cause endless trouble throughout *saṁsāra*. The supramundane *dhamma* should be borne in mind diligently until Path-Knowledge with its fruition is attained. *Nibbāna* should be made the mind-object with diligence. Thus, the nine supramundane factors are worthy of being constantly borne in one's mind, *opaneyyiko*.

(6) Paccattam Veditabbo

Under this attribute, three types of *ariyas* should be noted, namely, (i) the *Uggahaṭitaññū,* one who attains *magga-phala* after hearing the gist of a discourse on the Dhamma, (ii) the *Vipacitaññū,* one who realizes *magga-phala* after hearing an explanation of the Dhamma, and (iii) the *Neyya*, one who gradually comes to comprehend the truth after getting further elaboration and guidance.

All the three types, after attaining the Path, know for themselves that they have taken up the Noble Practice, that they have attained the Path, the Fruition, and have realized Nibbāna through their own experience. For the eradication of defilements is to be accomplished directly by oneself. A close disciple cannot discard his defilements through the attainment of the Path by his master. Nor can he dwell in the Fruition of the Path through the attainment of the Fruition by his master. Neither can he make Nibbāna his own mind-object through the master's making Nibbāna his (the master's) mind-object. Only by the attainment of *magga* by one's ownself, can one get rid of the defilements within oneself. Dwelling in the Fruition is possible only when one has attained the Fruition-Knowledge by oneself. Nibbāna also is likewise a matter for direct experience, and not realizable through another's experience. Thus, the nine Supramundane factors are not to be considered as ornaments that adorn other people (and have no real benefit to oneself) but are only the property of the *ariyas* who only can enjoy them. Since they pertain to the wise, these factors are beyond the pale of fools.

Thus the nine supramundane factors are the property of the *ariyas* who alone can realize them in their mind and enjoy them, *paccattaṁ-veditabbo*.

Contemplation of The Dhamma

The yogi who wishes to contemplate the Dhamma should commit to memory the six attributes of the Dhamma in Pāli and translation as given above. He should recite each of them at a speed neither too slowly nor too fast, reflecting on its meaning. One who reflects on the attributes of the Dhamma, while doing so, prevents the arising of thoughts of lust, hatred and bewilderment, besides gaining concentration which clears the mind of lethargy and distraction, and rendering it possible for a righteous thought-process to arise through the medium attitude of mental exercise, i.e. equanimity.

As the concentration gets stronger through this meditation practice, the hindrances fall off and consequently the defilements are quelled. The Five Faculties, such as conviction, become very pure and effective. The repeated reflection on the Dhamma sharpens the initial application of the mind and sustained application of the mind. When these two factors are functioning well, delightful satisfaction arises. Due to the delightful satisfaction, serenity of mental concomitants and serenity of mind arise, as the result of which, physical and mental uneasiness are stilled. When there is serenity of mind and serenity of mental concomitants, happiness that causes the arising of concentration becomes pronounced. The thought-process being enriched by happiness is firmly fixed on the object of meditation. (i.e. the Dhamma.)

Thus the factors involved in meditation beginning from initial application of the mind become more and more efficient stage by stage. The mind is neither lethargic nor distracted so that the medium attitude of meditative practice is maintained and the Five Faculties, such as conviction, are functioning in harmony. The five factors of *jhāna*, namely, initial application of the mind, sustained application of the mind, delightful satisfaction, happiness and one-pointedness of mind, arise simultaneously at every thought-moment with the great meritorious consciousness of the Contemplation of the Dhamma which is mental cultivation pertaining to the Sensuous Sphere. Thus, neighbourhood concentration or threshold concentration, *upacāra-jhāna*, is achieved. When this concentration arises together with the great meritorious consciousness of the contemplation of the Dhamma, which is mental cultivation pertaining to the Sensuous Sphere, the yogi is called one who has achieved *upacāra-jhāna* of the contemplation of the Dhamma.

(The possible questions relating to *upacāra-jhāna* and their answers should be treated along the same lines as in the case of contemplation on the Buddha.)

Benefits of Contemplating The Dhamma

A yogi, who contemplates the Dhamma repeatedly, is imbued with the intrinsic value of the Dhamma, in its being worthy of constant companionship so much so that he feels a deep sense of awe and gratitude towards the Buddha, the fount of the Dhamma. For, never was this Dhamma propounded by any other teacher. Thus, through the habitual contemplation of the Dhamma, one naturally becomes devoted to the Buddha, exceeding other person's devotion. Therefore, his devotion to the Buddha is comparable to that of the *ariya*. He gains a stable mindfulness, a profound wisdom, and much merit. He becomes possessed of much delightful satisfaction, first of the feeble kind but later, of an ecstatic kind. He becomes indifferent to fearful things, great or small. He becomes tolerant to pain. He feels that he is in the company of the Dhamma. The body of one whose mind is steeped in the Dhamma is like a shrine worth paying homage. His mind is always inclined to and desirous of attaining the nine Supramundane factors. Being constantly aware of the attributes of the Dhamma, he is incapable of allowing himself to commit evil, through shame and dread to do it, whenever occasion for it arises. Contemplation of the Dhamma is a sure basis for gaining *magga-phala*. If the yogi does not attain *magga-phala* in this existence for want of sufficient past merit, he is reborn in the fortunate existences. These are the benefits of contemplating the Dhamma.

A Special Point to note

The Commentary says that of the six attributes of the Dhamma, only first one, *svākkhāto*,

relates to the Doctrine as expounded by the Buddha, and that the remaining five relate to the nine Supramundane factors. **Visuddhi-magga Mahāṭīkā** (Volume I) discusses this matter in another light which is briefly reproduced below:

"Although the Commentary says that in specific terms the five attributes beginning with *sandiṭṭhiko* belong to the Supramundane, they can also be considered as belonging to the Doctrine or *pariyatti-dhamma* on the following grounds:

A wise person, who is learned, who has memorized much Pāli, who is of very stable mindfulness, can perceive the Doctrine as being excellent in the beginning, etc and so the Doctrine is *sandiṭṭhiko*, as *sandiṭṭhiko* is defined as "*Sandiṭṭhiya jayatīti sandiṭṭhiko* — that the knowledge of the Doctrine can be a tool to conquer believers of other doctrines" — it is specifically *sandiṭṭhiko*. In conquering the defilements, knowledge of the Doctrine is a contributing factor and so the Doctrine is by inference *sandiṭṭhiko.* As another definition puts it: "*Sandiṭṭhaṁ arahatīti sandiṭṭhiko* — that the Doctrine has been expounded to clear away all defiling factors" and directed at the promotion of pure meritorious factors, it is worthy to be studied closely to gain perception. Hence it is *sandiṭṭhiko*.

Since the Doctrine is the true condition for the attainment of the supramundane *magga*, which may be realized at all times, it is *akāliko*, considered from the point of probable result.

The Doctrine itself is real and is perfectly pure. So it also is open to inspection and can invite all the world to come and see it, to learn it, and to examine it. Hence it is also *ehipassiko*.

Being replete with these attributes, the Doctrine is worthy of being constantly borne in mind by the wise who wish to make an end of *dukkha*. Therefore it is *opaneyyiko*.

One who studies the Doctrine with a mind intent on arahatship, will get delightful satisfaction both on account of its excellence in language and excellence in meaning. This quality of giving delightful satisfaction to the wise individually, according to their capacity, is truly *paccattaṁ veditabbo*.

This is the explanation given in **Visuddhi-magga Mahā Tika** about how the five later attributes of the Dhamma can also belong to the Doctrine.

The Nine Supreme Attributes of The Sangha

Suppaṭipanno bhagavato sāvakasaṁgho ujuppaṭipanno bhagavato sāvakasaṁgho, ñāyappaṭipanno bhagavato sāvakasaṁgho sāmīcippaṭipanno bhagavato sāvakasaṁgho. Yadidaṁ cattāri purisayugāni aṭṭhapurisa puggalā esa bhagavato sāvakasaṁgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalīkaranīyo anuttaraṁ puññakhettaṁ lokassa.

(The Pāli text of the nine supreme attributes of the Sangha) Its meaning:

(1) The community of the disciples of the Buddha, i.e. the eight classes of the *ariya* Sangha, take up the *bhikkhu* practice well, and hence are *suppaṭipanno*.

(2) The community of the *ariya* disciples of the Buddha are endowed with straightforward uprightness (*ujuppaṭipanno*) because they follow the straight Middle way.

(3) The community of the *ariya* disciples of the Buddha strive to attain Nibbāna, hence they are *ñāyapaṭippanno*.

(4) The community of the *ariya* disciples of the Buddha are endowed with correctness of practice, being ashamed to do evil and abhorrent to do evil, being always mindful, and controlling their conduct, even being prepared to die rather than lose morality, hence they are *sāmīcippaṭipanno*.

The disciples of the Buddha, the Ariya Sangha consisting of eight categories of disciples in four pairs. These really great persons:-

(5) - are worthy of receiving offerings brought even from afar; (*āhuneyyo*)

(6) - are worthy of receiving offerings specially set aside for special guests; (*pāhuneyyo*)

(7) - are worthy of receiving offerings made for the sake of Nibbāna; (*dakkhiṇeyyo*)

(8) - are worthy of receiving obeisance by the three worlds; (*añjalīkaraṇīyo*)

(9) - are the incomparably fertile soil for all to sow the seed of merit; (*puññakhettaṁ lokassa*)

Miscellaneous Notes

Sāvakasaṅghā: The eight classes of *ariyas* are *Sāvakasaṅghā* in their true meaning. However, the virtuous *bhikkhus* are also called, in an extended meaning, *Sāvakasaṅghā* since they also follow the Teaching of the Buddha obediently. The word '*sāvaka*' is defined as: "*Sakaccaṁ suṇantīti sāvaka* —he who listens (the Teaching) respectfully." Here, 'to listen respectfully' means to live up to the Teaching that will lead to arahatship. According to this definition, only *ariyas* are *Sāvakasaṅghā* in the true sense and worldlings are called *Sāvakasaṅghā* as an extended meaning. (Listening respectfully is accomplished only by the *arahats* who have accomplished the noble Practice. However, worldlings who are on the noble Path are sure to attain arahatship and so they are also called *Sāvakasaṅghā* in an extended sense of the word.)

Sangha: the community who are of the same moral standard. Hence '*Sangha*' in the true sense refers only to *ariyas*. This is because *ariyas* have their morality based on *magga* and are of the same purity just as a bullion cut up in two pieces in the middle are of equal value.

Suppaṭipano, etc.

In the nine attributes of the Sangha, the first four beginning with *suppatipano*, are the conditions that have the five latter ones as consequence.

The four conditions (attributes) are in fact not four different kinds of practice: if the right practice which is shown as the *ariya-magga* is carried out, all the four attributes are accomplished.

This is because the Buddha's Teaching, in the last analysis, is right practice as a constituent of the Ariya Path. It is this right practice that was presented to the multitudes over the forty-five years of the Buddha's mission in a multitude of ways to suit the natural bent of the hearer. Thus the right practice is the Buddha's true message, the essential feature of His entire Teaching. One who follows the right practice is one who practices well, a *suppatipaññā puggalo*.

(1) The Community of the Disciples of the Buddha are endowed with the proper practice because they follow the right practice.

(2) The right practice, which is a constituent of Ariya Path, has the quality of destroying the opposing factors which are defilements. Therefore, the right-practice is the practice that is unfailing and straight. The Community of the Disciples of the Buddha who follow the right practice are therefore called The Noble Ones who are endowed with the straightforward upright practice.

(3) The right practice, which is a constituent of the Ariya Path, is the practice that does not go against Nibbāna, but is in conformity with Nibbāna. The Community of the Disciples who take upon themselves the right practice that conforms to Nibbāna, that is not against Nibbāna, are endowed with the practice leading to Nibbāna.

(4) The right practice, which is a constituent of the Ariya Path, is the practice that is in conformity with the nine Supramundane factors, and is therefore called The Righteous Practice, the practice that conforms to the Dhamma. Hence the Sangha are endowed with correctness of practice.

Of the eight categories of *ariyas*, the four, who are established in Path Knowledge, are endowed with the above (four aspects of) the right practice, which is a constituent of the Ariya Path. The four who are established in the Fruition Knowledge are endowed with the above right practice in the sense that it was through that right practice that they now enjoy the Fruit of the Path and Nibbāna.

Further Explanation

(1) The Ariya Sangha take upon themselves the Doctrine and discipline as taught by the Buddha. This is taking up the true practice, the faultless practice. Hence they are endowed with the true practice.

(2) The Sangha take up the eight constituents of the Path and thereby steer the middle course, avoiding the two extremes (of sense-gratification and self-mortification). This practice is also straight, without the slightest deviation or crookedness, in any examples of the three examples of crookedness. Hence they are endowed with the straightforward upright practice.

(3) Nibbāna, which is penetrable only by *magga-phala-ñāṇa* is called *Ñāṇa* (knowledge). Since the Sangha strive for realizing *ñāṇa*, they are endowed with the practice leading to Nibbāna.

(4) Worshipping, welcoming, raising joined palms by way of obeisance, and offering of the four *bhikkhu* requisites are acts of veneration called *Samīcikamma*. Devas and men perform these acts of veneration towards the Sangha, having regard for the morality, concentration and wisdom of the Sangha. Anyone, lacking in morality, concentration and wisdom, does not deserve veneration. As for the Community of the Disciples of the Buddha, the taking up of the right practice which is the Ariya Path, endows them with morality, concentration and wisdom as the necessary threefold training. And so they deserve veneration. Since they conduct themselves to be worthy of veneration through their noble practice, they are endowed with *samīcipaṭipanno*. These four attributes are the conditions for their homage worthiness.

The Eight Categories of Ariyas in Four Pairs

(a) The *ariya* established in the First Path or the Stream-Enterer and the *ariya* established in the Fruition thereof;

(b) The *ariya* established in the Second Path or the Once-Returner and the *ariya* established in the Fruition thereof;

(c) The *ariya* established in the Third Path or the Never-Returner and the *ariya* established in the Fruition thereof;

(d) The *ariya* established in the Fourth Path or the *arahatta-magga puggalo* and the *ariya* established in the Fruition thereof or the *arahatta-phala puggalo* (The *arahat*).

Āhuneyyo, etc.

Those four pairs, making eight categories of *ariyas*, being endowed with the four attributes as conditions, such as *suppaṭipanno*, are entitled to the five noble privileges such as *āhuneyyo* which also are their attributes as consequences.

(5) ***Āhuneyyo***: (*a*: even brought from afar; *huna*, the four requisites as offerings; *eyya*, entitled to receive). The Ariya Sangha can, on account of their four attributes as conditions such as *suppaṭipanno* bestow great merit to the donors who offer them the four *bhikkhu* requisites. Therefore, if the donor has these articles ready to offer when the *ariya* Sangha goes for alms-collection, he should offer them gladly. If those articles are not at hand, he should try and procure them even from afar and offer them. Those articles brought from afar and offered are called *āhuna*. The *ariya* Sangha who are endowed with the four conditions are entitled to receive those offerings brought from afar and more so because in accepting them, the donors earn great merit. Therefore the Ariya Sangha are possessed of the attribute of *āhuneyyo*.

(**Another interpretation**:) (*a*; even brought from afar; *huneyya*, worthy to offer the four *bhikkhu* requisites) The Ariya Sangha can bestow much merit on the donor because they are endowed with the four noble conditions. Therefore the donor, wishing to gain much merit, should make offerings not only when the Sangha goes to them on alms-collection, but should go and make offerings to the Sangha at their monastery which may necessitate a

long journey. The four requisites that are offered after making a journey for that purpose are called *Āhana*. The Ariya Sangha deserve to receive such offerings on account of the four conditions that they are endowed with. In this sense also the Ariya Sangha are possessed of *āhuneyyo*.

(**Still another interpretation**:) The Ariya Sangha are endowed with *āhuneyyo* because they deserve to receive offerings from Sakka, King of Devas, and such powerful personages. Taken in another light, in the *brāhmana* tradition, they keep a sacrificial fire called *āhavaniya* (which has the same meaning as *āhuneyyo*.) They believe that, if they feed butter to this fire as offering, they earn much merit. If the offering to the sacrificial fire brings merit, and is thus called *āhavaniya*, the Ariya Sangha who can bestow great merit to the donor are truly *āhuneyyo*. For the so-called *āhavaniya* of the brahmins do not bring any real benefit: the butter that they feed the sacrificial fire just gets consumed and becomes ash. The Ariya Sangha, being possessed of the four noble attributes as condition, unfailingly bestow much merit to the donor, and are truly *āhuneyyo*.

Yo ca vassasataṁ jantu
aggiṇ paricare vane
ekañca bhāvitattānaṁ
muhuttamapi pījaye
sā yeva pūjanā seyyo
yance vassasatam hutaṁ.

One may tend the sacrificial fire in the forest for a hundred years.
One may, on the other hand,
Make offerings reverentially just once
To those noble ones who dwell in insight-meditation.
This offering is indeed of greater benefit
Than a hundred years of tending the sacrificial fire.

— **Dhammapada** v, 107; **Sahassa Vagga —**

The above stanza brings out the significance of the *āhuneyyo* attribute of the Ariya Sangha.

(6) ***Pāhuneyyo*:** Guests who visit you from all the various quarters are called *pāhuna*. Gifts and offerings such as food, made ready for them are also called *pāhuna*. In this context the second meaning applies. (*Pāhuna*, gifts and offerings meant for guests; *eyya*, deserve to receive.) Gifts and offerings set aside for guests should be offered to the Sangha, if the Sangha visits your place, i.e., Guests come only next to the *sangha*. The Sangha deserve top priority because they are endowed with the four attributes discussed above. That indeed is so because (however important one's guests may be,) the *ariya* Sangha appear in the world only when the Buddha appears. And the arising of a Buddha takes incalculable aeons. Further, the Sangha are so imbued with noble qualities that they are a source of pleasure, and are the incomparable friend or relative that call at your door. For these reasons the Sangha are entitled to receive special offerings meant for one's valued guests, *Pāhuneyyo*.

(7) ***Dakkhiṇeyyo*: '***Dakkhiṇā*' has been defined as: "*Dakkhaṇti etāya sattā yathādippetāhi sampattīhi vaḍḍhantīti dakkhiṇā.* — The volition, through which beings are blessed with whatever they wish to have or to be, is called *Dakkhiṇā.*" This means that the gift or offering made with a view for future wellbeing is called *Dakkhiṇā.* If someone does not believe in the hereafter, i.e. if he holds an annihilist view, then he will not make offerings for future wellbeing.

According to the Buddha's doctrine, *arahats*, i.e. the Buddha and His *arahat*-disciples, having eradicated ignorance and craving for existence, which are the root causes of the round of existences, will not be reborn in a new existence. Until the two root causes have been eradicated, rebirth is inevitable (however much one holds an annihilist view). Just as a

tree whose tap roots are not cut off will remain growing and bear fruit, but when its tap roots are completely cut off it cannot thrive and cannot bear fruit, so also ignorance and craving for existence must be understood as the tap roots of rebirth. All worldlings, Stream-enterers, Once-returners, Non-returners will have rebirth because these two tap roots have not been completely destroyed. Only on attaining arahatship are the two tap roots completely destroyed and rebirth is stopped.

Only one, who does not hold the wrong view of annihilism, believes in afterlife. Only when existence after death is believed, will there be alms-giving for one's own wellbeing in future existences. Only when volitional acts of giving are done, can there be the fulfilment of whatever one may aspire to as the result. Thus, any act of giving with the belief in its good result in the future existences is called *Dakkhiṇā.* (Therefore *dakkhiṇā* means an object that is given, motivated by the belief in future benefit.)

The Ariya Sangha can make that object of offering efficacious as is desired by the donor because they are endowed with the four supreme attributes mentioned above. In that sense, they deserve to receive offerings that are called *Dakkhiṇā.* Hence they are possessed of the noble attribute of *Dakkhiṇeyyo*.

(Another interpretation:) The Ariya Sangha purify the object that is being offered (*dakkhiṇā*) in the sense that they bestow the merit on it (through their nobility). "*Dakkhiṇāya hito Dakkhiṇeyyo* — the Ariya Sangha who bestow merit on the offering." This is another meaning by which the attribute of *Dakkhiṇeyyo* may be understood.

(8) ***Añjalikaraṇīyo***: Being endowed with the four noble qualities based on their right practice, the Ariya Sangha are worthy of being venerated with joined palms raised to the head. The term for this attribute is defined as: "*añjalīkaraṇīya etthāti añjalikaraṇīyo* — Those wishing to earn merit pay obeisance to these eight *ariyas*, hence the Ariya Sangha are *añjalikaraṇīyo*."

(9) Anuttaraṁ puññakhettaṁ lokassa:

Anuttaraṁ: "atthi ito uttaranti amttaraṁ"

(Definition) "There is no better field for sowing merit than the Ariya Sangha." Although by definition "there is no better field than the Ariya Sangha," but, in fact there is not even any field of merit equal to the Ariya Sangha. Hence this attribute has been rendered as "the incomparably fertile field for sowing merit."

Khetta means a field for cultivation of crops. *Puñña khetta* means a field where merit is cultivated, a metaphor for the Ariya Sangha. Just as a field nurtures the seeds sown in it, so also the Ariya Sangha nurture the seeds of good deeds (acts of merit) sown in them (done towards them). Here the Sangha nurture the good deeds of the donors through the morality, concentration and wisdom which are like the nutrients of the soil. Thus the Ariya Sangha bestow great merit to the good deeds done towards them, and are called the field that nurtures the seeds of merit.

A field where the king sows his seeds is called the king's field. Likewise, the Ariya Sangha where all the three worlds sow their seeds of merit are called the incomparably fertile field where the whole world sow their seeds of merit, *anuttaraṁ puññakhettaṁ lokassa*.

Contemplation of The Sangha

The yogi who wishes to contemplate on the Sangha should commit to memory the nine attributes of the Sangha in Pāli and its translation as given above. He should recite each of them, such as *suppaṭipanno*, at a speed neither too slow nor too fast, reflecting on its meaning. One who reflects on the attributes of the Sangha, while doing so, prevents the arising of thoughts of lust, hatred and bewilderment, besides gaining concentration which clears the mind of lethargy and distraction, and rendering it possible for a righteous thought process to arise through the medium attitude of mental exercise, i.e. equanimity.

As the concentration gets stronger through this meditation practice, the hindrances fall off and consequently the defilements are quelled. The five faculties, such as conviction, become very pure and effective. The repeated reflection on the Sangha sharpens the initial application of the mind and the sustained application of the mind. When these two factors are functioning well, delightful satisfaction arises. Due to the delightful satisfaction, serenity of mental concomitants and serenity of mind arise, as the result of which, physical and mental uneasiness are stilled. When there is serenity of mind and mental concomitants, happiness that causes the arising of concentration becomes pronounced. The thought-process, being enriched by happiness, is firmly fixed on the object of meditation (i.e. the Sangha)

Thus, the factors involved in meditation, beginning with initial application of the mind, become more and more efficient stage by stage. The mind is neither lethargic nor distracted so that the medium attitude in mental exercise is maintained and the Five Faculties, such as conviction, are functioning in harmony. The five factors of *jhāna*, namely, initial application of the mind, sustained application of the mind, delightful satisfaction, happiness and one-pointedness of mind, arise simultaneously at every thought moment with the great meritorious consciousness of the contemplation of the Sangha which is mental cultivation pertaining to the Sensuous Sphere. Thus neighbourhood concentration or threshold concentration, *upacāra-jhāna*, is achieved. When this concentration arises together with the great meritorious consciousness of the contemplation of the Sangha, which is mental cultivation pertaining to the Sensuous Sphere, the yogi is called one who has achieved *upacāra-jhāna* of the contemplation of the Sangha. (The possible question relating to *upacāra-jhāna* and their answers should be treated along the same lines as in the case of contemplation on the Buddha.)

The Benefits of Contemplating The Sangha

The virtuous one, who repeatedly contemplates on the Sangha, becomes exceptionally devoted to the Sangha comparable to the *ariyas* devotion to the Sangha. He gains a stable mindfulness, a profound wisdom, and much merit. He becomes possessed of delightful satisfaction, at first of the feeble kind, but later of an ecstatic kind. He becomes indifferent to fearful things, great or small. He becomes tolerant to pain. He feels that he is always in the company of the Sangha. His mind is always ennobled by the awareness of the attributes of the Sangha so that his body is like a congregation chamber of the Sangha (Sima) where the Sangha are being assembled, and therefore is worthy of veneration. His mind is bent on acquiring the attributes of the Sangha. Being constantly aware of the attributes of the Sangha, he feels like one in the very presence of the Sangha and is incapable of committing any evil, through shame and dread to do it, whenever occasion for it arises. Making the contemplation of the Sangha as the bases, one may (after gaining concentration) meditate for gaining insight into conditioned phenomena with facility and succeed in it. If he does not attain *magga-phala* in this existence for want of sufficient past merit, he is reborn in the fortunate existences. These are the benefits of contemplating the Sangha.

Two Kinds of Meditation

Contemplation of the Buddha, Contemplation of the Dhamma and Contemplation of the Sangha are all various forms of meditation. Meditation is of two kinds: meditation for refreshing the mind and meditation for Insight.

Explanation:

(1) A yogi, who contemplates loathsomeness of the body through reflecting on the ten stages of the dead body, may feel repulsed by the unpleasant object and his mind may stray like an untamed bull. In such a case, he should shift his object of meditation from the original object of the dead body and contemplate on the Buddha or the Dhamma or the Sangha. Then the mind will become refreshed and invigorated. The hindrances then fall away. Then he can go back to his original contemplation on loathsomeness of the body.

It is like the case of a strong man trying to cut down a big tree to build a pinnacle for a shrine. His sword or hatchet might get blunt after cutting off just the branches of the big

tree and he might find it unusable for felling the tree. Then he would go to the blacksmith and get his blunt blade sharpened. After which, equipped with the sharpened blade, he could successfully chop down the whole tree.

The yogi, after refreshing his mind by contemplating on the Buddha or the Dhamma or the Sangha resumes his contemplation on the loathsomeness of the body. When he gains concentration and achieves the first *jhāna* of the Fine Material Sphere, he meditates on the five factors of the *jhāna* as being impermanent, woeful and insubstantial. And when the mind gains the ten stages of insight into conditioned phenomena, it matures into Magga-Knowledge and its Fruition. (This is the first kind of meditation)

(2) A yogi contemplating on the Buddha or the Dhamma or the Sangha first strives to achieve the threshold concentration or *upacāra-jhāna*. Then he meditates on the very nature of his mental exercise. If he has been contemplating the Buddha, he applies his mind to the question: "Who is it that is meditating? Is it a man or a woman? Is he a man, or deva, or a *māra*, or a Brahmā?" He views the question objectively to get at the ultimate fact. Then he will come to perceive the fact that, in the ultimate sense, there is no such thing as a man or a woman, or deva, or *māra*, or a Brahmā; and that, in truth and reality, it is just the mind that is mindful of the object under meditation that is recollecting the attribute of the Buddha such as "Arahaṁ". Then he comes to understand that the mind that is being mindful of the mind-object is the aggregate of consciousness (*viññāṇakkhandhā*); that the sensation that is associated with the consciousness is the aggregate of sensation (*vedanākkhandhā*); that the perceiving (of the sensation) associated with the consciousness is the aggregate of perception (*saññākkhandhā*); that the contact (*phassa*) with the sensation that arise together with the consciousness is the aggregate of volitional activities (*saṅkhārakkhandhā*). Thus he understands the nature of mind and the four mental aggregates which are mental phenomena. Further, he examines through the insight gained so far: On what do the mental aggregates depend? He perceives first, the physical base of mental phenomena (*hadaya vatthu*). Next he perceives that the physical base is dependent on the Four Primary Elements (*mahā bhūta rūpa*). Then he goes on meditating on other corporeality that are dependent on the Four Primary Elements. He exercises his mind diligently and in due course comprehends the nature of corporeality that such is the aggregate of corporeality, which is just physical phenomena devoid of any real person or being, and that, in truth and reality, there is no "I" or "he/she", "man", "woman", etc. apart from the physical phenomena. He now gains insight into the two different kinds of phenomena, that is, mental and physical, in the last analysis, and understands that these two different phenomena are composed of five aggregates on a detailed analysis. Then he understands that these five aggregates are, in truth and reality, unsatisfactory and woeful and thus understands the truth of *dukkha*. Then he also knows that craving (greed) is the cause of *dukkha*; and that cessation of both *dukkha* and the cause of *dukkha* is the truth of cessation; and that the Ariya Path of Eight constituents is the practice that is the condition for cessation. Thus having penetrating knowledge of the Four Truths, the yogi develops the insight, stage by stage, until it culminates in the Fruition of the Path Knowledge and becomes an *ariya*. The meditation thus culminating in Ariyahood is the kind of contemplation directed towards insight.

(These remarks are extracted from the Commentary on the **Aṅguttara Nikāya**, the Ones, *ekāka*)

Dependent Origination: Paṭiccasamuppāda

In Chapter 17 we have undertaken to deal with Dependent Origination and this is the occasion for it. We shall explain Dependent Origination in a manner neither too brief nor too detailed.

Saccam satto patisandhi paccayākārameva ca
Duddassā caturo dhammā desetuñca sudukkarā.

"(i) The veracity of the Four Truths, (ii) the illusion of a 'being' as regards

the five aggregates, (iii) the process of rebirth that links up existences, (iv) the conditionality of all things such as ignorance - these four subjects are difficult for one to understand and, having understood, are difficult to explain them to others." So say the **Sammohavinodanī Commentary** and others.

Paṭiccasamuppāda, being one of the difficult subjects to understand, will now be explained to the reader in a manner neither too brief nor too elaborate, using the brief exposition in the text, based on the late Ledi Sayadaw's 13 expository, Myanmar verses on Paṭicca-samuppāda.

The Text: Paṭicca-samuppāda Uddesa:-

Avijjā paccaya saṅkhāra saṅkhāra paccaya viññāṇaṁ viññāṇa paccaya nāmarūpaṁ nāmarūpa paccaya saḷāyatanaṁ saḷāyatana paccaya phasso phassa paccaya vedanā vedāna paccaya taṇhā taṇhā paccaya upādānaṁ upādāna paccaya bhavo bhava paccaya jāti jāti paccaya jarāmaraṇaṁ soka parideva dukkha domanassupāyāsā sambhavanti evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjā paccaya saṅkhāra: With ignorance of the Truth as condition, i.e. due to the inability to see things as they truly are, volitional activities that pertain to the present and future existences come about.

Saṅkhāra paccaya viññāṇaṁ: With volitional activities, pertaining to the present and future existences as condition, birth-linking Consciousness comes about.

Viññāṇa paccaya nāmarūpaṁ: With birth-linking Consciousness as condition, mind and body comes about.

Nāmarūpa paccaya saḷāyatanaṁ: With mind-and-body as condition, the six kinds of sensitive corporeality, called the six Sense-doors, come about.

Saḷāyatana paccaya phasso: With the six Sense-doors as condition, the six kinds of contact, with their respective sense objects, come about.

Phassa paccaya vedanā: With the six kinds of contact as condition, six kinds of sensation, that cognize or experience the sense objects, come about.

Vedanā paccaya taṇhā: With the six kinds of sensation as condition, the six kinds of craving or attachment, for the six sense objects (i.e., sensual objects), come about.

Taṇhā paccaya upādānaṁ: With the six kinds of craving as condition, clinging, i.e. deep-rooted attachment, comes about.

Upādāna paccaya bhavo: With clinging as condition, the causal process of ones' own actions, with their results in the present and in future existences, comes about.

Bhava paccaya jāti: With the causal process of one's own actions as condition, recurrence of fresh existences or rebirth comes about.

Jāti paccaya jarāmarana soka parideva dukkhadomanassūpayasa sambhavanti: With rebirth as condition, ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony, come about.

— Ledi Sayadaw's rendering —

Ledi Sayadaw's verses on Dependent Origination

(Gist of the Myanmar Verses)

Homage to the Peerless Lord of all Devas, who has the penetrative Knowledge of the Four Truths! I shall now explain the causal law that governs the ceaseless rounds of existences in the three Spheres (i.e. the Sensuous Sphere, the Fine Material Sphere and the Non-Material Sphere.) Not knowing the Four Truths on account of the great darkness of ignorance, the worldling does not understand the fires of defilements in him and so, being deeply attached to the five aggregates that are merely fuel to the burning defilements, commits demeritorious deeds with heart and soul every day. Thinking the glorious existences in the human world and the

deva-world as real happiness; he also performs meritorious deeds of ten kinds which tend to rebirth in the Sensuous Sphere and the Fine Material Sphere on the one hand, or to the Non-Material Sphere on the other hand. Thus he does volitional actions that result in endless rebirth in the three Spheres.

Verse One

(1) Avijjā paccaya saṅkhāra

Dependent on Ignorance, volitional activities arise, i.e. thoughts, deeds and acts are caused by a certain motive or volition that are conditioned by Ignorance. There are an infinite number of beings that live in the infinite world-systems but all of them, in the ultimate sense, are representations of just the twelve factors of Dependent Origination, namely, Ignorance, Volitional activities, Birth-linking consciousness, Mind and matter, the six Sense-bases, Contact, Sensation, Craving, Clinging, Kammic process, Rebirth, Ageing-and-death. (*Paṭicca*, dependent on or conditioned by (cause); *Samuppāda* arising of *Saṅkhāra*, etc. (results).

Elucidations

Of these twelve factors, Ignorance is the root condition of the earlier part of *saṁsāra*. Hence it is mentioned first, as between *avijjā* and *saṅkhāra*, the former is the cause and the latter the result. *Saṅkhāra* means volitional thoughts, words and deeds.

Avijjā is one of the 52 mental concomitants (*cetasika*). It is essentially bewilderment (*moha*), a demeritorious state of mind. *Moha* is variously rendered as 'not knowing', 'unskilled', 'unknowing', 'Ignorance', 'darkness of delusion'.

Ignorance means: (1) not knowing the Truth of Dukkha i.e. not perceiving the truth that the five mundane aggregates pertaining to the three Spheres are *dukkha*; (2) not knowing the Origin of Dukkha, i.e. not perceiving the Truth that Craving (*taṇhā*) is the cause of *dukkha*; (3) not knowing the Truth of Cessation, i.e. not perceiving the truth that Nibbāna is the cessation of *dukkha*; (4) not knowing the Truth of the Path, i.e. not perceiving the Truth that Ariya Path of eight constituents is the way that leads to Nibbāna.

The fourfold ignorance of the Four Truths are the condition whereby all worldlings, blinded by their own Ignorance, commit evil deeds that send them down to the four miserable states of *apāya*, or perform good deeds that send them to the seven fortunate existences and the sixteen Fine Material realms of Brahmās, or to the four Non-Material realms of Brahmās. The evil deeds are motivated by evil volitions called *apuññabhi saṅkhāra*. The good deeds that tend to the seven fortunate existences and the Fine Material realms are motivated by good volitions called *Puññābhisaṅkhāra*. The volitions in the four types of good deeds leading to the four Brahmā realms of the Non-Material Sphere are called *Āneñjabhisaṅkhārā*. Therefore the Buddha declares that with Ignorance as condition, three types of volitional activities of the mundane meritoriousness and mundane demeritoriousness come to be.

(Now with reference to Verse One above.)

In the eulogistic reference to the Buddha at the beginning of this stanza:

- the Penetrative Knowledge is compared to the Jotirasa ruby, one of the seven boons of a Universal Monarch;
- the Four Truths is symbolised by the Four Island Continents over which a Universal monarch reigns;
- the Analytical exposition of the Four Truths is symbolised by the roaming of the four Island continents by the Universal Monarch.

And the act of reverence is performed by the poet, Ledi Sayadaw, mentally, verbally and physically.

In Buddhist literature there are three kinds of worthy persons or devas, namely, the devas who are born instantly as mature individuals are *upapatti* devas, the rulers who have sovereignty over a country are *sammuti* devas, and *arahats*, the Pure Ones, are *visuddhi* devas. Amongst the *arahats* the Buddha is peerless.

The poet calls his subject matter "the train of *saṁsāra* that speeds along the three Spheres" because *Paṭiccasamuppāda* is the ceaseless round of causal factors that give rise to the aggregates, Sense-bases and Elements pertaining to the three Spheres of existence.

Avijjā is called the great darkness of delusion, *mahātama*. The darkness of Ignorance is usually described as having four contributory factors, namely, darkness that prevails on a first-moon night where no moon shines; at midnight, in the heart of a deep forest, shrouded with rain clouds. The fourfold Ignorance of the worldling is comparable to the four factored darkness.

The worldling shrouded by Ignorance commits evil deeds for his immediate welfare through twelve demeritorious thoughts; these volitional activities are the *apuññābhisaṁkhāra* that tend to the miserable existences.

Ignorance does not only drive the blinded worldling to commit evil actions, it also drives him to perform good actions that send him to high existences of the deva and Brahmā-worlds. This is because whereas the first two truths of the Four Truths, i.e. the Truth of Dukkha and the Truth of the Cause of Dukkha are mundane truths which are of a burning nature, the latter two truths, i.e. the Truth of Cessation and the Truth of the Path are Supramundane Truths which have a cool and tranquil nature. The worldling (especially a worldling who cherishes rebirth) whose mental makeup is shrouded by Ignorance, does not understand that the two mundane truths are of a burning nature and so he resorts to them and becomes a slave to his own craving.

When craving overpowers the worldling, particularly those with a natural inclination to annihilist view, rejecting afterlife, he sets his sights on the present life only. He is prepared to perpetrate any vicious act for his immediate welfare. He would kill or steal or commit any deed as his demeritorious volition (*apuññābhi-saṅkhāra*), urges him. The worldlings who believe in continued existence or the eternity view, on the other hand, would aspire to higher existences in the future. They would perform meritorious deeds to go to fortunate existences or to be reborn in the Non-Material Sphere according to their hearts' desire, all of which are not conducive to gaining *magga, phala* and Nibbāna. These deeds are, as the case may be, either meritorious volitions (*puññābhi-saṅkhāra*) that lead to the Sensuous Sphere and the Fine Material Sphere or unshakable volitions (*aneñjābhi-saṅkhāra*) that lead to the Non-Material Sphere.

As the result of such volitional activities, fresh existences occur and there is an endless recurrence of *dukkha*.

(This is Ledi Sayadaw's verse explained on its salient points. Ledi Sayadaw has explained them in detail in his *Paṭiccasamuppāda Dīpaṇī*.)

Verse Two

(2) Saṅkhāra paccaya viññāṇaṁ

As the result of volitional actions of three types, rebirth in appropriate realms of existence, i.e. in the miserable states of *apāya*, or in the human realm, or in the deva realms or in the Brahmā realms takes place. In the new existence, consciousness which is the key mental factor arises. Consciousness is of six kinds according to the six sense doors, i.e. eye, ear, nose, tongue, body and mind. The six kinds of consciousness each of which arises together with mental concomitants take cognisance of their respective sense objects and enjoy the sense pleasures. In so enjoying, a mistaken view of personal identity such as "I see it", "I hear it", "I smell it", etc. arises, and so also the wrong concept of man or deva, he or she, etc. arises. All these misconceptions are due to the six kinds of consciousness. And so rebirth in all forms of existence, mostly in the miserable states of *apāya* is perpetuated.

Elucidations

Demeritorious volitions lead to the miserable states of *apāya* with the appropriate birth linking consciousness in the Sensuous Sphere and in the Fine Material Sphere, followed by appropriate resultant consciousness. Meritorious volitions lead to the seven fortunate planes of existence, i.e. the human plane and the six deva realms. These nine types of birth-linking

consciousness arise at the moment of rebirth, and at the manifested stage of rebirth, sixteen types of meritorious resultant consciousness arise in the Sensuous Sphere and in the Fine Material Sphere. The meritorious pertaining to the Fine Material Sphere leads to fifteen realms of Fine Material Sphere where birth-linking consciousness followed by resultant consciousness of the Fine Material Sphere arises. The meritorious volition pertaining to the Non-Material Sphere, the Unshakable type of volition, leads to the Four realms of Non-Material Sphere where birth-linking consciousness followed by resultant consciousness of the Non-Material Sphere arises.

In the matter of good or bad volitions giving rise to resultant consciousness which are appropriate to them, the Four stages of endowment (*samaṅgītā*) should be briefly understood thus:

i) When an action, good or bad, is done, the appropriate volition arises to give effect to it, as good volition or bad volition. That is the endowment of volition at the moment of its arising. The act is being endowed with its appropriate volition (*cetanā-samaṅgītā*).

ii) After a lapse of three phases of consciousness, i.e. the three thought-moments, the volition vanishes. However, it does not (like other resultant consciousness) disappear completely; it leaves behind the kammic potential that will arise later when circumstances permit as a resultant consciousness. This kammic potential is potent throughout the successive existences unless it becomes inoperative. This mental phenomenon of being endowed with kammic potential is called endowment of kamma (*kamma-samaṅgītā*).

iii) When the time is ripe for the kammic potential of a past deed, whether good or bad, there appear before the appropriate sense-door of the doer the very act he/she had done, or something connected with the act, such as buildings or tools, etc., or sign of the oncoming existence. (Except for *arahats* this form of prescience always presents itself to the dying person in sufficient vividness that makes him/her take cognisance of.) This presentation of any of these three signs at the moment of death is called endowment of the oncoming existence (*upaṭhāna-samaṅgītā*).

iv) After that, one passes away and there arises the birth linking consciousness, followed (in the manifestation stage of the fresh existence) the resultant consciousness befitting the past deed. This resultant consciousness functions as the life continuum (*bhavaṅga*) and is always present throughout that existence when no other thought-process occurs. This arising of rebirth consciousness and resultant consciousness is called endowment of resultant (*vipāka-samaṅgītā*).

Vipāka is nothing but the maturity of the kammic potential or kamma *samaṅgīta* into a specific consciousness in the ultimate sense. It will be seen that resultant consciousness begins as volitional activity or endowment of volition. Therefore, the Buddha declares in brief that "dependent on volitional activities, the six kinds of consciousness arise."

Now with Reference to Verse Two

The three types of volitional activities are the cause of renewed existence. As the Poet puts it, they are the capital, out of which renewed existence takes shape. Through the natural process of "endowments", i.e. the four *samaṅgītā*, outlined above, a volitional act is possessed of its appropriate resultant. In the renewed existence where the resultant consciousness arises, this consciousness reigns supreme throughout that particular existence. The poet calls it "His Lordship", for it is the key factor of all mental phenomena, just as the element of heat is the key factor in all physical phenomena. (For details the reader should consult the **Paṭiccasamuppāda Dīpanī**).

Resultant consciousness, function-wise, is of six kinds, namely, eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness. As there are six sense-doors, i.e. eye, ear, nose, tongue, body and mind, eye-consciousness is the supreme consciousness at the eye-door; ear consciousness is the supreme consciousness at the ear-door, nose consciousness is the supreme consciousness at the nose-door; tongue-consciousness is the supreme consciousness at the tongue-door;

body-consciousness is the supreme consciousness at the body-door; and mind-consciousness is the supreme consciousness at the mind-door.

The supremacy of the six kinds of consciousness may be understood thus: Take Eye-consciousness for example. Just as when a powerful prince arises, he has the retinue, the throne and the regal paraphernalia at his command, so also whenever a certain consciousness arises, seven mental concomitants arise together with it that enable it to function properly, serving it like the retinue of the prince. The Eye-base or eye door is like the throne of the prince. The eye-sensitivity is like the paraphernalia of the prince. Just as the prince reigns supreme amidst these retinue and regal paraphernalia, so also eye-consciousness enjoys visible objects fully and completely, having dominance over the eye-decad and associated forms of corporeality. The same principle holds true in respect of the other (five) kinds of consciousness.

The daily activities of a person, when analyzed in the ultimate sense, consists of just the six kinds of sense-consciousness, i.e. seeing, hearing, smelling, tasting, touching and thinking or cognizing. That is why all the physical, verbal and mental activities that are carried out day in and day out fall within the six kinds of consciousness.

Since all human activity is dominated by the six kinds of consciousness for all the days, months and years of a person's life, there comes to be the misconception of a personal identity such as, “I”, “he”, “she”, “man”, “deva”; and personalised ideas of “I see it”, “I hear it”, “I smell it”, “I eat it”, “I touch it”, “I take cognizance of it”, or “He sees it”, “He hears it”, etc. When this misconception arises, then that person is heading for further existences such as the four miserable states of *apāya*. All this is due to the six kinds of consciousness.

(3) Viññāṇa paccaya nāmarūpaṁ

Due to the workings of the six kinds of consciousness, a wonderfully intricate body of mental phenomena, such as contact, volition, perception, initial application of the mind, etc. appear, as fume that accompanies fire; and also, arising together with the body of mental phenomena there is the body of physical phenomena with the Four Primary elements as the basis, on which twenty-four types of corporeality depend, thus making twenty-eight types of corporeality. A combination of mental phenomena and physical phenomena, or mind and body arise, manifesting itself in an infinite variety of shapes, forms and sizes. Thus, in the various places of existence, various beings, such as devas, humans and animals, that live in water, that live on land, etc. noble beings, lowly beings, having various characteristics, all of them a compound of mind and matter, appear in the world.

Elucidations

The six kinds of consciousness give rise to their respective mental concomitants like the retinue of a powerful prince and also an endless variety of corporeality like the regal paraphernalia of the prince.

Now with Reference to Verse Three

As fire always arises with fume, so also consciousness always arises with its mental concomitants like the multi-coloured strand inside the gem called cat’s-eye. Mental states function wonderfully well to enable the consciousness to accomplish whatever end it is directed to. For instance, there is contact that joins up sense-organ and its respective sense object; sensation that makes the experiencing of sense objects possible discriminately; volition that motivates all the co-arising mental concomitants to carry out their respective tasks; and so on. Together with the mental phenomena, there also arise simultaneously the four Primary Elements and the twenty-four types of corporeality that arise dependent on them.

The mind and matter, arising due to the six kinds of consciousness, takes an infinite variety of shapes and forms in various places of existence, ranging from noble beings to lowly beings.

No two individuals have the same appearance or the same type of mentality. This

diversity is due to the diversity of wishes of individuals that are associated with craving. As one's craving fancies, so will a person wish for this or that kind of appearance and this or that type of mentality, and commit acts, good or bad, towards that end. (Thus diversity of craving determine diversity of action.) The diversity of one's past volitional acts produce a diversity of existences with a diversity of individual character, even within the same place of existence. (Thus, diversity of action determines diversity of destinations of beings.)

(4) Nāmarūpa paccaya saḷāyatanaṁ

Of mind-body complex that arises due to consciousness, the body of physical phenomena (*rūpa-kāya*), gives rise to the five types of sensitive corporeality, such as eye-sensitivity, ear-sensitivity, nose-sensitivity, tongue-sensitivity, and body-sensitivity. And the body of mental phenomena (*nāma-kāya*), gives rise to mind which is mind-sensitivity. Each sensitivity has its separate function. Eye-sensitivity cognizes visible objects; Ear-sensitivity cognizes sounds; Nose-sensitivity cognizes smells; Tongue-sensitivity cognizes tastes; Body-sensitivity cognizes tangible objects; Mind-sensitivity cognizes thoughts and ideas besides doing its own thinking. As the seeing, hearing, smelling, tasting, touching or bodily impression and thinking occur ceaselessly, the worldling considers all these events as, “I see it”, “I hear it”, “I smell it”, “I taste it”, “I touch it”, “I know”, “I think”, “I am stupid”, “I am wise”, etc. all in an egocentric view. Thus the six kinds of sensitivity give rise to the fire of false view regarding the five aggregates.

Elucidation

From this verse onwards the elucidations will be mostly based on the verses.

There are four types of beings:

i) Beings that take birth in an egg,

ii) Beings that are conceived in the mother's womb,

iii) Beings that spring from moisture, such as moss or lotus flower, etc.,

iv) Beings that appear as adults at birth.

Just as a fruit acquires its seed at the appropriate stage of its development, so also the egg-born beings and the womb-born beings acquire their eye-sensitivity, ear-sensitivity, nose-sensitivity and tongue-sensitivity at the appropriate stage of development, at the respective sense-organs, such as eye, ear, nose and tongue. Body-sensitivity arises simultaneously with birth-linking consciousness. With the instant-adult type of birth and moisture-sprung type of birth, all the five kinds of sensitive corporality arise simultaneously with birth-linking consciousness.

In the case of Brahmās, there are no nose-sensitivity, tongue-sensitivity and body-sensitivity.

Beings are endowed with past merit to acquire a pair of eyes. Due to that merit kamma-born corporeality arise in the present existence. The Four Primary Elements that are produced by *kamma* of *kamma*-born corporeality is the base on which eye-sensitivity, a kind of dependent corporeality, arises. Likewise, ear-sensitivity, nose-sensitivity, tongue-sensitivity and body-sensitivity are kinds of dependent corporeality that arise dependent on the Four Primary Elements. All of them are kamma-born corporeality. (This is how the body of physical phenomena (*rūpa-kāya*), gives rise to the five kinds of sensitive corporeality.)

The body of mental phenomena (*nāma-kāya*), comprising contact, sensation, volition, gives rise to mind or mind-sensitivity that causes the arising of mind-consciousness. Mind-sensitivity is mind-consciousness itself. Here, it has been stated previously that “dependent on consciousness, mind and body arises.” Now this mind-sensitivity becomes mind-consciousness. Does it amount to saying that “from the offspring, the mother comes to be?" Here consider the analogy of a tree. A tree grows from the seed. The tree again produces the seed. The first seed is quite distinct from the seed produced by the tree. Similarly, out of fifty-two mental concomitants, consciousness may at times be dominated by initial

application of the mind and sustained application of the mind; it may at times be dominated by energy (*vīriya*); it may at times be dominated by delightful satisfaction; it may at times be dominated by desire, or dominated by greed, or dominated by anger, etc. When initial application of the mind is dominant, consciousness obeys the dictates of initial application of the mind. Similarly, consciousness arises under the dominant influence of sustained application of the mind, or greed, or anger, as the case may be. Thus mental concomitants give rise to mind-sensitivity. Or take another analogy: fire gives rise to wind, and wind helps fire to grow. Consciousness is like fire; mental concomitants are like wind. Mental concomitants arise due to consciousness, and consciousness is also conditioned by the mental concomitants.

Or take another analogy. The Four Primary Elements are interdependent. Wherever one of them arises, the three others also arise. Similarly, whenever consciousness arises, the appropriate mental concomitants arise together. Whenever mental concomitants arise, there is also consciousness that arises together with them. (This is how the body of mental phenomena gives rise to mind or mind-sensitivity.)

A living being is able to function only due to the presence of the six sense-bases; otherwise, he/she would be inert as a log. The sense-bases are also called six sense-doors. They are not doors in the sense that they are opening but they are only sensitive to sense-stimuli, like glass pane windows through which light can enter. Eye sensitivity arises at the eye; ear-sensitivity arises at the ear; nose sensitivity arises at the nose; tongue sensitivity arises at the tongue; body sensitivity arises at the whole body both internally and externally. Mind-consciousness, or mind-sensitivity arises at the heart-base. Thus the whole body is provided with the six kinds of sensitivity.

Just as when a bird alights on a branch, the shaking of the branch and the casting of the birds shadow on the ground below happen simultaneously, so also when a visible object is taken cognizance of by the eye-sensitivity, it is simultaneously taken cognizance of by mind-sensitivity also. Thus with eye-consciousness taking the leading role, an appropriate thought-process arises, making complete the knowing about the event, and one knows, “Ah, this is the sun,” “This is the moon,” or “Ah, this is a man, (or a cow, or a buffalo)”, as they may be.

When a sound is taken cognizance of by ear-sensitivity, it is simultaneously taken cognizance of by mind-sensitivity also; and after due thought process, a complete knowledge of the sound is made aware, such as: “This is the sound of thunder, or of wind or of drum, or of a lute, or a human voice, or bellowing of cow,” etc., as the case may be. When an odour is taken cognizance of by nose-sensitivity ....or when a taste is taken cognizance of by tongue-sensitivity, ... or when a tangible object is taken cognizance of by body-sensitivity, it is simultaneously taken cognizance of by mind-sensitivity also. Mind-sensitivity takes cognizance of the five kinds of sense-data cognized by their respective sense-doors besides other mind-objects covering all sorts of physical phenomena and mental phenomena. Then an appropriate thought process arises at the mind-door; and one is fully aware of whatever mind-objects taken cognizance of. This is the natural process of how sense data are received by the respective sense-doors and a full consciousness about them arises.

As these sense experiences occur ceaselessly to a worldling, and full consciousness about them arises in him, he considers these events as: “I see it”, “I hear it”, “I smell it”, “I eat it”, “I feel it”, “I know it”, “I think it”, “I am stupid”, or “I am wise”, etc. This misconception about the five aggregates, which is a veritable cauldron of the realm of continuous intense suffering (*niraya*), burns furiously with the flames of greed, hatred, bewilderment, conceit, jealousy, stinginess, etc. Thus all the six sense-doors are glowing with these fires of demeritoriousness. All this is due to the presence of the six sense-bases.

(5) Saḷāyatana paccaya phasso

Due to the six sense-bases in their respective places in the body, sense objects corresponding to each of them are clearly reflected as if on a mirror. Visible objects are reflected on the eye-sensitivity; sounds are reflected on the ear-sensitivity; smells are

reflected on the nose-sensitivity; tangible objects are reflected on the body-sensitivity; six kinds of mind-objects are reflected on mind-sensitivity of mind-consciousness, according to the occurrence of events at the five other sense-doors.

When these sense objects are reflected on the respective sense-door, each with its special sensitivity of its own, there arise contact at each sense-door as if a flint is struck against the steel striker in a flint match.

Due to the coming together of sense-door, sense object and sense-consciousness, (e.g. at eye-door), due to the conjunction of eye-sensitivity, visual object and eye-consciousness, eye-contact arises very vividly. Likewise, at ear-door, due to the conjunction of ear-sensitivity, sound and ear-consciousness, ear-contact arises very vividly. At nose-door, due to the conjunction of nose-sensitivity, smell and nose-consciousness, nose-contact arises very vividly. At tongue-door, due to the conjunction of tongue- sensitivity, taste and tongue-consciousness, tongue-contact arises very vividly. At body-door, due to the conjunction of body-sensitivity, tangible object and body-consciousness, body-contact arises very vividly. At mind-door, due to the conjunction of mind-sensitivity, the respective sense object reflected through the six sense-doors, and mind-consciousness, mind-contact arises very vividly.

The six kinds of contact are very powerful, like Sakka's Vajira weapon, in translating the sense-experience as agreeable or disagreeable. A visible object reflected on eye-door that has become eye-contact is distinguished as agreeable or disagreeable, thanks to contact. The same principle holds in respect of the five other sense-doors, where the respective contact sorts out the respective sense objects as agreeable or disagreeable. In describing the function of contact, the poet uses the metaphor of pressing a juicy fruit to yield its flavour. Sweet fruit would yield sweet juice, sour fruit would yield sour juice. Similarly, an agreeable visible object will, through the working of contact, present itself as an agreeable thing to the individual, and a disagreeable object as a disagreeable thing. So also with the remaining sense-contacts. Agreeable things are looked upon as good things, attractive or pleasant things. Disagreeable things are looked upon as bad things, unpleasant things.

This differentiation between agreeable or pleasant things and disagreeable or unpleasant things is brought out by contact.

(6) Phassa paccaya vedanā

The six sense objects are considered (by a worldling) as agreeable or disagreeable through the functioning of contact. (If we review the process of sense cognition:) we find that the six kinds of consciousness merely know a sense object through the respective sense-door. It merely sees something, hears something, smells something, tastes something, touches or feels something, and thinks a thought or forms an idea. Contact translates these sense experiences into agreeable things or disagreeable things, When agreeable things are experienced through their respective sense-doors, one feels pleased, or experiences a pleasant sensation. When disagreeable things are experienced one feels displeased, or experiences an unpleasant sensation. Thus the six kinds of contact bring about six kinds of sensation.

Pleasant Sensation, *Sukha-vedanā*

Sukha-vedanā is of two aspects, physical and mental, the former is physical ease and comfort, the latter, happiness.

Unpleasant Sensation, *Dukkha-vedanā*

Dukkha-vedanā is (also) of two aspects, physical and mental. The former is physical pain, the latter distress of mind.

Sometimes *sukkha-vedanā* is used in a combined sense of physical and mental wellbeing; and *dukkha-vedanā* is used in a combined sense of physical and mental suffering.

Vedanā is actually of three kinds: pleasant sensation, unpleasant sensation, and neither pleasant nor unpleasant sensation. However, in this verse, the neither pleasant nor unpleasant sensation pertaining to demeritoriousness is included in the unpleasant

sensation, while the neither pleasant nor unpleasant sensation pertaining to meritoriousness is included in the pleasant sensation. This point should be noted.

The reader is strongly advised to consult **Paṭiccasamuppāda Dīpanī** to have a fuller understanding of these verses. In the present work a bare paraphrase of the verses is given.

The Six Kinds or Elements of Sensation

(i) Sensation born of eye-contact, *cakkhu samphassajā vedanā,* (ii) sensation born of ear-contact, (iii) Sensation born of nose-contact, (iv) sensation born of tongue-contact, (v) Sensation born of body-contact, (vi) Sensation born of mind-contact, *mano samphassajā vedanā.*

They are called elements because sensation primarily arise only through them. When sensation is being discriminated through each of the six kinds of Contact, concepts, whether pleasant or unpleasant, agreeable or disagreeable, good or bad, about them are formed in the mind of the person experiencing these various sensations. When an agreeable sensation is experienced, one feels happy and is physically at ease. When a disagreeable sensation is experienced one feels unhappy, distressed, and physically agitated.

Everyone in the world has a single objective of enjoying the Element of pleasant sensation. All human activity is earnestly directed towards achieving that objective. This (so-called) Element of pleasant sensation only brings suffering to worldlings; *ariyas* alone are immune from its evil consequences. Worldlings strive hard in search of pleasant sensation. In extreme cases, this search after pleasant sensation takes the form of even committing suicide, for a person committing suicide decides that death alone is the way he can get peace.

(7) Vedanā paccaya taṇhā

When one sees (an agreeable) visible object, through the workings of eye-contact, that object gives a pleasant sensation to the viewer. One is very pleased with it. "It's nice! It's lovely!" The pleasant sensation causes elation and happiness. Just as when dry rice is sprinkled with butter, the viewer's mental process is permeated with joy. Just as withered *padumā* lotus is sprinkled with cool water, he feels refreshed. His face brightens. This reaction, which arises due to pleasant sensation, is the enjoyment of that sensation. (The reaction due to the remaining five sense-pleasures, such as on hearing an agreeable sound, on smelling an agreeable odour, etc., should be understood likewise.)

The enjoyment of pleasurable sensations through the six sense-door, whets the appetite to enjoy more and more. Craving arises for pleasant sensation. So, six kinds of pleasant sensation give rise to six kinds of craving, i.e. craving for visible objects, craving for sounds, craving for odours, craving for tastes, craving for tangible objects, and craving for thoughts and ideas.

All beings are attached to their own bodies, in the sense that they want to remain alive. So they are naturally attached to food so as to remain alive. Thence their attachment stretches to paddy as the staple food, and thence to the means of production of paddy such as land, draught animals, and good rains, etc. all connected with paddy. This is a practical example of how craving multiplies itself starting with a certain object of one's fancy. If one has a fancy for a certain visible object, then things possessing it, connected with it, whether animate or inanimate, are craved for. (Similarly with pleasant sounds, pleasant odours, pleasant tangible objects, and pleasant thoughts.)

All the endless objects that are craved for have numerous names. But, from the viewpoint of ultimate reality, they come under six sense objects only, i.e. craving for visual objects, craving for sounds, etc. (Here the poet compares the six sense objects to the Treasurer of a Universal monarch who is capable of providing whatever is asked of him.)

As all beings are always hankering after the six sense objects, trying to satisfy their sense-desires, they become obsessed with craving which is essentially greed. Therefore, they cannot even dream of the profound truth (about craving as the real source of all

suffering). They are prisoners of their own greed and they live and die there.

(8) Taṇhā paccaya upādāna

It is well and good if craving for the six sense objects can be given up before they become obsession. If the indulgence in craving is prolonged over a long period, craving outgrows itself into clinging which is rooted either in craving itself or in wrong view. One clings tenaciously to oneself internally and to external sense objects. Clinging is of four kinds: (i) Clinging to sense-pleasures (ii) clinging to wrong views (iii) clinging to wrong practices as a means to purity (iv) clinging to an illusory self or *attā.*

i) **Cling to sense pleasures, *Kāmupādāna***: It is the obsession with sense objects of six kinds which begins as craving and outgrows itself, like the Myanmar saying: "When an iguana grows too big it becomes an alligator; when a snake grows too big it becomes a serpent." Clinging therefore is intensified craving.

ii) **Cling to wrong view, *Diṭṭhupādāna***: Wrong view are of sixty-two kinds as described by the Buddha in Brahmajāla Sutta *(***Dīgha Nikāya sīlakkhandha Vagga***)*. Tenacious belief in any wrong view is a form of clinging. (Three worst wrong views that send one down to the *Niraya* realms are included in the sixty-two kinds of wrong view mentioned in these verse)

iii) **Clinging to wrong practices as a mean to purity, *Sīlabbatupādāna***: Some ascetics, during the Buddha's time, resorted to the habit of cows or dogs in the mistaken belief that such practices would purify their hearts and bring salvation. Punna and Senja are two ascetics who followed such practices. (Ref: Majjhima paṇṇāsa Kukkuravatika Sutta)

Govatika ascetics were those who believed that all past evil could be obliterated if one took up a practice like the cow, that is, living a stringent ascetic life. Their reasoning is this: living a stringent life for the whole of the present life is making retribution for all past evil deeds; the present life of asceticism also does not involve fresh evil deed. Therefore, all past evil deeds and future evil deeds are eliminated, and this brings eternal happiness. A follower of this creed moves about on all fours like a cow, sleeps like a cow, eats like a cow without using the hands, and imitates all bovine behaviour. (Interestingly enough:) One, who takes up bovine practice in a slack manner, will be reborn as a cow; one who takes up the practice too stringently will go to hell after death.

Kukkuravatika ascetics were believers in the dog-practice. They believed that, if one could adopt the life and habits of a dog, one would be liberated. A follower of this creed moves about, eats and sleeps like a dog, imitating all the habits of a dog. If one takes up this practice in a slack manner, one will be reborn as a dog. If one takes up the practice too stringently, one will go to hell.

iv) **Clinging to an illusory self (*attā*), *Attavādupādāna***: The mistaken belief in Self or *attā* is another tenacious form of clinging. It is based on the five aggregates which are considered erroneously, each in four ways, namely:

(1) With regard to corporeality: (a) that corporeality is self, and not being able to perceive corporeality apart from oneself; (b) that mental phenomena are self, and erroneously holding that self has corporeality just like a tree has its shade; (c) that mental phenomena are self and erroneously holding that corporeality exists in self just like the scent existing in flower; (d) that mental phenomena is self and erroneously holding that self exists in corporeality just like a ruby kept in casket.

(2) With regard to sensation: (a) that sensation is self and not being able to perceive sensation apart from oneself; (b) that mental phenomena are self and erroneously holding that self has sensation just like a tree has its shade; (c) that mental phenomena are self and erroneously holding that sensation exists in self just like the scent existing in flower; (d) that mental phenomena is self and erroneously holding that self exists in sensation just like a ruby kept in casket.

(3) With regard to perception: (a) that perception is self and not being able to perceive

perception apart from oneself; (b) that mental phenomena are self and erroneously holding that self has perception just like a tree has its shade; (c) that mental phenomena are self and erroneously holding that perception exists in self just like the scent existing in flower; (d) that mental phenomena is self and erroneously holding that self exists in perception just like a ruby kept in casket.

(4) With regard to volitional activities: (a) that volitional activities is self and not being able to perceive volitional activities apart from oneself; (b) that mental phenomena are self and erroneously holding that self has volitional activities just like a tree has its shade; (c) that mental phenomena are self and erroneously holding that volitional activities exists in self just like the scent existing in flower; (d) that mental phenomena is self and erroneously holding that self exists in volitional activities just like a ruby kept in casket.

(5) With regard to consciousness: (a) that consciousness is self and not being able to perceive consciousness apart from oneself; (b) that mental phenomena are self and erroneously holding that self has consciousness just like a tree has its shade; (c) that mental phenomena are self and erroneously holding that consciousness exists in self just like the scent existing in flower; (d) that mental phenomena is self and erroneously holding that self exists in consciousness just like a ruby kept in casket.

Therefore, twenty wrong views about the five aggregates give rise to twenty different kinds of wrong view. This view which persists throughout *saṁsāra* is called clinging to an illusory self or *attavādupādāna*.

So long as the above four kinds of clinging arise in one, there is no escape from the woeful round of existences.

(9) Upādāna paccaya bhavo

(Gist of the verse:)

Holding fast to the four kinds of clinging, a worldling believes that the body of five aggregates is his own self, his own person. Due to the wrong view of the existence of a self or a person, one seeks immediate gain or satisfaction through wrongful conduct, such as killing or stealing, etc. and thereby resorts to the ten courses of demeritoriousness. This means an accumulation of demeritorious actions that leads to rebirth.

Being desirous of future wellbeing that is in no way inferior to the present wellbeing, one performs meritorious acts after the manner of virtuous ones, such as giving, observing moral precept, and cultivating the mind. All of these acts are mundane merit tending to renewed existence. They take the form of meritoriousness pertaining to the Sensuous Sphere, or meritoriousness pertaining to the Fine Material Sphere, or meritoriousness pertaining to the Non-Material Sphere. In these ways one resorts to the ten courses of meritoriousness.

The ten courses of demeritoriousness and the ten courses of meritoriousness tending to renewed existence - these two categories of committed actions - are called *Kamma-bhava* or the kammic causal process. This process or potential leads to the arising of resultant mental aggregates and *kamma* born corporeality in the appropriate (i.e. appropriate to the acts committed) sphere of existence, either in the Sensuous Sphere, or in the Fine Material Sphere, or in Non-Material Sphere. These resultant mental aggregates and kamma-born corporeality are called *Upapatti-bhava*. (Mundane meritorious and demeritorious courses of conduct lead to *upapatti-bhava* and therefore are called *Bhava*. Resultant mental aggregates and kamma-born corporeality are results of *kamma-bhava*).

This is the gist of this verse.

In this matter, the arising of *kamma-bhava* and *upapatti-bhava* dependent on the four kinds of clinging as discussed in detail in **Sammohavinodhanī**, the Commentary on the **Vibhaṅgha**, will be briefly stated.

"What type of *bhava* is conditioned by what particular kind of clinging?"

The answer to this question is, "all the four kinds of clinging may be the condition for

both types of *bhava*." The explanation is this:-

A worldling is like a lunatic. That being so, he cannot discriminate what is proper and fitting, and what is not. Therefore, under the influence of all the (four) kinds of clinging, he commits all sorts of actions, that are of mundane merit and demerit, that tend to renewed existence. How these various actions are committed, will be considered here.

A worldling may know or hear that sense pleasures abound with the ruling class or high class of the human world and in the six deva-worlds. He may get ill advice from others that to gain what one wants, one should do anything, if needs be, one should kill or steal. So under the evil influence of clinging to sense pleasures, he commits evil deeds such as killing to gratify his strong desire for sense pleasures. These evil deeds lead to rebirth in the miserable states of *apāya*.

Or a worldling may have irresistible temptation to get some sense object that he sees before him; or he may wish to preserve and protect his property, and to achieve this, he would do anything whether it is morally right or wrong. This is a (more common) case of committing evil being driven by clinging to sense pleasures. Evil deeds cause rebirth in the miserable states. In these cases, the evil deeds that send him to the miserable states is called *Kamma-bhava* and the result and mental aggregates and kamma born corporeality pertaining to the miserable states are called *Upapatti-bhava*. (These are how clinging to sense pleasures leads to demeritorious kammic causal process and the result thereof.)

Another worldling, being fortunate of having wiser counsel. His friends are virtuous by example as well as by precept. He gains some knowledge of the Truth. He knows truly that by doing meritorious deeds he can have fortunate destinations. He performs meritorious acts, and, as a result of which, he is reborn in the human world or in the world of devas. In this case the meritorious deeds that send him to the fortunate destinations is called *kamma-bhava* and the resultant mental aggregates and kamma born corporeality pertaining to the fortunate existences are called *upapatti-bhava*. (This is how clinging to sense pleasures leads to meritorious kammic causal process and the result thereof.)

Another worldling may have heard or have the idea that the Brahmā-world of Fine Material Sphere or Non-Material Sphere has higher sense pleasures than those of the Sensuous Sphere. And, being obsessed by this allurement of superior sense pleasures of the Brahmā-world, he practises *jhāna* of the Fine Material Sphere or the Non-Material Sphere, and achieves it, and, as the result, he is reborn in the Fine Material Sphere or the Non-Material Sphere. In this case the meritorious deeds of that worldling pertaining to the Fine Material Sphere or Non-Material Sphere that send him to the Fine Material Sphere and the Non-Material Sphere are called *Kamma-bhava* and the resultant mental aggregates and the kamma-born corporeality of the Fine Material Sphere and the resultant mental aggregates of the Non-Material Sphere are called *Upapatti-bhava*. (This is how clinging to sense pleasures gives rise to kammic causal process and the result thereof.)

Another worldling, clinging to the wrong view of annihilation or extinction, believes firmly that self becomes fully extinct only in a fortunate existence of the Sensuous Sphere, or in the Fine Material Sphere, or in the Non-Material Sphere, and accordingly acquires merit pertaining to the Sensuous Sphere that leads to a fortunate existence in the Sensuous Sphere, or the exalted type of merit, *mahāggata* which is sublimated due to absence of the hindrances. The merit of this worldling pertaining to the Sensuous Sphere and the Brahmā realms of the Fine Material Sphere and the Non-Material Sphere are called *Kamma-bhava*, and the resultant mental aggregate and the kamma-born corporeality are called *Upapatti-bhava*. (This is how clinging to wrong view gives rise to kammic causal process and the resultant thereof.)

Another worldling, under the influence of clinging to an illusory Self (*Atta*), and firmly believes that self attains real happiness in a fortunate existence of the Sensuous Sphere, or in the Fine Material Sphere, or in the Non-Material Sphere, and accordingly acquires merit pertaining to the Sensuous Sphere, that leads to fortunate existence in the Sensuous Sphere, or the exalted type of merit which is sublimated due to absence of the hindrances. The merit of that worldling pertaining to the Sensuous Sphere and the Brahmā realms of the

Fine Material Sphere and the Non-Material Sphere are called *Kamma-bhava* and the resultant mental aggregates and the kamma-born corporeality are called *Upapatti-bhava*. (This is how clinging to an illusory Self (*Atta*) gives rise to kammic causal process and the result thereof.)

Another worldling, under the influence of clinging to wrong practices as a means to purity, and firmly believes that this (good) practice can be fulfilled with facility only in one who takes it up either in some fortunate existence of the Sensuous Sphere, or in the Fine Material Sphere or in the Non-Material Sphere, and accordingly acquires merit pertaining to the Sensuous Sphere, or to the Fine Material Sphere, or to the Non-Material Sphere. The merit of this worldling pertaining to a fortunate existence in the Sensuous Sphere and the exalted type of merit pertaining to the Brahmā realms are called *Kamma-bhava*, and the resultant mental aggregates and the kamma-born corporeality are called *Upapatti-bhava*. (This is how clinging to wrong practices as a means to purity gives rise to kammic causal process and the result thereof.)

(10) Bhava paccaya jāti

With *kamma-bhava* (kammic causal process) as condition, rebirth occurs. Meritorious kammic causal process and demeritorious kammic causal process are the causes of rebirth.

Rebirth means the arising of resultant mental aggregates and kamma born corporeality caused by meritorious deeds; and resultant mental aggregate and kamma born corporeality caused by demeritorious deeds.

In "*saṅkhāra paccaya viññāṇaṁ*", it has been shown that due to volitional activities, good and bad consciousness arises. This refers to past volitional activities giving rise to resultant consciousness at the moment of rebirth in the present existence, as well as consciousness that follows rebirth consciousness (*pavatti-viññāṇa*). In the present verse, "*bhava paccaya jāti*" refers to the kammic causal process i.e. acts committed in the present existence give rise to rebirth in a future existence, i.e. resultant mental aggregate and kamma born corporeality arise in the future (this will become clearer later).

When we discussed "Dependent on volitional activities, consciousness arises," we have seen how volitional activities become endowed with the requisite potentialities at the four stages (*samaṅgītā*) giving rise to consciousness (p 700 of the original text). That is the detailed explanation of how volitional activities, i.e. meritorious action and demeritorious action of the past, cause consciousness at the moment of the conception and the developed consciousness that immediately follow it. The same kammic process is at work again in the present existence. The acts committed in the present existence, both good and bad, acquire the 'endowment' at the four stages, giving rise to the resultant mental aggregates and kamma born corporeality in the future existence. This process of present actions that condition future rebirth is proclaimed by the Buddha as "*bhava paccaya jāti*" (This is stating the cause-effect relationship in strictly **Abhidhamma** terms)

In the present verse, the poet describes this relationship in a mixture of **Abhidhamma** terms or ultimate usage with conventional usage for easier reading.

The gist of the verse:

Dependent on the actions committed in the present existence, both good and bad, all beings, at their death, are reborn according to these actions. Hence some are reborn in the Asaññasatta realm where the existence is characterized by the presence of only the aggregate of corporeality with no mental aggregates; some are reborn in the realms of existence with five aggregates such as the human world and the Fine Material world other than the Asaññasatta realm. Their rebirth is characterized by the moral order or the Law of Kamma (*kamma-niyāma*). The arising, at conception and at the latter stage, of resultant mental aggregates and kamma born corporeality that are appropriate to the kammic causal process of each individual. This fresh arising of mind and matter is termed as *jāti*.

> (From this point onwards, the term *upapatti-bhava* will be used for brevity's sake, in describing "the resultant mental aggregates and kamma born corporeality.")

When the arising of resultant mental aggregate, and *kamma* born corporeality takes place,

i.e. when there occurs *upapatti-bhava*, there are, as a rule, three phases: the moment of their arising (*upāda-khaṇa*), the moment of their staying (*thī-khaṇa*), and the moment of their dissolution (*bhaṅga-khaṇa*). Of these phases, the first, *upāda-khaṇa*, is called *jāti* (rebirth); the second, *thī-khaṇa*, is called *jarā* (ageing); and the third, *bhaṅga-khaṇa*, is called *maraṇa* (death).

So it will be seen that dependent on *kamma-bhava* or kammic causal process, there is *jāti* which is the initial phase of *upapatti-bhava*. In other words, *kamma-bhava* conditions *jāti*. This is described in this verse as "the usual birth linking process of *jāti*."

This *jāti*, the initial arising of mind and matter, occurs not only once at the moment of rebirth but occurs repeatedly so that the compounded phenomena of mind and matter (usually regarded as this body) develops into various shapes, forms and sizes according to one's own kamma or kammic causal order. Thus, there appear in the world castes, such as the ruling caste, the brahmin caste, etc., and people who have power and influence, who are lowly, who are noble, who are wicked, who are virtuous, an infinite variety of personalities, an infinite variety of beings in the three spheres of existence.

All these varieties of beings are possible because there are four main categories of rebirth, namely:

i) rebirth beginning as an egg or "egg-born birth",

ii) rebirth beginning as an embryo in the mother's womb or "womb-born birth",

iii) rebirth from moisturous matter, such as moss or lotus flower etc., (moisture-born birth),

iv) rebirth as an instant grown up, i.e. about an age of sixteen years for a female and twenty or twenty-five for a male (instant grown-up birth).

(Note that no two individuals are exactly alike in personality, not even off-spring of the same mother, some are superior, some inferior. This is due to the workings of the kammic causal process. The Buddha proclaims this in **Uparipaṇṇāsa**, Cūḷa Kamma Vibhaṅga Sutta wherein it is stated: "*kamman satte vibhajati yadidam hīnapaṇītatāya* — It is only *kamma* that conditions beings either to be inferior or superior.")

(11) Jāti paccaya jarāmaraṇaṁ

Kamma-bhava conditions *upapatti-bhava*. The initial phase of the arising of *upapatti-bhava* is called *jāti*. After the initial phase of *upāda-khaṇa* there follows the developing stage (*thī-khaṇa*), which is ageing (*jarā*), and then it goes into dissolution at the third stage, *bhaṅga-khaṇa*, which is *maraṇa* (death). (This is the inexorable process of all mind and matter conditioned by *kamma*).

(*Kamma-bhava* conditions just the initial phase (*upāda-khaṇa*) of *upapatti-bhava*, but not the latter two phases of *thi* and *bhaṅga-khanas*. When *jāti* (*upāda*) arises, *jarā* (*thī*) and *marana* (*bhaṅga*) follow suit just as a rising tide brings water along with it.)

Since *jāti* is the condition that gives rise to *jarā-maraṇa*, (without *jāti* there can be no *jarā-marana*) the Buddha declares: "*Jāti paccaya jarā maraṇaṁ*".

(Considering what has been said above, it should be carefully noted that *jāti* refers to the moments of the arising of the stream of the five aggregates; *jarā* refers to the moments of the ageing of these aggregates; and *maraṇa* refers to the moments of dissolution of these aggregates that take place in all the existences. This is stating about the conditioned phenomena as they truly happen.)

The gist of this verse:

As rebirth takes place in a fresh existence, there arises the initial mind-matter complex which occurs in repeated succession, bringing about development of the five aggregates. Appearance of shapes and forms as deva or human or other types of various beings, let the worldling consider them as real beings or persons or individual entities.

Assuming a hundred years of life span for the present era, a person's lifetime may be viewed as having three phases: the first phase of youth; the second phase of middle age; and the third phase of old age. Each phase lasting for thirty-three years and four months. Just as these three phases are the natural process of a human's lifetime, the ceaseless occurrence of the aggregates in all the forms of existence are marked by the natural process of moments of arising, moments of ageing and moments of dissolution that rigorously follow each other. Ageing is of a self-consuming nature so that it is called "the fire of ageing".

The fire of ageing is of two kinds: (i) *Khaṇa-jarā*: the moments of ageing of mind and matter; and (ii) *Santati-jarā*: the changing process such as the corporeality that has a cool character changing into the corporeality that has a hot character, and so on. Both these two kinds burn relentlessly in all sentient beings.

(It is an interesting question to ask: whereas all living beings are subject to the two kinds of fire of ageing, why is this fact not evident in young person whose hair does not turn grey, whose teeth do not fall off, or whose skin does not have wrinkles as is the case with elderly persons?)

The answer is that elderly persons show these signs of ageing, such as greying of hair, falling off of teeth, wrinkling skin, because they have sustained the relentless onslaught of ageing for so long.

This statement will be further substantiated thus:

Beginning from the moment of conception as an invisible embryo, corporeality that has arisen ages and dissolves. By the moment, the corporeality, that has arisen, reaches the stage of ageing, fresh corporeality arises and in turn ages to go into dissolution. Thus, the corporeality that ages later than its preceding one, that has gone into ageing naturally, is of a more mature ageing. It is succeeded by corporeality that rises and goes into ageing itself, whose ageing is yet of a more mature ageing than its predecessor. In this way, successive arisings of corporeality go into ageing with greater and greater maturity. When days come to pass and months and years of the ceaseless process of ageing takes place at every moment, after the life periods lapse, the signs of the matured ageing inevitably become visible: greying of hair, falling off of teeth, wrinkling of skin, etc. are more and more apparent.

Whereas the physical signs of ageing, such as greying of hair, falling off of teeth and wrinkling of skin are visible, i.e. cognizable by the eye, they are not ageing in its ultimate sense but merely scars of ageing. For ageing, in its ultimate sense (is not a physical phenomenon but is a mental phenomenon which), is cognizable by the mind only.

Let us take an analogy here: after a devastating flood, the roads, bridges, trees, grass, etc. are left in a visibly ravaged state. They are the signs of the flood that has taken place. One who has not seen the flood can know the intensity of the flood from the damage done by it. Likewise, the burnt up area of a fire accident testifies the scale of the fire that has caused it. Similarly, the fire of ageing has left its scars on the elderly person in a more pronounced manner. The workings of *jarā* should be perceived from the state of physical deterioration on a person.

> (This is a profound matter. Only after some deep pondering could the phenomenon of ageing be understood. The reader is advised to read this repeatedly to gain insight into it.)

The two kinds of ageing, i.e. the moment of ageing and the changing process, are taking place relentlessly and due to their working life periods such as youth, middle age, old age; or a person as a ten year old, a twenty year old, or a thirty year old, etc. come to be called. All these changes in the life periods are taking place under the driving force of ageing.

The moment of ageing is immediately followed by the moment of dissolution so that each individual has myriads of moments of dissolution which is death taking place from moment to moment (*khaṇika-maraṇa*). However, conventional death only is understood by the average person, and the moment to moment deaths pass by unnoticed.

Death or dissolution, *marana*, is of three kinds: *khaṇika-maraṇa, samuccheda-maraṇa* and *sammuti-maraṇa*.

(i) **Khanika-maraṇa** means the dissolution of conditioned mental and physical phenomena when they reach the moment of dissolution (i.e. third phase in the coming into being of mind and matter). A unit of mind and mental concomitants has an ephemeral existence which is characterized by three phases: the moment of arising, the moment of growth or ageing, and the moment of dissolution. The life of each unit of mind and mental concomitants, called "thought" (*citta*) lasts just these three fleeting moments, and each such unit is called one thought-moment (*cittakkhaṇa*).

Over one million million thought moments arise and vanish in a wink of an eye or in a flash of lightning. Of the twenty-eight types of corporeality, twenty-two of them (i.e. leaving aside the four corporeal types of salient features (*lakkhaṇa*) and two corporeal types of intimation (*viññata*)) have each a life of seventeen thought-moments. The two corporeal types of intimation arise together with a thought and cease together with mind. They are followers of mind. Of the four corporeal types of salient features, corporeality that arises at conception comprising corporeality which arises at the moment of conception (*upacaya-rūpa*) and corporeality which is the continued development of the corporeality which arose at conception (*santati-rūpa*), occurs only at the moment of arising and lasts only one thought-instant (i.e. a subdivision of one thought moment). The corporeality which arises at the stage of ageing and decay (*jaratā-rūpa*) lasts 49 thought-instants. The corporeality which arises at the stage of dissolution (*aniccatā*) lasts for just one thought-instant. Thus, a living being is subject to a million million times of dissolutions which are called *khaṇika-maraṇa*.

(ii) **Samuccheda-maraṇa** means complete cutting off of the process of rise and fall which is the end of all *dukkha*, that is the intrinsic nature of conditioned phenomena. It is attained only by an *arahat*. It is called "cutting off" because, after the death of an *arahat* which is the ultimate realizing of Nibbāna without leaving behind any substrate of existence, no fresh aggregates of mind and matter arise. Just like a flame that is exhausted, the woeful round of rebirth is totally destroyed. Hence the death of an *arahat* is called *samuccheda-maraṇa*.

(iii) **Sammuti-maraṇa** means the conventional death of all living beings except the Buddha and *arahats*. It is the ceasing of one series of the life process that belongs to one existence, called the end of the life faculty (the term 'dies' or 'death' in the conventional sense is also applied to non-living things such as quick silver or iron or trees, etc. However, that does not concern our present discussion.).

Sammuti-maraṇa is of four kinds:

(a) Death due to the end of life span whereas the kammic potential is still present, is **āyukkhaya-maraṇa**.

(b) Death due to the exhaustion or end of the kammic potential even though the life span is not ended yet, is **kammakkhaya-maraṇa**.

(c) Death due to the end of both (i) and (ii) above, is **ubhayakkhaya-maraṇa**.

(d) Death due to an abrupt intervention of some evil *kamma*, although the life span and the kammic potential above are still present, is **upacchedaka-maraṇa**.

The probability of death is ever present with all living beings regardless of realm or station in life. Any one of the four kinds of death may happen to a living being at any moment because there are all sorts of hazards that lurk around all of us. And, of course, when death claims anyone, there is no way of refusal or escape.

(**Note carefully:** Rebirth, ageing and death are like assassins that roam about the world, watching for an opportunity to strike any living being. To expand the example: let us say someone is under the vigilance of three enemies who are out to kill him. Between the three of them, the first murderer says to his accomplices: "Friends, I shall lure him into some jungle, after telling him about the attraction of the jungle. There is no problem for me to do that." The second murderer says to

the first accomplice: "Friend, after you have lured him into the jungle, I shall molest him and make him weak. There is no problem for me to do that." And the third murderer says to the second accomplice, "Friend, after you have molested him and made him weak, let it be my duty to cut off his head with my sword." Then the three accomplices carried out their plan successfully.

In the above simile, the moment when the first accomplice lures someone from amidst the circle of dear ones into any of the five new destinations is the work of *jāti*. The molestation and weakening of the victim, rendering him quite helpless by the second accomplice is the work of *jarā*. The cutting off head with the sword by the third accomplice is the work of *maraṇa*.

Or in another simile: *Jāti* is like someone taking a hazardous journey. *Jarā* is like the weakening of that traveller from starvation on the journey. *Maraṇa* is like the enfeebled traveller, alone and helpless, falling victim to the beasts of prey that infest the forest.)

(12) Soka parideva, dukkha domanasupāyāsā sambhavanti

Just as ageing and death must follow rebirth, so also when rebirth occurs in any of the four kinds of rebirth, the five kinds of loss occur as consequence, namely, (i) loss of relatives, (ii) loss of wealth, (iii) loss of health, (iv) loss of morality, (v) loss of right view. When any kind of these losses happen, there is much grief, lamentation, pain, distress of mind and anguish, which are the suffering in brief consequent to rebirth. There is of course untold misery that arises due to rebirth.

(13) Evame tassa kevalassa dukkhakkhandassa samudayo hoti.

In the long long course of *saṁsāra*, the truth that needs to be perceived is that, apart from mind and matter, there is, in reality, no person or being, no individual entity. It is a mere causal chain rooted in Ignorance, dependent on which twelve causal factors arise, ending up in death; and yet the occurrence of these twelve factors is considered by the worldling as deva or human (or brahmin), thus binding them to the chain of rebirth endlessly. The whole thing is just an unalloyed mass of recurrent *dukkha*. This is the stark truth about existence that is generally cherished as one's 'life'. (This verse being straight forward, is left unparaphrased by the author.)

This is the Doctrine of Dependent Origination.

The Four Kinds of Analytical Knowledge (Paṭisambhidā-ñāṇa)

It has been said above that as soon as the Buddha attained Perfect Enlightenment, He became possessed of the four kinds of Analytical Knowledge. These four Knowledges are: (i) *Attha paṭisambhidā-ñāṇa*, (ii) *Dhamma paṭisambhidā-ñāṇa*, (iii) *Nirutti paṭisambhidā-ñāṇa*, (iv) *Paṭibhāna paṭisambhidā-ñāṇa*. *Paṭisambhidā* means multifarious, diverse, various. *Patisambhidā-ñāṇa* means Knowledge which is discriminating and comprehensive.

(i) ***Attha patisambhidā-ñāṇa***: Herein *attha* means: (a) things that are dependent on conditions, i.e., understanding results of causes, (b) Nibbāna (c) meaning of words (*Pāli*), (d) resultant thoughts (*vipāka*) (i.e. mind and mental concomitants), (e) non-causative thoughts (*kiriya*) (i.e. mind and mental concomitants).

The Buddha became endowed with the above five kinds of *attha* (meanings, results) as soon as He attained Buddhahood. Being endowed with Analytical Knowledge of *attha*, the Buddha knew discriminately and comprehensively about everything, and was able to expound these to others. The great non-causative consciousness (*mahā kiriya ñāṇa*) associated with four kinds of knowledge that arises in the Buddha when His mind attends to the above five *atthas*, as well as *magga-phala* that He knows when His mind attends to Nibbāna, are called *Attha patisambhidā-ñāṇa* of the Buddha.

(This *attha patisambhidā-ñāṇa* of *ariyas,* who are still training themselves to attain *arahatta-phala,* such as that of the Venerable Ānanda, consists of the great meritorious consciousness, *mahākusala-citta*, associated with four kinds of knowledge that arises in

them when their mind attends to those five *atthas*, as well as the (three) lower *maggas* and *phalas* when their mind attends to Nibbāna.)

(ii) ***Dhamma paṭisambhidā-ñāṇa***: Discriminating and comprehensive knowledge about phenomena.

Herein '*dhamma*' means: (a) causes that produce results, (b) the four Ariya Paths, (c) the spoken word of the Buddha (*Pāli*) (d) meritorious thoughts (i.e. mind and mental concomitants) (e) demeritorious thoughts (i.e. mind and mental concomitants).

The Buddha became endowed with the above four kinds of *dhamma* (causes) as soon as He attained Buddhahood. Being endowed with Analytical Knowledge of *dhamma*, the Buddha knew discriminately and comprehensively about every *dhamma* and was able to expound them to others. The great non-causative consciousness associated with knowledge that arises in the Buddha when His mind attends to the above five *dhammas* is the *dhamma paṭisambhidā-ñāṇa* of the Buddha. In the case of *ariyas*, who are still training themselves to attain *arahatta-phala*, such as the Venerable Ānanda, Analytical Knowledge of *dhamma* means the great meritorious consciousness associated with knowledge. (The same applies with regard to the next two Analytical Knowledge).

(iii) ***Nirutti patisambhidā-ñāṇa***: Analytical Knowledge of the natural language of the *ariyas* (i.e. *māgadhi*) concerning the five kinds of *attha* and the five kinds of *dhamma* (causes). The Buddha became endowed with the Analytical Knowledge of the natural language of *ariyas* (i.e. *māgadhi*). Being endowed with Analytical Knowledge of (words and grammar) the natural language of the *ariyas*, (i.e. *māgadhi*) the Buddha is able to teach it to others.

Indeed that is so — The five kinds of *attha* and the five kinds of *dhamma* need a wealth of words. For each of *dhamma* item, a wide range of vocabulary and grammatical forms and nuances of the natural language of the *ariyas* (i.e. *māgadhi*) is at the facile command of the Buddha. For example, a single *dhamma* factor '*phassa*' (contact) is expressed in its various forms, such as '*phasso'* (contact), '*phusanā*' (being in contact), '*samphusanā*' (full contact), '*samphasitattha*' (contacting well), to bring out its various intrinsic meanings. Likewise *lobha* (greed) is explained in more than a hundred terms. (Refer to *Dhammasaṅganī*, para 456)

(iv) ***Patibhāna patisambhidā-ñāṇa***: This is the Analytical Knowledge that "*attha paṭisambhidā-ñāṇa* has discriminative and comprehensive knowledge about results; that *dhamma paṭisambhā-ñāṇa* has discriminative and comprehensive knowledge about five *dhammas*; that *nirutte paṭisambhidā-ñāṇa* has Analytical Knowledge about words and grammar." Briefly put, it is knowledge about the three kinds of Analytical Knowledge, that knowledge which has all knowledge as object and considers them discriminately. The Buddha became endowed with this Knowledge about the kinds of knowledge as soon as He attained Buddhahood. (*Nirutti paṭisambhidā-ñāṇa* and *paṭibhāna paṭisambhidā-ñāṇa*, like the previous *paṭisambhidhā-ñāṇas*, are the great non-causative consciousness associated with knowledge *mahā kiriya mahā kusala ñāṇa*).

> (Note: The fourth of the four *paṭisambhidā-ñāṇas* discriminately knows the functions of the three other Knowledges but is not able to discharge those functions itself. It is just like a preacher, without a good voice, who is well versed in scriptural knowledge and who is unable to preach as well as another good preacher who is gifted with a good voice but has scanty knowledge of the scriptures.)

Two bhikkhus learnt the art of preaching. One was poor in voice but intelligent; the other had a good voice but not intelligent. The latter made a great name everywhere he preached, the audience had a very good impression of him and said: "From the way this *bhikkhu* preaches, he must be one who has committed to memory the Three Piṭakas." When the learned *bhikkhu* with a poor voice heard these remarks, he became jealous and said: "Well, you will find whether he is master of the Three Piṭakas when you hear him preach next time." (He implies that: "You are going to hear much the same stuff.") Yet whatever he might say about that popular preacher, he is just unable to preach as well as the one with a

good voice who could captivate the audience.

Similarly, *paṭibhāna samhhidā-ñāṇa* discriminately knows the functions of the three other Analytical Knowledges, but it cannot discharge these functions itself This has been explained in the Commentary on the **Vibhaṅga**.

The Six Kinds of Knowledge which are solely within The Province of The Buddha

(ASĀDHĀRAṆA ÑĀṆA)

There are six kinds of knowledge which are possessed only by the Buddha and are not found in Paccekabuddhas or disciples, namely:

(i) **Indriyaparopariyatta-ñāṇa**: Knowledge that discusses the readiness or otherwise of an individual to understand the Truth. By this special knowledge, the Buddha decides such and such a being has his faculties ripe enough to gain enlightenment and is due for liberation. (Here, Indriya (Faculties) means, faith, effort, mindfulness, concentration and wisdom, five factors in all.)

(ii) **Āsayānusayan-ñāṇa**: Knowledge that discuss the natural bent and latent proclivities of individuals. (Ref: original text at pp 597 on the Lokavidu attribute of the Buddha.) The term āsayānusaya, a compound may be rendered as "the seed-germ of an individual's mental makeup." By this special knowledge, the Buddha knows discriminately that such and such a being has such natural bent of mind, such latent potential for defilements that are dominant in his mental makeup.

It was due to the possession of the above two special knowledges that the Buddha could deliver the right message to the right-hearer. Even the Venerable Sāriputta, being not endowed with these special knowledges, could not know the state of readiness of his hearers to receive the message, i.e. about the ripeness or otherwise of the mental makeup of his hearers, with the result that his discourses, in a few occasions, fell flat on the hearers.

(iii) *Yamakapātihāriya-ñāṇa*: Knowledge that can bring out the Twin Miracle. On four occasions the Buddha employed this special knowledge, namely:

(a) At the Tree of Enlightenment, to clear away the doubt and conceit in the minds of devas and Brahmās; (b) On His first visit to Kapilavatthu, to behumble His kinsmen, the Sakyas; (c) At Sāvatthi, near the miraculous mango tree that grew and bore fruit on the same day it was planted by Kanda, the gardener, to behumble the followers of other faiths; (d) On the occasion of the congregation concerning Pāthikaputta.

(iv) ***Mahākaruṇāsamāpatti-ñāṇa***: Knowledge consisting of the Buddha-compassion on seeing the multitude struggling in the stormy ocean of *saṁsāra*. He has great compassion on all beings that are living in the world which is like a burning prison. The knowledge that enables the Buddha to attend His compassionate mind on those beings, is associated with dwelling in the jhānic state *Mahākaruṇāsamāpatti*. At every night and every dawn, the Buddha enters into this jhānic absorption that consists of 2.4 million crores of thoughts.

(v) ***Sabbaññutā-ñāṇa***: Knowledge that comprehends all knowable things. The Buddha is called the All-knowing Buddha on account of this special knowledge, which is also called *Samanta cakkhu*. For details about this Buddha-knowledge refer to **Patisambhidā magga**.

(vi) ***Anāvaraṇa-ñāṇa***: This knowledge is defined as, "*Natthi āvaraṁ etassāti anāvaram* — There is nothing that can stand in the way of the arising of this Buddha knowledge." This unhampered special Knowledge of the Buddha is an essential feature of *sabbaññutā ñāṇa*. It is called *Anāvaraṇa-ñāṇa* in the same sense as *saddhā* (conviction), *vīriya* (effort), *sati* (mindfulness), *samādhi* (concentration) and *paññā* (wisdom) are called *Indriya* (faculties) because they are the controlling factors, each in its own way, and also called *bala* (powers) because they overpower their respective opponents, viz. lack of conviction, sloth, negligence, distraction and bewilderment.

(These are the Six Asādhāraṇa-ñāṇa.)

The Ten Powers: Dasabala-ñāṇa

i) ***Thānāthāna Kosalla-ñāṇa***: Knowledge that understand what is appropriate as appropriate, and what is impossible as impossible.

ii) ***Vipāka-ñāṇa***: Knowledge of the operation of kamma in the three periods (past, present and future), as to the immediate results and contributory or subsidiary result.

iii) ***Sabbatthagāminīpatipadā-ñāṇa***: Knowledge that understands the ways or the modes of practice that leads to various forms of existence, and the way or the right practice that leads to *Nibbāna*.

iv) ***Anekadhātu-nānā***: Knowledge that understands the various elements pertaining to living beings, the aggregates, and sense-bases, etc. as well as those pertaining to non-living things as to their species, genes, etc.

(Paccekabuddha and the two Chief Disciples have some limited knowledge about the elements constituting living beings. They do not have knowledge of the various nature of non-living things. As for the Buddha, He understands what elements are responsible for the species of tree with a white stem, or for the species of tree with a dark stem; or for the species of tree with a dark smooth stem, or for the species of tree with thick bark; or for the species of tree with thin bark. He knows what particular elements make a certain species of tree to have such and such leaves with such shape and colour, etc.; what particular elements make a certain species of tree to have flowers of a particular colour or of a particular smell, such as good smell, bad smell, etc. He knows what particular elements make a certain species of tree to have fruit of such and such shape, size, smell, and taste such as sweet, sour, hot or astringent. He knows what particular elements make a certain species of tree to have thorns of such and such nature, such as sharp, blunt, straight, curved, red, black, white, brown, etc. Knowledge of non-living things and their intrinsic nature such as these are the province of the Buddha only, and are beyond the capabilities of Paccekabuddhas and disciples.) (Ref: Commentary on the **Abhidhamma**.)

v) ***Nānādhimuttika-ñāṇa***: Knowledge of the different inclinations of beings.

vi) ***Indriyaparopariyattha-ñāṇa***: Knowledge of the maturity and immaturity of the faculties in beings.

vii) ***Jhānavimokkha samādhisamāpatti-ñāṇa***: Knowledge concerning the defiling factors, and the purifying factors with regard to the *jhānas*, deliverances, concentration and attainments and knowledge of rising from *jhānas*.

viii) ***Pubbenivāsānussati-ñāṇa***: Knowledge in remembering former existences.

ix) ***Cutūpapāta-ñāṇa*** or ***Dibbacakkhu-ñāṇa***: Knowledge in perceiving with the Divine Eye how beings pass away and are reborn according to their actions.

x) ***Āsavakkhaya-ñāṇa***: Knowledge of *arahatta-magga* through extinction of moral taints.

How The Buddha engages The Ten Powers

First, the Buddha surveys the world with the first of the Ten Knowledges to see the possible beings to gain enlightenment by examining, whether there are the gross types of wrong view in them that render them impossible to gain *arahatta-magga*.

Next, He examines, by means of the Second Knowledge, the type of rebirth to see if they were born only with two good root causes (*dvihetu*) or with no root causes (*ahetu*), in which cases, the subject cannot gain enlightenment in the present existence, being born with deficient merit. Then He examines by the means of the Third Knowledge, the presence or otherwise of the five kinds of grave evil actions in the subject: (1) Killing one's own mother, (2) Killing one's own father, (3) Killing an *arahat*, (4) Rupturing the Buddha's blood vessels, (5) Causing schism amongst the Sangha.

After examining beings by means of the first three Knowledges, to see the state of their past actions, their defilements and their resultants, whether they were handicapped for enlightenment or not in these three areas, the Buddha attended His mind on those not so handicapped. He engages the Fourth Knowledge to ascertain the right type of discourse to be given to the right person, considering the latter's mental make up (i.e. the elements that

constitute his mentality). Then by means of the Fifth Knowledge, the Buddha examines the inherent inclination of the subject, regardless of sufficiency of effort on His part. Having known the inclination of the subject, the Buddha examines, through the Sixth Knowledge, the quality of the faculties, such as conviction of the subject. If the faculties are mature enough to gain *jhāna* or *magga-phala*, the Buddha would lose no time to go and deliver a discourse to the subject. He is able to do this because He is endowed with the Seventh Knowledge. Having gone over to the subject, the Buddha reviews, through the Eighth Knowledge, the past existences of the subject, and also, through the Ninth Knowledge, reads the mind of the subject (reading other's minds being part of *dibba cakkhu ñāṇa*). Ascertaining the present state of mind of the subject, the Buddha preaches the Doctrine to suit the subject, with a view to his attaining *arahatta-magga*. This is the final step the Buddha takes with the Tenth Knowledge (*Āsavakkhaya-ñāṇa*).

The Buddha discoursed on the Ten Powers in the same order as He actually puts them to use for the benefit of the world at large. (**Aṅguttara Nikāya** *(Ṭikā)*).

(This is about the Ten Powers)

The Fourteen Buddha Knowledges

The fourteen Buddha Knowledges are, Knowledge of the Four Truths, the four *Patisambhidā-ñāṇas*, and the six *Asāharaṇa-ñāṇas*. Out of those fourteen, Knowledge of the Four Truths and the four *Patisambhidā-ñāṇas* are attained by the disciples also, but the six *Asādharaṇa-ñāṇas* are purely within the province of the Buddha. In as much as the six *Asādharaṇa-ñāṇas* belong only to the Buddha, there are also Eighteen Buddha Attributes, *Āveṇika*, that belong only to the Buddha.

The late Ledi Sayadaw had composed a fine piece of devotional interpretation of the Eighteen Buddha-Attributes. The gist of which is given here:

(The Pāli text of the Aveṇika-ñāṇas is not reproduced here.)

The Translation of the Pāli text:

May I be free from all dangers and depredations both internally and externally! There is no one, such as Mara, Āḷavaka, who can endanger the life of the Buddha within the usual life period, (adopted by all Buddhas,) of the four-fifth of the life span period of the epoch (pertaining to each Buddha.)

There is no one, such as Mahesara, Brahmā Baka, or Asura, who can sully or dampen the All-Knowing Wisdom of the Buddha.

(1) The Perfectly Self-Enlightened One, endowed with the six exalted qualities, also counted in eight ways, has the All-Knowing Wisdom that can visualize all knowable things of the past, extending over myriads of aeons, and not the slightest obstruction can mar this vision.

(2) The Perfectly Self-Enlightened One, endowed with the six exalted qualities, also counted in eight ways, has the all Knowing Wisdom that can visualize all knowable things of the future, extending over myriads of aeons, and not the slightest obstruction can mar this vision.

(3) The Perfectly Self-Enlightened One, endowed with the six exalted qualities, also counted in eight ways, has the All-Knowing Wisdom that can visualize all knowable things that are taking place at present in the thirty-one planes of existence in all the infinite world-systems, and not the slightest destruction can mar this vision.

(4) The Perfectly Self-Enlightened One, endowed with the six exalted qualities, also counted in eight ways, well-possessed of these three special attributes, has all bodily actions, in all postures and movements, preceded by four kinds of full comprehension, and all the bodily actions closely follow the guidance of the fourfold comprehension.

(5) All His verbal actions, all His utterances, are preceded by four kinds of full comprehension, and all the verbal actions closely follow the guidance of the fourfold comprehension.

(6) All His mental actions, all His thoughts, are preceded by four kinds of full comprehension, and all the mental actions follow the guidance of the fourfold comprehension.

(7) The Perfectly Self-Enlightened One, endowed with the six exalted qualities, also counted in eight ways, well possessed of these six exclusive attributes, is never lacking, not having the slightest decline in the earnest desire that had arisen in Him since as Bodhisatta Sumedha, to ferry cross the floundering multitudes to the safe shore of Nibbāna, and in the will to achieve noble things beneficial to Himself and to others, which is the exalted quality of *kāma* itself.

(8) His Teaching, which has the sole object of liberating all deserving beings from the woeful round of existences, never falls short of the avowed objective.

(9) His effort, which is rightly directed in three ways, namely, dauntless determination as Bodhisatta in being prepared to traverse an ocean of burning coals or of sharp stakes, laid over the entire surface of the universe which is three million six hundred and ten thousand, three hundred and fifty yojanas wide, for the sake of attaining Buddhahood, which is the exalted quality of *payatta* itself; the exclusive Buddha-Knowledge consisting in the fourfold right efforts and the will to accomplish the five routine tasks set for Himself every day, never shows the slightest decline.

(10) His concentration in two aspects, namely, the inherent firmness of mind that withstands the eight kinds of worldly conditions or vicissitudes that may befall Him from any quarters, like Mount Meru that withstands stormy winds that blow from the eight directions, the *jhānic* power (*appanā samādhi*) which is the very basis of all psychic powers (*abhiññās*), such as *iddlividha, dibba cakkhu. cetopariya, pubbenivāsānussati, yathākammūpaga, anāgatamsa,* never shows the slightest decline.

(11) His Wisdom that encompasses all happenings, i.e. rise and fall of conditional phenomena, taking place in the three worlds extending over ten thousand world-systems, on which He surveys through the *Mahāvajīra-ñāṇa*, consisting of 2.4 million crores of times each day, never shows the slightest decline.

(12) His release (from the trammels of the world) consisting of five kinds, namely, the four noble Abiding in universal goodwill, Compassion, Sympathetic joy and Equanimity with regard to ten thousand world-systems extending over the worlds of deva, human beings, Brahmās and the four miserable states; and the dwelling in the *arahatta-phala* fourth *jhāna* which the Buddha is wont to resort to even in odd moments such as during recesses in delivering discourses, which consists of 2.4 million crores times each day, never shows the slightest decline.

(13) The Perfectly Self-Enlightened One, endowed with the six exalted qualities, also counted in eight ways, well possessed of these twelve exclusive attributes, never indulges in light hearted deed, speech or thought.

(14) He never indulges in any hasty action that is liable to be censured by the wise as thoughtless or ill-considered conduct.

(15) He never commits any action that is liable to be called inadequate or uncomprehensive.

(16) He never commits any action that is liable to be called impulsive by the wise.

(17) He never indulges in the slightest remiss concerning His self-assigned task of bringing benefit to Himself and to the world at large.

(18) He never lets any moment pass without being mindful of the six sense objects that come within cognisance of the six sense- doors.

The Perfect Self-Enlightened One, endowed with the six exalted qualities, also counted in eight ways, well possessed of these eighteen exclusive attributes, is not liable to be assailed by anyone either against his life or against the All-Knowing Wisdom.

The above remarks about the eighteen Buddha-attributes, are true indeed. I pay homage to the Buddha who is possessed of these attributes. May this meritorious verbal action bring

me fulfilment of all my aspirations both for the present and for the hereafter.

(Here ends the explanation on the Eighteen Buddha Attributes, *Avenikas*.)

(The Four Kinds of Self-Confidence (*Vesārajja-ñāṇa*) have been discussed above.)

In conclusion, the *paṭisambhidā-ñāṇa*, the *asādhārana-ñāṇa* and the *dassabala-ñāṇa*, etc. are merely samples of the greatness of the Buddha's Knowledge. Just as a drop of the sea water verifies the salty taste of the sea, so also the above special attributes are merely indicative of the profundity of the Buddha's Knowledge and noble attributes about which we have not yet mentioned in this work.

The Dhammacakka-pavattana Sutta

Some important Remarks:

We shall now consider some important points regarding the Dhammacakka-pavattana Sutta and the Anatta-lakkhaṇa Sutta one by one.

Before the advent of the Buddha, there appeared in India some leaders of religious sects who called themselves *samaṇas*. Some of them practised and preached sensuous way of life as the conduct of *samaṇas* while others practised and preached a self-tormenting mode of life as the conduct of *samaṇas*. During the time when the world was thus shrouded with the darkness of the two extreme doctrines of self-indulgence and self-torment, each claiming as the true good practice. On the full moon of Vesākha, at dusk, in the year 103 of the Great Era, the Buddha delivered the Dhammacakka-pavattana Sutta.

The Buddha began the discourse with the words: "*Bhikkhus* these two extremes should not be followed by one who has renounced the world." And as soon as these words were uttered by the Buddha, due to the Buddha's powers, they echoed throughout the ten thousand world-systems which constitute the birth Sphere of the Buddha, and filled the entire world, with *Avīci Niraya* realm at the bottom and the highest (Brahmā) realm at the top. By that time, Brahmās, numbering eighteen crores, who had matured root of merit as sufficing condition to perceive the Four Truths had already assembled at the Deer Park, Isipatana, where the sermon was to be delivered. When this first sermon was delivered by the Buddha, the sun was setting in the west and the moon was appearing on the eastern horizon.

The theme of the Dhammacakka-pavattana Sutta is this:

The Buddha exhorted the Group of Five ascetics to avoid the two extremes of self-indulgence and self-mortification and pointed to them the middle way, which consists of eight factors, as the proper course of practice. Then He briefly expounded the Four Truths. Next, He declares the essential features of Buddhahood which requires three stages of knowledge regarding each of the Four Truths and proclaims that He is the Buddha because He has fulfilled those requirements.

As the discourse continues, Koṇḍañña, who 'entered the stream of knowledge', was the first *sotāpanna*, a disciple established in the First Path. Thus, the wheel of the Dhamma was set rolling and the Ariya Truth became established in the world. The great event was cheered by the terrestrial devas whose loud applause spread among celestial devas and Brahmās. The great earth quaked in joyous approval. A wondrous light emanating from the Buddha, caused by His mind and arising from temperature, infinitely superior to the personal effulgence of the greatest of the devas or Brahmās, arose, thanks to the all-knowing wisdom.

At the end of the discourse, the delightful satisfaction that had begun to arise at the start of the discourse could not be contained by the Buddha who made the joyous utterance: "Koṇḍañña has seen the Truth. Indeed Koṇḍañña has seen the Truth." (This joyous utterance also spread to the ten thousand world-systems.) Then Koṇḍañña requested the Buddha to make him a *bhikkhu*. The Buddha called him: "Come *bhikkhu*", and at that very instant, the Venerable Koṇḍañña became a *bhikkhu* who had the distinction of being called up by the Buddha himself.

This is the gist of the Dhammacakka-pavattana Sutta.

Some salient points in the Dhammacakka.

What is it that is termed "*Dhammacakka*"?

Dhammacakka is a term referred to two kinds of the knowledge of the Buddha: the penetrative knowledge (*paṭivedha ñāṇa*) (i.e. the four *magga ñāṇas*) and the power of exposition (*desanā ñāṇa*). I shall expand this:

The Four Path Knowledges, consisting of the twelve aspects of the Four Truths, that arose in the Bodhisatta who was about to attain Perfect Enlightenment is the *Dhammacakka*; and the power of exposition on the self - same twelve aspects of the Four Truths, which was making clear to the Group of Five is also the *Dhammacakka*. They are called *Dhammacakka*, the wheel of the Dhamma or Righteousness, because these two kinds of Buddha-Knowledge destroy all the defilements just as a powerful missile destroys all enemies.

Both Knowledges arose in the heart of the Buddha. By means of them the Buddha caused the Wheel of the Dhamma to turn, caused it to happen.

This Wheel is said to be turning up to the moment when the Venerable Koṇḍañña and the eighteen crores of Brahmās attained *sotāpatti-phala*. That is because the function of the Wheel did not end till that precise moment. From that moment, when the first (full-fledged *ariyas*) *sotāpatti-phala puggalas* in Koṇḍañña and the eighteen crores of Brahmās appeared in the world, the Wheel of the Dhamma is said to have been turned, i.e. the Kingdom of Righteousness became established. This is because since the time when the Teaching of Buddha Kassapa became extinct, up to this point under Buddha Gotama, nobody had been able to turn this Wheel through the above-mentioned two Buddha-Knowledges. (**Sārattha Tika**)

In the matter of penetration of the Four Truths, the Truth of Cessation is penetrated or perceived through having Nibbāna as object of the mind. The remaining three Truths are perceived in their respective functions. It means that the Four Truths are simultaneously revealed at the instant *magga ñāṇa* dispels bewilderment or ignorance that had concealed the Four Truths.

(These are some salient points on the Dhammacakka-pavattana Sutta)

The Anatta-lakkhaṇa Sutta

Some Important Remarks.

After the Buddha had Koṇḍañña established in *sotāpatti-phala*, He tended to the Group of Five ascetics for their spiritual development like children. From the first waning day of Vesākha, He did not go on the alms-round but, instead, remained back to teach them His doctrine. On the first waning day, and on the second waning day Venerables Vappa and Bhaddiya attained *sotāpatti-phala* respectively, both of them being called up by the Buddha Himself: "Come, *bhikkhu.*"

Then the Buddha let the Venerables Koṇḍañña, Vappa and Bhaddiya to go on the alms-round, and taught the doctrine to the Venerables Mahānāma and Assaji. The Buddha and His five disciples sustained themselves on the alms-food collected by the three *bhikkhus*. Then on the third and fourth waning day of Vesākha, the Venerables Mahānāma and Assaji were established in *sotāpatti-phala*, both being called up by the Buddha Himself: "Come, *bhikkhu.*"

After all the five ascetics became established in *sotāpatti-phala*, the Buddha, on the fifth waning day, decided to expound the doctrine further so as to lead them to arahatship. And accordingly on that day He taught them the *Anatta-lakkhaṇa Sutta*.

The theme of the *Anatta-lakkhaṇa Sutta* is that:

(a) First, the Buddha introduced the discourse with the statement "corporeality, *bhikkhus*,

is not self", and explained this fact with the woeful character (*dukkha*) of corporeality.

(b) Then He put questions to the five *bhikkhus*: "Is corporeality permanent or impermanent?" The *bhikkhus*, pondering on the question, gave the reply: "Impermanent, Venerable Sir." By this similar question method, the Buddha drew out the fact from His hearers the impermanent character of the five aggregates, one by one. Likewise, He drew out the fact of woefulness (*dukkha*) and insubstantiality and not-self (*anatta*) from the hearer. This method of dialogue in which the hearer comes to his own conclusion of the three characteristics of the five aggregates is technically termed by the Commentators as *Teparivaṭṭa dhamma desanā* (Triple-round Discourse). In this matter, what the Buddha wishes to establish is the character of not-self, after first establishing the impermanent character and the woeful character (*dukkha*) of the five aggregates.

We shall explain this further:

In some of the discourses the Buddha expounded on the impermanent nature of the five aggregates with regard to their impermanent character. (Ref: **Uparipaṇṇāsa**, Chachakka Sutta). In some discourses, He makes the not-self character clear through the fact of *dukkha* character. (The earlier part of the present discourse is a case in point.) In some discourses, He makes the not-self character evident after having established the fact of the impermanent and *dukkha* character. (In this present discourse, the latter part is after this device. Ref: **Khandha Saṁyutta**; Arahanta Sutta.) The Buddha takes this approach because the impermanent and woeful nature of things is evident to all whereas the not-self nature is not so evident.

To explain this further: when somebody, by accident breaks some utensil, he or she would remark: "Ah, it's impermanence!" but not: "Ah, it is unsubstantial, or not-self." When a sore afflicts one, or is pricked by a thorn, one would remark: "Ah, it's *dukkha*", but not: "Ah, it is not-self." *Anatta* is not uttered in these cases because the nature of *anatta* is somewhat remote to ones thinking. Therefore, the Buddha teaches not-self through impermanence or through *dukkha* or through a combination of impermanence and *dukkha*. This latter method is employed in the latter part, the Triple-round discourse, of the present sutta.

(c) Next, the Buddha explains: "Therefore, *bhikkhus*, whatever Corporeality there is, whether in the past, future or present, whether internal or external, whether gross or subtle, lowly or lofty, far or near, all Corporeality should be regarded as they really are, by right insight and wisdom (of Path-knowledge), 'This is not mine', 'This is not I', 'This is not myself'. Thus the Buddha points out the falsity of the ego when one gains insight into the five aggregates and when one decides for oneself on gaining Path-knowledge.

> [**Note well**: that in meditating for insight, if one concentrates on the impermanence of phenomena, one can dispel the illusion of conceit. If one concentrates on *dukkha*, one can give up Craving. If one concentrates on unsubstantiality, one can dispel the illusion of wrong view.
>
> In the present case, considering the five aggregates as 'This is not mine' leads to destruction of Craving, and is the same as concentrating on *dukkha* in Insight meditation. Considering the five aggregates as, 'This is not I' leads to the destruction of conceit and is the same as concentrating on impermanence. Considering the five aggregates as 'This is not myself' leads to the destruction of wrong view, and is the same as concentrating on *anatta* (unsubstantiality).]

(d) At the conclusion of the discourse, the Buddha sums up the result that is achieved by a person of right view, culmination in *arahatta-phala*. "On gaining this right view, the well informed *ariya* disciple", in a logical sequence of events following the correct perception as detailed under (c) above, attains sufficient insight into the five aggregates to gain Path-knowledge and attain Path-knowledge and its Fruition, and the Reviewing-Knowledge (*paccavekkhaṇā-ñāṇa*).

(e) The sutta ends with a short description about the attainment of arahatship by the five *bhikkhus* in the course of the exposition.

From this discourse, it is clear that the Group of Five ascetics gained arahatship through meditating on the impermanence, woefulness and unsubstantiality of the five aggregates. Therefore, all followers of the Buddha should do well to reflect on the following verses (rendered in English prose) on the five aggregates:

(i) The aggregates of corporeality does not last long:

It arises and perishes in no time.
Woeful, dreary, painful it is
to be subjected to risings and failings,
continuously on and on.
Unsubstantial is Corporeality,
with nothing of real essence.
To the discerning eye,
it is impermanence by nature,
and hence is just woeful and Not-self.

(ii) The aggregates of sensation, too, does not last long;

(**p**:)

It arises and perishes in no time.
Woeful, dreary, painful it is
to be subjected to risings and failings,
continuously on and on.
Unsubstantial is Sensation,
with nothing of real essence.
To the discerning eye,
it is impermanence by nature,
and hence is just woeful and not-self.

(iii) The aggregate of perception, too, does not last long;

... (**repeat p: above**: change 'Sensation' to 'Perception') ... *just woeful and not-self.*

(iv) The aggregate of volitional activities, too, does not last long;

... (**repeat p: above**: change 'Sensation' to 'Volitional activities') ... *just woeful and not-self.*

(v) The aggregate of consciousness, too, does not last long;

... (**repeat p: above**: change 'Sensation' to 'Consciousness') ... *just woeful and not-self.*

Ratana Sutta

We have said in Chapter 31 that a five rendering into Myanmar of the Ratana Sutta is given under the Chapter on the Triple Gem.

Now, we reproduce the late Koezaung Sayadaw's rendering below:

(The Pāli text of **Ratana Sutta** is not reproduced in this English translation. The very elaborate and ornate Myanmar style of the translation is also reduced to simple English prose with care being taken to include its essential features.)

Reflecting on the many noble qualities of the Buddha such as: the ten kinds of Perfection (*pāramīs)* of three grades, i.e. Ten Perfections in the ordinary degree, Ten Perfections in

the higher degree, and Ten Perfections in the superlative degree; the five kinds of self-sacrificing liberality (*mahā-pariccāga*); the three types of conduct (*cariya*), i.e. conduct aimed at the welfare of the world, conduct aimed at the welfare of kinsmen, and conduct aimed at the Buddhahood — all of which the Buddha-to-be had taken upon Himself since the day He wished for Buddhahood and received the assurance of future Buddhahood from the mouth of Buddha Dīpaṅkarā, who was the fourth Buddha to arise in this aeon in which four Buddhas appeared.

And reflecting on the memorable events of the Bodhisatta's conception at His last existence, His birth in Lumbinī Park, His great renunciation, His great endeavour involving six harrowing years of self-mortification, His noble victory over the five kinds of killers (*māra*) and His Perfect Self-Enlightenment as the Buddha, having attained the all-knowing wisdom seated on His Throne of Victory at the foot of the Bodhi Tree, His delivering of the Dhammacakka-pavattana Sutta at the Migadāvana Park, and the nine supramundane *dhamma*s.

Having established a compassionate mind towards all beings in trouble, like the mind of the Venerable Ānanda in reciting the Ratana Sutta around the three walls that guarded the city of Vesali through the three watches of the night.

Let us recite the **Ratana Sutta:**

Whose benign authority all the devas living in the million world-systems gladly acknowledge; and the recital of which alone had the immediate effect of stamping out the three scourges of plague, demons and famine in the city of Vesālī.

(This is the prelude to the *Ratana Sutta*. The first part in *Pāli* prose beginning with "*Yānīdha...*" be found in the Commentary on the **Dhammapada**, Volume Two, **Pakiṇṇaka vagga**, **Attanopubbakamma vatthu**. The second part concerning the Ratana Sutta is in two stanzas composed by ancient teachers. The sutta begins as uttered by the Buddha, from the stanza beginning with "*Yānīdha bhūtani...*" The last three stanzas were uttered by Sakka, King of Devas)

(The Sutta begins thus:)

1. May all the devas belonging to the earth and to the celestial realms, who are assembled here, be happy. Moreover, let them listen to this discourse respectfully.
2. O ye devas! All of you who have assembled here to hear the discourse, pay attention to what I am going to say. Bestow your loving-kindness on human beings. By day or by night, they bring offerings to you. Therefore, protect them without remiss.
3. Whatever treasure there be, either in this human world or in the worlds of nāgas or garudas, or the celestial worlds, there is no treasure that can equal the Tathāgata. This is the incomparable quality in the Buddha that excels all worldly treasures, By this truth, may all beings be well and happy, both here and in the hereafter.
4. The great Sakyan sage, with the tranquillity, which is the outcome of the Ariya Path, has comprehended Nibbāna, the element of extinction of defilements, the end of attachment, the deathless. This is the incomparable quality in Nibbāna that excels all worldly treasures. By this truth, may all beings be well and happy, both here and in the hereafter!
5. The Perfectly Self-Enlightened One, the Supreme Buddha, extolled concentration that is the outcome of the Ariya Path. This concentration has been declared by the Buddhas as instantly beneficial. There is the incomparable quality in the concentration associated with the Ariya Path since it is by far superior to the concentration pertaining to Fine Material Jhāna or Non-Material Jhāna. By this truth, may all beings be well and happy, both here and in the hereafter!
6. There are these eight individuals whom the ariyas praise. They are the four pairs of ariyas at the four stages of Path knowledge, each with magga and phala knowledges. These noble disciples of the Buddha deserve choicest offerings by those aspiring to enlightenment. Such offerings made to them yield abundant fruit. This is the incomparable quality in the Sangha consisting of these eight pairs of ariyas that excels

all worldly treasures. By this truth, may all beings be well and happy, both here and in the hereafter!

(The rendering by the Koezaung Sayadaw includes 108 classes of *ariyas* (not mentioned in this English Translation.) The way the number 108 is obtained is explained here. Leaving aside the four *ariyas* who have attained the four *magga*s, there are the four *ariyas* who have attained the four *phalas*. Of these four, there are three kinds of *sotāpatti-phala* attainers: (a) the one who has just one rebirth to undergo, (b) the one who has to undergo from two, three to six rebirths, (c) the one who has no possibility of rebirth beyond the seventh existence. Now, the four *sotāpatti-phala* attainers are of four categories according to the way of practice by which they have attained it. The three kinds (a, b, c above) into the four modes of practice makes twelve classes of *sotāpatti puggala*, Stream-Enterers at the fruition stage.

There are two distinct phases in meditation for Insight: up to the dispelling of the hindrances (*nīvaraṇas*) is the *patipadā-khetta*, 'the period of practice'; from that stage upwards till the attainment of Path-knowledge is the *abhiññā-khetta*, 'the period of special apperception', (having gained Insight). In 'the period of practice', a yogi, who can dispel the hindrances without trouble, is called 'one who has facile practice'; a yogi, who can dispel the hindrances with difficulty, is called 'one who has difficult practice.' In 'the period of special apperception', a yogi with Insight, who attains *magga* (Path-knowledge) quickly, is called 'a quick attainer'; a yogi with Insight, who attains *magga* tardily, is called 'a slow attainer'. Thus there are these four modes of practice for each of the three kinds of *sotāpatti-phala* attainers, making 12 classes of *sotāpatti-ariyas*. With the Once-returners or *sakadāgāmī-puggala*, there are three kinds, such as *kāma-sakadāgāmī, rūpa-sakadāgāmī* and *arūpa-sakadāgāmī*. These three kinds multiplied by the four modes of practice makes twelve classes of Once-returners or *sakadāgāmī-puggala*.

With the Non-returners or *anāgāmī-puggala*, there are five kinds, such as: *(i) antarā parinibbāyī anāgāmin (ii) upahacca parinibbāyī anāgāmin, (iii) sasaṅkhāra parinibbāyī anāgāmin (iv) asaṅkhāra parinibbāyī anāgāmin (v) uddhaṁsota akaniṭṭhagānū anāgāmin*. The *anāgāmī-ariyas* dwell in five Pure Abodes or Suddhā- vāsa Brahma realm, out of which five classes of *anāgāmin* dwell in Avihā realm, five in *Atappā* realm, five in *Sudassā* realm, five in *Sudassī* realm, and four (i.e. these other than *uddhaṁsota-akaniṭṭhagāmī anāgāmin*) in Akaniṭṭha realm, thus making twenty-four classes of *anāgāmī-puggala*.

The *arahats* are of two kinds: *Sukkhavipassaka arahat* and *Samathāyānika arahat*. The former refers to those *ariyas* who attain *arahatta-phala* without achieving *jhāna* but through Insight development alone; the latter to those *ariyas* who use *jhāna* and consequent psychic powers as the vehicle of attaining *arahatta-phala*.

Adding up the four *ariyas*, we have:

Sotāpannas	12	kinds of *phala* attainers
Sakadāgāmin	12	"
Anāgāmin	24	"
Arahat	2	"
Magga attainers	4	"
	54	

In gaining *magga-ñāṇa*, an *ariya* may, at the moment of the arising of *magga-ñāṇa*, either have his consciousness led by faith (*saddhā*) or wisdom (*paññā*). Thus there are two basic categories of *ariyas*, either of whom make up the above 54 classes. That is why it is said that there are altogether 108 classes of *ariyas*.)

7. Those *arahats-ariyas*, who strive with steadfast minds under Buddha Gotama's teaching, are released from the defilements. They have their mind well settled on

Nibbāna, the deathless Element. Having attained *arahatta-phala*, they enjoy the bliss of Nibbāna without having to incur any expense. This is the incomparable quality in the *arahat* that excels all worldly treasures. By this truth, may all beings be well and happy, both here and in the hereafter!

8. Just as a pillar at the city gate, firmly fixed in the ground, is unshaken by the fierce winds from the four quarters, even so do I declare that the *ariya* who perceives the Four Ariya Truths through his first Path-knowledge is unshakable under all worldly conditions. This is the incomparable quality in the Stream-Enterer that excels all worldly treasures. By this truth, may all beings be well and happy, both here and in the hereafter!
9. Those Stream-Enterers have perceived the Ariya Truths clearly, being well-taught by the Buddha, possessor of most profound knowledge. However exceedingly forgetful they might be, they do not take birth for an eighth time. This is the incomparable quality in the Stream-Enterer that excels all worldly treasures. By this truth, may all beings be well and happy, both here and in the hereafter!
10. & 11. At the instant of the arising of Stream-Entry Knowledge, the three defilements of wrong view concerning this body of five aggregates (which arises in twenty ways), eight kinds of doubts and sixteen kinds of uncertainty, and the wrong belief in misguided practices outside the Ariya Path, should there be any, are discarded once and for all. Although certain defilements still remain in him, he is absolutely freed from the four miserable states of *apāya*. He is also incapable of committing the six gross evil deeds, i.e. the five evil deeds and following other teachers (than the Buddha.) This is the incomparable quality in Stream-enterer that excels all worldly treasures. By this truth, may all beings be well and happy, both here and in the hereafter!
12. In case, through being heedless, the Stream-Enterer commits an evil action by deed, word or thought, he is incapable of concealing it. That quality of being incapable of concealing any misdeed, that the Stream-Enterer, who has seen Nibbāna and becomes endowed with it. This has been pointed out by the Buddha. This is the incomparable quality in the Stream-Enterer that excels all worldly treasures. By this truth, may all beings be well and happy, both here and in the hereafter!
13. Just like the forest in spring time, the first month of the hot season has its tree tops ablaze with blossoms, is a scene of delight, so also the Doctrine, delightful in word and in meaning, leading to Nibbāna, has been delivered by the Buddha for the highest benefit (of Nibbāna). This is the incomparable quality in the Doctrine that excels all worldly treasures. By this truth, may all beings be well and happy, both here and in the hereafter!
14. The Excellent One, the Knower of the Excellent Element of Nibbāna, the bestower of the Supramundane to the three spheres, the One who has embraced the Old Path of eight constituents, the peerless Buddha, has explained the excellent Doctrine comprising ten stages (events). This is the incomparable quality in the Buddha that excels all worldly treasures. By this truth, may all beings be well and happy, both here and in the hereafter!
15. To *arahats*, there the old kamma is extinct (beyond the present existence), no new kamma is created. Their mind is not attached to any future existences. They have completely destroyed the seeds of existence. They do not hanker after continued existence. Just as the lamp is extinguished, these wise ones have their aggregates extinguished. This is the incomparable quality in the *arahat* that excels all worldly treasures. By this truth, may all beings be well and happy, both here and in the hereafter!
16. Devas belonging to the earth and to the celestial realms are assembled here. We all pay our homage to the Buddha whose coming to the world is most auspicious. May this good deed bring peace and happiness to all beings.
17. Devas belonging to the earth and to the celestial realms are assembled here. We all pay our homage to the Dhamma whose proclamation in the world is most auspicious. May

this good deed bring peace and happiness to all beings.

18. Devas belonging to the earth and to the celestial realms are assembled here. We all pay our homage to the Sangha whose presence in the world is most auspicious. May this good deed bring peace and happiness to all beings.

Concluding Stanza: An earnest wish

Let the devotees recite Ratana Sutta beginning with '*Yānīdha....*' to this Stanza on Earnest wish, and the three scourges will be kept at bay as in ancient Vesālī. Do not go after new-fangled ways of reciting other Pāli compositions. This discourse, uttered by the Buddha Himself, will prove efficacious to those who recite it with due faith. Accordingly, may those wishing to be free from all troubles recite Ratana Sutta which is most excellent.

Chapter 43

FORTY-ONE ARAHAT-MAHATHERAS AND THEIR RESPECTIVE ETADAGGA TITLES

I shall now narrate the stories of Mahātheras on the authority of the exposition of the Ekaka-Nipata, Etadagga-Vagga of the **Aṅguttara Nikāya Commentary** beginning with the story of Koṇḍañña Mahāthera, taken from among the members of the noble Sangha, the Buddha's Disciples who were endowed with such attributes as *suppaṭipaññātā.*

(1) KOṆDAÑÑA MAHĀTHERA

In narrating the stories of these Mahātheras, I shall do so in four stages: (a) aspiration expressed in the past, (b) ascetic life adopted in final existence, (c) attainment of unique spirituality and (d) *etadagga* (top) title achieved.

(a) Aspiration expressed in The Past

Counting backward from this *Bhadda-kappa*, over a hundred thousand aeons ago, there appeared the Buddha Padumuttara. (The reason for the Buddha having this name has been mentioned in Chapter IX: Padumuttara Buddhavaṁsa). Having appeared among the three classes of beings, Buddha Padumuttara, in the company of a hundred thousand monks, made His alms-rounds visiting a series of villages, townships and royal cities in order to release many compassionately [from suffering] and arrived at His (native) city of Haṁsāvatī. His father, King Ānanda, heard the good news of his son's visit, and together with his people and officials extended welcome to the Buddha. As the Buddha gave a sermon to the crowd headed by King Ānanda, some became *sotāpannas*, some *sakadāgāmins*, some *anāgāmins* and the rest *arahats* at the end of the sermon.

The King then invited the Buddha for the next day's meal, and the next day he sent for the Buddha with a message about the meal-time and made a grand offering of food to the Him and His company of a hundred thousand monks at his golden palace. Buddha Padumuttara gave a talk in appreciation of the meal and went back to the monastery. In the same way, the citizens gave their *mahā-dāna* the following day. The third day saw that of the King. Thus the *mahā-dāna* performed by the King and the citizens on alternate day went on for a long time.

At that time, a good clansman, the future Koṇḍañña, was born in a prosperous household. One day, while the Buddha was preaching, he saw the citizens of Haṁsāvatī with flowers, perfumes, etc. in their hands, heading to where the Buddha's delivery of the sermon took place and he went along with them too.

In the meantime, Buddha Padumuttara declared a certain *bhikkhu* as the first of all *rattaññū* (long-standing) *bhikkhus* to realize the Four Truths and to gain release from *saṁsāra* thereby in His dispensation. When the clansman heard this, he reflected: "Great indeed is this man! It is said that, leaving aside the Buddha Himself, there is no other person before him who has realized the Four Truths. What if I too become a monk like him, realizing the Four Truths before all others do in the dispensation of a coming Buddha!" At the close of the Buddha's preaching, the clansman approached the Buddha and invited saying: "Please accept my offering of food tomorrow, Exalted Buddha!" The Buddha accepted the invitation by keeping silent.

Knowing clearly that the Buddha had accepted his invitation, the clansman paid his respect to the Buddha and returned home. During the whole night, he spent decorating the seats with fragrant festoons of flowers and also by preparing delicious food. The following day, he treated the Buddha and His company of a hundred thousand monks at his house to a sumptuous feast of *sāli* rice with gruel and other courses as side-dishes. When the feast was over, he placed, at the feet of the Buddha, an entirely new and soft but thick pieces of cloth made in the country of Vaṅga and enough to make three robes. Then he reflected as

follows: “I am not a seeker of a small religious post but I am a seeker of a big one. A day's *mahā-dāna* like this may not be adequate if I aspire for a lofty designation. Therefore, I shall aspire after it by performing *mahā-dāna* for seven days successively.”

Thus, the clansman gave *mahā-dāna* in the same manner for seven days. When the meal-offering was over, he had his store-house of garments opened and put fine and nice clothes at the feet of the Buddha and offered three-piece sets of robes to the hundred thousand monks. He then approached the Buddha and said: “Exalted Buddha, just as the *bhikkhu* whom you admiringly declared an *etadagga* seven days ago, may I be able to become the first to penetrate the Four Truths after donning the robe in the dispensation of a coming Buddha.” Having said so, he remained paying respect in prostration at the Buddha's feet.

Hearing the clansman's words of aspiration, Buddha Padumuttara tried to see in His vision, saying to Himself: “This clansman has done most significant acts of merit. Will his aspiration be fulfilled or not?” He then came to know clearly that “It will definitely be!”

Indeed, there is no hindrance at all, even as an atom, that would cover His vision when a Buddha tries to see the past or the future or the present events. All the events in the past or the future, though there be a barrier of crores and crores of aeons, or all the events in the present though there be a barrier of thousands of universes, they are all associated with reflection. (As soon as they are reflected, they become manifest distinctly.) In this way, with His intellectual power that knew no hindrances, Buddha Padumuttara saw in His vision thus: “A hundred thousand aeons from now, there will arise singularly, an Exalted One, Gotama by name, among the three classes of beings. Then will this clansman's aspiration be fulfilled!” Knowing thus, the Buddha prophesied to the clansman: “Dear clansman, a hundred thousand aeons from now, a Buddha, by the name of Gotama, will appear in the three worlds. When Buddha Gotama delivers the first sermon, ‘the Wheel of the Law’; at the end of this sermon, the Dhammacakkap-pavattana Sutta, with its three functions, will you be established, together with eighteen crores of Brahmās, in *sotāpatti-phala*.

Story of Two Brothers: Mahakala and Culakala

Having performed acts of merit such as alms-giving for a long period of a hundred thousand years, the wealthy clansman, the future Koṇḍañña, was reborn in a celestial abode on his death. While he was repeatedly being reborn either in the deva-world or human world, ninety-nine thousand nine hundred and nine aeons elapsed. (That is to say he enjoyed only divine or human lives, knowing no rebirth in any woeful states, for 99909 aeons.) After living through such a long duration, ninety-one aeons, when counted backwards from this *Bhadda* aeon, the future Koṇḍañña, was born in the family of a householder and named Mahākāla, in a village near the gate of the royal city Bandhumatī. His younger brother was known as Cūlakāla.

At that time, the future Buddha Vipassī expired from Tusitā celestial abode and took conception in the womb of Bandhumatī, the Chief Queen of King Bandhuma. (As has been described in the Chapter IX). He duly became an Omniscient Buddha. As He was requested by Mahā Brahmā to preach, He pondered as to whom He should preach first. He then saw His own younger brother Prince Khaṇḍa and the Purohita's son, the young Tissa. “These two,” He decided, “are capable of penetrating the Four Truths first.” He decided thus: “I will preach to them. I will also do favour to my royal father.” He then took an aerial journey, by His psychic power, from the Mahābodhi tree and descended at the Deer Park called Khemā. He sent for Prince Khaṇḍa and Tissa and taught them a sermon, at the end of which, both of them were established, together with eighty-four thousand sentient beings, in arahatship.

The eighty-four thousand clansmen, who went forth together with the future Buddha Vipassī, heard of the event and they went to Him to listen His Dhamma and were duly established in arahatship too. Buddha Vipassī appointed Khaṇḍa Thera and Tissa Thera, His Chief Disciples and placed them on His right and left hand side respectively.

On receiving the news, King Bandhuma became desirous of paying homage to his son,

Buddha Vipassī, went to the Park, listened to the sermon and took the Three Refuges. He also invited the Buddha for the next day's meal and departed after paying respect to the Buddha. On arrival at his palace, an idea arose while sitting in his grand pavilion: "My older son has renounced the word and has become Buddha. My second son has become Chief Disciple on the Buddha's right-hand side. The Purohita's son, the young Tissa, has become Chief Disciple on the left. The rest of the eighty-four thousand monks used to surround and attend upon my son while they were all lay men. Therefore, the Sangha, headed by my son, was under my charge before and so should they be now too. I, alone, will be responsible for the provision of them with the four requisites. I will give others no chance to do so." Thinking thus, the King had the walls of cutch-wood built on either side of the route, from the gate of the monastery to the palace and had them covered with canvas. He had festoons hung which were as thick as the trunk of a toddy palm and decorated with gold stars; he also had canopies put up. As for the ground, he had it covered with exquisite spreads. On both sides of the route within the walls, he had pots filled with water and placed near the flowering bushes and had perfumes placed among flowers and flowers among perfumes. Then he sent the Buddha with a message that it was now time for the meal. In the company of His monks, Buddha Vipassī came to the palace along the route fully covered and partook His meal and went back to the monastery. Nobody else had a chance just to see the Buddha. How could one have an opportunity to offer food and to honour Him? Indeed nobody else could.

Then there took place a discussion among the citizens:

> "It has now been seven years and seven months since the arising of the Buddha in the world. But we have had so far no opportunity just to see the Buddha, what to speak of offering food, honouring Him and listening to His sermon. Absolutely, we have no such privileges at all. The King personally attended to the Buddha adoringly with the notion that 'The Buddha is only my Buddha, the Dhamma is only my Dhamma and the Sangha is only my Sangha.' The arising of the Buddha is for the welfare of the world of sentient beings, together with devas and Brahmas, but not only for the King's welfare. Indeed, it is not that the hell-fire is hot only to the King and is like a blue lotus to others. Were it well, therefore, if the King gave us the Exalted One (our right of service to the Buddha); if not, we shall battle with the King and take over the Sangha to do acts of merit towards them. Let us fight for our right. But there is one thing: we citizens alone might not be able to do so. Let us, therefore, find a chief who will lead us."

Accordingly, they went to the general of the army and openly told him of their plan and directly asked: "O General, will you be one of us or will you join the King?" Then the general said: "I will be one of you. But there is one condition, you must give me the first day for my service to the Buddha." And the citizens agreed.

The general went to the King and said: "The citizens are angry with you, Great King." When asked by the King about the reason, he said: "Because you alone are attending to the Buddha and they do not have such a chance, so they say. Great King, it is not too late yet. If they were given permission to serve the Buddha, they would no longer be angry. If not, they said they would give battle to you." Then the King replied: "General, I shall wage war but by no means shall I give up the Sangha." "Great King," said the general, putting the King in a difficult position: "Your servicemen are threatening that they will take up arms against you. Whom would you call up to encounter the looming war?" "Are not you my general?" asked the King persuasively. "I cannot fight being separated from the citizens, Great King," said the general.

The King then realized: "The force of the citizens is great. The general too is one of them." He therefore made a request, saying: "In that case, friends, let me feed the Sangha only for another period of seven years and seven months." But the citizens did not agree and rejected the request. The King reduced the duration of his proposed *dāna* step by step to six years, five years, and so on and finally to seven days. Then the people came to a unanimous decision, saying among themselves: "Now that the King has asked for seven days to perform the the act of food offering, it is not good for us to be so stubborn in

rivalry with him."

King Bandhuma gave away, in seven days, all his offerings, which were meant for seven years and seven months. For the first six days, he did so without letting the people see. On the seventh day, however, he invited the citizens and showed them his grand offering of *dāna*, saying to sound them out: "Friends, will you be capable of giving such a grand *dāna*?" "Great King," retorted the citizens: "but your *dāna* took place only with our help, isn't it?" And he asserted. "Yes, we are capable." Wiping the tears with the back of his palm, the King paid obeisance to the Buddha and said: "My dear son, Glorious Buddha, I have decided to support you together with one hundred and sixty-eight thousand monks for life with the four requisites, giving no assignments to others. But now I am compelled to allow the people to attend to you. In fact, they were angry with me and complaining about their deprivation of right of giving alms. My son, Exalted Buddha, from tomorrow onwards please do them a favour!" Thus did he pathetically utter words of compliance in despair.

The next day, the general gave a grand *dāna* to the Sangha with the Buddha at its head, as the agreement he had with the people. (Hence the story of Saddhāsumana may briefly be told as contained in the **Aṅguttara Commentary** Vol III.)

Story of Saddhāsumanā

On the day allotted to him, the general, while supervising his grand *dāna,* issued the order saying: "Care must be taken so that no other person should get a chance to offer even a spoonful or ladleful of rice," and he placed sentries to keep watch around the area. That very day, a widow of a wealthy merchant of Bandhumatī was crying in great distress (because, she did not get a chance to offer her share of *dāna* for the first day). She complained pitiably, saying to her daughter who had just come back from the games she played with her five hundred female playmates: "My darling daughter, if your father were alive, I could have been today, the first to feed the Buddha." The daughter responded saying words of comfort: "O mother, please do not worry! I will do something so that the Sangha*,* headed by the Buddha, would accept and partake of our meal first."

After that, the daughter filled the gold bowl, which was worth a hundred thousand, with milk-food unmixed with water. She added butter, honey, molasses, etc. to enrich the food. She covered it with another gold bowl turned upside down and tied both the gold bowls with garlands of jasmine so that it might look like a ball of flowers. When the Buddha entered the city, she carried it herself on her head and left the house in a company of her many attendants.

On the way a dialogue took place between the wealthy lady and the watchmen:

Watchmen: Do not come here, daughter!

Lady: Dear uncles! Why don't you allow me to go? (People of past good deeds speak endearing words. Others are not able to reject their repeated request.)

Watchmen: We are to keep watch, by the general's order, that nobody else must be allowed to offer alms-food, daughter.

Lady: But, uncles, do you see any food in our hands that warrants you to bar me like this?

Watchmen: We see only the ball of flowers.

Lady: Well, did your general then say even offering of flowers was not allowable?

Watchmen: As for an offering of flowers, it is allowable, daughter.

The lady then saying to the watchmen, "In that case please go away. Do not prevent us, uncles," she went to the Buddha and offered her gift with a request, "Please, Glorious Buddha, accept my offering of the ball of flowers." The Buddha glanced at a watchman, signalling him to bring the floral ball. The lady made obeisance and said:

> "Glorious Buddha, may my life throughout *saṁsāra* be free from want and worry. May I be lovable to many, like this ball of jasmine flowers, and be named Sumanā in all my coming existences."

As the Buddha answered: "May you be well and happy," and the lady then paid respect to Him joyfully and departed.

The Buddha went to the general's house and took the seat prepared for Him. The general brought rice gruel and offered it Him. The Buddha covered the bowl with His hand. The general thought that the Buddha did not accept the gruel because the monks had not all come yet. When all had come, the general reported saying that all were present and seated. The Buddha said: "We have already had a bowl of food which we received on the way. When the covering jasmines were removed from the bowls the milk-rice with puffs of steam was found. Then the general's young serviceman who had brought the floral ball said: "General, I have been cheated by a distinguished woman who told me that it was just a ball of flowers." The milk-rice was sufficient for all the monks beginning with the Buddha. Only after giving the milk-rice to the Buddha did the general hand over the offerings that were made by himself. When the partaking of food was over, the Buddha delivered a sermon on auspiciousness and left.

When the Buddha had left, the general asked his men about the lady's name and they told her that the she was the daughter of a wealthy merchant. "What a wise woman she is! If such a wise woman administers a household, it may not be difficult for the house-father to attain divine pleasures." Speaking in praise of the lady, the general managed to take her in marriage and placed her as the mistress of the house.

While taking charge of the wealth of both houses, her father's as well as the general's, she gave *dāna* to the Buddha till the end of her life. She was reborn in the celestial, abode, the world of sense pleasures. At that very moment, a rain of jasmines fell heavily, filling the whole divine city to about knee-deep. "This divine damsel has brought her own name, even by herself," so saying all the devas named her "Sumanā Devī".

Sumana Devī was away from woeful states for ninety-one aeons, taking rebirth in celestial and human abodes. Wherever she was reborn, there rained jasmines continuously and she continued to be known only as Sumanā Devī or Sumanā Kumārī. In the dispensation of the present Buddha, she was born of King Kosala's Chief Queen. Simultaneously, in the households of the King's various ministers, all her maids were born on the same day as Sumanā's. On that very moment, jasmines flowers rained very heavily to about knee-deep.

Seeing that phenomenon, the King thought: "My daughter must have done a unique act of merit in the past" and became overjoyed. "My daughter had brought her name by herself," and he let her bear the very name Sumanā. Pondering: "My daughter must not have been born alone," the King had her birth-mates searched all over the city and hearing that five hundred girls were born, the King took the responsibility of feeding, nursing and bringing up all the five hundred birth-mates. He also ordered that each month the five hundred girls must be brought and presented to his daughter.

When Princess Sumanā was seven, the Buddha, in the company of monks, visited Savatthi as had been invited by the wealthy Anāthapiṇḍika through a messenger, for he had completed the construction of the Jetavana monastery. Anāthapiṇḍika went to King Kosala and said: "Great King, the Exalted One's visit to our City of Savatthi means auspiciousness for you and us. Therefore, please send Princess Sumanā and her five hundred maids with water-filled pots, perfumes, flowers, etc. to welcome the Exalted One and receive Him. The King replied, saying: "Very well" and did as told by the merchant. Under the orders of the King, Sumanā approached the Buddha and paid Him homage with perfumes, flowers, etc. and stood at a suitable place. When the Buddha preached to Sumanā, even on His way, she and all her companions were established together in *sotāpatti-phala*. So were the five hundred girls, five hundred women and five hundred male lay devotees being established in the same Fruition at the Buddha's Dhamma assembly. In this way, on the day the Buddha visited the monastery, before He reached it but while on the way, two thousand people became *sotāpanna-ariyas*.

When the Princess came of age, King Kosala gave her five hundred chariots and emblems of royalty so that she might use them on her travel, if any, with her five hundred

companions. In those days, there were three women who received five hundred chariots and royal emblems from their parents. They were: (1) Princess Cundī, daughter of King Bimbisāra, (2) Visākhā, daughter of the wealthy merchant Dhanañcaya, and (3) Sumanā, daughter of King Kosala as her account has been just given. This is the account of Saddhāsumanā.

As had been said, the day after the general had the permission from the King and performed *dāna* to the Buddha on a grand scale. The citizens organized an offering that was greater than the King's and performed *mahā-dāna* to the Sangha headed by the Buddha. When the meal-offering by the whole city was accomplished, the villagers near the city-gate arranged their paying homage, as it was their turn to do so.

Then Householder Mahākāla discussed with his younger brother Cūḷakāla: "Our turn to pay homage to the Exalted One is tomorrow. What kind of homage shall we offer?" "Brother," replied Cūḷakāla, "Please think by yourself of what is proper." Then Mahākāla said: "Dear brother, if you follow my plan, from our land of sixteen *pai*, full of ripening *sāli* paddy, we shall take out the newly ripened paddy from the ears and cook milk-rice, which is befitting to the Exalted One?" Cūḷakāla presented his view: "Brother, if we do so, nobody will be benefited. Therefore I do not agree to that."

Then Mahākāla said: "If you do not agree to it, I wish to have my share of property." So the sixteen *pai* of land was divided into two halves, each measuring eight *pai* and a fence was erected in the middle of the two portions. Then Mahākala took out the tender grain from the ears, to which he added milk unmixed with water. He had it cooked and *catumadhu* put to it, and offered (1) the (first) food to the Sangha headed by the Buddha. The strange thing was that the ears from which the grain had been taken out became full again with grain as before. (It was a *dāna* of the first grain formed in their earliest stage of development.)

Mahākāla similarly gave the following in charity: (2) the first portion of the paddy, that had partially developed to yield newly appeared grain, to be pounded; (3) the first portion of the paddy that had fully developed or ripened; (4) the first portion of the paddy that had been reaped; (5) the first portion of the paddy that had been made into sheaves; (6) the first portion of the paddy that had been piled up in sheaves; (7) the first portion of the paddy that had been threshed; (8) the first portion of the paddy that had been winnowed and (9) the first portion of the paddy that had been stored up in the granary.

In this way, each time he grew paddy, he accomplished *dāna* of the first portion (*agga-dāna*) nine times. And never did the harvest of his paddy becomes low despite his *dāna*. In fact, the amount of paddy even increased and became bigger than before. This indeed was the Thera's wholesome deed in connection with his expressed aspiration made in the past.

(b) Ascetic Life adopted in His Final Existence

The virtuous Mahākāla, the future Koṇḍañña Mahāthera, performed acts of merit in this way throughout the Buddha's life as well as throughout his, and he wandered from the human abode to the divine and vice versa and enjoyed divine and human luxuries. When our Buddha was about to arise, he was reborn in a wealthy brahmin family in the brahmin village of Doṇavatthu, near the city of Kapilavatthu. On his naming day, the young brahmin was given the name of Koṇḍañña. While being brought up, he was educated in the three Vedas and was accomplished in physiognomy of a great man.

At that time, our Buddha had passed away from the Tusitā celestial abode and took His conception in the womb of Mahāmāyā, Chief Queen of King Suddhodāna of Kapilavatthu, and was duly born. On the naming day, the King presented one hundred and eight Brahmins with absolutely new garments and fed them with sweet pure milk-food. He selected from among them eight highly intelligent brahmin wise-men and let them be seated in serial order in the court-yard. He then had the little Prince, the Bodhisatta, put lying on white linen and brought to the Brahmins who were to examine the baby's body-marks.

The brahmin, who occupied the first seat among the eight, raised his two fingers and

predicted: "If this boy remains a layman, he will become a Universal Monarch. If he lives an ascetic life, he will definitely become a Buddha in the three worlds!" In the same way, the remaining six Brahmins declared, by putting up two fingers. Of those eight Brahmins, the youthful Koṇḍañña was the youngest. When his turn to predict, he studied very carefully the marks on the body and (having pondered that one who would become a Universal Monarch should not have the mark of a Universal Monarch on one's soles but the boy had the same mark on his.) he put up only one finger, boldly predicting: "There is absolutely no reason for the Prince to stay in the middle of a household. The Prince will indeed become a Buddha!"

After the predictions, the wise Brahmins went back to their respective homes and summoned their sons and gave instructions saying: "Dear sons, we have become old. We may or may not be living by the time Prince Siddhattha, son of King Suddhodāna, attain Omniscient Buddhahood. When the Prince does, you, dear sons, should become monks in his dispensation."

King Suddhodāna brought up his son in comfort by providing him with great protection, facilities and resources beginning with his appointment of attendants. When he became sixteen years of age, the Prince enjoyed deva-like royal luxuries and at the age of twenty-nine, when he became intellectually more mature, he saw the disadvantages of sense-pleasures and the advantages of renunciation. So, on the day his own son Rāhula was born, he performed a great act of renunciation by riding the royal steed, Kaṇḍaka, in the company of his connatal and personal officer, Channa, and by going through the city-gate that was opened by gods. On that single night, he passed through the three cities of Kapilavatthu, Koliya and Devadaha, and proceeded to the bank of River Anomā where he put on the robe and other paraphernalia which were brought and offered by Ghaṭikāra Brahmā. Soon, he arrived at the city of Rājagaha in the very pleasing manner, like a Mahāthera of sixty years' standing and eighty years of age. After going on alms-round, he partook his meal in the shadow of the Paṇḍava Hill. Though King Bimbisāra invited him to stay on and promised to give his kingdom, he turned down the offer, and proceeding, he reached, in due course, the grove of Uruvelā. "Oh!" he exclaimed and uttered: "This flat ground is very pleasant! For clansmen who wish to devote themselves in meditation, it is the ideal place." With this reflection, he sojourned in that grove and commenced his meditative practice of *dukkara-cariya*.

By the time of the future Buddha's renunciation, all the wise Brahmins, except Koṇḍañña, had deceased. The youngest Koṇḍañña alone remained in good health. On hearing the news that the Bodhisatta had gone forth, he visited the sons of these deceased Brahmins and said: "It is said Prince Siddhattha had become an ascetic. No doubt the Prince will attain real Buddhahood. If your fathers were alive, they would go forth even today. Come, if you wish to do so. Let us become monks in the wake of that great man." But the seven sons were not unanimous in their aspirations: three did not like the idea. Only the remaining four donned the robe under Koṇḍañña's leadership.

After becoming ascetics, the Band of Five (*Pañca-vaggī*) went on round for food in villages, towns and royal cities and reached the Bodhisatta's dwelling eventually. While the Bodhisatta was practising his meditation of austerity for six long years, they entertained great hope, thinking: "He will soon attain Buddhahood! He will soon attain Buddhahood!" So thinking, they attended to the future Buddha, staying and moving about him.

In the sixth year, the Bodhisatta came to realize that the practice of *dukkara-cariya* would absolutely not earn him the Noble Path and Fruition (*ariya-magga-phala*) though he had passed the time by eating just a rice-grain, a sesame seed, etc. and had become emaciated and weary. (As has been described in Chapter 7) he collected food in the village of Senānī and ate whatever was available, such as rice and hard cakes. Then the Band of Five, as compelled by the law that dictates the lives of all Bodhisattas, were fed up with the Bodhisatta and left him for Isipatana the Deer Park.

After the Band of Five had thus left him, by eating whatever was available, such as rice and hard cakes, the Bodhisatta's skin, flesh and blood became normal in two or three days. On the full moon day, (the day he was to become enlightened) he took the excellent milk-

food offered by Sujātā, wife of a wealthy merchant. He then placed his bowl in the current of River Nerañjarā and came to decide that he would become a Buddha definitely, on that very day. In the evening, having been spoken of in praise in all manner by the Nāga King Kāla, he went to the Mahābodhi, the site where the Mahābodhi tree was and sat crossed-legged on the Aparājita Throne, the unshakable seat, facing the eastern universe. Having developed his fourfold exertion, he drove away Māra the Deity just before sunset, acquired *pubbenivāsa-ñāṇa* in the first watch of the night, *dibba-cakkhu-ñāṇa* in the middle watch and, in the last watch he was absorbed in the wisdom of *Paṭicca-samuppāda* doctrine. He reflected, with his diamond-like great *vipassanā-ñāṇa* (*Mahāvajira Vipassanā Ñāṇa*), on its twelve factors forward and backward, up and down, and finally attained Buddhahood, having gain unique Omniscience (*asādhāraṇa sabbaññutā-ñāṇa*), which is the property of all Buddhas (as has been told in the section of the Buddha's Enlightenment). On that very Throne under the Mahābodhi tree, the Buddha passed seven days, being absorbed in the *arahatta-phala-samāpatti*.

In this way, the Buddha stayed in the seven places and on being requested by Sahampati Brahmā, He considered, asking Himself: "To whom should I preach first?" Then He came to know that the religious teachers, Āḷāra and Udaka, had deceased and when He continued to think, He remembered thus: "To the Band of Five, I have been thankful very much. They served Me while I was engaged in the austere practice. What if I should preach to them first." Such an idea is conceived by all Buddhas as a rule. In fact, with the exception of Koṇḍañña, there was none who could first grasp the Four Truths in the dispensation of the respective Buddha. As for Koṇḍañña, his capabilities of grasping the four Truths, first and foremost was because he had performed significant acts of merit for a hundred thousand aeons and had given the unique *dāna* of the first crop, nine times to the Sangha headed by the Buddha, as has been told above.

(c) Attainment of Unique Spirituality

Taking His bowl and robe, the Buddha set out to the Isipatana Deer Park and duly reached the dwelling of the Band of Five Bhikkhus. The five *bhikkhus* saw the Buddha coming and they made an agreement among themselves not to fulfil their obligatory duties, but, as the Buddha was approaching nearer they could not keep their original agreement: one took the bowl and robe from the Buddha, another prepared the seat for Him; still another brought water for washing His feet; the fourth washed the Buddha's feet; and the fifth brought a round fan made of palm-leaf to fan Him; thus they rendered their respective services.

When the five *bhikkhus* had taken their seats near the Buddha after doing their duties, the Buddha delivered the *Dhammacakka-pavattana Sutta* with three functions to the five *bhikkhus*, with the Venerable Koṇḍañña as the principal listener in His presence.

A New Name for The Thera: "Aññāsi Koṇḍañña"

At that time the Buddha thought: "As the ascetic Koṇḍañña was first to penetrate the Four Truths which I have brought with thousands of difficulties, he deserves the name Aññāsi Koṇḍañña," and so He uttered a solemn utterance: "*Aññāsi vata bho Koṇḍañño; aññāsi vata bho Koṇḍañño!* — Oh, Koṇḍañña has penetrated the Four Truths! Oh, Koṇḍañña has penetrated the Four Truths!" Because of this solemn utterance, Venerable Koṇḍañña came to be known as "*Aññāsi Koṇḍañña*, the 'Penetrating Koṇḍañña' " from that time onwards.

(d) Etadagga Title Achieved

In this way, the Venerable Koṇḍañña became a *sotāpanna* on the full-moon day of Āsāḷhā (June-July) in the year 103, Mahā Era (the year the Buddha attained Buddhahood). Likewise, the day after the full moon, Bhaddiya Thera also became a *sotāpanna*; two days after the full moon, Vappa Thera, three days after the full moon, Mahānāma Thera, and four days after the full moon, Assaji Thera. Five days after the full-moon, at the end of the delivery of the Anatta-lakkhaṇa Sutta, all five members of the Band were established in *arahatta-phala*. At that time, the number of *arahats* among human beings were six, i.e. the

Buddha Himself and the Band of Five Theras.

From that time onwards, to the *ariya-magga* and *phala,* the Buddha led fifty-five friends headed by Yasa, the son of a wealthy merchant; thirty-three Bhadda Princes, in the Kappāsika grove; a thousand former matted-hair ascetics, on the stone plateau of Gayāsīsa and others. After leading a large multitude of people to the Noble Path and Fruition, on the full moon day of Phussa (December-January), in the same year, the Buddha arrived in Rājagaha and established brahmin householders, numbering a hundred and ten thousand headed by King Bimbisāra in *sotāpatti-phala* and ten thousand such householders in the Three Refuges. Having caused the abundant blossoming and fruition of His teaching, with the eight wonders and three trainings, throughout the Jambudīpa, the entire land of which He caused to be illuminated bright with the colour of the robes and caused the environs to be blown by the rushing wind from the moving monks and other noble ones. Later on, once when He arrived at the Jetavana monastery of Sāvatthi City and while remaining there at the monastery and sitting on the Dhamma Throne, the seat for a Buddha, He delivered a sermon and in the course of His delivery, He became desirous of declaring that His eldest son, Koṇḍañña, was the best of all who were first to realize the Four Truths; and He uttered:

> *Etadaggaṁ bhikkhave mama sāvakānam bhikkhūnam rattaññūnaṁ yadidaṁ Aññāsi Koṇḍañño.*
>
> O monks, of My monk-disciples who are of long standing (*rattaññū*), Aññāsi Koṇḍañña is the foremost (*etadagga*).

Thus speaking in praise of the Venerable Koṇḍañño, the Buddha declared him the *Rattaññū Etadagga*.

> (Herein "*rattaññū*" literally means "one who knows night-time", that is to say "one who has passed through the long duration of many nights since one's renunciation." In the Buddha's dispensation there was none who realised the four Truths earlier than Koṇḍañña. Hence Koṇḍañña was the one who knew many nights (i.e. who lived over the greatest number of years) since he became a monk. (According to this explanation, a *rattaññū* individual means "the senior-most in monkhood."
>
> Or, as Venerable Koṇḍañña realized the four Truths before all others, since his realization, he had passed through many a night. According to this, the word in question means "the earliest knower of the Four Truths."
>
> Or, as every *arahant* is conscious of day-time and night-time, he earns the epithet *rattaññū*, "one who is aware of the divisions of day and night time." Because Venerable Kondañña was the earliest of all *arahants*, he stood out from other *rattaññūs arahats* knowing the divisions of time).

Aññāsi Koṇḍañña Mahāthera after His Attainment of Arahatship

The Venerable Aññāsi Koṇḍañña attained arahatship on the fifth day after the full moon of Āsāḷhā. On the full moon day of Phussa that year, the Buddha arrived in Rājagaha and on the first waxing day of Māgha (January-February), the future Chief Disciples (Sāriputta and Moggallāna) donned the robe. On the seventh day, the Venerable Moggallāna became *arahat* and the Venerable Sāriputta did so on the full-moon day. In this way, there arose complete categories of *arahants*, such as Chief Disciples, Great Disciples and Ordinary Disciples, in the Buddha's dispensation, all going for alms-round (in a single line, with the most senior in front and the most junior last in the line). When the Buddha gave a discourse, He sat on the Dhamma Throne, the Buddha-seat decorated in the middle of the assembly. The Captain of the Dhamma, Venerable Sāriputta, sat on the right side of the Buddha and Venerable Moggallāna on the left side.

At the back of the two Chief Disciples, a seat was prepared for Venerable Koṇḍañña. The remaining monks took their seats surrounding him. Because Koṇḍañña was the first to understand the four Truths in the Buddha's dispensation and because he was senior also by age, the two Chief Disciples were respectful to him, they regarded him as Mahā Brahmā, as

a huge mass of fire, or as a highly poisonous serpent. They felt somewhat scared, though they occupied the front seats. They were also shy and embarrassed. Venerable Koṇḍañña then reflected: "For the front seats, these two Chief Disciples had fulfilled their *pāramīs* for one *asaṅkhyeyya* and a hundred thousand aeons. Though they are taking those seats, they were less confident, shy and embarrassed. I shall do whatever necessary to make them stay at ease." This was a reason (for his vacant seat.)

Besides, Koṇḍañña was a highly powerful *mahā-thera*. Like the attributes of the Buddha, his attributes spread among the people in this universe as well as among the devas and Brahmās of the ten thousand universes. Therefore, whenever the divine and human beings visited and honoured the Buddha with perfumes, flowers, etc. they immediately (after that) approached the Venerable Koṇḍañña and honoured him, remembering: "This Venerable One was the first to comprehend the unique doctrine of the Four Truths." There is also a religious custom, according to which the visited monk is to give a Dhamma-talk or to exchange greetings with them. As for the Venerable, he was inclined only to remain blissfully in the attainment of *phala-samāpatti* (*ariya-vihāra*). Therefore, to him, Dhamma-talks given to and greetings exchanged with the visitors appeared superfluous. This was another reason.

For these two reasons, the Venerable desired to stay away from the Master. As he foresaw that his nephew, the young Puṇṇa, son of the brahmin lady Mantānī, would become a famous Dhamma-preacher (*Dhamma-kathika*), he went to the brahmin village of Doṇavatthu and made his nephew a monk and helped him become a resident pupil (*antevāsika*) with the thought that he would stay behind near the Exalted One. Then he approached the Buddha and made a request: "Glorious Buddha, to me a rural residence is not suitable. I am not capable of staying with the laity. Therefore, kindly permit me to live in the Chaddanta forest." And the permission was granted by the Buddha.

Having obtained the permission from the Buddha, Venerable Koṇḍañña packed up his bedding, and taking his bowl and robe, he went to the Maṇḍākinī lake in the Chaddanta forest. In the region around Chaddanta, eight thousand elephants, who were experienced in serving Paccekabuddhas and who were long-lived like spirits, became happy as they thought: "A large expanse of fertile field has come to us so that we might sow the seeds of meritorious deeds." So they shovelled a path with their feet and got rid of grass to make a walk for the Thera. They also cleared the walk of twigs and branches that might be in his way and after making the his residence clean, the eighty-thousand elephants held a discussion among themselves thus:

> "Friends, if we expect 'this elephant will do what is necessary to the Thera' or 'that elephant will do it for him,' the Thera will then have to return to his dwelling from alms-round with his bowl washed as before, as if he had been to a village of his relatives. Therefore, let us serve him by taking turns so that there might be no negligence. We must be careful especially when it is an assignment of a particular one (without ignoring with the thought it is not mine)."

And so they took turns in serving the Venerable. The elephant on duty would arrange water for washing the face, and twigs for brushing the teeth. The arrangement went on like this. The elephant whose assignment was to serve, made fire by rubbing the dry firewood that could burn easily such as pine. With this fire, he baked stones and rolled them down by means of sticks into the water in the stone basins. After ascertaining the water's being hot enough, he would place a tooth brush made of firewood stick. Then the same elephant assigned would sweep the meditation hut that was the Venerable's dwelling, both inside and out with a broom made of branches. He would also perform [other] duties including his feeding of the Venerable in the way that will soon be described.

The Maṇḍākinī lake where the Venerable resided was fifty *yojanas* wide. The middle area of the lake, measuring twenty-five *yojanas,* was entirely free from algae and other aquatic plants. The water was crystal clear. In its outer circle, where the water was waist deep, there flourished white-lotus thickets of half a *yojana's* width, surrounding the lake of fifty *yojanas*; beyond the white lotus thickets existed red-paduma lotus thickets also of half a

yojana's width; beyond them white-*kumudra* lotus-thickets...; beyond them blue-lotus thickets...; beyond them red lotus thickets...; beyond them flagrant red paddy fields...; beyond them creeper thickets full of such tasty vegetables as cucumber, gourd, pumpkin, etc. and measuring half a *yojana* in width; beyond them existed sugar-cane thickets also of half a *yojana* width, encircling the lake. The sugar-cane stalks growing there were as thick as the trunk of an areca palm.

Beyond the sugar-cane thickets lay banana tree thickets, also of half a *yojana's* width encircling the lake. Those who happened to have eaten two bananas or so would suffer, feeling stiff and uneasy; beyond the banana tree thickets lay jack-fruit grove bearing fruit, each being the size of a large jar; beyond that grove lay Eugenia grove; beyond that lay mango grove; in this way there lay further groves of fruit trees. In short, it could not be said there were no edible fruit around the Maṇḍākini lake. There were fruit of all kinds.

During the flowering period, the wind blew, carrying the pollens from the blossoms and placed them on the lotus leaves. Drops of water fell on these leaves. By the heat of the sun, the pollens were cooked and became solidified milk. It was called lotus-honey (comb). It was brought to the Venerable by the elephants in turns.

The lotus stems were as thick as the tilling log. These stems too the elephant took and gave to the Venerable. The lotus stems were as large as a drum head. Each joint of the stems contained about one *pattha* of lotus milk. That lotus milk too the elephants brought and offered to the Venerable.

The elephants mixed the lotus stock with honey and offered them to the Venerable. They placed the sugar-cane plants, which were as thick as areca palm, on the stone slab and crushed them with their feet. The juice then flowed into stone cups and holes and was cooked by the heat of the sun and it became solidified sugar-cane cakes that were like solidified milk (*godan* stones). They then brought these sugar-cane cakes and offered them to the Venerable.

On the Kelāsa hill, in the Himavanta, lived a god named Nāgadatta. The Venerable Koṇḍañña sometimes went to the doorway of his mansion. The god filled the Venerable's bowl with pure milk food made of newly produced butter and powder of lotus-honey. The god gave a *dāna* of sweet smelling butter and milk by the lot for twenty thousand years during the life time of the Buddha Kassapa. Hence, such pure milk food containing butter and powder of lotus-honey appeared to him as nourishment. In this way the Venerable Koṇḍañña dwelt near the Maṇḍākinī lake in the Chanddanta forest. When he reflected on his life process (*āyu-saṅkhāra*), he found that it was coming to an end. When he further reflected as to where he should decease, it occurred to him thus: "These eight thousand elephants who have served me for twelve years have done what is difficult to do. I am greatly thankful to them. I shall first go to the Exalted Buddha and seek His permission to pass into Parinibbāna and shall do so in the meditation hut near these elephants." Having decided thus, he immediately appeared at Veḷuvana monastery in Rājagaha and visited the Buddha. He bowed his head touching the feet of the Buddha and sucked them in his mouth; he also pressed them with his hand forcefully. He then mentioned his name in his supplication to the Buddha: "Glorious Buddha! Koṇḍañña I am, Speaker of good words! I am Koṇḍañña."

(Herein, the reason for Venerable Koṇḍañña's mention of his own name was this: at that time among the monks around the Buddha some elderly monks knew him but younger ones did not. Therefore, it occurred to him: "The young monk who do not know me might offend me with the thought who is this white-haired, bending, toothless and failing old monk? Who is he that is talking with the Exalted Buddha? These young monks who wronged me might land in a woeful state. If I mention my name, those who previously did not know me will now realize who I am. Thus the two groups of monks, viz. one older and aware of my name and the other younger and coming to know me now, will be pleased and faithful at the thought: "Ah, here is a Great Disciple (*Mahā-sāvaka*) who has renounced like the Exalted Buddha throughout the system of ten thousand worlds and this would lead them to the realm of devas." In order to close the road to the woeful states and open that to

the deva abodes for the beings, the Thera disclosed his name in his announcement to the Buddha.)

At that time, a thought arose in the mind of the Venerable Vangīsa thus: "This Venerable Aññāsi Kondañña visited the Exalted One after twelve long years; he touched the feet of the Exalted One with his head and suck the feet with his mouth. And, he also pressed them with his hand. Mentioning his name, he also said: 'Glorious Buddha! Koṇḍañña I am. Speaker of good words! I am Koṇḍañña.' What if I should sing appropriate verses in praise of this Venerable in the presence of the Buddha." So he rose from his seat, adjusted his robe so that it covered his left shoulder, raised his joined hands towards the Buddha and addressed Him thus: "Glorious Buddha, these clear verses (*patibhanagatthā*) came into my head! Speaker of good words, these clear verses came into my head!"

Thereupon, the Buddha granted His permission, saying: "Dear son Vangisa, you may have clear verses in your head as you wish." Accordingly, Venerable Vaṅgīsa sang appropriate verses in praise of the Venerable Koṇḍañña in the presence of the Buddha as follows:

(1) *Buddhā'nu buddho so thero*
Koṇḍañño tibbanikkamo
Lābhī sukha-vihārānaṁ
vivekānaṁ Abhiṇhaso.

That Thera, who is known by his clan name Koṇḍañña and who has visited the supremely glorious Buddha, is distinguished as *Buddha'nubuddha*, for he is the first who understood the four profound Truths, having contemplated intelligently after the Buddha. He is endowed with unique, forceful energy of right exertions. He achieves without interruptions the three forms of seclusion, the means of blissful living.

(2) *Yaṁ sāvakena pattabbaṁ*
satthu sāsanakārinā
Sabbassa tam anuppattaṁ
appamattassa sikkhato.

The Sangha of noble disciples, who follow the Buddha's exhortation, should attain the four Paths, the four Fruitions, the Analytical Knowledge, etc. through their wisdom. That top personality of glory, the Venerable Koṇḍañña, attained them all i.e. the Paths, the Fruitions, the Analytical Knowledge, etc. ahead of several other disciples, as smoothly supported by necessary facilities, for he has possessed mindfulness and practised assiduously in the threefold training.

(3) *Mahānubhāvo tevijjo*
cetopariyāyakovido
Koṇḍañño buddhadāyādo
pāde vandati satthuno.

The Venerable, who is known by his clan name Koṇḍañña, who is highly powerful, who clearly possesses the threefold Knowledge of *pu, di* and *ā*, who is the owner of *cetopariya-abhiññas* as he knows all the mental activities, who has inherited first and foremost, the nine supramundane legacy of the Buddha, has respectfully paid homage at the Buddha's lotus feet by touching them with his head, sucking them (in his mouth), and gripping them with his hands indeed.

By the time these verses had been sung, silence reigned in the assembly. Knowing of the silence, Venerable Koṇḍañña exchanged a few words with the Buddha and asked for permission: "Exalted Buddha, my life process has come to an end. I am going to pass into

parinibbāna." "Where will you pass into *parinibbāna*, my dear son Koṇḍañña?" questioned the Buddha. The Venerable replied: "Glorious Buddha, the elephants who served me for twelve years have done something that is difficult to do. Therefore, I shall pass into *parinibbāna* somewhere around the elephants, by the lake in the Chaddantta forest." The Buddha granted His permission by keeping silent.

> (Herein, when Venerable Koṇḍañña requested permission to attain *parinibbāna*, if the Buddha were not to grant permission, it might tantamount that the Venerable took delight in the round of suffering in the three worlds, which he himself had taught to be something sickening. On the other hand, if the Buddha were to grant permission, it might mean that He encouraged him to die. In order to avoid these two ends, therefore, the Buddha, following the neutral way, asked: "Where would you pass into *parinibbāna*?")

Thereupon the Venerable Koṇḍañña made obeisance to the Buddha and spoke: "Exalted Buddha, formerly when you were practising *dukkara-cariya,* we visited you for the first time to attend to you. In other words, my first obeisance took place in the Deer Park. Now this is my last!" While many people were lamenting, the Venerable paid homage to the Buddha, came out from His presence and, standing at the doorway, admonished the people: "Do not be sad! Do not lament! There is none among those conditioned, be they Buddhas or Disciples, who will not come to destruction." While the people were looking on him, the Venerable disappeared from there and reappeared near the lake, in the Chaddanta forest, where he bathed. Thereafter, he put on the robe properly, put away his bedding and spent the three watches of the night engaging in meditation of *phala-samāpatti*. (He was absorbed in the *phala-samāpatti* for the whole night.) Just before morning came with its very brilliant light, the Venerable entered the *Anupādisesa-parinibbāna*.

No sooner had the Venerable Koṇḍañña entered *parinibbāna*, all the trees in the Himavanta burst open with flowers and fruit both at the top and bottom and they bent down as well. The elephant, whose turn it was to serve the Venerable, performed his usual duties early by placing water for washing the face and tooth-brush made of twigs and stood at the end of the wall without knowing the Venerable's *parinibbāna*. Not seeing the Venerable coming, though he had waited till sunrise, the elephant began to wonder: "The noble Venerable used to take an early walk and used to wash his face. But now he has not come out from his dwelling even at sunrise. What could be the reason for this?" So he opened the door of the dwelling wide enough to see into it, he saw the Venerable sitting. He stretched out his trunk to investigate whether there was in-breath or out-breath and it came to know there was neither. Then, coming to know that the Venerable had entered *parinibbāna*, he put his trunk in his mouth and trumpeted aloud. The sound of its trumpet echoed all over the Himavanta.

The elephants held a discourse in unity. The Venerable's body was put on the largest elephant. The others surrounded him, each carrying branches that had fully blossomed. After repeatedly went around the Himavanta and paying homage, they conveyed the remains to the lake in the Chaddanta forest.

Then Sakka summoned Deva Visukamma and gave him an order: "Dear Visukamma! Our elder brother, the Venerable Koṇḍañña, has passed into *parinibbāna*. Let us do homage to him. Create a coffin measuring nine *yojanas* and adorn it with a pinnacle!" Visukamma created as he had been asked. The remains of the Venerable was put in the coffin and returned to the elephants

Carrying the coffin together and repeatedly moving around the whole Himavanta, measuring three thousand *yojanas*, the elephants paid homage. From the elephants, the coffin was taken by devas of the sky who performed funeral rites. Thereafter, the coffin was taken by devas of rain-clouds, devas of cold-clouds, and devas of hot-clouds, Catumahārāja devas, Tāvatiṁsa devas and so on. In this way, the pinnacled coffin containing the Venerable 's body reached up to the realm of Brahmās. Again the Brahmās returned it to the devas and in this way the coffin went back to the elephants.

Each deva or Brahmā brought two sandalwood pieces, each being about the breadth of

four fingers. The pile of such sandalwood pieces was nine *yojanas* high. Upon the pile of sandalwood was put the coffin carrying the Venerable's body, Five hundred monks appeared simultaneously and recited the Dhamma throughout the night. The Venerable Anuruddha gave a sermon in the Assembly. As a result, many devas realized the Four Truths and were released [from *saṁsāra*] thereby.

The night saw the burning of the remains. On the following morning, at dawn, the pile of burning fragrant wood was extinguished and the monks filled the water-filter with the relics, which were as white as Jasmine buds and brought them to the Buddha, who was readily waiting and welcoming at the doorway of the Veḷuvana monastery.

Growth of a Cetīya out of the Earth

Holding the filter containing the relics, the Buddha delivered a discourse befitting that occasion and causing religious emotion [in the minds of those present], after which He stretched out His hand towards the earth. Instantly, a colossal *cetiya,* resembling a huge silver bubble, emerged, penetrating the great earth. The Buddha enshrined the relics of the Venerable Koṇḍañña with His hands in that *cetiya*. It is said that the *cetiya* exists even today.

(2-3) THE TWO CHIEF DISCIPLE SĀRIPUTTA AND MOGGALLĀNA MAHĀTHERAS

In this dispensation, the Venerables Sāriputta and Moggallāna are known as the two Chief Disciples of the Buddha. These two Venerables had mostly worked together for: their Perfection during the period of their performance of meritorious deeds for that goal. In their last existence too, they renounced the world together and became monks together. Hence their accounts are given together in the **Aṭṭhakathās** and **Ṭikās**. Following these treatises, in this book too, their accounts will be given together.

(a) Aspirations expressed in The Past

From this present *kappa,* one *asaṅkhyeyya* and a hundred thousand aeons ago, the future Sāriputta, a virtuous person, was born in a wealthy brahmin family and was named Sarada the youth. The future Moggallāna, another virtuous man, was also born in a another family and was named Sirivaḍḍhana the householder. They became intimate friends, having played together in their childhood.

One day, while Sarada the youth was examining and managing the wealth of his household (which was inherited from his forebears), as his father had died, a thought arose in him thus: "I know only about this existence. I do not know about hereafter. It is absolutely certain that beings born are subject to death. It will be proper, therefore, if I shall become a kind of recluse and seek the doctrine for liberation from *saṁsāra*."

Sarada went to his friend Sirivaddhana and asked: "Friend Sirivaḍḍhana, I shall become a recluse and seek the doctrine for liberation from *saṁsāra*. Will you be able to become one, together with me?" "No, friend, I am not," answered Sirivaḍḍhana. "You, friend, go ahead." Then it occurred to Sarada: "Among those who pass into hereafter, there is none who is able to take his friends and relatives with him. It is indeed true that only his good or bad deeds are his own property [as they follow him]."

Thereupon, he opened his treasure houses and performed a great *dāna* to the destitutes, poor people, travellers and beggars. Thereafter, he made his way to the foot of a mountain and became an ascetic. Those who became matted-hair ascetics in the wake of Sarada numbered seventy-four thousand. The ascetic Sarada himself acquired the fivefold mundane psychic power and the eightfold *jhāna* attainment. He also taught his followers how to make preparations for *kasiṇa* meditation and practise that meditation and they too gained the same power and attainment.

At that time, Buddha Anomadassī appeared in the world. (The city and other particulars have been given in the Chapter 9.) One day, when Buddha Anomadassī surveyed the world

of sentient beings after emerging from His *jhāna* of *karuṇā-samāpatti* at daybreak, He saw the ascetic Sarada and decided, thinking: "When I visit Sarada, a grand Dhamma-talk will take place. The ascetic will express his aspiration for Chief Discipleship, flanking on the right-hand side of some Buddha in future. His friend, Sirivaddhana, will do similarly for the other Discipleship, flanking on the left. By the end of the talk, Sarada's seventy-four thousand followers, those ascetics who accompanied Sarada, will attain arahatship. I should, therefore, pay a visit to Sarada's dwelling at the foot of the mountain." Taking His bowl and robe and He set forth alone, without informing anybody else, like a lion-king. While Sarada's pupils were away gathering fruit, Buddha Anomadassī made a resolution that Sarada should come to know Him as an Omniscient Buddha, and while Sarada was looking at Him, the Buddha descended from the sky and stood on the ground.

As he had seen the magnificence and the physical splendour of Buddha Anomadassī, Sarada studied them in accordance with physiognomical treatises and unwaveringly believed: "One, who is possessed of these marks, would become a Universal Monarch if he were to live a household life, but, if he were to put on the robe, he would become an Omniscient Buddha." He, therefore, welcomed the Buddha, paid homage with five kinds of touching and gave the prepared seat to Him. The Buddha sat down in that seat and the hermit also took an appropriate seat for himself.

At that time, the seventy-four thousand pupil hermits returned, carrying with them fruit of various sizes with immensely rich flavour and nutrition. Seeing the seating arrangement of the Buddha and that of their teacher, they remarked to him: "Master, we wonder, believing that there was no person higher than you in the world. But now it seems that this noble man is far superior to you." The master reprovingly replied: "How dare you say so, pupils! You wish to compare a mustard seed with the great Mount Meru which is one hundred and sixty-eight thousand *yojanas* high. Do not weigh me against the Buddha." Then the pupils said among themselves: "If this were an unworthy one, our master would not have given such a simile. Indeed He must be supreme!" So saying, they all prostrated at the feet of the Buddha and venerated Him with their heads.

Thereafter, the hermit told his pupils: "Dear sons, we have no gift that is proper to the Buddha. It was during His hour for collecting alms-food that He came to our residence at the foot of the mountain. Let us give alms to the best of our ability. Bring, pupils, big and small fruits that appear nice and wholesome." Thus, he had the fruit brought and, having washed his hands, he himself offered the fruit by putting them in the bowl. No sooner had the Buddha accepted the fruit than devas put ambrosia in the bowl. Sarada offered water that had been duly filtered by himself Having eaten the fruit, the Buddha washed His hand and sat calm and quiet. While the Buddha was sitting thus, Sarada summoned all his pupils and remained speaking to the Buddha, words that ought to be remembered for long. Then the Buddha resolved that His two Chief Disciples should visit Him in the company of monks at this mountain foot. The two Chief Disciples (Venerables Nisabha and Anoma), knowing the Buddha's desire, immediately appeared, accompanied by a hundred thousand *arahats* and, after paying homage to the Buddha, stood at suitable places.

Thereupon, the hermit Sarada called his hermit-pupils and ordered: "Dear sons, the seat made for the Buddha is still low. The hundred thousand monks are also without seats. You, dear sons, should today do highly appreciable honour to the Buddha. Bring beautiful and fragrant flowers from the foot of the mountain." The time spent on giving the order seemed even longer. The power of the mighty ones is wonderful beyond imagination. Instantly, therefore the the hermit pupils miraculously brought flowers of beauty and fragrance and made them into the Buddha seat, measuring a *yojana*. The floral seat made for the two Chief Disciples measured three *gāvutas* each and that for the rest of monks measured half a *yojana* or two *gāvutas*. Even for the youngest monk, the seat was one *usabha* in measurement.

After making the seats in this manner, Sarada stood before the Buddha and addressed Him with his joined hands raised: "Exalted Buddha, please take this seat of flowers for my long welfare and happiness." Buddha Anomadassī surmounted on the sent and sat down and remained there, engaging in *nirodha-samāpatti* for seven days. Knowing what the

Buddha was doing, the two Chief Disciples and the rest of monks, while remaining in their respective seats, in the wake of the Master, engaged themselves in *jhānas*.

Sarada the hermit, stood, holding a floral umbrella over the Buddha. While the Buddha was being absorbed in *nirodha-samāpatti*, the hermit pupils sought various roots and fruit during the food gathering hour and ate them. For the rest of the time, they stood, raising their joined hands in the direction of the Buddha. Sarada, however, did not move even for searching for fruit but held the umbrella over the Buddha and spent the time by means of the food of rapture.

Emerging from *nirodha-samāpatti*, the Buddha asked the Chief Disciple, Venerable Nisabha, who was sitting near Him on His right side: "Preach, dear son, a sermon in appreciation of the flowers, to the honouring hermits." With his mind immensely gladdened, as a heroic warrior who had received a great reward from the Universal Monarch, the Venerable Nisabha preached by virtue of his perfect intelligence as a Disciple. At the end of the Venerable Nisabha's preaching, the Buddha asked the other Chief Disciple, Venerable Anoma, who was flanking on the left side: "You too preach a sermon, dear son." Reflecting on the Buddha's words contained in the Three Piṭakas, the Venerable Anoma gave a sermon.

The realization of the Truths and the attainment of release did not affect yet a single hermits despite the preaching of the two Chief Disciples. Thereafter, Buddha Anomadasī, having remained in His incomparable state of a Buddha, preached. By the end of His preaching all seventy-four thousand matted-hair hermits attained *arahatta-phala.* Sarada alone remained unaffected. Then the Buddha stretching His right arm and pronounced: "Come, monks." At that very moment the hair and beard of all these ascetics disappeared and they became monks already equipped with the eight items of requisites.

Sarada's Aspiration for Chief Discipleship

It may be asked: Why did he fail to attain arahatship though he was a great teacher? **The answer is**: Because he was then distracted. **Expanded answer**: Since the time when Nisabha the Chief Disciple, the Right Flanker, started preaching, Sarada had been repeatedly distracted by the thought: "It would be well if I should gain the same position as this Chief Disciple's in the dispensation of the Buddha to come." Because of this distraction, Sarada failed to penetrated and gain the knowledge of the Path and Fruition. (He was left behind with no acquisition of the *magga* and *phala*.)

After his pupils had become e*hi-bhikkhus*, Sarada the hermit paid homage to the Buddha and asked, while standing before Him: "What is the name of the monk who is sitting just next to you?" When the Buddha replied: "His name is Nisabha, my Right Chief Disciple, who, in my dispensation, can turn the Wheel-Treasure of the Dhamma after Me, who had reached the apex of the perfect wisdom of a Disciple and who had penetrated the fifteen forms of *paññā*." Sarada the hermit said: "As a result of my act of merit by honouring You with a floral umbrella held over You for seven days, I do not long for the state of a Sakka nor that of a Brahmā but I wish to become a real Chief Disciple, the Right Flanker, like this noble Venerable Nisabha during the dispensation of some Buddhas in the future."

When Buddha Anomadassī tried to foresee through His *anāgataṁsa-ñāṇa* whether Sarada's wish would be fulfilled, He foresaw that it would be fulfilled after one *asaṅkhyeyya* and a hundred thousand *kappas*. So He said to the hermit: "Your wish would not go unfulfilled. In fact, when an *asaṅkhyeyya* and a hundred thousand *kappas* have elapsed, the Buddha Gotama will appear in the three worlds. His mother will be Queen Mahāmāyā; His father, Suddhodāna; His son, Rāhula and His left-flanking Chief Disciple, Moggallāna. But you will become Buddha Gotama's right-flanking Chief Disciple by the name of Sāriputta." Having prophesied thus, He gave a Dhamma-talk and after which He rose into the air in the company of monks.

Sarada the hermit then approached the Venerables who had been his old pupils and said: "Venerable Sirs, please tell my friend Sirivaddhana the householder thus: 'Your friend

Sarada the hermit has wished, at the foot of the Buddha Anomadassī, for the rank of the Right-flanking Disciple. For that of the Left-flanking Disciple of Gotama, a coming Buddha, you, householder, may decide." After giving the message thus, Sarada went hurriedly ahead of them by another road and stood at the door of the house of Sirivaddhana.

Thinking: "Oh, my master has come after a long time. He has long been absent?" Sirivaddhana gave a seat to Sarada and he himself sat down in a lower seat and asked: "Venerable Sir, but your retinue of residential pupils does not show up." "Well, they do not, friend. Buddha Anomadassī visited our hermits; we honoured the Sangha headed by Him to the best of our ability. The Buddha preached to us. By the end of the preaching, all the seventy-four thousand hermits attained arahatship and became monk, except myself." "Why you did not become likewise?" asked Sirivaddhana. "Having seen Venerable Nisabha, the Buddha's Right-flanking Chief Disciple," replied Sarada, "I wished for a similar position during the dispensation of the coming Buddha Gotama. You too can wish for the (second) Chief Discipleship occupying the Buddha's left hand seat." When the hermit urged him thus, his friend replied: "I have no experience of talking with the Buddha." Then Sarada said encouraging him: "Let the talking with the Buddha be my responsibility. On your part, make an arrangement for your great act of merit (*adhikāra*)."

Having listened to Sarada's advice, Sirivaddhana levelled the ground measuring eight *pai* in front of the doorway of his house and covered it with white sand, scattered over it confetti of flowers of five kinds with parched rice as the fifth. He also built a shed roofed with blue lotus flowers, prepared the seat for the Buddha and arranged things dedicated in honour of the Buddha. Then only did he give a signal to Sarada to bring the Sangha headed by the Buddha. Taking his cue from Sirivaddhana, Sarada brought the Sangha, with the Buddha at its head, to Sirivaḍḍhana's house.

Sirivaḍḍhana welcomed the Buddha and took His bowl and robe and respectfully brought Him into the shed and offered water to Him and His Sangha and then with excellent food. When the meal was over, he gave highly valued robes to the Buddha and His Sangha. Thereafter, he said: "Exalted Buddha, this act of merit performed by me is not intended for a small reward. Therefore, kindly do me a favour in this way for seven days." The Buddha kept silent in agreement. Sirivaddhana then performed a great alms-giving (*mahā-dāna*) in the same manner for a week. On the last day of the alms-giving, while standing with his joined hands raised respectfully in the direction of the Buddha, he said thus: "Exalted Buddha, my friend Sarada has aspired for the position of a Chief Disciple and the right-flanker to the Buddha Gotama. I too aspire for the position of the left-flanker Chief Disciple to that very Buddha Gotama."

When the Buddha surveyed the future, He saw that the aspiration of Sirivaddhana would be fulfilled. So He prophesied: "An *asaṅkhyeyya* and a hundred thousand aeons from now, you will become a second Chief Disciple, the Left-flanker." Hearing the Buddha's prophecy, Sirivaḍḍhana was overjoyed. After giving a talk in appreciation of the *dāna*, the Buddha returned to the monastery in the company of monks. From then onwards, till his death, Sirivaḍḍhana made efforts to perform acts of merit. On his passing away from that existence, he was reborn in the Kāmāvacara deva-world. Sarada the hermit developed the four sublime practices (*Brahmā-vihāra*) and was reborn in the Brahmā realm.

(b) Ascetic Life adopted in The Final Existence

The Commentary says nothing elaborately about their good works done during the existences after their lives as the hermit Sarada and the Householder Sirivaḍḍhana, but it gives an account of their lives in the last existence.

Just before the appearance of our Buddha Gotama, a virtuous man, the future Venerable Sāriputta, who had formerly been hermit Sarada, was conceived in the womb of a brahmin woman, a merchant's wife, Rūpasārī by name, in the village of Upatissa, near the city of Rājagaha. On that very day, another virtuous man, formerly Sarada's friend, Sirivaḍḍhana, the future Moggallāna, took conception in the womb of Moggalī (wife of another merchant) in the village of Kolita, also near Rājagaha. These two great families had been

very friendly households since seven generations ago.

When they were born, after ten months had elapsed, each boy was looked after by sixty-six nurses. On the naming day, the son born of Rūpasārī was named Upatissa because he was the scion of the head of Upatissa village. The son born of Moggalī was named Kolita as his family was chief in Kolita village When the two boys grew up, they became accomplished in all kinds of crafts.

The ceremonial paraphernalia of the youth Upatissa included five hundred golden palanquins to accompany him constantly whenever he paid a visit to the river, to the garden or to the hill for sport and pleasure As for the youth Kolita, it was five hundred chariots drawn by the best breed of horses that usually went along with him. In Rājagaha, there was an annual festival held on the hilltop. For the two friends, the couches were fixed and prepared at the same place. Both took their seats together, and while watching the show, they laughed when humour was effected and shocked when horror was; they also gave awards when they were supposed to do.

After enjoying the show in this manner many times, one day they became more sober at the show and were no longer amused by funny scenes nor frightened by horrible ones. Also, there were absolutely no more awards given where they were expected. Both of them thought thus: "Where are those things attractive to the eyes on this festive occasion? Those who participate in the show and those who come to see it will all disappear before the end of a hundred years. We should therefore search for some form of spirituality for our escape from *saṁsāra*." They remained reflecting on the miseries of life.

Thereafter, Kolita said to his friend Upatissa: "Friend Upatissa, you show no satisfaction as on the other days. What are you thinking about, friend?" Upatissa replied: "Friend Kolita, I found nothing worthy in watching the show. Enjoyment of the festivity is useless; it is empty. I was, therefore, sitting with the thought that I ought to seek something for myself that would lead to liberation from *saṁsāra*." Having said this, he asked: "Friend Kolita, why are you also wearing a long face and looking displeased?" Kolita's answer was the same as Upatissa's. Knowing that his friend was contemplating the same thing, Upatissa consulted, saying: "Our common idea, dear Kolita, is something well conceived. Those who seek release from *saṁsāra* should adopt an ascetic life. Under whom shall we become ascetics?"

At that time, the great wandering ascetic, Sanjaya, the leader of a religious sect, was staying in Rājagaha with a large gathering of pupils. The two friends agreed to become ascetics in the presence of Sañjaya, each with his five hundred attendants. Since the time of the two friends' association with him, Sañjaya had attained the height of his possession of retinue and fame.

Within two or three days, the two wanderers, Upatissa and Kolita, became well-educated in all the doctrines of the teacher Sañjaya and they asked: "Teacher, is that all that you have mastered? Or, is there still some more that we have to learn?" "That is all I have mastered," replied Sañjaya, "you have learned all the doctrines of mine." The two friends then discussed between them:

> "In that case, it is useless to remain observing celibacy (*brahmā-cariya*) under this teacher, Sañjaya. We have come from the life of householders in quest of release from *saṁsāra*. Never shall we be able to achieve that release in his presence. Vast is the Jambudipa. If we wonder about villages, towns and royal cities and search, certainly we shall find some teacher who will give us the means leading to liberation."

From that time onwards, they visited the places, which they learned were the resort of learned monks and brahmins and had doctrinal dialogues and discussions. There were, however, no monks and brahmins who were really learned and able to answer the questions raised by the two wandering friends. In fact, it was the two friends who had to solve the problems put forth by the so-called learned sages. Having failed to find someone whom they should regard as their teacher, though they had roamed about all over the Jambudīpa

and making inquiries, they returned to their ascetic dwellings and made an agreement between themselves that whosoever received the doctrine concerning immortality earlier, should inform the other.

The time was the first waxing moon of Māgha, about half a month after the arrival of the Buddha in the city of Rājagaha. (Readers are referred to Chapter 25. This Chapter contains such episodes as (b) Conversion of the two friends and their pupils from the state of wandering ascetics to that of *ehi-bhikkhus* in the presence of the Buddha and (c) their attainment of the height of wisdom as Disciples. These episodes will therefore be omitted here.)

(c) Etadagga Title achieved

In the year He became enlightened, the Buddha passed His *vassa* in the Deer Park; thence He went to the Uruvelā forest and converted a thousand hermits headed by the three Kassapa brothers and established them in arahatship by means of the Āditta-pariyāya Sutta. On the full moon day of Phussa, He arrived at Rājagaha in the company of a thousand monks. After a fortnight, on the first waxing moon of Māgha, Upatissa met the *arahat,* Assaji, a member of the Band of Five, in Rājagaha. Having listened to the verse beginning with "*Ye dhamma hetuppabhavā*," from the Venerable Assaji, Upatissa became a *sotāpanna ariya*. So did Kolita, after having heard the verse through Upatissa. Thereafter, both noble *sotāpanna* friends and their followers became *ehi-bhikkhus*. Before they became such monks, the followers attained arahatship the moment they heard the discourse from the Buddha. As the wisdom of Discipleship was too great to achieve, the future Chief Disciples were still away from that state, and it was on the seventh day of his bhikkhuhood that Mahā Moggallāna became *arahat* and it was on the fifteenth day, that is, on the full-moon day of Māgha, that Sāriputta did. (Vide Chapter 25.)

In this manner, the two Venerables reached the apex of their perfections and wisdom in Chief Discipleship while the Buddha was staying in Rājagaha. But, at a later time, while He was at the Jetavana monastery, Sāvatthi, He uttered in praise of them:

> *"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikhūnaṁ mahāpaññānaṁ yadidaṁ Sāriputto."*
>
> "Monks, among my disciples who are of great wisdom, Sāriputta is the foremost."
>
> *"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnaṁ iddhimantānaṁ yadidaṁ Mahā Moggallāno."*
>
> "Monks, among my disciples who are of great supernatural powers, Mahā Moggallāna is the foremost."

With these words, the Buddha placed the Venerable Sāriputta the foremost in great wisdom and the Venerable Moggallāna in the foremost in great supernatural powers.

These two Venerables had practised for the welfare of sentient beings for forty-four years since they became *bhikkhus*. The discourses given by them are quite numerous in the five Nikāyas or the three Piṭakas. They are so numerous that it is almost impossible to reproduce them here, especially, the **Paṭisambhidāmgga Pāli**, the **Mahāniddea Pāli** and the **Cūlaniddesa Pāli** which embody the words of Venerable Sāriputta. His *Thera-gāthā* forms a potpourri of his doctrines. So does Moggallāna's *gāthā*, his doctrinal miscellany. Those who desire them may read the translations of the texts concerned. Here in this work, however, the account of their attainment, after making efforts for the welfare of sentient beings for forty-four years will be given,

Venerable Sāriputta's Attainment of Parinibbāna

Having observed his last and forty-fifth *vassa* at the small village of Veḷuva, near the city of Vesālī, the Buddha emerged from that *vassa* and (as has been stated above) left the village by the same road which He had taken in reaching there. After setting forth for the

last time, the Buddha arrived in Sāvatthi and entered the Jetavana monastery. The Captain of the Dhamma, Venerable Sāriputta, served the Buddha and went to his dwelling. When his pupils had fulfilled their duties to him at his dwelling and left, he would sweep the place and spread the leather mat; then he would wash his feet, sat down crossed-legged and engaged in *arahatta-phala*.

When the prescribed time for meditation was over, the Venerable rose from it and wondered whether the Buddha would attained Parinibbāna first or His Chief Disciples. He came to know that the Disciples usually did earlier. And when he examined his life process, he found out that it would go on only for seven more days. He further considered where his attainment of *parinibbāna* should take place.

"Venerable Rāhula attained *parinibbāna* in Tāvatiṁsa and Venerable Kondañña at the lake in Chaddanta. Where should I do so?" he pondered repeatedly and remembered his mother, the Brahmin lady Rūpasārī as follows:

> "Oh, my mother has no faith in the Triple Gem, namely, the Buddha, the Dhamma and the Sangha, despite her being the mother of seven *arahats*. Has that mother of mine possessed spiritual potentials for any of the Paths and Fruitions?"

When he reflected thus, he came to know that she had, from her past acts of merit, the potentials that would lead to *sotāpatti-magga*. He continued to reflect as by which approach would she realize the Four Truths, and it manifested to him thus:

> "My mother's realization of the four Truths and conversion will happen by me preaching to her and not by any other's. If I were to be indifferent without caring to convert her, people may come out with words of reproach, saying: 'Venerable Sāriputta is a dependable person to others. This is true. The day the Venerable One preached the Samacitta Sutta (*Aṅguttara Nikāya* I) a hundred thousand crores of devas and Brahmās attained *arahatta-phala*. Those who attained lower Fruitions are countless. Those who gained liberation by realizing the four Truths elsewhere have also been witnessed. Besides the celestial families, who have faith in the Venerable, are eighty thousand in number. That very Venerable Sāriputta is now helpless just to remove the wrong views of his own mother.' Therefore, after eradicating my mother's false notions, I shall attain *parinibbāna* in the very chamber in which I was born."

Having decided thus, an idea to inform the Buddha, seek His permission and set out even on that day, appeared in him. So he ordered his young brother Cunda: "Dear Cunda, inform my five hundred monk-pupils to make themselves ready with their bowls and robes. The Captain of Dhamma, Venerable Sāriputta, is desirous of going to Nālaka, his native village." Venerable Cunda did as he was told by his older brother.

The five hundred monks packed their beddings, took their bowls and robes and gathered round their master in unison. The Mahāthera himself packed his own bedding, swept his dwelling, stood at its doorway and viewed the place, thinking: "This is my last viewing. There will no longer be my coming again." Together with the company of his five hundred pupils, he went to the Buddha, paid homage to him and said in supplication: "Exalted Buddha! May the Glorious One give me permission to leave. May the speaker of good words grant me permission. The time has come for me to attain *parinibbāna*. My life-process has been given up."

> (Herein, the word '*anujānātu*' of the sentence "*anujānātu me bhante bhagavā...*" of the text is translated "give me permission" and such is the required meaning. Its literal meaning, however, is "May you know of my proposed entry into *parinibbāna"*, that is to say, "I am aware of my coming attainment of *parinibbāna*. May you also be aware of the same.")

When other disciples, who were also *arahats*, came and sought permission for their demise, and if the Buddha said: "Do so!" those with wrong views would blame Him: "The Buddha speaks in praise death!" If, on the other hand, He said: "No, dear son, do not do that yet!" they would blame Him all the same, saying: "He speaks in praise of suffering!"

Hence there was neither way of replying on the part of the Buddha. That was why the Buddha asked the Venerable Sāriputta: "Dear Sāriputta, where will you attain *parinibbāna*?" The Venerable answered: "There is, Exalted Buddha, my birthplace in Nalaka village, in the country of Magadha. There will I do so." "Now you are aware, dear son, of the time of your *parinibbāna*. It may be very difficult for your brethren, particularly, to see a man of your stature any longer. You had better give them sermons."

Understanding that the Buddha wanted him to engage in preaching preceded by his performance of miracles, the noble Venerable paid homage to the Buddha, rose up into the air to the height of a toddy palm tree, came down and paid homage at the Buddha's feet. Again he rose into the air to the height of two toddy palm trees, came down and paid homage at the feet of the Buddha once more. In this way he rose up to the height of three, four, five, six and seven toddy palm trees and displayed hundreds of miraculous feats. While so doing, he preached. How did he preach?

He preached while showing his person; he preached while hiding his person; he preached while showing and hiding the upper part of his person; he preached while showing and hiding the lower part of his person; sometimes he created and showed the shape of the moon; sometimes he created and showed that of the sun, sometimes he did the shape of a great mountain; sometimes he did that of a great ocean; sometimes he became a Universal Monarch: sometimes Vessavaṇa Deva-King; sometimes Sakka, King of Gods; sometimes Mahā Brahmā. In this way the Mahāthera preached while performing hundreds of miracles. The entire city of Sāvatthi assembled. Having preached in this way to his heart's content, he came down and paid homage at the Buddha's feet and stood firmly like a golden gate-post.

Then the Buddha asked: "Dear son Sāriputta, what is your kind of preaching called?" The Venerable replied: "Exalted Buddha, it is called *Sīhavikīḷita*, something like the sport of a lion." The Buddha delightedly approved of the Venerable's reply by saying: "Dear son Sāriputta, yours is indeed *sīhavikīḷita* preaching! Your is indeed *sīhavikīḷita* preaching."

The Venerable's Last Homage to The Buddha

Firmly holding the turtle-like feet of the Buddha by the ankles with his hands in dark red like the colour of the liquefied lac, the noble Venerable Sāriputta said in supplication:

> "Exalted Buddha, I have fulfilled the *pāramīs* for an *asaṅkhyeyya* and a hundred thousand aeons just to pay homage at these two feet of yours. The result of the fulfilment of my heart's desire has now successfully reached its apex. There is no prospect of reunion with you somewhere in some existence through rebirth from now on. Familiarity or friendliness connected with this life has been totally cut off. Now shall I enter the city of Nibbāna, which is free from old age, death and dangers, which is blissful, calm, secure, which hundreds of thousands of Buddhas have entered. Should there be any wrong doings, physical and verbal, done by me to your displeasure, kindly forgive me. To me the final moment has come now, Exalted Buddha."

"My son Sāriputta, I forgive you. There is nothing whatever wrong physically or verbally on your part. You may now go, my dear son, wherever you wish." Thus, the Buddha gave His permission.

Immediately after the Buddha had given permission, the Venerable Sāriputta pressed and gripped the Buddha's feet most vigorously. When he stood up, the great earth quaked instantly down to the water below, very strongly as though it were saying: "Though I am able to shoulder Mount Meru, the universe, the Himavanta and the seven surrounding mountains, I cannot today bear this aggregate of virtues." A loud crash of thunder occurred, roaring tumultuously across the entire sky. Huge clouds arose in a second and let *pokkharavassa* rain fall heavily.

The Buddha thought: "Sāriputta has paid homage to my frame as I am sitting. Now I shall let him do so as I am standing." So He rose from the Dhamma-throne, the Buddha-seat, from which He usually gave sermons, and walked towards the Fragrant Chamber and stood on the wooden board studded with gems. The Buddha, who was thus standing, the

Venerable Sāriputta circumambulated, keeping Him on his right and made obeisance from the front, from the back, from the left and from the right of Buddha. Then he made his last supplication:

> "Exalted Buddha, I expressed my wish, prostrating at the feet of the Buddha Anomadassī an *asaṅkhyeyya* and a hundred thousand acons ago, just for seeing You. My wish has now been fulfilled, I have had a chance to view You. When I expressed my wish, I listened continuously to the prophetic word of Buddha Anomadasī, and I visualized You through my knowledge and that was my first sight of You. My seeing You now is my last. There is no more chance for me to see You again."

Thereafter he raised his joined hands, which were graceful and bright with the ten nails, towards the Buddha and walked backward till the visibility of the Buddha ended. Having paid respect thus, he departed together with his five hundred pupils. Then again the earth failed to bear the Venerable's excellence and quaked down to the water below.

The Buddha asked the monks surrounding Him: "Dear sons, go and see your elder brother off!" All four classes of the assembly then left the Buddha alone at the Jetavana monastery and went out without anyone remaining there, to give the Venerable Sāriputta a send-off. The citizens of Savatthi too learnt that the Venerable was leaving Jetavana as he desired to attain *parinibbāna* after seeking permission from the Buddha. Wanting to get a glimpse of the noble Venerable, they came out from the city gate that was wholly crowded, with no room for exit or entry. Carrying perfumes and flowers and with their hair dishevelled, they wailed: "Venerable Sir, to which *thera* should we go now, enquiring: 'Where is Venerable Sāriputta of great wisdom? Where is Venerable Sāriputta, the Captain of the Dhamma?' Into whose hands do you entrust the Exalted Buddha and leave, noble Venerable?" Wailing in this way, they followed the Venerable step by step.

As the Venerable Sāriputta was of great wisdom, he exhorted the crowd briefly: "This path leading to death of every arising being is something which nobody is able to overcome." He also asked the monks: "You too stay behind, monks, and do not neglect the Exalted One." Thus he sent them back and headed for Nālaka village together with his own followers. To those people who went along with him lamenting: "Formerly the Noble One used to travel only to come back. But his journey now is of no return?" The Venerable gave an exhortative discourse, saying: "Dear donors, virtuous ones! Be persons of mindfulness. Conditioned things, whether physical or mental, happen like this. After arising, do they end in passing away!" By this advice concerning mindfulness, the Venerable persuaded them to go home.

After uplifting the people, on the way for seven days, spending just one night at each place, but without prolonging his stay, he travelled on and on till he reached Nālaka one evening. He stopped and rested at the foot of a banyan tree near the village gate.

Then the nephew of the Venerable, a boy by the name of Uparevata, came out of the village. Seeing the noble Venerable, he went near him and stood, paying respect. The Venerable asked the nephew: "Uparevata, is your grandmother at home?" When the boy answered that she was, the Venerable said: "Go and tell her of our arrival in the village. If she asks the reason for our coming here, say that we shall stay here the whole day and ask her in my name to clean the chamber where I was born and also to arrange lodgings for five hundred monks."

Uparevata, went to his grandmother Rūpasārī and told her: "O grandmother, my uncle (Upatissa) has come." "Where is he now?" asked the grandmother. The boy answered: "At the city gate." "Is he alone or is there somebody else too?" "Yes, there are five hundred monks who have come along." "Why did he come?" the grandmother asked him again and the boy related all as instructed by the Venerable. "Oh, why did he want me to clean and arrange lodgings for such a great number of monks?" wondered the lady. "After he becoming a monk in his youth, perhaps he desires to return to laity now that he has grown old." With this thought, she cleaned the chamber which was the birthplace of the Venerable and prepared the accommodations for the five hundred monks. She also lighted the

standing lamps and sent for the Venerable.

The noble Venerable, having ascended to the upper terrace together with the five hundred monks and having entered the chamber and sat down there, he dismissed them saying: "Go to your respective places." As soon as the monks were out, a severe ailment occurred to the Venerable's body. Deadly pains, from discharge of blood, developed incessantly. The treatment given to him involved exchange of a vessel in for a vessel out. Thinking: "I do not like the way my son is suffering," the Brahmin lady Rūpasārī stood, leaning against the doorway of her chamber.

Then the Four Deva Kings surveyed the present whereabouts of the noble Venerable, the Captain of the Dhamma and they saw him lying on his deathbed in his chamber, his birthplace, in the village of Nālaka. And they decided to go there to pay their last respect and to give their last treatment. On arrival, they stood near him in respect-paying attitude. When the Venerable asked who they were, they answered that they were the four kingly deities. "Why did you come?" enquired the Venerable and they answered: "We come to look after you, Sir." He sent them back, saying: "Enough! I have a monk as my nurse. You may return!" When they went back, Sakka came in the same way. When Sakka departed, Mahābrahmā came. Both Sakka and Mahābrahmā were sent back by the Venerable with the same words.

Having seen the coming and going of devas and Brahmā, the Brahmin lady Rūpasārī became desirous of knowing who those beings were that came and paid homage to her son. She went near the doorway of the chamber and asked (her younger son Cunda who was already there): "Dear son Cunda, What is the matter?" Cunda explained to his mother that the Venerable was sick, and he told Venerable Sāriputta of their mother's presence. When the Venerable asked why she came untimely, the mother replied that she did so to see her ailing son, and asked: "Who are those persons, dear son, that visited you first?" "Those who came first to me, madam, are the Four Great Deva Kings." "Are you superior to those Deva Kings, son?"

The Venerable answered: "Madam, those four Deva Kings are like the guardsmen of our residence. Armed with their swords they have protected our Master, the Exalted Buddha, since His conception." The mother continued to ask: "Who are those that came immediately after the Deva Kings?" "He is Sakka." "Are you superior to Sakka too?"

The Venerable answered: "That Sakka, madam, is like a young *sāmaṇera* who carries my bowl and other articles. When our Master, the Exalted Buddha, descended from the Tāvatiṁsa abode to the human world after His Teaching of the **Abhidhamma** there, Sakka came along carrying the Master's bowl and robe." The mother asked again: "Who is he that came shinning, immediately after Sakka's visit?" "Madam," answered the Venerable, "the one who came last is Mahābrahmā, your God and Master." "Dear son, are you also superior to Mahābrahmā, our God?"

Then the Venerable said: "Oh, yes, madam! On the day our Teacher, the Exalted Buddha, was born, four Mahābrahmās, not just one, came and received the Bodhisatta, the Supreme One, with a gold net."

Mother's Attainment of Spirituality

Then the mother reflected: "What I have seen now is my son's magnificence. I wonder how the magnificence of my son's Master, the Exalted Buddha, would like? It must indeed be inestimable!" While she was thus wondering, the five kinds of joy (*pīti*) occurred to her and pervaded her whole body. The Venerable perceived: "Now joy and happiness (*pīti somanassa*) has occurred to my mother. This is a very suitable occasion for me to give a Dhamma-talk to her." So he asked: "Madam, what are you thinking about?" "I am wondering, son, that what I have seen now is my son's magnificence and what is your Master's would be like, for it must be inestimable." Then the Venerable explained: "Madam, when our Master, the Exalted One, was born, when He gave up the world, when He gained Enlightenment and when He delivered the First Sermon of Dhammacakka, the system of ten thousand worlds trembled roaringly. There is none in the world who equals our Master in such virtues as morality, mental concentration, wisdom, emancipation and

insight through emancipation. For these reasons, He is the possessor of such attributes as *Arahaṁ*, and *Sammāsambuddha*." With this introductory speech, Venerable Sāriputta gave a Dhamma-talk expounding elaborately the attributes of the Buddha.

At the end of the sermon by her beloved eldest son, the mother was established in *sotāpatti-phala* and said reprovingly: "My dear son Sāriputta, why did you fail to give me such wonderfully substantial happiness? Why did you have the heart to do like this?" Thinking: "I have paid my debt of gratitude to my mother for my birth. *Sotāpatti-phala* is good enough for her," the Venerable sent her away, saying: "Go, madam!" Then he asked his brother Cunda about the time. When the reply was: "Almost daybreak," the Venerable called a meeting of monks and when Cunda informed him that the monks had been assembled, he asked Cunda to help him sit up.

The Venerable apologetically addressed the assembly: "Friends, if there is any unpleasant deed or word on my part while you were wandering along with me for forty-four years, kindly forgive me." The assembly of monks replied: "Venerable Sir, during our wandering with you, without deserting you for forty-four years, we saw no unpleasant deed or word of yours. In fact, it is you, Venerable Sir, who are to forgive us." When they had said apologetic words, he gathered his robe and covered his face and lay on his right side. Like the Buddha, he entered upon the nine *jhānas* that were to be taken up serially; he was absorbed in them progressively and then regressively; again he proceeded in his absorption from the first *jhāna* up to the fourth *jhāna* Immediately after his emergence from the fourth *jhāna*, the Venerable attained *Khandha-Parinibbāna*, Complete Extinction of the physical and mental aggregates occurring through *Anupādisesa* element, the element of Nibbāna without any remnants of the aggregates, causing immediately the great earth to roar echoingly.

Being aware that her son did not say a word and wondering what had happened to her son, the mother Rūpasārī enquired by running her hands on the back of his sole and felt, and she came to know well that her son had attained *parinibbāna*. So making a loud noise, she touched the Venerable's feet with her head and cried, uttering: "Dear son, we did not know of your virtues previously. Now we have no opportunity to invite hundreds of thousands of monks, with you at their head, to my house for feeding! There is no chance to offer you robes! No occasion to have hundreds of dwellings built!" Thus, she wailed till dawn. As soon as dawn came, the mother summoned goldsmiths, had the treasuries opened and gold bars weighed with a huge pair of scales and handed them over to the goldsmiths, ordering: "Brothers, make with this gold bullion five hundred spired halls and five hundred pavilions."

Sakka too called Visukamma Deva and commanded him: "Friend Visukamma, the Captain of the Dhamma, Venerable Sāriputta, has attained *parinibbāna*. Create five hundred spired halls and five hundred pavilions of gold." Visukamma created them all under Sakka's command. In this way, there were five hundred spired structures and five hundred pavilions caused to be built by the mother and another five hundred spired halls and another five hundred pavilions created by Visukamma, totalling two thousand golden structures.

Thereafter, a large hall was built with a big golden pinnacle in the middle, at the centre of the Nālaka village and other pinnacles were made for lesser halls. Then the ceremony for funeral rites took place. In this ceremony, devas mingled with humans and humans with devas and thus they all paid homage to the remains of the Venerable, making the ceremony more crowded.

The Story of Revatī The Female Devotee

The Venerable's female devotee, Revatī by name, came to the funeral with three golden vases made to honour her Master. At that moment, Sakka too came to the human world with the intention to do honour to the Venerable and with him were divine dancing girls as his companions, numbering two crores and five million. Learning of Sakka's visit, people turned back and moved away. In the crowd was Revatī, who also tried to move back like

others, but as she was heavy with child, she could not get to a safe place and fell down in the midst of the people. Not seeing her the people trod on her and went away. Revatī died on the spot and was reborn in a golden mansion in Tāvatiṁsa. Instantly she had a body about three gāvutas, resembling a huge gem stone. Her ornaments were about the load of sixty cans and her retinue of divine maids were a thousand in number.

Then the maids place a big mirror in front of her. When she saw her luxuries, she pondered: "This wealth is great indeed! What kind of good works have I done?" And this led her to know: "I paid homage to the Venerable Sāriputta with three golden vases. The people stepped on me and got away. I died on the spot and took instant rebirth in this Tāvatiṁsa. I shall tell the people clearly of the result of my wholesome deeds done to the Venerable. So she went down in her own flying mansion to the realm of human beings.

Seeing the golden mansion from a distance, the people were amazed wondering: "What is the matter? Are there two suns rising brightly?" While they were thus talking, the big mansion descended near them, and showed its shape. Then they said: "This is not a sun. It is a gigantic gold mansion!" While the people were saying among themselves, the golden mansion descended nearer in a moment and halted in the sky just above the funeral pyre of fragrant wood piled up to burn the remains of the Venerable. The Goddess Revatī left the mansion in the sky and went down to earth. "Who are you?" asked the people and Revatī replied: "Do you not know me? I am Revatī by name. After honouring the Venerable with three golden vases, I was trodden on by the people to death and was reborn in Tāvatiṁsa. Behold my fortune and splendour. You too now give alms. Do other acts of merit as well." Thus she spoke in praise of the beneficial results of good works. She paid homage and circumambulated the funeral pyre by keeping it at her right, she then went back to her divine abode of Tāvatiṁsa.

(This is the story of Revatī.)

Conveyance of The Relics to Sāvatthi by Cunda

Having performed the funeral rites for seven days, the people made a heap of flagrant wood, its height measuring ninety-nine cubits. They put the Venerable's remains on top of the fragrant wooden heap and lighted it with wisps of fragrant grass On the site where the cremation took place, a Dhamma-talk was given throughout the night. At day-break, the Venerable Anuruddha extinguished the fire of the funeral pyre with scented water. Then Venerable Sāriputta's young brother, Cunda Thera put the relics in the water filter, and thinking: "I must not stay here now in this Nālaka village. I shall report the attainment of *parinibbāna* by my older brother, Venerable Sāriputta, the Captain of the Dhamma, to the Exalted One." So he took the water-filter containing the relies and collected the Venerable's requisites, such as bowl, robe, etc., and went to Sāvatthi. He spent only one night, not two nights, at each stage of his journey and eventually arrived at Savatthi.

Then Cunda Thera bathed in the lake near the Jetavana monastery, returned to the shore and put on his robes properly. He reflected: "Buddha are great personalities to be respected, like a stone umbrella. They are difficult to approach like a snake with its erected hood or like a lion, tiger or an elephant in heat. I dare not go straight to the Exalted One to inform Him. Whom should I approach first?" Reflecting thus, he remembered his preceptor: "My preceptor, the custodian of the Dhamma, the Venerable Ānanda, is a very close good friend of my brother. I shall go to him and relate the matter and then I shall take him with me and speak to the Exalted One." So he went to Venerable Ānanda, paid respect to him and sat down at a proper place. And he said to Venerable Ānanda: "Venerable Sir, Venerable Sāriputta has attained *parinibbāna*. This is his bowl and this his robe, and this the water-filter containing his relics." Thus he presented one article after another while speaking to Venerable Ānanda. (It should be noted that Cunda Thera did not go straight to the Buddha but to Venerable Ānanda first, because he had profound respect for the Buddha as well as for his preceptor.)

Then Venerable Ānanda said: "My friend Cunda, we have some verbal excuse to see the Exalted One. Come, friend Cunda, let us go. Let us approach the Exalted One and tell Him of the matter." So saying Venerable Ānanda took Cunda Thera to the Buddha, paid respect

to Him, took their proper seats. Thereafter the Venerable Ānanda said to the Buddha:

> "Exalted Buddha, this Cunda Thera who has been known as a novice (*samaṇ'uddesa*) has informed me that the Venerable Sāriputta has attained *parinibbāna*. This is the Venerable's bowl, this his robe and this his water-filter with his relics."

So saying, Venerable Ānanda handed over the water-filter to the Buddha.

The Buddha stretched out His hand to receive the water-filter and placed it on His palm and addressed the monks:

> "Monks, my dear sons, fifteen days ago Sāriputta performed a number of miracles and sought my permission to enter *parinibbāna.* Now only his bodily relics remain which are as white as the newly polished conch shell.
>
> "Monks, that monk Sāriputta was one who had fulfilled *pāramīs* for an *asaṅkhyeyya* and a hundred thousand aeons. He was the individual who turned the Wheel of the Dhamma that had been turned by Me previously or one who had taught the Wheel of the Law that had been taught by Me. Marvellously did he occupy the place that was next to me.
>
> "That monk Sāriputta caused the *Sāvaka-sannipāta*, the Assembly of Disciples, with his presence extremely well. (The *Sāvaka-sannipāta* emerged on the day he became an *arahat*.) Besides Me, he was peerless in possessing wisdom throughout the *Jātikhetta*, the system of ten thousand worlds.
>
> "That monk Sāriputta was of great wisdom, of vast wisdom, of active wisdom, of quick wisdom, of sharp wisdom, and of wisdom destructive to *kilesa* (passion), of few wants, easily contented, free from *nīvaranas* (hindrances), unmixed with people and highly energetic. He admonishes others by pointing out their faults, condemns evil deeds and evil doers regardless of their social positions.
>
> "Dear monks, (a) that monk Sāriputta embraced asceticism after renouncing his great wealth in five hundred existences; (b) that monk Sāriputta had forbearance that was as mighty as the great earth; (c) that monk Sāriputta was least conceited as a horn-broken bull; (d) that monk Sāriputta was as humble-minded as a beggar's son.
>
> "Dear monks, behold the relics of Sāriputta who was of great wisdom! Behold the relics of Sāriputta who was of vast wisdom, of active wisdom, of quick wisdom, of sharp wisdom, of wisdom penetrative to *kilesa*, of few wants, easily contented, free from *nīvaraṇas*, unmixed with people and highly energetic. He admonished others by pointing out their faults, condemned evil deeds and evil doers regardless of their social positions!"

(After uttering thus in prose, the Buddha went on to speak the following verses:)

1) *Yo pabbaji jātisatāni pañca*
pahāya kāmāni manoramāni.
Taṁ vītarāgaṁ susamāhit'indriyaṁ
parinibbutam vandatha Sāriputtaṁ

> O my dear sons, monks! That noble monk, named Sāriputta, unflinchingly and completely discarded sense pleasure that could delight the foolish mind. He adopted an ascetic life with great faith for five hundred existences. To that noble monk, named Sāriputta, who now has totally cut off craving and passion, whose sense-faculties were well restrained, who has attained *parinibbāna* and ceased suffering, bow your heads in homage with your faith respectful and conceit destroyed.

2) *Khantibalo pathavisamo na kuppati*
na cā'pi cittassa vasena vattati.

Anukampako kāruṇiko ca nibbuto
parinibbutaṁ vandatha Sāripvttaṁ.

O my dear sons, monks! That noble monk, named Sāriputta, had great forbearance as his strength; resembling the great earth he showed no anger to others; never yielded to the whims of the unstable mind; he looked after many beings with loving-kindness; he was immensely compassionate; he quenched the heat of *kilesa*. To him, who has attained *parinibbāna* and ceased suffering, bow your heads in homage with your faith respectful and conceit destroyed.

3) *Caṇḍālaputto yathā nagaraṁ paviṭṭho*
nicamāno carati kaḷopihattho.
Tathā ayaṁ vicarati Sāriputto
parinibbutaṁ vandatha Sāriputtaṁ.

O my dear sons, monks! Just as the son of a poor beggar who enters towns and villages looking for food with a worn out cup made of bamboo strips in his hand, wanders without conceit but humble-minded, even so this noble monk, named Sāriputta, wandered knowing no pride but in all humility. To him, who has attained *parinibbāna* and ceased suffering, bow your heads in homage with your faith respectful and conceit destroyed.

4) *Usabho yathā chinnavisāṇako*
ahethayanto carati purantare vane.
Tathā ayam vihārati Sāriputto
parinibbutaṁ vandatha Sāriputtam.

O my dear sons, monks! Just as the horn-broken bull wanders in towns, villages and forests, absolutely, harmless to other beings, even so the noble monk, named Sāriputta, wandered doing no harm to others and lived in harmony with four postures of lying, sitting, standing and walking. To him, who has attained *parinibbāna* and ceased suffering, bow your heads in homage with faith respectful and conceit destroyed.

Beginning thus the Buddha praised the virtues of the Venerable Sāriputta in five hundred verses.

The more the Buddha praised, in all manner, the Venerable's virtues, the greater Venerable Ānanda's helplessness. As a chicken, near a cat's mouth, trembles, so does the Venerable Ānanda helplessly tremble. Accordingly, he asked the Buddha:

"Exalted Buddha, having heard of the Venerable Sāriputta's *parinibbāna*, I feel as though my body becomes stiff, the directions blur my eyes, the Dhamma does not manifest itself to me. (I am not inclined to learn any unlearnt Dhamma-texts nor am I interested to recite what I have learnt.)"

Then in order to cheer him up the Buddha said as follows:

"My dear Ānanda, does Sāriputta attain *parinibbāna* taking with him the aggregate of your *sīla* virtues or taking with him the aggregate of *samādhi* virtues, *paññā* virtues, *vimutti* virtues, *vimuttiñana-dassana* virtues?"

Thereupon Venerable Ānanda replied:

"Exalted Buddha, the Venerable Sāriputta does not attain *parinibbāna*, taking the aggregate of my *sīla* virtues, my *samādhi* virtues, *paññā* virtues, *vimutti* virtues, or *vimuttiñāṇa-dassana* virtues.

"In fact, Exalted Buddha, the Venerable Mahāthera exhorted me, made me plunge into the Dhamma, made me understand the Dhamma, and made me set up the Dhamma. He made me to become ardent and happy to practise the Dhamma. He was anxious to preach to me. He respected his co-residents. I always remember his

Dhamma influence, his Dhamma instruments and his righteous support."

The Buddha knowing that the Venerable Ānanda was really in great distress, said to him as follows, for he desired to abate his sorrowful feelings:

"My dear Ānanda, have I not talked to you long before about separation from one's beloved while alive (*nānābhāva*), separation by death (*vinābhāva*) and separation being in different existences (*aññathābhāva*)? Dear Ānanda, herein how would it be possible to wish that something, having the nature of newly coming to life, clearly coming into existence and being subject to conditioning and destruction, should not pass away? Indeed there is no such possibility!

"My dear Ānanda, while a big substantial tree is standing, its largest branch might come to destruction; similarly, while the community of worthy monks is existing, Sāriputta ceases to live. Herein how would it be possible to wish that something, having the nature of newly coming to live, clearly coming into existence and being subject to conditioning and destruction, should not pass away? Indeed there is no such possibility.

"My dear Ānanda, live not by depending on others but by depending on yourself. Live not by relying on other doctrines but by relying on the supramundane ones!

"My dear Ānanda, how should a monk live not by depending on others but by depending on himself? How should one live not relying on other doctrines but by relying on supramundane ones?

"My dear Ānanda, in this dispensation, a monk lives, eradicating craving and grief that tend to appear in the world, by putting strong efforts, by reflecting, by being mindful, by repeatedly seeing the body as the body. By putting strong efforts, by reflecting, by being mindful, (one lives, eradicating craving and grief that tends to appear in the world), by repeatedly seeing feelings as the feelings, by repeatedly seeing the mind as the mind,... by repeatedly seeing phenomena as phenomena.

"My dear Ānanda, in this way a monk lives not by depending on others but by depending on himself. He lives not by relying on other doctrines but by relying on supramundane ones.

"My dear Ānanda, if monks, at present or after my demise, live by not depending on others but by depending on themselves, by not relying on other doctrines but by relying on supramundane ones, all of them will become noblest (*Arahats*), indeed among those, who take the three trainings favourable."

Speaking to him in this way, the Buddha gave some relief to the Venerable Ānanda. Thereafter, He had the bone relics of the Venerable Sāriputta enshrined in a *cetiya* in the city of Savatthi.

This is an account of Sāriputta Mahāthera's attainment of Parinibbāna.

Moggallāna Mahāthera's Attainment of Parinibbāna

After having the relics of Venerable Sāriputta enshrined in a *cetiya* in Sāvatthi, as has been said, the Buddha gave a hint to Venerable Ānanda that He would travel to Sāvatthi. Venerable Ānanda then informed the monks of the Buddha's proposed journey to that city. In the company of a large number of monks, the Buddha set out from Sāvatthi to Rājagaha and took residence in the Veḷuvana monastery.

(Herein, the Buddha attained Enlightenment on the full-moon day of Vesākha (April-May). On the first waxing day of Māgha, the Venerables Sāriputta and Moggallāna joined the Sangha and on the seventh day, the Venerable Moggallāna attained arahatship. On the fifteenth day, the full moon of Māgha, Sāriputta became an *arahat*.

(On the full moon day of Kattika (October-November) of the year 148 Mahā Era, the day the Buddha completed 45 *vassas* and the two Chief Disciples, 44 *vassas*, the Venerable Sāriputta attained *parinibbāna* in his native village Nālaka. It should

be noted briefly in advance that the Venerable Moggallāna did the same at the Kālasilā stone slab on Mount Isigili, Rājagaha, on the new-moon day of that month of Kattika. The account of Venerable Sāriputta's attainment of *parinibbāna* has been given. Now that of Venerable Moggallāna's is as follows:)

While the Buddha was staying at the Veḷuvana monastery of Rājagaha, the Venerable Mahā Moggallāna was sojourning at the stone slab, named Kāḷasilā, on Mount Isigili.

As the Venerable was at the height of his supernormal powers, he used to visit the realm of devas as well as to that of Ussada hell. After seeing for himself the great enjoyment of divine luxuries by the Buddha's followers in deva-world and the great suffering of heretical disciples in Ussada, he returned to the human world and told the people that such and such a male or female donor was reborn in deva-world, enjoying great luxuries but among the followers of heretics such and such a man or a woman was reborn in a certain hell. People therefore showed their faith in the Buddha's teaching and avoid heretics. For the Buddha and his disciples, the people's honour and hospitality increased whereas those for the heretics decreased day by day.

So the latter conceived a grudge against the Venerable Mahā Moggallāna. They discussed and decided, saying: "If this monk Moggallāna lives longer our attendants and donors might disappear and our gains might diminish gradually. Let us have him killed." Accordingly they paid a thousand coins to a chief robber, named Samaṇaguttaka, to put the noble Venerable to death.

With the intention to kill the Venerable, the chief robber Samaṇaguttaka, accompanied by a large number of robbers, went to Kālasilā. When the Venerable saw him, he disappeared into the air by means of his supernormal powers. Not finding the Venerable, the chief robber went back that day and returned again the next day. The Venerable evaded him in the same way. Thus six days had elapsed.

On the seventh day, however, due to his misdeed done in the past, the *aparāpariya akusalakamma* took effect. The *aparāpariya* unwholesome deed of the Venerable was as follows:

In one of his former existences, when he was inexperienced, wrongly following the slanderous words of his wife, he wished to kill his parents. So he took them in a small vehicle (cart) to the forest and pretending to be plundered by robbers, he attacked his parents. Being unable to see who attacked them because of their blindness and believing that the attacker were real robber, they cried for the sake of their son saying: "Dear son, these robbers are striking us. Run away, dear son, to safety!"

With remorse, he said to himself: "Though I, myself, beat them, my parents cried, worrying about me. I have done a wrong thing!" So he stopped attacking them and making them believe that the robbers were gone, he stroked his parents' arms and legs and said: "O mother and father fear not. The robbers have fled." and he took them home.

Having no chance to show its effect for a long time, his evil deed remained like a live charcoal covered by ash and now, in his last existence, it came in time to seize upon and hurt him. A worldly simile may be given as follows: when a hunter sees a deer, he sends his dog for the deer, and the dog, following the deer, catches up at the right place and bites the prey. In the same way, the evil deed done by the Venerable now had its chance to show its result in this existence of the Venerable. Never has there been any person who escapes the result of his evil deed that finds its opportunity to show up at an opportune moment.

Knowing full well of his being caught and bitten by his own evil deed, the Venerable Mahāthera was unable to get away by his supernormal power at the seventh attempt. This was the power that had been strong enough to make Nāga King Nandopananda tamed and to make the Vejayanta palace tremble. As a result of his past wickedness, he could not disappear into the air. The power that had enabled him to defeat the Naga King and to make the Vejayanta tremble, had now become weak because of his former highly atrocious act.

The chief robber, Samaṇaguttaka, arrested the Venerable, and together with his men hit him and pounded him so that the bones broke to pieces like broken rice. After doing this

deed known as *palālapiṭhika* (pounding the bones to dust so they become something like a ring of straw used as a cushion to put something on; it was a kind of cruelty.) After so doing and thinking that the Venerable was dead, the chief robber threw the body into a bush and left together with his men.

Becoming conscious, the Venerable thought of seeing the Buddha before his demise and having fastened his pounded body with the bandage of his psychic powers, he rose into the sky and appear before the Buddha and paid homage to the Master. Thereafter, the following conversation took place between the Venerable and the Buddha:

Mahāthera: Exalted Buddha, I have given up the control of my life process (*āyusaṅkhāra*). I am going to attain *parinibbāna*.

Buddha: Are you going to do so, my dear son Moggallāna?

Mahāthera: Yes, I am, Venerable Sir.

Buddha: Where will you go and do that?

Mahāthera: At the place where Kālasilā stone slab is, Exalted Buddha.

Buddha: In that case, dear son Moggallāna, give a Dhamma-talk to Me before you go. I will not have another opportunity to see a Disciple like you.

When the Buddha said thus, the noble Venerable, replying: "Yes, Exalted Buddha, I shall obey you," paid homage to the Buddha and flew up into the air up to the height of a toddy palm tree, then that of two palm trees and in this way he rose up to the height of seven trees, and as the Venerable Sāriputta had done before on the day of his *parinibbāna*, he displayed various miracles and spoke of the Dhamma to the Buddha. After paying homage respectfully, he went to the forest where Kalasīla was and attained *parinibbāna*.

At that very moment, a tumult arose in all six planes of deva-worlds. Talking among themselves: "Our Master, Venerable Moggallāna, is said to have attained *parinibbāna*." Devas and Brahmās brought divine unguents, flowers, fragrance, smoke and sandalwood power as well as various fragrant divine firewood. The height of the funeral pyre made of sandalwood was ninety-nine cubits. The Buddha Himself came together with His monks and standing near the remains, supervised the funeral arrangements and had the cremation conducted

On a *yojana*-vast environs of the funeral site, fell a rain of flowers. At the funeral ceremony, there were human beings moving about among devas and devas moving about among human beings. In due course, among devas stood demons; among demons, Gandhabba devas; among Gandhabba devas, Nāgas; among Nāgas, Garuḷas; among Garuḷas, Kinnarās; among Kinnarās, umbrellas; among umbrellas, fans made of golden camara (yak) tail; among these fans, round banners, and among round banners were flat ones. Devas and humans held the funeral ceremony for seven days.

The Buddha had the relics of the Venerable brought to Him and a *cetiya* was built. In it the relics were enshrined near the gateway of the Veḷuvana monastery.

Murderers punished

The news of the murder of Venerable Mahā Moggallāna spread throughout the whole Jambudipa. King Ajātasattu sent detectives to all places to investigate and arrest the murderous robbers. While the murderers were drinking at a liquor shop, one of them provokingly slapped down the liquor cup of another fellow. Then the provoked man said, to pick a quarrel: "Hey, you wretched one, a stubborn fellow! Why did you do that and make my cup fall to the ground?" Then the first man annoyingly asked: "Hey, you scoundrel! How was it? Did you dare to hurt the Venerable first?" "Hey, you evil one! Did you not know that I was the first and foremost to harm that the monk?" the other man defiantly retorted.

Hearing the men saying among themselves: "It was I who did the killing. It was I who murdered him!" the King's officers and detectives seized all the murderers and reported (to King Ajātasattu) on the matter. The King summoned them and asked: "Did you kill the

Venerable Mahā Moggallāna?" "Yes, we did, Great King," the men replied admitting. "Who asked you to do so?" "Great King, those naked heretics did, by giving us money," the men confessed.

The King had all the five hundred naked heretics caught and buried together with the murderers in the pit, navel-deep in the the courtyard. They were covered with straw and burnt to death. When it was certain that they all had been burnt, they were cut to pieces by ploughing over them with a plough fixed with iron spikes.

(Herein the account of Venerable Mahā Moggallāna's attainment is taken from the exposition of the Sarabhaṅga Jātaka of the **Cattālīsa Nipāta**; that of the punishment of the murderers from the exposition of Mahā Moggallāna Vatthu of the **Dhammapada Commentary**.)

Regarding the fact that the Buddha Himself supervised the funeral of the Venerable Moggallāna, the monks in the Dhamma-hall remarked: "Friends, since Venerable Sāriputta's *parinibbāna* did not take place near the Buddha, he did not receive the Buddha's honour. On the other hand, Mahā Moggallāna received it because he attained *parinibbāna* in the neighbourhood of the Buddha." When the Buddha came and asked the monks what they were talking about, they gave the answer. The Buddha then said: "Monks, Moggallāna was honoured by Me not only in this life but also in the past." The Buddha told them the Sarabhanga Jātaka of the **Cattālīsa Nipāta**. (The detailed account of the Sarabhaṅga Jātaka may be taken from the the **Five Hundred and Fifty Jātaka Stories**.)

Soon after the *parinibbāna* of the two Chief Disciples, the Buddha went on a great circular (*mahāmaṇḍala*) tour in the company of monks and reached the town of Ukkacela where He made His alms-round, and delivered the Ukkacela Sutta on the sand banks of the Gaṅgā. (The full text of the Sutta may be read in the *Mahāvagga Saṁyutta*.

(4) MAHĀ KASSAPA MAHĀTHERA

(a) Aspiration expressed in The Past

A hundred thousand aeons ago, Buddha Padumuttara appeared and, with the city of Haṁsāvati as His alms-resort, He resided in the Deer Park called Khemā. While He was so residing, a wealthy person of eighty crores, named Vedeha (the future Mahāthera Mahā Kassapa), had his delicious early meal and observed Uposatha. With unguents, flowers, etc. in his hand, he went to the monastery where he made obeisance and sat down at a proper place.

At that time, the Buddha announced about His Third Disciple, Mahā Nisabha by name, saying: "Monks, among my disciples who themselves practise the *dhutaṅga* austerities and advise fellow monks to practise the same, Nisabha is foremost (*etadagga*)."

Hearing the Buddha's words, Vedeha was very pleased and his faith increased and when the audience had left as the occasion came to an end, he respectfully paid homage to the Buddha and said: "'Exalted Buddha, please accept my alms-food tomorrow." "Donor," replied the Buddha, "the monks are too many!" "How many are they, Exalted Buddha?" When the Buddha said they were six million and eight hundred thousand, he said boldly: "Exalted Buddha, without leaving even a single *sāmaṇera* at the monastery, kindly have my meal offering together with all of your monks." The Buddha accepted the invitation of the devotee Vedeha by keeping silent.

Knowing well that the Buddha had accepted his invitation, Vedeha returned home and prepared a great offering and on the next morning sent a message to the Buddha announcing the time for having the meal. Taking His bowl and robe, the Buddha went to Vedeha's house in the company of monks and sat on the prepared seat. When the pouring of dedication water was over, the Buddha accepted the rice gruel, etc. and did the distribution and partaking of food. Sitting near the Buddha, Vedeha remained very pleased.

At that time, while on alms-round, Venerable Mahā Nisabha came to that road. Seeing the Venerable, Vedeha got up from his seat and drew near the him, showing his respect, he asked: "Venerable Sir, please hand your bowl to me." The noble Venerable handed the

bowl to Vedeha. “Please come into my house,” said Vedeha, “the Exalted One is still seated there.” “It is unbecoming to get into the house,” the Venerable replied. So the devotee filled the bowl with food and offered it to him.

After sending off the noble Venerable and returned home, Vedeha took his seat near the Buddha and said: “Exalted Buddha, although I told him that the Exalted Buddha was still in my house, he did not want to come in. Does he possess virtues that are greater than Yours?”

Never has a Buddha *vannamacchariya*, reluctance to speak in praise of others. Accordingly, the Buddha gave His reply as follows immediately after the lay devotee had asked:

> “Donor, expecting food, we are seated in your house. But Nisabha never sits, waiting for food. We occupy a dwelling near a village. But Nisabha stays in a forest dwelling. We stay under a roof. But Nisabha dwells only in open air. These are Nisabha's unusual attributes.”

The Buddha elaborated the Venerable’s virtues as though He filled the ocean with some more water. As for Vedeha, he developed greater faith with greater satisfaction as though more oil is poured into the lamp that is burning with its own oil. So he came to a conclusion: “What use is there for me, by human and divine luxuries? I shall resolve to become foremost among *dhutavāda* monks who themselves practise *dhutaṅga* austerities and advise their co-residents to do so.”

Again, the lay devotee Vedeha invited the Sangha headed by the Buddha to his food for the next day. In this way, he offered a great *dāna* and on the seventh day, he distributed, in charity, three-piece robes to the monks. Then he fell at the feet of the Buddha and told of his wish as follows:

> “Exalted Buddha, with the development of deed accompanied by loving-kindness (*mettā-kāyakamma*), word accompanied by loving-kindness (*mettā-vacīkamma*), and thought accompanied by loving-kindness (*mettā-manokamma*), I have performed acts of merit for seven days such as this *mahā-dāna*. I do not long for the bliss of devas, the bliss of Sakka nor the bliss of Brahmā as a result of my good work but may it be some wholesomeness that will enable me to strive for becoming foremost among those who practised the thirteen *dhutaṅga* practices in the lifetime of a coming Buddha, similar to the position that has been achieved now by the Venerable Mahā Nisabha.”

Buddha Padumuttara surveyed Vedeha’s future with his psychic power, wondering “whether he will achieve it or not, for it is so great an aspiration” and he saw the man's wish would definitely be fulfilled. So the Buddha said prophetically as follows:

> “Donor, you have expressed your wish for the position you love. In future, at the end of a hundred thousand aeons, a Buddha by the name of Gotama shall arise. You shall then become the third Disciple, named Mahā Kassapa, of the Buddha Gotama!”

Having heard the prophecy, lay devotee Vedeha was happy as though he was going to attain that position even the following day, for he knew that “a Buddha speaks only the truth.” For as long as he lived, Vedeha performed various sorts of charity, kept the precepts and did other wholesome deeds and on his death, he was reborn in a divine abode.

Life as Ekasāṭaka Brahmin

From that time onwards, the devotee enjoyed luxury in the divine and human worlds. Ninety-one aeons ago, Buddha Vipassī appeared and was staying in the Deer Park called Khemā, with the City of Bandhumatī as His alms-resort. The lay devotee, former Vedeha, then passed from the divine world and took rebirth in an unknown poor brahmin family.

Buddha Vipassī used to hold a special convocation, once in every seven years and gave discourses. In so doing, He held day and night sessions so that every being might be able to attend. For the day session, He preached in the evening and for the night-session, He spent

the whole night. When the convocation was drawing near, there arose a great noise and, devas, roaming about the whole Jambudīpa, announced that the Buddha would deliver a discourse.

The brahmin, the future Mahā Kassapa, heard the news. But he had only one garment. So did his housewife, the brahmin woman. As for the upper garment, the couple had but one. That was why he was known all over the town as "Ekasāṭaka Brahmin, -- the Brahmin with one garment." When a meeting of brahmins took place to discuss some business, the Brahmin himself went to the meeting leaving behind his wife at home; when an assembly of brahmin women occurred, the Brahmin stayed at home and his wife went there, putting on the same piece of upper garment.

On the day the Buddha was to speak, Ekasāṭaka asked his wife: "O dear wife, how is it? Will you go to hear the discourse at night or will you go for the day session?" "We womankind are unable to listen the sermons at night, I shall attend the day session." So saying she (left her husband at home and) went along with other female lay devotees and donors to the day session wearing the upper garment. There, she paid respect to the Buddha, sat at a proper place and listened to the sermons and went home together with the female companions. Then, leaving his wife, the Brahmin, in his turn, put on the same piece of upper garment and went to the monastery at night.

At that time Buddha Vipassī was gracefully seated on the Dhamma-throne and, holding a round fan, spoke the Dhamma-words like a man swimming in the celestial river or like a man stirring up the ocean forcefully with Mount Meru used as a churning stick. The whole body of Ekasāṭaka, who, sitting at the end of the assembly and listening, was filled with the five kinds of *pīti* profusely, even in the first watch of the night. Hence he folded the upper garment and was about to give it to the Buddha. Then he became reluctant to do so as stinginess (*macchariya*) occurred in him, increasingly manifesting a thousand disadvantages of giving it away. When stinginess thus occurred in him, he utterly lost his willingness to offer because of his worry that had overwhelmed him as follows: "We have only one upper garment between my wife and myself. We have nothing else for a substitute. And we cannot go out without it." When the second watch of the night came, the five kinds of *pīti* re-appeared in his mind, and he lost his enthusiasm once more as before. During the last watch too he felt the same joyful emotion. But this time the Brahmin did not allow stinginess to appear again and was determined, saying to himself: "Whether it is a matter of life or death, I will think about the clothing at a later time." With this determination, he folded the garment, placed it at the feet of the Buddha and whole-heartedly offered it to the Master. Then he slapped his bent left arm with his right three times and uttered aloud also three times: "Victory is mine! Victory is mine!"

At that time, King Bandhuma, seated behind the curtain, at the back of the throne, was still listening to the Dhamma. As a king, it was he who should desire victory; so the shout, "Victory is mine!" did not please him. He, therefore, sent one of his men to enquire what the shout meant. When the man went to Ekasāṭaka and asked about it, the Brahmin answered:

> "Man, all princes and others, riding elephants, horses, etc and carrying swords, spears, shields and cover, defeat their enemy troops. The victory achieved by them is no wonder. As for me, like a man who with a club strikes the head of a bull and made the beast run away, the beast that had followed him and jumped about to kill him from behind, and I have defeated my stingy heart and successfully given in charity the upper garment of mine to the Buddha. I have overcome miserliness which is invincible."

The man came back and reported the matter to the king.

The King said: "Friend, we do not know what should be done to the Buddha. But the Brahmin does." So saying, he sent a set of garment to the Brahmin. The Brahmin thought to himself: "The King gave me nothing as I kept silent at first. Only when I talked about the Buddha's attributes did he give this to me. What use is there for me with this set of garment that occurred to me in association with the Buddha's attributes?" So thinking he also

offered the set of garment to the Buddha.

The King asked his men as to what the Brahmin did with the garment-set given by him and came to know that the poor man had also given it away to the Buddha. So he had two sets of garment sent to the Brahmin. Again the Brahmin gave them away to the Buddha. The King then had four sets sent to the Brahmin, who again gave them away to the Buddha. In this way the King doubled his gift each time and had thirty-two sets sent to the Brahmin. This time the Brahmin thought: "Giving away all to the Buddha without leaving some for us seem to mean that we are increasingly receiving the garments." Accordingly, out of the thirty-two sets, he took one set for himself and another set for his wife and gave the rest to the Buddha. Since then the Brahmin had become friendly with the Master.

Then one day, in the extremely cold evening, the King saw the Brahmin listening to the Dhamma in the presence of the Buddha. He gave the Brahmin his red rug which he was putting on and which was worth a hundred thousand, asking him to cover himself while listening to the Dhamma. But the Brahmin reflected: "What is the use of covering this putrid body of mine with this rug?" He therefore made it a canopy and offered it to the Buddha, fixing it above the Buddha's couch in the Fragrant Chamber. Touched by the Buddha's six-coloured rays, the rug became all the more beautiful. Seeing the rug, the King remembered what it was and said to the Buddha: "Exalted Buddha, that rug once belonged to me. I gave it to Ekasāṭaka Brahmin to put on while attending your Dhamma assembly." The Buddha replied: "Great King, you honoured the Brahmin, and the Brahmin honoured me." The King thought to himself: "The Brahmin knows what should be done to the Exalted Buddha but we do not." So thinking, the King gave all kinds of useful articles to the Brahmin, each kind equally numbering sixty-four. Thus, he performed the act of charity called *Aṭṭhaṭṭaka* to the Brahmin and appointed him Purohita.

Understanding that *aṭṭhaṭṭhaka*, 'eight by eight', means sixty-four, the Purohita sent daily sixty-four vessels of food for distribution among the monks by lot. Thus, he established his *dāna* for as long as he lived, and on his death, he was reborn again in the realm of devas.

Life as A Householder

Passing away from the realm of devas, the future Mahā Kassapa was reborn in the house of a layman, in the city of Bārāṇasī, during the Buddhantara Period, the two Buddhas, Koṇāgamana and Kassapa, appeared in this *bhadda-kappa*. When he grew old, he married and while living a householder's life, he, one day, took a stroll towards the forest. At that time, a certain Paccekabuddha was stitching a robe near a river-bank, and as he did not have enough cloth to make a hem he folded up the unfinished robe.

When the householder saw the Paccekabuddha, he asked the latter why he had folded the robe. When the Paccekabuddha answered that he had done so because he did not have enough cloth for the hem. Hearing this, he gave his own clothes, saying: "Please make the hem with this, Venerable Sir." Then he expressed his wish, praying: "In my coming existences in *saṁsāra*, may I know no lack of things."

Later on, at the householder's residence, there was a quarrel between the householder's sister and his wife. While they were quarrelling, a certain Paccekabuddha appeared, to receive alms-food. Then the householder's sister offered the food to the Paccekabuddha and said: "May I be able to avoid her even from a distance of hundred *yojanas*," and she meant by 'her', the householder's wife. While standing at the doorway, the wife heard the wish, and thinking: "May the Paccekabuddha not partake of the other woman's food," she took the alms-bowl and threw away the food and filled the bowl with mud before she gave it back to the Paccekabuddha. Seeing what the wife was doing, the sister scolded her, saying: "Hey you stupid woman, you may abuse me, or even beat me if you wish but it is not proper to throw away the food and fill the bowl with mud and give it back to the Paccekabuddha, who have fulfilled *pāramīs* for so long a period of innumerable years."

Then only did the householder's wife regain her moral sense and said: "Wait, please, Venerable Sir." Then she begged his pardon and threw away the mud from the bowl and washed it thoroughly and rubbed it with fragrant powder. She then filled the bowl with

catumadhu, and poured butter which was white like the colour of thickly grown lotus, and added brilliance thereby. Handing the bowl back to the Paccekabuddha, the wife said: "Just as this food shines, even so may my body emanate brilliant rays." The Paccekabuddha spoke words of appreciation, gave His blessing and flew up into the sky. The husband and wife performed meritorious deeds throughout their lives and upon their death they were reborn in the divine world.

Life as A Bārāṇasī Merchant

Again, when they passed away from the divine world, the householder was reborn during the lifetime of the Buddha Kassapa, in the city of Bārāṇasī, as the son of a wealthy merchant who owned eighty crores worth of riches. Similarly, his wife became the daughter of another wealthy merchant.

When the son came of age, that very daughter was brought to his home as his wife. Because of her past misdeed, the result of which until then had been latent, but, as soon as she passed the threshold while entering the house, the putrid smell issued forth from her body was as though the toilet was opened. When the merchant son asked whose smell it was and came to know that it was the odour of the bride who had just come, he ordered that the bride be expelled and sent back to her parents' house in the same pomp and grandeur that had attended her when she came. In this way, she had to return to her parents' home from seven different places because of the foul smell that appeared as soon as she entered the threshold of her husband-to-be's house. Terrible indeed is an evil deed!

At that time, as Buddha Kassapa had attained Parinibbāna, people began to erect a relic-shrine (*dhātu-cetiya*), a *yojana* high with bricks of gold worth a hundred thousand and was made from pure gold bullion While the *cetiya* was under construction, it occurred to the lady thus: "I am the one who had to return from seven places. What is the use of my living long?" So she sold her jewellery and with the money thus obtained she had a gold brick made, one cubit long, half a cubit wide and four fingers thick. She then took the gold brick together with orpiment and eight lotus stalks and went where the shrine was situated.

At that moment, a brick was wanted to fill the gap that appeared when an encircling layer of bricks were laid as part of the shine. So she said to the master mason: "Please, Sir, fill the gap with my brick." "O lady," replied the master mason, "you have come at an opportune moment. Do it by yourself."

When permitted wholeheartedly thus, the wealthy daughter climbed up to that spot and, having mixed the orpiment with the liquid ingredient, she filled the gap with her brick by means of that cohesive mixture. Then she paid homage by placing the lotus stalks at the brick and expressed her wish: "In whatever existence in *saṁsāra*, may the sandalwood fragrant emanate from my body and lotus fragrance from my mouth!" After worshipping the shrine respectfully she went home.

At that moment, the wealthy merchant's son, to whom the lady was to be married first, remembered her. A festival was held in full swing then. The son asked his men: "Once there was a girl brought to my house; in whose house is she now?" When the men answered that the young lady was still at her father's house, the man said: "Friends, go and fetch her. Let us enjoy the festival together with her." So saying he sent his men for her.

When they got to the young lady's residence, they paid respect to her and stood there. When the lady asked about their visit, they spoke of their purpose. "Brothers," said the lady, "I have offered all my ornaments in honour of the *cetiya*. I have no more to put on." The men reported the matter to their master. "You just bring the girl," said the man, "she will get some jewellery." So the lady was brought to him by his men. As soon as the merchant's daughter entered the house, the whole house was filled with sandalwood fragrance as well as that of lotus.

The wealthy son asked: "The first time you came here your body issued forth foul smell. But now it is sandalwood fragrance from your body and lotus' from your mouth. What is the reason for that?" When the whole story of her meritorious act was told, the man's faith developed as he thought: "Ah, the Buddha's Teaching is indeed able to free one from the

cycle of suffering!" Accordingly, he wrapped the golden shrine, measuring a *yojana*, with velvet blankets. At certain places, he made decorations in the form of golden paduma lotus flowers so as to add exquisite beauty to the shrine, the flowers being the size of a chariot's wheel. The hanging stems and stalks of the golden lotus were twelve cubits in length.

Life as King Nanda

Having done meritorious deeds in that existence, the wealthy husband and wife lived the full span of life and were reborn in a divine realm on their death. Again, when they passed away from that realm, the husband was reborn at a place a *yojana* away from the city of Bārāṇasī, in the family of a noble man, while the wife became the eldest princess in the palace in that city.

When both came of age, an announcement was made to hold a festival in the village where the noble man's son (Nanda) lived. Then Nanda asked his mother for a dress to put on while enjoying the festive amusements and got a washed, second hand dress. The son asked for another dress on the ground that the one given to him was coarse. The mother gave another dress as a substitute. But it was also rejected because of its roughness. When the rejection was repeated several times in this way, the mother said: "We are of such a noble man's household, dear son. We are not fortunate enough to have clothes better than this." "In that case, mother, I shall go where finer clothing is available." "I wish you, dear son," replied the mother, "kingship of Bārāṇasī even today." Thus the mother gave her consent with such auspicious words.

Having done obeisance to his mother, the young Nanda asked her permission to go. And the mother willingly gave her permission. But she did so because of her conviction, thinking: "Where is my son going? He has nowhere else to go. He will be staying here and there in my home." But Nanda left his village for Bārāṇasī and took a nap with his head covered on the stately stone-couch in the royal garden. That was the seventh day after the King's demise.

The ministers performed the funeral rites and held a meeting in the courtyard, discussing among themselves: "Only a daughter was born to the King. He had no son. A kingdom without a king is unseemly. Who should become the monarch?" They proposed one another for kingship saying: "Be our king!", "(No) You should become the ruler." Then the Brahmin *purohita* said: "We should not see many persons [to choose from]. Let us send the state chariot to search for the deserving one!" When the *purohita's* decision was agreed by all, they let the state chariot loose that was followed by the four army divisions with the five kinds of musical instruments played.

The chariot departed through the eastern gate of the city and ran towards the royal garden. Some people suggested that the chariot should be turned back because it was running towards the garden as a result of its force of habit. The suggestion, however, was rejected by the *purohita*. The chariot entered the garden, circumambulated Nanda three times and stopped and set itself ready for Nanda to get on. After removing the edge of the covering cloth, from Nanda, the *purohita* studied his soles and declared: "Let alone the Jambudīpa, this man is worthy to rule over the four continents with their two thousand surrounding smaller islands." He also ordered the musicians to play three times.

Then Nanda removed the cloth that covered his face and saw the ministers, with whom he entered a conversation:

Nanda: For what purpose did you come here?

Ministers: Great King, the kingship of Bārāṇasī has come to you.

Nanda: Where is the King?

Ministers: He has passed away, Sir.

Nanda: How many days have elapsed since his passing away?

Ministers: Today is the seventh day.

Nanda: Did not the late King have a son or a daughter?

Ministers: He had only one daughter, but no son, Great King.

When the ministers said thus, he accepted the kingship, saying: "In that case, I shall act as King." Then the ministers constructed a pavilion for consecration and brought the princess who was fully bedecked and made him King of Bārāṇasī after duly holding royal consecration ceremony.

Thereafter, the ministers offered a dress costing a thousand coins to the consecrated Nanda. "Friends, what sort of clothing is it?" asked King Nanda. "Great King, it is for you to put on." "Friends," enquired the King, "this is but a coarse clothing. Have you not got a finer one?" "Great King, there is no finer one among the clothes to be used by men," replied the ministers. "Did your late King put on such a dress?" asked Nanda. When the ministers answered in the positive, King Nanda remarked: "Your late King did not seem to be one of great fortune. Bring a golden jar [full of water]. We shall get very fine clothing." The ministers brought it and handed it to the King.

Rising from his seat, the King washed his hand and mouth, and carrying the water with his cupped hand, he tossed it in the direction of the east. Then eight wish-fulfilling trees emerged, breaking up the great massive earth. When he did the same in the southern, the western and, northern directions, eight trees in each direction emerged. In this way there were thirty-two wish-fulfilling trees in the four directions. King Nanda wrapped the lower part of his body in a divine robe and put on another one for the upper part. Then he had an announcement made by the beat of drum. The announcement being: "In this state of King Nanda let no women spin yarns!" He also raised the royal white umbrella, bedecked himself with adornments, entered the city on the back of an elephant, ascended the upper terrace of the palace and enjoyed a great kingly life.

After some years of Nanda's enjoyment of kingly life, the Queen, watching his life, showed her manner, expressing pity as she thought: "Rare indeed is a new act of merit!" When the King asked why her manner expressed pity, she reminded: "Your luxurious life is really great. That is because you have truly performed good deeds with faith in the past. But now you do nothing for future happiness." "Whom should we give alms?" argued the King, "There are no virtuous recipients!" "Great King, Jambudipa is not void of *arahats*. You better arrange things to be given. I shall bring worthy individuals to receive," said the Queen boldly.

The next day the King had the offerings arranged at the eastern gate of the city. The queen performed a vow early to observe the precepts and facing to the east and prostrating, invited by word of mouth: "If there be *arahats* in the eastern direction, may they come and accept our alms-food!" Since there were no *arahats* in that direction, nobody came to do so. The offerings had to be made to destitutes and beggars. On the next day, similar arrangements took place at the southern gate. The third day saw them too at the western gate. But no *arahats* came from those directions either as there were none.

On the fourth day, the offerings were arranged at the northern gate, and when the Queen extended her invitation as before, Paccekabuddha Mahāpaduma, the oldest of five hundred Paccekabuddhas, who were all sons of Queen Padumavatī, addressed his younger brothers: "Brother Paccekabuddha, King Nanda has invited you. Accept his invitation with pleasure!" The Noble Ones accepted the invitation with pleasure. They washed their faces at the Anotatta lake and then disappeared from there and reappeared at the city's northern gate.

The citizens went to the King and informed him: "Great King, five hundred Paccekabuddhas have come." With the Queen, the King went to the Paccekabuddha and welcomed them with folded hands. Holding the alms-bowl, he brought the five hundred Paccekabuddhas to the upper terrace of the palace after performing the great act of alms-giving. When the performance was over, the King, sitting at the feet of the eldest member of the assembly and the Queen, at the feet of the youngest member, made a request, saying: "Venerable Sirs, if you stay in our garden, you all will be happy with our supply of requisites. There will also be growth of merit on our part. Therefore, please give us your promise to stay in the garden of Bārāṇasī City." The promise was given to the King, who made full accommodations, such as five hundred lodgings, five hundred walks, etc., in the

royal garden. The four requisites were also provided to them so that they might find no trouble.

When such provision had lasted for some time, a state of unrest and disturbance took place in the border areas. The King asked his Queen to look after the Paccekabuddhas during his absence to quell the border rebellion.

As the King had instructed, the Queen supported the Paccekabuddhas with the four requisites carefully. After some days, just before the King's return, the life process of the Paccekabuddhas came to an end. So the eldest one, Mahāpaduma, spent all three watches of the night in *jhāna*, and standing and leaning against the wooden back-rest, attained *anupādisesa-parinibbāna*. In the same manner the rest of Paccekabuddhas attained Parinibbāna.

On the next day, the Queen prepared the seats for the Paccekabuddhas by applying cow-dung, strewing flowers and letting the air pervaded with perfumes, and waiting for their arrival. As she did not see any signs of their approaching, she sent a male servant, saying: "Go, my son, and find out the reason. Is there any mental or physical discomfort happening to the Venerable Ones?"

When the royal servant went to the garden and looked for Paccekabuddha Mahāpaduma, after opening the door of His dwelling, he did not see Him there. So he went to the walk and saw Him standing and leaning against the wooden board. After paying homage to Him, the servant invited the [first] Paccekabuddha saying: "It is time to have meal, Venerable Sirs!" There was no reply at all. Thinking that the Paccekabuddha was sleeping, the servant moved nearer and felt the back of His feet. After making such investigations, he came to know full well of the Paccekabuddha's attainment of Parinibbāna, for His feet were cold and stiff. So he went to the second Paccekabuddha and then subsequently, until the last one. When he investigated thus, he realized that the Paccekabuddhas had all reached the state of total extinction. On his return to the palace, the Queen asked him: "Where are the Paccekabuddhas, son?" "They had all attained Parinibbāna, Madam," answered the servant. The Queen wept bitterly and went out from the city to the royal garden with citizens and performed funeral rites and cremation. She took their relics and had a *cetiya* built (with the relics enshrined).

Having brought the border areas to normalcy, the King returned to the city and on seeing the Queen who had come to meet him, he asked: "Dear Queen, did you attend to the Paccekabuddhas without any negligence? Are the Noble Ones well?" When the Queen replied that they had passed into Parinibbāna, the King was shocked and reflected: "Even to these Wise Ones of such nature occurred death! How can there be liberation from death for us!"

The King did not proceed to the city but immediately went to the royal garden. He called his eldest son and handed kingship over to him and himself adopted the life of a recluse (like a monk in the dispensation of a Buddha). The Queen too, thinking: "If the King becomes a recluse, what is there for me to do? Of course, there is none!" she followed suit as a female ascetic in the royal garden. Having developed *jhānas*, both were reborn in the realm of Brahmās.

(b) Ascetic Life adopted in His Final Existence

While they were still in the Brahmā's realm, the time had come for our Buddha to arise. At that time, Pippali the youth, the future Mahā Kassapa, took conception in the womb of the wife of a wealthy brahmin, named Kapila, in the brahmin village of Mahātittha, in the Magadha country whereas, his wife, the future Bhaddākāpilānī, took conception in the womb of the wife of another wealthy brahmin, a Kosiya descendant, in the city of Sāgala, also in the Magadha kingdom.

When they grew up, the young Pippali, being twenty years of age and Bhaddākāpilānī was sixteen, the former's parents noticed that their son had come of age and insisted that he be married, saying: "Dear son, you have come of age to raise a family. One's lineage should last long!" As Pippali had come from the Brahmā-world, he refused to agree and

said: "Please do not utter such words into my ears. I shall attend to you as long as you live, and when you are gone, I shall take up a homeless life as a recluse." After two or three days, the parents again persuaded him. The son remained resolute. Another persuasion took place but that too fell on deaf ears. From that time onwards, the mother was insistent.

When the insistence became too unbearable, Pippali thought: "I shall let my mother know that how much I want to become a monk!" So he gave a thousand *ticals* of gold to the goldsmiths, asking them to create a gold statue of a girl out of it. When the statue had been created and polishing had been done, he dressed the statue with red garments and adorned it with colourful flowers and brilliant ornaments. Then he called his mother and said: "O mother, I shall remain at home provided I get a girl as beautiful as this statue! If not, I shall not do so."

Since the brahmin mother was wise, she considered: "My son is one who has done good works, who has performed alms-giving, who has expressed his noble aspiration. While he was engaging in acts of merit in his past existence, it was unlikely that he did them alone. Indeed my son must have an excellent woman, very pretty like the golden statue, with whom he did meritorious deeds." So considering, she summoned eight Brahmins, had a great honour made to them and had the gold statue placed on a chariot and said: "Go, brothers! If you see a girl resembling this gold statue in a family who equals ours in caste, lineage and wealth, give the statue to her as a gift or as a pledge." With these words she sent the Brahmins away.

The eight Brahmins admitted, saying: "This indeed is a task to be done by the wise like us." So saying, they left the village and discussed among themselves on the destination of their journey. Then they decided unanimously thus: "In this world, the country of Madda was the home of beautiful women. Let us go to Madda land." So they were to the city of Sāgala which lay in that state. Having left the statue at the bathing ford in that city, they were watching from a proper place.

At that time, the female attendant of Bhaddākāpilānī, the daughter of a wealthy brahmin, bathed her and bedecked her with ornaments and left her in the chamber of splendour before she went to the bathing ford. On seeing the statue she thought: "My mistress has come ahead of me!" Then she scolded her and grumbled in various ways. "Hey little stubborn daughter! Why are you staying here alone?" As she said: "Go home quick!" she raised her hand to strike her mistress. When she actually did strike the back of the statue, the whole of her palm was hurt very much as though she had struck a stone slab. The female attendant step back and spoke harshly to pick up a quarrel thus: "Oh! Although I saw this woman of such awful touch and thick neck, how foolish I have been to mistake her for my mistress! She is not worthy ever to hold my lady's skirt!"

Then the eight Brahmins surrounded the attendant, asking: "Is your mistress of such beauty?" "What beauty is of this lady? Our lady's beauty is more than a hundred times or a thousand times superior to that of this lady," retorted the attendant, "if she sits in a room of twelve cubits, it is not necessary to light a lamp there; darkness can be expelled by her natural complexion." "In that case," said the Brahmins, "come, let us go!" So saying they took the attendant, and having brought the gold statue, they went to the house of the wealthy Brahmin of Kosiya clan and stopped at the doorway to announce their visit.

The Brahmin treated them well as a host and asked them as to where they came from. They replied that they came from the home of the wealthy Brahmin Kapila of Mahātittha village, in the Kingdom of Magadha. When the host asked for the reason, they told him of the purpose of their visit. "Friends," said Brahmin Kosiya: "It is a welcome purpose. Kapila Brahmin is equal to me by birth, by descent and by wealth. I shall give our daughter as a bride." Having promised thus, Brahmin Kosiya took over the statue. The visiting Brahmins then sent a message to Brahmin Kapila, saying: "The bride has been found. Go ahead with whatever is necessary."

Getting the news, the servants of Pippali transmitted it to him gleefully, saying: "Master, the bride for you, who looks like your gold statue, has been found, it is learnt!" But Pippali reflected: "I thought it was impossible to get her. Now they said that 'the bride has been

found!' As I do not want her, I shall write a letter and send it to her." So he went to a secluded place and wrote a letter as follows:

> "I would like my dear sister to marry another proper man of equal by birth, descent and wealth. I am one who will adopt the life of a recluse in a forest. I do not wish you to be in distress later on."

Then he sent the letter secretly to Bhaddākāpilānī.

When Lady Bhaddākāpilānī, learnt the news that her parents were desirous of giving her in marriage to Pippali the youth, son of the wealthy Brahmin Kapila of Mahātittha village, Magadha country, she similarly went into seclusion and wrote the following letter:

> "I would like my brother to get married with another woman of equal caste, family and wealth. I am one going forth and becoming a female recluse. I do not want you to be unhappy afterwards."

She then sent the letter in secret to Pippali.

When the two parties of messengers met in midway, Bhaddākāpilānī's men asked: "From whom is the letter you are carrying, friends, and to whom is it going?" Pippali's men replied honestly: "The letter is sent by our master Pippali to Bhaddākāpilānī." They also asked in return: "From whom is the letter you are conveying and for whom is it meant?" Bhaddākāpilānī's men gave a straightforward reply: "It is from our mistress to Pippali."

When the messengers from both sides agreed to open and read the letters, they were amazed to know the significantly spiritual sense of the letters and said: "Look what the groom and the bride are doing!" Then they tore both the letters and threw them away in the forest. They also wrote two new letters expressing reciprocal agreement and gladness and sent them to their respective senders. In this way, the time for marriage between Pippali, the son of a wealthy merchant, and Bhaddākāpilānī, the daughter of another wealthy merchant, came about as brought by their parents and the middlemen, despite their unwillingness for household life.

Unwithered Garland of Flowers

On the day of their marriage both of them brought a garland of flowers each; he placed his and she hers in the middle of their bed. Having had their dinner both simultaneously went to their bed and got on to it, Pippali by his right side and Bhaddākāpilānī by her left. They made an agreement thus: "The party, the garland of whose side withers, is to be regarded as having lustful thoughts. And the garlands should be left untouched." Both of them spent the night without being able to sleep throughout all three watches lest one should unconsciously touch the other. The garlands remained unwithered. By day, they behaved like brother and sister even without a smile tinged with pleasure.

Immensely Wealthy Life

Both the wealthy son and the wealthy daughter kept themselves aloof from fondness of sensual pleasure (*lokāmisa*) and took no care of their household business at the same time. Only when their parents passed away did they manage the business. The wealth belonged to Pippali was great: his gold and silver was worth eighty-seven crores. Even the gold dust which he threw away each day after using it for rubbing his body could amount to twelve Magadha cups (equal to six *patthas*) if collected. He owned sixty mechanized dams. The measurement of his farm was twelve *yojanas*. He had fourteen large villages as the colony of his servants and workers, fourteen divisions of elephant troops, fourteen divisions of cavalry and fourteen divisions of chariots.

Spiritual Emotion of Pippali and His Wife

One day, the wealthy Pippali went to his farm riding a fully equipped horse and while he was stopping at the edge of the farm, he saw crows and birds picking up earthworms and insects and eating them. He asked his servants what the crows and birds were eating and the servants answered that they were eating earthworms and insects. Again he asked: "Who is responsible for the evil acts of the crows and birds?" "As the farm is ploughed for you,

Sir, you are responsible for those evil deeds," replied the servants. The reply stirred up Pippali's spiritual emotions, causing him to reflect seriously thus: "If I am responsible for the evil deeds done by the crows and birds, what is the use of eighty-seven crores worth of my gold and silver. Indeed none! Nor is there any use of my riches, such as the twelve-*yojana* vast farm, the sixty mechanized dams and the fourteen large villages of my workers. Indeed there is no use of them all! Therefore, I shall hand over these riches to my wife Bhaddākāpilānī and go forth to become a monk!"

At that moment, his wife, Bhaddākāpilānī, had sesame from three big jars spread out on mats and placed in the sun. While seated and surrounded by her maids, she saw crows and other birds picking and eating sesame worms. When she asked her maids, she came to know what the birds were eating. On further enquiry she was informed that she must be responsible for the evil acts done by the birds as the job was done for her sake. She too reflected seriously thus: "Oh, it is enough for me, if I just get four cubits of cloth to wear and a cupful of cooked rice to eat. (I cannot wear more than four cubits of cloth; nor can I eat more than one cupful of cooked rice.) If I am responsible for these wrongdoings done by others, surely I will not be able to surface myself from *saṁsāra,* the cycle of suffering, even after a thousand existences. When my husband comes, I shall give all my wealth to him and leave household life and become a female recluse."

The Couple's Going Forth

The wealthy Pippali returned home and had a bath, went up to the upper terrace and sat down on a high seat, which only noble personalities deserve. Then the feast worthy of a Universal Monarch was arranged and served to the merchant. Both the wealthy Pippali and his wife Bhaddākāpilānī ate the meal, and when their servants went away, they retired to their quiet resort and stayed quietly at ease.

Thereafter, the two discussed between themselves as follows:

Pippali: Madam Bhaddā, when you came to this house, how much wealth did you bring?

Bhaddā: I brought my wealth by fifty-five thousand carts.

Pippali: The wealth brought by you and the wealth extant here in this house, such as eighty-seven crores of riches, sixty mechanized dams, etc. I entrust them all with you.

Bhaddā: Oh, but where are you going?

Pippali: I am going to make myself a recluse, Madam,

Bhaddā: Oh, Sir, I too have been readily waiting for the time of your coming back. I too shall become myself a female recluse.

To these two individuals who were endowed with *pāramīs*, the three existences of sensual pleasures (*kāma*), materiality (*rūpa*) and immateriality (*arūpa*) manifested to be three leaf-huts blazing with fire. The two great personality of *pāramī*, therefore, had the robes and bowls bought from the market and had one's hair shaved by the other. Saying: "We dedicate our renunciation of the world to the noble *arahats.*" They came down from the main terrace with their bags, in which were put their bowls, hanging from their left shoulders. None of the servant and workers at home, male or female, recognize the two *pāramī* seekers.

Then the couple left the brahmin village of Mahātittha and went out by the servants' village gate. They were seen and recognized from their behaviour that they were their master and the mistress. Crying bitterly the servants fell at their feet and asked sorrowfully: "Master and mistress, why do you make us helpless?" The couple replied: "We have become recluses as we were shocked by the likeness between the three existences and the leaf-hut on fire. If we were to set you free from servitude, one after another there will be no end even after a hundred years. Get your heads washed and be liberated from servitude and live free." So saying they left while the servants were wailing.

Parting Company with Each Other

While he was going ahead, Pippali the noble Thera thought in retrospect thus:

> "This beautiful Therī Bhaddākāpilānī, who is precious as much as the whole Jambudipa has been following me. There is reason for anybody to misunderstand us, thinking: 'These two cannot part from each other even though they have become recluses; they are doing something not in harmony with their ascetic guise.' And if one misunderstands us, one is in danger of been reborn in a state of woe. Therefore I should desert this fair lady, Therī Bhaddākāpilānī."

As he went on ahead, the noble Thera found a junction of two roads and stopped there. Having followed from behind, Therī Bhadda (Bhaddākāpilānī) stopped there too and stood with her hands joined in reverence. Then the noble Thera addressed the Therī: "Bhaddā Therī, people seeing a beautiful lady like you following me might offend us by wrongly thinking: 'These two individuals cannot part from each other despite their ascetic life and would thereby be reborn in a woeful state.' So take whichever road you choose between these two. I shall go by the road you do not prefer."

Therī Bhaddā too replied thus: "Oh, yes, Sir! womankind means blemish to a monk. People would also blame us, saying that we are unable to leave each other even after becoming ascetics. You, Sir, follow one road. I shall follow the other. Let us be separated." Then she circumambulated exactly three times, and paid homage respectfully with the five kinds of veneration at the four places, such as the front, the back, the left and the right of the Thera. With her hands joined and raised, she said: "Our love and intimacy as husband and wife that started a hundred aeons ceases today." She added: "You are of nobler birth, so the road on the right befits you. We womenfolk are of lesser birth. So the left one suits me." Saying thus she proceeded by the left road.

When the two walked separate paths, the great earth quaked, roaring echoingly as if it were uttering: "Though I can bear up the universal mountains and Mount Meru, I cannot do so with regard to the virtues of these two marvellous personages!" There appeared thundering sounds in the sky, too. The universal mountains and Mount Meru grew up higher and higher (because of the earthquake).

Meeting with The Buddha

By that time, the Buddha arrived in Rājagaha after observing the first *vassa* and (in that year of His Enlightenment) was still sojourning in the Veḷuvana monastery. (It was a time before His journey to Kapilavatthu.) While He was staying in the fragrant chamber of the monastery, He heard the noise of the quake of the great earth and He reflected as to the cause the earth quaked, He came to know thus: "On account of the power of their virtues, Pippali the young man and Bhaddākāpilāni, the young woman, have become ascetics after unflinchingly renounced their incomparable wealth, dedicating their lives to Me. The quake took place at the junction where they parted. On my part, it will be proper only if I do a favour to them." So He went out of the fragrant chamber, personally carrying His bowl and robe. And even without asking any of the eighty great Disciples to accompany Him, He travelled alone to a distance of three *gāvutas* to extend His welcome. He sat cross-legged at the foot of the banyan tree, know as Bahuputtaka, between Rājagaha and Nālanda.

What was peculiar to the Buddha now was that He did not sit there as an unknown monk practising *dhutaṅga* austerities. In order to promote the faith of the Venerable Mahā Kassapa, who had never seen Him before, the Buddha did not conceal His natural splendour that shone forth with the major and minor marks, instead, He sat there, emanating the massive Buddha's rays and illuminating brilliantly up to a distance of eighty cubits. The rays that were of the size of a leafy umbrella, or that of a cart-wheel or that of a pinnacled gable, spread from place to place brightening the whole forest grove, as though it were a time when a thousand moons or a thousand suns rose with all their brightness. Therefore, the whole forest grove was very pleasant with the splendour of the thirty-two marks of a great man, like the sky brightened by stars, or like the water surface with the five kinds of lotus blossoming in groups and clusters. Though the natural colour of the

trunk of the banyan tree must be white, that of the leaves green and the old leaves red, but by the splendour of the Buddha's body, the whole of the Bahuputtaka banyan trees, with many branches, was all gold and yellow on that very day, as they were bathed with the luminous rays of the Buddha's body light.

Venerable Mahā Kassapa thought: "This Venerable One must be my Teacher, the Buddha. Indeed I have become a monk, dedicating my monkhood to this very Teacher." From the spot on which he stood and saw the Buddha, the Venerable walked nearer, bending his body. At all these three places he adoringly venerated the Buddha and received his discipleship by declaring three times thus: "*Satthā me Bhagavā, sāvako'ham asmi* — Glorious Buddha, you are my Teacher! I am your disciple!"

Then the Buddha replied: "Dear son Kassapa, if you showed such immense reverence to the great earth, it might not be able to withstand it. As for Me, who have fared well like former Buddhas, the tremendous reverence shown by you, who are aware of such immensity of my qualities, cannot make a single hair of My body tremble. Dear son Kassapa, be seated, I shall give you My inheritance." (This is how the exposition of the Etadagga Vagga, Ekaka Nipāta of the **Aṅguttara Commentary** and the exposition of the Mahā Kassapa Thera-Gāthā, Cattālīsa Nipāta of the **Theragāthā Commentary**.)

In the Cīvara Sutta of the Kassapa Saṁyutta, **Nidāna-vagga**, however, it is said as follows: When the Venerable Kassapa solemnly declared his discipleship thrice, the Buddha said:

> "Kassapa, if a man, without knowing a pupil of all-round perfect mentality, says: 'I know', or without seeing him, says: 'I see', his head will fall off. As for me, I say: 'I know' because I do know him, or I say: 'I see' because I do see him."

(Herein the meaning is: if a teacher, outside the dispensation of the Buddhas, admitted, saying that he knew or saw without actually knowing or seeing an extremely faithful disciple with all mentality who showed extreme veneration as Venerable Mahā Kassapa did, the head of that teacher would drop off his neck, as a ripe toddy-palm fruit does from its stem. Or it might split into seven pieces.

(Herein it may further be explained as follows: If Venerable Mahā Kassapa were to direct his great veneration, generated by such faith, to the great ocean, its water might disappear like drops of water falling into a tremendously hot iron pan. If he were to direct his veneration towards the mountain of the universe, it would break up into pieces like a ball of husks. If he were to direct it to Mount Meru, the mountain would be destroyed and tumble down in disarray like a lump of dough pecked by a crow's beak. If he were to direct it towards the great earth, its soil would be scattered like a great pile of ashes being blown off by the wind. But, the Venerable's veneration of such might could not make a hair, on the back of the Buddha's instep, trembled. Let alone Venerable Kassapa, even thousands of monks equal to the Venerable would be unable to do so by performing their veneration. Theirs was powerless even to disturb a soft hair on the Buddha's instep, or even to shake a single thread of the robe made of rags that the Exalted One was wearing. So great was the might of the Buddha.)

Ordination as Bhikkhu through Acceptance of Buddha's Advice

Having said: "Dear son Kassapa, be seated. I shall give you my inheritance," as has been mentioned before, the Buddha gave the Venerable three pieces of advice (according to the Cīvara Sutta of the **Kassapa Saṁyutta**):

> "Kassapa, you must therefore practise thinking thus: 'I shall abide by *hirī* and *ottappa* in dealing with those monks of higher standing, lower standing, or equal standing.
>
> "Kassapa, you must, therefore, practise thinking thus: 'I shall listen to all Teachings on wholesomeness. I shall listen attentively to all these Teachings respectfully, reflecting on them and bearing them well.

"Kassapa, you must therefore practise, thinking thus: 'Mindfulness on the body (*kāyagatā-sati*) accompanied by happiness (*sukha*) shall never desert me!"

The Buddha gave him these three pieces of advice. The Venerable Kassapa also received them respectfully. This three-piece advice amounted to the Venerable's ordination, lower as well as higher. The Venerable Mahā Kassapa was the only one to received this kind of ordination in the Buddha's dispensation. And such is know as "*ovāda-paṭiggahana upasampadā* — ordination through acceptance of the Buddha's advice."

(Herein the Buddha granted the Venerable Kassapa ordination as a *bhikkhu* by means of these three pieces of advice. Of these three, the first is: "Dear son Kassapa, you must develop first the two 'effective' virtues of *hirī* and *ottappa* as you encounter three classes of fellow *bhikkhus*, namely, those of higher standing, who are senior to you by age and ordination, those of lower standing, who are junior to you, and those of medium standing, who are equal to you," By this first advice, Venerable Kassapa was taught to abandon pride in birth, for he was of the brahmin caste.

(The second advice is: "Dear son Kassapa, while you are listening to the faultless Teaching, you must be respectfully attentive by lending both your ears, the wisdom ear as well as the natural one, in all three phases of the Teaching, the beginning, in the middle and towards the end." By this second advice the Venerable was taught to abandon arrogance springing from his wide knowledge, for he was highly intelligent

(The third advice is: "Dear son Kassapa, you must strive not to let the first *jhāna* get away from your mental process, the *jhāna* which is accompanied by feeling of happiness (*sukha-vedanā*) originated in mindfulness of the body (*kāyagatā-sati*) and the sense object of breathing-in and out (*ānāpāna ārammaṇa*)." By this third advice the Venerable was taught to abandon self-love and self-craving (*taṇhā-lobha*) developing from possession of strong personality (*upadhi*), for he was good looking.)

Having made Venerable Kassapa an advice-receiving monk at the foot of the Bahuputtaka banyan tree, the Buddha left and set out on a journey with the noble Venerable as His follower. While the Buddha had thirty-two marks of a great being on His body and was thus exquisitely splendored, Venerable Kassapa was graceful with seven marks. The latter closely followed the Buddha like a small golden boat trails a big golden one. After going some distance, the Buddha diverted from the main road and gave a hint that He would like to sit at the foot of a tree. Knowing that the Master was desirous of sitting, the Venerable made his (very soft) upper robe fourfold and spread it and said: "Exalted Buddha, may the glorious Buddha be seated here. The act of the Exalted Buddha's sitting will bring welfare and happiness to me for long."

Exchange of Robes

Having sat on the outer robe in four folds, the Buddha felt the edge of the robe with His hand, which had the colour of a lotus blossom, and said: "Dear son Kassapa, this upper robe of yours made of an old piece of cloth is very soft indeed!"

(Herein, 'why did the Buddha uttered words of praise?' The answer should be: because He wanted to make exchange of robes with Venerable Kassapa.

'Why did the Buddha want to make exchange of robes?' The answer should be: because He wanted to install the Venerable in His position.

("For such installation were there not Venerables Sāriputta and Moggallāna?" one might argue. The answers is: Yes, they were there. But it occurred to the Buddha thus: "Both of them will not live long. They will attain *parinibbāna* before Me. Kassapa, however, will live for a hundred and twenty years, four months after my Parinibbāna, in the cave where a *sattapanni* tree grows, he will hold a Council at which a mass recital, in approval (*saṅgāyanā*) of the Dhamma and the Vinaya, will

be done. He will thus render service to My dispensation so that it may last for five thousand years." The Buddha also was of the opinion that "if I install him in My monastery, monks will show obedience to him." Hence the Buddha's desire to install the Venerable in His (the Buddha's) position. It was for this reason that the Buddha was desirous of exchanging of robes. It was because of this desire that the Buddha spoke in praise of the Venerable Kassapa.)

If somebody admiringly spoke of the good quality of the bowl or that of the robe, it was a natural practice of the noble Venerable to say: "Please accept the bowl, Venerable Sir," or "Please receive the robe, Venerable Sir." Therefore, knowing by hint that "the Exalted Buddha would like to put on my outer robe, for he admired its softness," the Venerable said: "Exalted Buddha, may the Glorious One please put on this outer robe." "Dear son Kassapa, which robe will you don then?" asked the Buddha. "If I get the kind of robe you are wearing, I will don it," replied the Venerable. Then the Buddha said: "Dear son Kassapa, can you do that? This robe made of rags have become very old because of my long use. Indeed, when I picked it up, that day saw the quake of this great earth down to the water limit. Those of less virtue are unable to wear this kind of robe that had been worn out. Only those who engage themselves in the Dhamma practice and who, by nature, are used to such attire deserve it." So saying the Buddha gave His robe for the Venerable Kassapa's. After the exchange of robes was done in this way, the Buddha put on the Venerable's robe and the Venerable donned the Buddha's. At that moment, the great earth quaked violently down to the water limit as if it were saying, though it lacks mind and volition: "Exalted Buddha, you have done something difficult to do. There has never been in the past such an occasion on which a Buddha gives His robe to His disciple. I cannot bear up this virtue of Yours."

(c) Achievement of Spirituality and An Etadagga Title

On the part of the Venerable Mahā Kassapa, no arrogance arose in him just by getting the Buddha's robe; he never thought: "Now I have obtained the robe previously used by the Exalted One: I have nothing to strive now, either for higher Paths and Fruitions." Instead, he made a vow to practise the thirteen austere (*dhutaṅga*) practices most willingly as taught by the Buddha. Because he put great efforts in developing the ascetic Dhamma, he remained only for seven days as a worldling and on the eighth day, at early dawn, he attained arahatship with the fourfold Analytical Knowledge (*paṭisambhidā-magga-ñāṇa*).

Setting this Venerable as an example, the Buddha delivered many discourses as contained in the **Nidānavagga Kassapa Saṁyutta** (see the translation of the same Saṁyutta).

The Buddha admired the Venerable through many Suttas such as Cand'ūpama Sutta, in which the Buddha says: "*Kassapo bhikkhave cand'ūpamo kulāni upasankamati* — Monks, Kassapa Thera approached his donors of the four social classes by controlling his deed, word and thought like the moon, i.e. being absolutely free from physical, verbal and mental roughness does he approach his donors." Later on the Buddha declared, by citing the noble Venerable as the foremost (*etadagga*) in *dhutaṅga* practices, as preserved in the **Kassapa Saṁyutta**:

> *"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnaṁ dhutavādānaṁ yadidam Mahākassapo."*
>
> Monks, among my disciples *bhikkhus*, who practise by themselves and who teach and exhort others to practise the excellent *dhutaṅga* practices which shake off moral impurities (*kilesa*), Mahā Kassapa Thera is the best.

(5) ANURUDDHA MAHĀTHERA

(a) Aspiration expressed in The Past

A hundred thousand aeons ago, in the lifetime of the Buddha Padumuttara, the future

Thera Anuruddha was an unknown householder. One afternoon, he went along with a crowd of people to the monastery to listen to the Dhamma. Having respectfully paid homage to the Buddha, he stood at the edge of the audience, paying attention to the Buddha's discourse. After delivering His discourses in serial order, the Buddha declared a monk foremost in achieving the psychic power of the Divine Eye (*dibbacakkhu-abhiññā*).

Then it occurred to the householder: "This monk was declared foremost in achieving the psychic power of the Divine Eye by the Buddha Himself. Therefore, he indeed is superior. What, if I were to become the best among the monks who achieved the Divine Eye in the dispensation of some future Buddha?" So thinking, he went through the audience and invited the Buddha and His Sangha. The next day, he performed a great alms-giving to the Sangha headed by the Buddha.

Thinking: "I have aspired for a very high post," he invited the Buddha as before, day after day, saying: "Please come today for my act of merit. Please come tomorrow for my act of merit." Having invited thus, he gave a great *dāna* for seven days. Offering excellent robes to the Buddha and His company of monks, he expressed his aspiration as follows:

> "Exalted Buddha, I made these offerings not to obtain divine luxuries nor to enjoy human pleasure. Seven days ago you declared a monk as the best in the Divine Eye. I wish to be like him, as the foremost among those with similar power in the dispensation of a future Buddha."

Having expressed his aspiration thus, the householder fell at the feet of the Buddha. When the Buddha surveyed the future, He foresaw well that the fulfilment of the householder's wish and so He predicted: "Donor, at the end of a hundred thousand aeons in future, Buddha Gotama will evidently appear. In the dispensation of that Buddha, you will be Anuruddha by name, the foremost of those who acquire the psychic power of the Divine Eye." Having predicted thus the Buddha gave a discourse in appreciation of the meal-offering and returned to the monastery.

The householder did good works for as long as he lived and after the Buddha Padumuttara's attainment of Parinibbāna, he built a golden shrine which was seven *yojanas* high. He approached the Sangha and asked: "Venerable Sirs, what is the preparatory wholesome deed for acquiring the psychic power of the Divine Eye?" "Donor," replied the noble monks, "the gift of light should be given." He then had a thousand big trees made first, each bearing a thousand torches; just beyond these trees, he had a thousand illuminated trees of medium size made; just beyond them, a thousand illuminated small trees. In this way, thousands of trees and torches were offered. His other gifts of lights were innumerable.

Offering of Lights to Buddha Kassapa's Shrine

Having performed such meritorious deeds throughout his life, the householder, the future Anuruddha, was reborn either in the worlds of devas or humans. When a hundred thousand aeons had elapsed and in the lifetime of the Buddha Kassapa in this *bhadda-kappa*, he was reborn also as a householder in the city of Bārāṇasī. After the Buddha's Parinibbāna, he built a shrine of one *yojana* and had numerous gold cups made, each cup was filled with butter oil. In the middle of the cups, he placed a cake of solidified molasses and lighted it. He also lighted the gold cups around the shrine, the round brim of each cup touching that of the next. For himself, he had the biggest vessel made of gold and had it filled also with butter-oil. A thousand wicks placed around the brim were lighted. For the middle wick, however, he had a piece of cloth twisted and lighted it. Holding on his head the bowl of a thousand lights, he went round the shrine and honoured it for all three watches of the night. In that existence too, he performed wholesome acts as long as he lived, and upon his death he was reborn in the realm of devas.

Life As Annabhāra

Again, before the lifetime of our Buddha, he was reborn in a poor family, also in Bārāṇasī and lived, depending upon a wealthy merchant named Sumana. The poor man's

name was Annabhāra. The merchant Sumana gave lavish alms, at the gate of his house, to destitutes, travellers and beggars.

One day, a Paccekabuddha, by the name of Upariṭṭha, engaged in *nirodha-samāpatti* at Mount Gandhamādāna, and when He emerged from that *jhāna*, he pondered: "Whom should I help today?" Paccekabuddhas are very kind by nature to the poor. So, the Paccekabuddha Upariṭṭha decided to help poor Annabhāra for the day. Knowing that the man was about to come back from the forest, the Paccekabuddha, taking His alms-bowl and robe disappeared, from Mount Gandhamādāna and reappeared before Annabhāra at the village gate.

Seeing the Paccekabuddha carrying an empty bowl, he respectfully made obeisance to him and asked: "Venerable Sir, would you obtain food?" When the Paccekabuddha replied that he would, Annabhāra said: "Please wait here for a while," and quickly went home and asked his wife: "O lady, is there a portion of food you set aside for me? Or is there not?" When the wife said yes, he returned to the Paccekabuddha and took the bowl from His hand. On returning home, he said to his wife: "Lady, because we did not perform acts of merit in the past, we are now living, always yearning for food. Though we have desire to give, we have nothing to give. And when we have something to give, there is no recipient for it. Today I encounter the Paccekabuddha Upariṭṭha. And there is also my portion of food. Put that food of mine into His bowl."

The intelligent wife thought: "As my husband is giving his food to the Paccekabuddha, I should also do something for my share of merit." So she too put her portion of food in the bowl and handed it to the Paccekabuddha. He also said, expressing his desire: "Venerable Sir, may we be liberated from such troublesome living." The Paccekabuddha replied somewhat in prediction: "You, donor, of great merit! May your desire be realised!" Having spread out his over-cloth at one place, Annabhāra said further: "Please sit down here, Venerable Sir, and have your meal." After sitting down on the seat made by Annabhāra, the Paccekabuddha had his meal, reflecting on the nine disgusting things (which are 1. *gamana* (going on alms-round); 2. *pariyesana* (searching for alms); 3. *paribhoga* (eating); 4. *āsaya* (excretions, such as phlegm, bile, blood and pus); 5. *nidhaha* (stomach into which comes newly eaten food); 6. *aparipakka* (food in undigested state); 7. *paripakka* (food in digested state); 8. *phala* and *nissanda*, outcome and flowing or trickling from here and there (on the body) and 9. *makkhana*, smearing (or soiling). (If *phala* and *nissanda* are taken separately, the number will be ten. Reflection on these nine or ten disgusting things is mentioned in the exposition of the **Āhārepaṭikūla-saññā** of the **Visuddhi-magga** in general, and in the section on the same in the **Paramattha-sarūpabhedanī**, authored by Mahāvisuddhārama Sayadaw, in particular.) When the Paccekabuddha had taken the food, Annabhāra offered the water for washing the bowl. Having finished His meal, Paccekabuddha Upariṭṭha gave His blessing in appreciation of the food:

Icchitaṁ patthitaṁ tuyhaṁ, sabbam eva samijjhatu.
Sabbe pūrentu saṅkappā, cando pannāraso yathā.

May all your desires and longings be realized. Just as the bright, round moon of the waxing fortnight is full, even so may all your right plans be successful!

Having uttered thus, the Paccekabuddha proceeded his journey.

Applause of A Goddess

At that moment, the guardian goddess of the (ceremonial) umbrella belonging to Sumana the merchant gave her applause three times by uttering a solemn utterance of joy: "*Ahodānaṁ paramadānaṁ, Upariṭṭhe supaṭiṭṭhitaṁ* — Oh, an excellent gift has been well set up for Paccekabuddha Upariṭṭha!" The merchant asked: "Hey, goddess! Did you not see me performing alms-giving for such a long time?" "O merchant," replied the goddess, "I am not applauding your alms-giving. I am doing it for Annabhāra the poor man's, as I am so pleased with his." It then occurred to the merchant thus: "This is something marvellous indeed! Though I have been giving alms for so long, I am not able to cause deities to

applaud. But the poor Annabhāra did, despite his dependence on me, by giving alms-food just once as he encountered a proper recipient. I should make his gift-food mine by giving him something suitable." Accordingly, he summoned Annabhāra and asked: "Did you give somebody something today?" "Yes, I did, Sir," answered Annabhāra, "I gave my share of food to the Paccekabuddha Upariṭṭha." "Take this, dear Annabhāra, take a coin and hand over your gift-food to me," demanded the merchant.

When Annabhāra refused, saying: "I cannot do so, Sir," Sumana, the merchant, gradually raised his offer up to a thousand coins. Annabhāra remained firm in his rejection, saying: "Even for a thousand coins, I cannot give it away." Then Sumana gave up his attempt to buy but demanded again: "Brother Annabhāra, if you cannot give it to me, let it be so. Accept the thousand coins and share your merit with me!" "I do not know clearly whether I should share my merit with you. In fact, I will consult the Paccekabuddha Upariṭṭha and I will share, provided He advises me to do so." After saying thus, he rushed after the Paccekabuddha and when he reached Him, he asked: "Venerable Sir, the merchant Sumana, is offering me a thousand coins and seeking a share of the merit I have earned by giving you alms-food. Shall I give his share or shall I not?" Then the Paccekabuddha said:

> "Wise man, I shall give you a simile. Suppose there is only one house, where the lamp is lighted, in a village of a hundred households. If the remaining ninety-nine householders came with their respective wicks soaked in oil and lighted their lamps by means of yours, will the light remain in that house as it was before or will it be reduced?"
>
> "It will not be reduced, Venerable Sir. The light will shine even brighter than before," answered the man. Then the Paccekabuddha explained clearly:
>
> "In the same manner, wise man, if a man shares the merit accrued to him from his offering of alms-food, be it a spoonful or a ladleful, whether he shares it with a hundred persons or a thousand, his merit will only increase and become greater in accordance the number of persons who have their shares. Now you have given one meal. If you share your merit with him, there will be two acts of giving alms-food, one is yours (which is original) and the other is Sumana's (which is an augment)."

Freed from doubt but inspired and encouraged, Annabhāra respectfully made obeisance and went back to his master. He gladly shared his merit by saying: "Sir, take your share from the merit earned by me from my giving of alms-food." Then followed a dialogue between the wealthy merchant Sumana and Annabhāra the poor man:

Merchant:	Well, brother, take the thousand coins.
Annabhāra:	Master, I are not selling my alms-food. In fact, with great pleasure I am sharing my merit with you.
Merchant:	Brother, you share your merit with me with great pleasure. On my part, I give you the thousand coins as wish to do honour to your virtue. Do take it, brother.

When asked thus, Annabhāra accepted the money, saying: "All right, as you like it, Sir." Thereafter Sumana said: "Brother from the time of your acceptance of the coins onwards, you have nothing to work with your hands. (You are no longer my wretched employee.) Build a house for yourself on the main road. I shall provide you with whatever material you need. Take it from my house." Thus the merchant added his promise.

Annabhāra becoming A Man of Great Wealth

The alms-food offered to a Paccekabuddha who has just emerged from *nirodha-samāpatti* is *diṭṭhadhamma-vedaniya*, i.e. the gift resulting on the day of offering. Therefore, that very day, by virtue of his *diṭṭhadhamma-vedaniya* (gift of alms-food), the merchant took Annabhāra to the King's palace though he did not do so on previous days.

On arrival at the palace, because of Annabhāra's act of merit, the King overlooked the merchant but gazed upon Annabhāra. Then a conversation between the merchant and the

King took place as follows:

Merchant: Great King, why are you gazing at this man?

King: Because I did not see him on the other days, merchant.

Merchant: Great King, this man is worth-gazing on.

King: What are his virtues that make him worth-gazing on, merchant?

Merchant: Great King, he has won a thousand coins from me. He did not have his portion of food but sacrificed it to the Paccekabuddha Upariṭṭha today.

King: What is his name?

Merchant: Annabhāra, Great King.

King: As he has a thousand coins, he should win another thousand from me as well. I too would like to honour him.

So saying, the King also awarded Annabhāra a thousand coins.

Later on, the King ordered his men to built a house for Annabhāra. Obeying the King's order, the men cleared an old site and, at every spot they dug up with mattocks, they found jars of gold, the neck of one jar touching that of another, to their amazement. So they reported the matter to the King. The King ordered them to excavate but as they were digging, the jars sank further. The men told the King about it and he ordered them to continue their digging, saying: "Do it not in my name, but do it under Annabhāra's instructions." The men went back to the site and did the digging again while uttering: "We are doing under the instructions of Annabhāra." As a result, at every spot dug, the jars of gold rose together like huge mushrooms.

The King's men collected the treasure of gold and silver and brought them, all piled up near the King. The King held a meeting with his ministers and asked: "Leaving aside Annabhāra, who else does possess treasures of such proportions in this city of Bārāṇasī?" When the ministers answered that there was none, the King issued an order stating: "Ministers, in that case, let Annabhāra be the royal merchant bearing the title 'Dhanaseṭṭhi' in this Bārāṇasī City of mine." On that very day Annabhāra became royal merchant known as Mahādhanaseṭṭhi, and was entitled a white umbrella, a symbol of wealth, from the King.

(b) Ascetic Life adopted in His Final Existence

Since he became royal merchant, Dhanaseṭṭhi by name, he performed good works till the end of his life, and upon his death, he was reborn in the realm of devas. This virtuous man, who was the future Anuruddha, was reborn only in the divine and human abodes for a long time. When our Buddha was about to appear, he was born in the royal residence of Sukkodāna, a Sakyan prince. On his naming day, he was given the name of Anuruddha. Prince Anuruddha was the son of the Buddha's uncle Sukkodāna and the brother of Prince Mahānāma. He was very gentle and yet very powerful at the same time.

The Buddha visited the city of Kapilavatthu for the first time and while sojourning on his return in the grove of Anupiya, Prince Anuruddha visited Him together with Princes Bhaddiya, Ānanda, Bhagu, Kimila, Devadatta and the barber Upāli, and they became monks. (This event has been given in detail in the Chapter 26 -29. Readers may here be referred to this story.)

Attainment of Arahatship

The six Sakyan Princes went together with Upāli the barber to the grove of Anupiya and they became monks in the presence of the Buddha. Of these seven monks, Bhaddiya attained arahatship in that *vassa*. Anuruddha gained the psychic power of the Divine Eye (*dibbacakkhu*); Devadatta developed the eight mundane attainments; Ānanda was established in the *sotāpatti-phala*; the Venerable Bhagu and Kimila attained arahatship later. Their resolutions made in the past by these monks will be described in their respective sections.

As for the Venerable Anuruddha, he acquired, in his first *vassa,* the eight attainments

after becoming a monk and developed the psychic power and higher knowledge of the Divine Eye which was able to see a thousand universes. One day, he went to Venerable Sāriputta and said:

> "Friend Sāriputta, (1) I can see a thousand universes by means of the particularly pure Divine Eye, which surpasses the eye-sight of human beings. (2) I put effort unflinchingly. Not being unmindful, I possess mindfulness. There is no anxiety in my person and I am calm. My mind is one-pointed and well concentrated. (3) Even then, my mind is not unattached to craving (*taṇhā*) and wrong views (*diṭṭhi*) and not liberated yet from *āsava*s."

Then Venerable Sāriputta preached to Venerable Anuruddha concerning meditation:

> (1) "Friend Anuruddha, the very fact that you are conscious and thinking: 'I can see a thousand universes by means of the particularly pure Divine-like Eye, which surpasses the clear eyesight of human beings' reveals that you have conceit (*māna*)."
>
> (2) "Friend Anuruddha, the very fact that you are conscious and thinking: 'I put effort unflinchingly. Not being unmindful, I possess mindfulness. There is no anxiety in my person and I am calm. My mind is one-pointed and well concentrated,' reveals that you have mental restlessness (*uddhacca*).
>
> (3) "Friend Anuruddha, the very fact that you are conscious and thinking: 'Even then my mind is not unattached to craving and wrong view and not liberated yet from *āsavas*' reveals that you have doubt and worry (*saṁsaya-kukkucca*).
>
> "Therefore I would like to give you words of advice as follows: 'Discard these three things (conceit, restlessness and doubt) that are developing in your mind. Without being conscious of these things, direct your mind to Deathlessness (Nibbāna)!"

Having learnt meditation, Venerable Anuruddha went to the country of Ceti after seeking permission from the Buddha. Living in the eastern bamboo grove in that country, he practised asceticism. For fifteen days or half a month, he did not sleep but put efforts in his meditation by walking to-and-fro. He then became weary from his meditation so much so that he took rest by sitting under a bamboo thicket. While sitting, great thoughts of a great man (*mahāpurisa-vitakka*) arose in his mind as follows:

(1) The nine supra-mundane *dhammas* can be realised only in one who is of few wants (i.e. one who has no desire (*icchā*) and craving (*taṇhā*)), but not in one who is greedy.

(2) The nine supra-mundane *dhammas* can be realised only in one who is easily-contented, but not in one who is discontented.

(3) The nine supra-mundane *dhamma*s can be realised only in one who is quiet, but not in one who takes delight in company.

(4) The nine supra-mundane *dhamma*s can be realised only in one who is energetic, but not in one who is indolent.

(5) The nine supra-mundane *dhamma*s can be realised only in one who is evidently mindful, but not in one who is far from being mindful.

(6) The nine supra-mundane *dhamma*s can be realised only in one who is of concentrated mind, but not in one who is not of concentrated mind,

(7) The nine supra-mundane *dhamma*s can be realised only in one who is wise, but not in one who is foolish.

(N.B. With regard to (1) the individual who is of few wants; there are four kinds: (a) *paccaya-appiccha*, one who is of few wants concerning the four requisites; (b) *adhigama-appiccha*, one who does not let others know of one's attainment of *magga* and *phala* spirituality but keeps it secret; (c) *pariyatti-appiccha*, one who does not let others know of one's learning but keeps it secret; (d) *dhutaṅga-appiccha* one who does not let others know of one's austere practice but keeps it secret.

a) The *paccaya-appiccha* accepts only less, though offered much; when offered, he accepts less than what is offered; he never takes all.

b) The *adhigama-appiccha,* like Thera Majjhantika, does not tell others of his spiritual attainment of *magga* and *phala* but remains quiet. The story of Thera Majjhantika in brief is as follows:

> He was an *arahat*. But his alms-bowl and robe was worth only a quarter of a coin. On the day of King Asoka's dedication of a monastery, he was heading a community of monks. Seeing his bowl and robe too old and worn out, people thought he was an inferior aged monk; so they asked him to wait for a moment outside. Then only he thought: "If an *arahat* like me does not make a contribution to the King's welfare, who else will?" So thinking, he instantly sank into the earth and received the first portion of alms-food, which was meant for the head of monks, and was offered to him respectfully. Then he reappeared while others were unaware. In this way, the Thera did not want others know of his arahatship prior to his acceptance of food.

c) The *pariyatti-appiccha* individual does not want to reveal to others his knowledge of the scriptures though he himself is highly learned in the three Piṭakas. He is like one Venerable Tissa, a resident of Saketa. The story of Venerable Tissa in brief is as follows:

> The Venerable was requested by other monks to teach them the Texts and their Commentaries. But he rejected their request, saying that he had no time to do so. Then the monks asked him, somewhat reproachfully: "Have you got no time even to die?" So he deserted his followers and left his dwelling for the Kaṇikāravalika-samudda monastery. He stayed there for the three *vassa*-months (like an unknown illiterate monk). He fulfilled his duties there towards all his co-residents, be they senior or junior to him or be they of mid-standing. On the full moon day of Assayuja (September-October), at the meeting on *Mahāpavāraṇā-Uposatha* occasion, he preached, causing gooseflesh to people. They shouted with cheers and threw up their head-dresses into the air. Thus he created wild acclaim among the audience. Lest the people should know: "This indeed was the one who preached last night." he secretly went back to his original dwelling, for he was of *pariyatti-appiccha* kind.

d) The *dhutaṅga-appiccha* does not like to inform others of his practice of austerity. He is like the elder of the two brothers. A brief account of the two brothers goes as follows:

> The two brother-monks were dwelling in the Cetīya hill. The younger brother went to his brother with a stalk of sugar cane which was offered by a donor to the elder one. "Please have it, Sir," said the younger brother. As the elder brother had already finished his eating and washed his mouth, he replied: "Enough, dear brother." "Why," asked the younger brother, "have you taken a vow to observe *ekasanika-dhutaṅga* (the austere practice of eating one meal a day)?" Then only did the elder brother ask his younger brother to bring the sugar-cane. Though he had observed this particular practice for fifty long years, he partook of the sugar-cane as he wished to keep his brother in the dark about his practice. After that, he washed his mouth and renewed his vow again.

(These descriptions of the four types of *appiccha* persons are given in the **Aṅguttara Nikāya Commentary** Vol.3 and their stories are reproduced from the **Majjhima Nikāya Commentary** Vol.2. In the latter, further details of three kinds of *icchā* (wishes), four *appicchatā* (few wants), twelve kind of *santosas* (contentment), three kinds of *pavivekas* (seclusion), five kind of *saṁsaggas* (contact), etc. are given. Learn them from the same Commentary if you so wish.)

At the time, while the Venerable Anuruddha was struggling with the seven thoughts of a great man (*mahāpurīsa-vitakka*), the Buddha was still sojourning in a forest sanctuary, Bhesakala by name, near Susumāragira town in the Bhagga country. The forest was to the west of the bamboo grove where Venerable Anuruddha was. Therefore, this place was known as the eastern bamboo grove.

After working out with the seven thoughts, Anuruddha was too tired to take a further step to think about the eighth one. It was true that the disciples, who had thought of the previous seven, such as few wants, easy contentment, calm, energy, mindfulness, mental concentration, and wisdom, were reluctant to go higher and ponder still another Dhamma. For them, it is a rule that they should end up with wisdom. That was why the Venerable Anuruddha, having reflected on the seventh item of wisdom which is a *mahāpurisa-vitakka*, was too tired to go on reflecting on the eighth *vitakka*.

Then the Buddha, while remaining in the Bhesakala forest, knew that "Anuruddha is weary of reflecting on the eighth *vitakka"* and thought: "I shall cause Anuruddha's wish to be satisfied." Accordingly, He instantly appeared in the Venerable's presence and sat down on the seat that had been already prepared. Then the Buddha presented the missing eighth *vitakka*, saying:

> "Anuruddha, well done!, well done! (1) The nine supramundane *dhammas* can be fulfilled only in him who has few wants, but not in him who has many... ... (7) The nine supra-mundane Dhammas can be fulfilled in him who is wise, but not in him who is foolish. Anuruddha! Your reflections belong to the Noble Ones.
>
> "Anuruddha, as it is the case with you, proceed to the eighth reflection. Which is 'the nine supra-mundane Dhammas' can be fulfilled in him who takes delight in Nibbāna that is free from the *saṁsāra* — expanding (*papañca*) factors, [namely, craving (*taṇhā*), conceit (*māna)* and wrong view (*diṭṭhi)*] but not in him who takes delight only in the *papañca* factors."

Thus, did the Buddha provide the missing eighth *mahāpurisa* thought. The Buddha then continued to preach elaborately to Venerable Anuruddha that, while engaging in these eight reflections, he could easily be absorbed in the first, second, third and fourth mundane *jhānas*, and that while being absorbed in the four mundane *jhānas*, he could easily have the fourfold *ariyavaṁsa-patipadā* (Course of practice belonging to the lineage of the Noble Ones), namely, (1) contentment in robes (*cīvara-santosa*), (2) contentment in food (*piṇḍapāta-santosa*), including that in medicine, (3) contentment in dwelling and (4) delight in meditation (*bhāvanā-rāmata*) (The elaborate preaching of the same may be read in the translation of the **Aṅguttara Nikāya**, Vol. III)

After preaching thus, the Buddha thought about the right dwelling for Venerable Anuruddha that would suit his meditation and came to know that the bamboo grove would be the right place. Accordingly he advised the Venerable, saying:

> "Anuruddha, (as the bamboo grove is suitable for your dwelling) observe the *vassa* later on in this bamboo grove in the country of Ceti."

Having advised thus, the Buddha disappeared and reappeared at Bhesakala forest where He expounded the eight Mahāpurisa Thoughts in detail to the monks there.

After the Buddha's departure, the Venerable Anuruddha put great efforts in his ascetic practices and soon (during the next *vassa*) attained arahatship, the exhaustion of *āsavas*, the state endowed with the threefold knowledge of *pubbenivāsa-ñāṇa, dibbacakkhu-ñāṇa* and *savakkhaya-ñāṇa*. He then became elated and thought: "Oh, seeing my mental conditions, the Exalted Buddha came and provided me with the eighth *mahāpurisa-vitakka*. My heart's desire also has now been fulfilled to the highest degree indeed!" Paying attention to the Buddha's sermon and the supra-mundane dhamma, the Venerable uttered a solemn utterance as follows:

(a) Mama saṅkappam aññāya,
Sattha loke anuttaro.

Manomayena kāyena,
iddhiyā upasaṅkami.

The Exalted One, who is the Teacher of devas and humans, who is peerless in the three worlds, knew my thoughts and, in His mind-made body, rushing by means of His psychic powers, and through His super-normal powers, came to my presence in a moment.

(b) *Yathā me ahu saṅkappo*
tato uttari desayi
Nippapañca-rato Buddho
nippapañcam adesayi.

To me occurred the thoughts of the top Noble One in the seven fold manner. The Exalted Buddha taught me, out of compassion, the eighth thought which is higher than the seven reflections of mine. (How?) The Buddha, who is named the Omniscient One, the best of the world, who delights in the unconditioned Nibbāna that is truly free from the three *saṁsāra* extending (*papañca*) factors, taught me, out of compassion, the unconditioned Nibbāna that is truly free from the three *saṁsāra*-expanding (*papañca*) factors.

(c) *Tassāhaṁ dhammam aññāya*
vihāsiṁ sāsane rato.
Tisso vijjā anuppattā
kataṁ Bhuddhassa sāsanaṁ.

I, Anuruddha, having comprehended the Dhamma taught by that Buddha, named the Omniscient One, the best of the world, lived in bliss in this very existence always being delighted in the attainment of Fruition in the dispensation of the three trainings. The threefold knowledge of *pubbenivāsa-ñāṇa* by me, I have laboured and put into practice, reaching the goal of arahatship, the Teaching of the threefold training of the Omniscient Buddha, the head of the world

(c) Etadagga Title achieved

Thereafter, when the Buddha was staying at the Jetavana monastery, He convened a meeting, in which He declared a large number of monks as foremost (*etadagga*) in their respective attainments but He admired the Venerable Anuruddha, saying:

"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnam dibbacakkhukānaṁ yad idam Auuruddho."

"Monks among my disciples who are endowed with the divine eye (*dibbacakkhu*), Anuruddha is the best."

Saying thus, the Buddha declared the Venerable Anuruddha as the foremost (*etadagga*) in acquiring the divine eye.

(Herein it may be asked: Why did the Buddha appoint Anuruddha only despite the presence of other *Tevijja arahats* and *Chalabhiññā arahats* who had attained 'divine-eye' too? The answer is: It was true that other *Tevijja* and *Chaḷabhiññā arahats* had attained 'divine-eye' too, but they did not make use of it as much as Anuruddha did. When Venerable Anuruddha went on alms-round, except in partaking of food, he, at all times, developed Light-Kasiṇa (*āloka-kasiṇa*) and surveyed beings by the psychic powers of his divine-eye. In this way, the Venerable gained the fivefold mastery of the divine eye and became more experienced (than the other *arahats*). This was the reason for the Buddha declaring him the foremost (*etadagga*) in this particular field of attainment.

(The alternative answer is this: The Venerable Anuruddha had done for a period of

a hundred thousand aeons meritorious deeds with the aim to acquire this particular declaration of being foremost in attaining 'divine-eye'. Accordingly, in this existence too, which was his last, in which his Perfections and aspirations were fulfilled, he made use of the divine-eye more than any other *arahats* as he had inclination to do so which was derived from his past resolution. Hence the declaration by the Buddha.)

Picking up of Rag Robe offered by A Deva

(From the Dhammapada Commentary)

While the Buddha was sojourning at Jetavana, Rājagaha, Venerable Anuruddha was looking for rags, from which a robe was to be made, at dust heaps and other places. A deity, named Jālinī, who happened to be his wife three existences ago, was living in Tāvatiṁsa. Seeing that the Venerable was searching rags, she brought three pieces of divine cloth, each thirteen cubits long and four cubits broad. But she thought: "If I offer these pieces of divine cloth, in this shape, the Venerable may not accept them." So she left them at a dust heap ahead of the Venerable who was seeking rag; she did so in such a way so that only the edges of the pieces could be seen.

When the Venerable went there in search of rags, he saw the edges of the pieces of divine cloth, he picked them up at that very place and departed thinking that they were the best quality.

On the day the Venerable was making robes, the Buddha, in the company of five hundred monks, visited the Venerable's dwelling and took His seat. The senior Venerables, belonging to the community of Eighty Disciples, were also seated at the same place where the robe making was undertaken. The Venerables Kassapa, Sāriputta and Ānanda helped him in making the robes, taking their seats at the starting part, at the middle and at the far end respectively. Other monks also came to assist him by making sewing threads while the Buddha himself put the thread through the eye of the needle. The Venerable Moggallāna roamed about collecting other necessary things for the stitching.

The deity Jalini entered the city and announced: "Citizens, the Exalted Buddha, in the company of the eighty arahat-disciples, together with the five hundred monks, are staying at the monastery to stitch robes for our master the Venerable Anuruddha. Go to the monastery and offer rice gruel and other edible things." Thus the deity urged the womenfolk to flock with food. The Venerable Moggallāna brought bunches of Jambu fruits during the rest period, just before the meal-time. The five hundred monks could not finish the fruit. Sakka, the King of Gods, levelled the ground at the stitching site. Therefore, the ground looked like a place spread with liquid of lac. The leftover food, such as gruel, things solid and rice, were plenty.

Then the monks blamed the Venerable Anuruddha saying: "What is the use of bringing these kinds of food in such large quantities. In fact, he should have noted the amount of food required and should have asked his relatives, male and female servants and donors, saying: 'Bring only this much.' Perhaps the Venerable wanted us to know that he has a large number of relatives, servants and donors." Then the Buddha asked them what they were talking about and when they replied what they were talking about, the Buddha asked them: "Monks, do you think all these foods were caused to be brought by Anuruddha?" When the monks replied in the affirmative the Buddha said:

> "Monks, never does my dear son Anuruddha beg the four requisites of this amount. As a matter of fact, *arahats* never speak with an emphasis on the requisites. This food occurred by the power of a deity!"

Having thus responded, the Buddha uttered the following verse in order to give a sermon:

Yassāsavā parikkhīṇā
āhāre ca anissito
suññato animitto ca
vimokkho yassa gocaro;

ākāse va sakuntānaṁ
padaṁ tassa durannayaṁ.

(O monks, my dear sons!) An *arahat,* in whom the four *āsavas*, namely, sense desire (*kāma*), existence (*bhava*), wrong views (*diṭṭhi*) and ignorance (*avijjā*), are destroyed, even without leaving the slightest traces, is not attached to food with craving (*taṇhā*), and wrong views (*diṭṭhi*). In his attainment of fruition, he always resorts to Nibbāna*,* known as Freedom of Nothingness (*suññata-vimokkha*), as there is no passion (*rāga*), anger (*dosa*) and delusion (*moha*) in it. Nibbāna*,* also known as Freedom of causelessness (*animitta-vimokkha*) as it is absolutely liberated from such causes as passion, anger and delusion. (And by virtue of the particle '*ca'*,) Nibbāna also known as Freedom of desirelessness (*appaṇihita-vimokkha*) as it is absolutely liberated from such desires as passion, anger and delusion. Just as what's in the air, is trodden by the feet, touched by the breath, the head and the wings of the bird that flies in the air, is impossible to know, even so his attainment of the element of Nibbāna*,* after death, is impossible to know for ordinary individuals.

By the end of the sermon a large multitude attained *sotāpatti-phala* and so on.

(6) BHADDIYA MAHĀTHERA

This chapter on the Jewel of the Sangha contains two Venerable Bhaddiya: one being this (6) Bhaddiya, and the other (7) Lakuṇḍaka Bhaddiya, about whom will be narrated later on. The former Bhaddiya was one of the six Sakyan princes who became *bhikkhus* as has been told in the story of Venerable Anuruddha. The mother of Venerable Bhaddiya was Kāligodha, a Sakyan princess. So the Venerable was known as Kāḷigodhaputta Bhaddiya, "Bhaddiya the son of Sakyan princess Kāḷigodha."

(a) Aspiration expressed in The Past

This Mahāthera Bhaddiya was a son of a wealthy family in the lifetime of the Buddha Padumuttara, a hundred thousand aeons ago. He went to the monastery (as has been told in the story of Anuruddha) to listen to the Dhamma.

That day he saw the Buddha declared a monk as the foremost (*etadagga*) among those belonging to high family (*uccakulika*). He became instantly inspired, thinking: "I should also become one like him in the dispensation of a future Buddha." Accordingly, he invited the Sangha*,* headed by the Buddha, to a *mahā-dāna* performed for seven days. Thereafter, prostrating at the feet of the Buddha, he said: "Exalted Buddha, I do not long for a luxurious life as a result of my *dāna* but I do wish to become a monk who is foremost among those of high family."

Surveying the future, the Buddha foresaw that his wish would be fulfilled and said: "This wish of yours will be fulfilled. A hundred thousand aeons from now, the Buddha Gotama will arise. Then will you become one declared foremost among the monks who come from a superior family." Having thus predicted, the Buddha gave a sermon of appreciation concerning the meal and left for the monastery.

After receiving the prediction, he enquired good works conducive to that end and had seats for preachers made and donated, He had coverings for the seats made and donated. He donated fans for preachers' use while preaching, he gave offerings in honour of preachers, and lights outside the *sīmā*, the chapter house. In this way, he performed acts of merit till the end of his life. On passing away, he was reborn either in divine or human abodes. Some time between the Buddhas Kassapa and Gotama, he was reborn as a householder's son in the city of Bārāṇasī.

At that time, a large number of Paccekabuddhas came from Gandhamādāna mountain to Bārāṇasī and, having taken their seats on the bank of the Ganga, where water was plenty,

they partook their food. Knowing that the Paccekabuddhas always went to that site and had their meals, the householder, the future Bhaddiya, placed eight great stone slabs as his donation and treated the Paccekabuddhas to nourishment as long as he lived.

(b) Ascetic Life adopted in His Final Existence

During the interval between the two Buddhas, Kassapa and Gotama, lasting innumerable aeons (*buddhantara asaṅkhyeyya* period), he was reborn only in the realms of devas and human, and in the lifetime of this Buddha, his rebirth was that of a Sakyan prince in the city of Kapilavatthu. He was named Bhaddiya by his parents.

When he came of age, he became a leading prince of the six Sakyan princes (who adopted monkhood along with the barber Upāli). While the Buddha was sojourning in the mango grove near the town of Anupiya, he received ordination as a *bhikkhu* and attained arahatship in the *vassa* of the same year.

(After such attainment, as he lived in bliss of *phala-samāpatti*; he uttered with joy: "O, blissful I am! O, blissful I am!" Worldling *bhikkhus* did not know of his attainment and misunderstood that he uttered so from his recall of his previous princely luxury. They reported to the Buddha. This account may be read in the **Udāna**.)

(c) Etadagga Title achieved

At a later time, while the Buddha was staying at the Jetavana monastery, He addressed the *bhikkhus* regarding Venerable Bhaddiya:

> *"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnaṁ uccākulikānaṁ yad'idaṁ Bhaddiyo Kāḷigodhāya putto,"*
>
> "Monks, among my *bhikkhus*-disciple belonging to a high family, Bhaddiya, son of Kāḷigodhā, is the foremost."

Speaking thus in praise, the Buddha declared that Venerable Bhaddiya was the foremost (*etadagga*) among those of high birth.

(Herein the original name of the Venerable's mother was Godhā. As she was slightly dark, she was called Kāligodhā, the Sakyan Princess. Hence the Venerable's name Kāḷigodhaputta Bhaddiya, "Baiddiya, the son of Kāḷigodhā."

(Kāḷigodhā was the oldest of all Sakyan princesses. At the time the Bodhisatta attained Buddhahood, his father, King Suddhodāna, was over ninety. (This can be guessed by careful consideration,) He was not strong enough then to perform his duties as a leading monarch unlike when he was younger. Therefore, he must have been a nominal head of the Sakyan princes. So Bhaddiya was elected king, for the choice was made from senior to junior families and it fell upon him. But the prince gave up his kingship of the Sakyan and became a monk. Hence his appointment as "the foremost among the monks of high birth."

Alternatively, Venerable Bhaddiya had been king for five hundred successive existences as a result of his resolution made in the past. Hence his *Uccakulika-etadagga* title.)

(7) LAKUṆḌAKA BHADDIYA MAHĀTHERA

(a) Aspiration expressed in The Past

This Venerable Lakuṇḍaka Bhaddiya was a son of a wealthy householder in the city of Haṁsāvatī, in the lifetime of Buddha Padumuttara. In the way mentioned before (in the story of Venerable Anuruddha), he went to the monastery to listen to a sermon.

At that time, the Buddha declared a monk as the foremost (*etadagga*) in having very sweet voice. Seeing this, he became inspired to become like the monk in the lifetime of a future Buddha. So he invited the Sangha headed by the Buddha and gave them a grand *dāna*

for seven days. Thereafter, he supplicated: "Exalted Buddha, I do not wish for any other result on account of this *dāna* but to be declared a monk who is foremost (*etadagga*) among those who has sweet voice, in the dispensation of a future Buddha." So saying, he remained prostrated at the Buddha's feet.

Surveying the householder's future, the Buddha saw that his wish would be fulfilled. He therefore said: "Your wish will come true. A hundred thousand aeons from now, Buddha Gotama will appear. Then you will become a monk in His dispensation and be declared foremost among those possessing sweet voice." Having predicted thus, the Buddha returned to the monastery.

Life as Cittapatta Cuckoo

Having received the prediction, the son of the wealthy man performed good deeds till his death and was reborn only in the realms of devas and humans. When the Buddha Vipassī appeared, he was a cuckoo named Cittapatta and lived in the Khemā Deer Park. One day, he flew to the Himavanta and came back carrying a sweet mango in his beak. While seeing the Buddha surrounded by monks, it occurred to him: "On other days, I saw the Buddha but I had nothing to offer. However, I have brought this ripe mango today for my children to eat. I shall bring them some other fruit, but this mango I shall offer the Buddha." Then he flew down and was hovering overhead (but not resting on the ground yet). Perceiving the cuckoo's thought, Buddha Vipassī looked at His attendant, Venerable Asoka, who took out the alms bowl from its bag and placed it in the hand of the Buddha. Then the Cuckoo put the mango, which he had brought in his beak, into the Buddha's bowl as his offering. At that very place, the Buddha ate it while sitting. Filled with *saddhā*, the cuckoo repeatedly reflected on the attributes of the Buddha as much as he had known and having paid respect to the Buddha, he returned to his nest where he remained for a week without searching for food; instead he spent the time feeling joyous and happy.

In his life as Cittapatta Cuckoo, this much of his good act was done. As a result of this, the Venerable Lakuṇḍaka Bhaddiya voice was very sweet and pleasant.

Life as A Master Carpenter

During the time of the Buddha Kassapa, the future Venerable Lakuṇḍaka Bhaddiya became a master carpenter. After the Buddha's Parinibbāna, His devotees discussed about building the only shrine for the only body relic. The main disagreement was the size of the shrine. Some said: "It should be seven *yojanas*." Some said: "Seven *yojanas* is too big. (The construction could not be finished.) Let us make it six *yojanas*." Some said: "Six *yojanas* is still too big. (It could not be done.) Let us make it five *yojanas*." In this way, the size was reduced to four *yojanas*, three *yojanas*, two *yojanas*. Then the master carpenter, the future Mahāthera Lakuṇḍaka Bhaddiya, as he was chief at the meeting decided: "Friends, come. No matter who said what, let us built a *cetiya* which is easy to repair in future." So saying, he took the measuring rope and went to the construction site. While measuring, he made the length of one *gāvuta* and said: "Let each side of the shrine be one *gāvuta* so that the four sides will make a *yojana*. As it will be a *yojana* at the base, so will be its height." The carpenter thus brought the discussion to an end.

In agreement with him, the people built the *dhātucetiya*, the relic shrine, which was one *gāvuta* on each side and one *yojana* in total and the one *yojana* as its height. In this way, the master carpenter decided the size and the construction of the *cetiya* dedicated to the Buddha who possessed incomparable attributes.

(b) Ascetic Life and Attainment of Arahatship in His Final Existence

As a result of his decision on the size of the shrine of the Buddha, the possessor of unique attributes, he was short-bodied, shorter than others, in all his subsequent existences, and in his last existence in the lifetime of our Buddha, he was born in a wealthy family in the city of Savatthi. His parents named him Bhaddiya.

When the wealthy son Bhaddiya came of age, the Buddha was residing at Jetavana, He went to the monastery and listened to the Dhamma. So great was his faith that he received

monkhood and learned the meditation subject from the Buddha. Putting effort in Vipassanā practice, he attained arahatship.

Teachings centring around Lakuṇḍaka Bhaddiya Mahāthera

(Herein, the worthy and inspiring discourses in connection with the Mahāthera will be reproduced in brief.)

Discourses leading to The Venerable's Arahatship

After becoming a monk, he took the meditation subject from the Buddha and engaged himself in Vipassanā practice and attained *sotāpatti-phala* first. At that time, monk-learners (*sikkhās*), such as *sotāpannas, sakadāgāmins* and *anāgāmins*, approached Venerable Sāriputta to ask him for meditation subjects, or sermons or answers to their problems for the sake of higher attainments. In complying with their requests, the Venerable explained to them how to meditate; he gave them sermons and answered their questions. As the monks continued to strive, some attained *sakadāgāmī* stage, some *anāgāmī* stage, some acquired the threefold Knowledge, some the sixfold Psychic Power and some the four Analytical Knowledge.

Seeing these monks and poising himself to seize an opportunity for his own uplift, Venerable Lakuṇḍaka Bhaddiya reflected on his stoutness of heart and his being almost devoid of defilement; and reflecting thus, he approached the Venerable Sāriputta and exchanged greetings with him and made a request for a sermon. The Venerable on his part, gave a sermon that was in harmony with the young Venerable 's inclination.

In accordance with the Venerable's sermon, the Venerable Lakuṇḍaka Bhaddiya developed his Vipassanā wisdom along the line set in the teaching. On account of the two factors, namely, the might of the Venerable Sāriputta's teaching and Venerable Lakuṇḍaka Bhaddiya's possession of acts of merit done in the past, the latter's Vipassanā wisdom improved, culminating in arahatship.

Fully aware of this, the Buddha, at that time uttered a solemn utterance as follows:

Uddh'aṁ adho sabbadhi vippamutto
ayaṁ hamasmī ti anānupassī.
Evaṁ vimutto udatāri oghaṁ
atiṇṇapubbam apunabbhavāya.

An *arahat,* who has destroyed his *āsava*s is freed from above (*uddhaṁ*), i.e. the material elements (*rūpa-dhatu*) and the immaterial elements (*arūpa-dhatu*) as well as from below (*adho*), i.e. the elements of sensual pleasure (*kāma-dhātu*) and also with regard to all kinds of formations (*sabbadhi*), is freed in the manner of three kinds of deliverance, namely, deliverance by elimination (*vikkhambhana-vimutti*), deliverance by cutting off (*samucchedavimutti*) and deliverance by calming (*paṭipassaddhi-vimutti*). That *arahat,* who has destroyed his *āsavas*, no longer wrongly sees through conceit and false view (with regard to the five aggregates of *rūpa*, *vedanā*, *saññā, saṅkhāra* and *viññāṇa*), taking "This really am I!" The *arahat*, who has thus been delivered in all manner from the ten fetters and all unwholesome things, has crossed the fourfold whirlpool or the whirlpool of *saṁsāra* which he had never dreamed to do so before the attainment of the noble Path. He had crossed over to the other shore through total extinction (*anupādisesanibbāna*) and stands blissfully there for taking no new birth.

(This is an extract from the Pathama-Lakuṇḍaka Bhaddiya Sutta, Cūḷavagga, **Udāna Pāli**.)

Further Sermons given by Venerable Sāriputta

As has been described in the first *Sutta*, while meditating based on the first advice received (from Venerable Sāriputta), Venerable Lakuṇḍaka Bhaddiya attained arahatship. But the Venerable Sāriputta was unaware of this (for lack of reflection) and still thinking

that Bhaddiya was still a learner. (On a later day) the Venerable Sāriputta preached to him in detail, how to reach arahatship, by doubling the length of the sermon and touching upon many points, just as a very generous donor, when asked for a little, would lavishly give more than what was required. On his part, Lakuṇḍaka Bhaddiya did not react by thinking: "Now that l have done my duty as a monk, what is the use of this preaching of his," instead he listened to the preaching as before with all reverence to the Dhamma (*dhamma-garava*).

Seeing the situation, the Buddha, staying at the Jetavana monastery of Savatthi, uttered a solemn utterance by means of His supernormal power so that Venerable Sāriputta might come to know of the destruction of moral defilements by the Venerable Lakundaka Bhaddiya:

Acchecchi vaṭṭaṁ vyagā nirāsaṁ
visukkhā saritā'na sandati.
Chinnaṁ vaṭṭaṁ na yattati
eseva'nto dukkhassa.

In an *arahat*, who has destroyed *āsavas*, the round of moral defilement (*kilesa-vaṭṭa*) is cut off. [Note that the cutting of the round of moral defilement leads to that of the round of actions (*kamma-vatta*).] An *arahat,* who has destroyed *āsavas,* reached the wonderful bliss of Nibbāna that is free from craving. In an *arahat* who has destroyed *āsavas,* the morally defiling river of craving that has flowed steadily has been dried up by the fourth sun of *arahatta-magga* in the way the five great rivers were, because of the rising of the fourth sun when the world was on the verge of devolution. (Craving (*taṇhā*), is the cause of suffering, *samudaya-sacca*. Therefore, the elimination of craving means the elimination of all kinds of passion. Hence craving (*taṇhā*), is emphasised here.) By no means does the river-like craving flow any longer. The round of action that has been cut, the way the tree is uprooted, never repeats its being. (Note that the cutting of the round of action gives rise to that of the round of results (*vipāka-vaṭṭa*) that might otherwise take place in future.) The absence of the round of result due to the cutting of the round of passion and actions, is the end of suffering.

(This is an extract from the second Lakuṇḍaka Bhaddiya Sutta, Cūla-vagga, **Udāna Pāli**.)

The Venerable Lakuṇḍaka Bhaddiya's Virtues preached by The Buddha

Once, while the Buddha was staying at Jetavana, Sāvatthi, a large number of *bhikkhu* visited Him. At that time, Venerable Lakuṇḍaka Bhaddya, after going on alms-round with many other monks in a village, having finished his meal, washed his alms bowl, dried it, put it in its bag, carried it on his shoulder by means of a sling. He folded his outer garment and put it on his left shoulder. He had all forms of pleasant deportment, such as stepping forward, stepping backward, looking straightforward, looking sideward, bending, stretching, and casting down his eyes. He set out on foot to the Buddha with his mind well concentrated by both mindfulness (*sati*) and clear consciousness (*sampajañña*) treading on the fore footstep with the hind footstep.

When he went thus, he did not mix with others but followed behind them. **Reason**: he led a solitary life (*eka-cārī*). **Another explanation**: his ugly dwarfish body structure brought jeers and contempt from such worldly monks as Chabbaggiya-bhikkhus (the Band of Six). Remembering this, the considerate Venerable thought: "May these few worldly monks not develop unwholesomeness, on account of me!" Hence his following behind them. In this manner, these *bhikkhus* and the Venerable arrived in Sāvatthi and entered the Jetavana monastery and approached where the Buddha was.

Seeing from a distance the pleasant deportment of the Venerable who was following behind the monks, it occurred to the Buddha thus: "These monks do not know the greatness of might of my son. Therefore, some of these worldly monks have overwhelmed my son with contempt and jeers. Such actions would bring them no benefit but cause suffering for long. Now, the time has come for me to reveal the virtues of my son to them and thereby

setting him free from their domineering acts of contempt." So the Buddha asked the monks: "Do you see, monks, that *bhikkhu* who came behind you and who was bullied by some worldly monks with their mocking remarks because of his ugly dwarfish frame?" "Yes, we do, Exalted Buddha," answered the monks. Then the Buddha said:

"Monks, this *bhikkhu* is of great supernormal power. There is almost no *jhāna* in which he has not engaged. (That is to say the monk had experienced in all the *jhānas*, such as *rūpa-samāpatti, arūpa-samāpatti, brahmavihāra-samāpatti, nirodha-samāpatti,* and *phala-samāpatti*. By this statement, the Venerable's possession of supernormal powers is indicated.) The Venerable has personally accomplished arahatship, even in this present life, by realizing it through extraordinary intelligence — the arahatship that is the goal of peerless and noble practice sought after by those clansmen who tightly chose to leave household life for monkhood. (That is to say he is a monk who has continuously been absorbed in *arahatta-phala-samāpatti*. By this statement, the Venerable's possession of might was manifested.) *Arahatta-phala-samāpatti* was enjoyed by the noble Venerable; hence it was his relish (*āmubhāva*).",

After saying thus, the Buddha also gave a solemn utterance in verse as follows:

Nelaṅgo setapacchādo, ekāro vattati ratho.
anīghaṁ passa āyantaṁ, chinnasotaṁ abandhanaṁ.

Behold carefully this chariot-like body frame of my son Lakundaka Bhaddiya. It consists of the wheel, the principal component part of the chariot equal to the flawless morality of arahatship; the coverings of the chariot equal to the white and clean emancipation of arahatship, the spokes of the wheel of the chariot equal to the incomparable mindfulness of arahatship; the chariot-like body frame of my bosom son Bhaddiya moves about in full swing even without lubrication. Following from behind a large number of monks, he has no suffering of defilement. All his trailing oil of craving has been eliminated. He had none of the ten fetters.

Here, the Buddha was so overjoyed because of the virtues of the Venerable that He urged others to have a look at the Venerable's body.

(This is an extract from the Apara Lakundaka Bhaddiya Sutta, Cūḷavagga, **Udāna Pāli**.)

Besides, others accounts and preachings concerning the Venerable Lakuṇḍaka Bhaddiya may be noted from the **Dhammapada Pāli** and **Commentary**, the **Theragāthā Pāli** and **Commentary**, etc.

(c) Etadagga Title achieved

At a later time, while the Buddha was staying at Jetavana and holding a meeting, He declared, in respect of Thera Lakuṇḍaka Bhaddiya:

"Etadaggaṁ bhikkhave mama sāvakānaṁ, bhikkhūnaṁ mañjussarānaṁ yadidam Lakuṇḍaka Bhaddiyo."

"Monks, Lakuṇḍaka Bhaddiya is the foremost (*etadagga*) among my disciples for having sweet voice."

(8) PIṆṆḌOLA BHĀRADVĀJA MAHĀTHERA

(a) Aspiration expressed in The Past

The future Piṇḍolabhāradvāja was reborn in a family of lions during the lifetime of Buddha Padumuttara and lived, moving about for food at the foot of a mountain. One morning, when the Buddha surveyed the world, He saw the lion having the potentials to attain the Path, the Fruition and Nibbāna. Accordingly, the Buddha made His alms-round in

the city of Haṁsavati and in the afternoon, while the lion was in search of food, He entered the lion's den and was absorbed in *nirodha-samāpatti,* in sitting posture with his legs crossed, in midair

When the lion came back from his search for food and stood at the entrance of the den, he saw the Buddha's miraculous sitting in midair and it occurred to him thus: "The man, who has come to my place, is able to sit there. This noble personage must be great and worthy of honour indeed! As he is worth honouring, he is able to sit cross-legged in midair in the cave. His body light also spreads and flashes everywhere. I have never seen such a miracle. This noble individual must be the best of all who ought to be honoured. I too should do honour to Him to the best of my ability." So thinking, the lion bring all kinds of terrestrial and watery flowers from the forest and spread them on the ground up to the height where the Buddha was sitting. Then he stood right in front of the Buddha, worshipping him. The next day, he discarded the withered flowers and replaced with fresh one to make a similar seat and with it, honoured the Buddha.

In this way, the lion made floral seats for seven days and he took great delight in it. At the same time, he acted as a guard at the entrance of the cave honouring the Buddha thereby. On the seventh day, the Buddha emerged from His *nirodha-samāpatti* and stood at the cave's entrance. Then the lion circumambulated Him three times keeping Him to his right and paid homage to Him from the four cardinal points and stood still after stepping back.

The Buddha, having realized that such performance of meritorious acts was efficacious enough for his attainment of the Path and the Fruition, rose into the sky and returned to the monastery.

Life as Son of A Wealthy Merchant

As for the lion, because he was separated from the Buddha, he felt very unhappy and after his death took rebirth in the family of a wealthy (*mahā-sāla*) merchant in Hamsāvatī City. On coming of age, he went along, one day, with other citizens and while listening to the Buddha's Teaching, he saw Him declaring a monk, the best among those who spoke boldly on the Path and the Fruition. As in the case of the pervious *mahā-theras*, the merchant's son performed *mahā-dāna* to the Buddha for seven days and aspired after a similar position in future.

Seeing that the man's wish would be fulfilled, the Buddha predicted to that effect. After receiving the prophecy, the, merchant's son did good works till his death. When he passed away from that life, he was never reborn in the woeful states for a hundred thousand aeons but, instead, alternatively only in the realms of devas and human beings.

(b) Ascetic Life adopted in His Final Existence

Having reborn thus from the human realm to the deva and vice versa, Pindola was born into the family of a wealthy brahmin, in the city of Rājagaha, during the lifetime of the present Buddha and was named Bhāradvāja.

The Name Piṇḍola Bharadvāja

When Bhāradvāja came of age, he studied the three Vedas and when he had accomplished his studies, he became a teacher, going from place to place and teaching five hundred brahmin youths. As he himself was a teacher, at every feeding-place he personally received the food rather aggressively. As he was somewhat greedy with regard to food, he emphatically looked for food together with his students, asking: "Where is gruel available? Where is rice obtained?" On account of his wandering and longing for food wherever he was, he came to be known as Piṇḍola Bhāradvāja, "Bhāradvāja the seeker of food."

Survival of The Name even in Monkhood

At a later time, Piṇḍola Bhāradvāja suffered economic misfortune and became poor. One day, the Buddha went to Rājagaha and gave a sermon. After listening to the sermon, the Brahmin developed faith and took ordination as a *bhikkhu*.

Those who had joined the Buddhist Sangha were generally known by their clan name. Therefore, the *bhikkhu* should have been know as Bhāradvāja. But he was not, instead he was called Venerable Piṇḍola Bhāradvāja. The reason for this was that he carried a pot-like bowl and ate a bowlful of gruel, or a bowlful of cakes and a bowled of rice. Then other monks told the Buddha of the monk's gluttony.

The Buddha forbade his use of the bag for the bowl. So the poor monk had to keep it upside down under the couch. When he kept it, he pushed it under the couch causing a friction between the brim of the bowl and the rough ground. When he took it out he had to cause the same thing. As time went by, because of the repeated frictions, the bowl which originally was big like an enormous pot became a bowl with the capacity of cooked rice from an *ambaṇa* measure of uncooked rice. Then the monks reported the matter to the Buddha, who from that time onwards permitted the Venerable to use the bag. Thus the Venerable was like one who adopted monkhood for food, hence he was called *Pindola.* Because he belonged to the Bhāradvāja clan, he was named Bhāradvāja. Also after becoming a *bhikkhu* he continued to be called Piṇḍola Bhāradvāja, a two-word name.

At a later time, when he strove to engage in development of sense-faculties (*indriya-bhāvanā*), he attained *arahatta-phala* and became an *arahat*.

After his attainment of arahatship, he went from one dwelling place to another, from one monastic compound to another, carrying a curved iron rod (used) as a key and fearlessly roaring a lion's roar: “Those who have doubt as regards the Path and the Fruition, let them ask me!” (A detailed account of this should be taken from the translation of the Piṇḍolabhāradvāja Sutta, Jarāvagga, Indriya-saṁyutta, in the Mahāvagga of the **Saṁyutta Nikāya**.)

One day, he brought down, by means of his supernatural power, the sandalwood bowl that was hanging in the air from the top bamboo pole which was supported by a series of other poles to the height of sixty cubits by a wealthy merchant of Rājagaha. Surrounded by applauding people, the Venerable went to the Veḷuvana monastery and placed the bowl in the hand of the Buddha. Although, knowing about it, the Buddha asked: “Dear son Bhāradvāja, from where did you get this bowl?” When the Venerable explained, the Master said: “You, dear son, have shown such a thing as *Uttarimanussa-dhamma*, i.e. the *jhāna*, *magga* and *phala,* that surpass the ten wholesome courses of action belonging to men (*kusala-kamma-patha*) [just for an unworthy gain]. You, dear son, have done something that should not be done!” Beginning with these words, the Buddha rebuked the Venerable in many ways and set up a rule that forbade performance of miracles. (A detailed account of this may be re-read in the Chapter 33.)

Afterwards, three kinds of talk occurred amidst the *bhikkhus* with regard to his virtues: (1) “The Venerable Piṇḍola Bhāradvāja, known as Satinādiya Mahāthera, as he was in the habit of making bold speeches, on the day of his attainment of arahatship, fearlessly announced: ‘Those who have doubts about the Path and the Fruition, let them ask me!’ ” (2) “He reported his attainment of arahatship to the Buddha whereas other Venerable kept silent.” (3) “The Venerable himself habitually makes daring speeches and causes pleasure in people. He flew up and brought the sandalwood bowl of the Rājagaha merchant.” The *bhikkhus* told the Buddha of these three virtues put together.

As it was the nature of Buddhas to reproach what should be reproached and to admire what should be admired, the Buddha only selected what was worth admiring, said in praise:

> “Monks, by developing his three faculties and by repeatedly reflecting on them, the monk Bhāradvāja declared his arahatship, saying: ‘I know that there is no more rebirth for me, that I have practised the noble practice, that what is to be done has been done and I have nothing else to do concerning the Path!
>
> “What are the three faculties? The faculty of mindfulness (*satindriya*), the faculty of concentration (*samādhindriya*), the faculty of wisdom (*paññ'indriya*), by developing and by repeatedly reflecting on them, he declares his attainment of arahatship, saying: “I know that there is no more rebirth for me, concerning the

Path! That I have practiced the noble practice, that what is to be done has been done and that I have nothing else to do in concerning the Path!"

"Monks, in what do these three faculties end? They end in bringing about destruction. Destruction of what? Destruction of rebirth, old age and death. Monks, as he knew full well that he had no more rebirth, old age and death, the monk Bharadvaja speaks of his arahatship: 'I know that there is no more rebirth for me, that I have practised the noble practice, that what is to be done has been done, and that I have nothing else to do concerning the Path!' "

The Buddha said thus in praise of Venerable Piṇḍola Bhāradvāja.

It was this very Venerable Mahāthera who gave a sermon to King Udena of Kosambī and established him as a lay devotee in the Triple Gem. (Vide the translation of the Saḷāyatana Vagga of the **Saṁyutta Nikāya** for a detailed account of it.)

(c) Etadagga Title achieved

While holding a ceremony at a later time, the Buddha declared admiringly of Piṇḍola Bhāradvāja as follows:

"Monks, of my disciple bhikkhus, who fearlessly speak like a lion's roar, the monk Piṇḍola Bhāradvāja is the foremost (etadagga)!"

Thus the Buddha appointed the Venerable Piṇḍola Bhāradvāja as the foremost (*etadagga*) of being *Sīnhanādika*, "maker of a lion's roar."

(9) MANTĀṆIPUTTA PUṆṆA MAHĀTHERA

(The Mahāthera's original name was Puñña. Since he was the son of the Venerable Koṇḍañña's sister, Mantāṇī the brahmin lady and was thus known as Venerable Mantāni-putta Puñña.)

(a) Aspiration expressed in The Past

The clansman, who would become the Venerable Mantāṇi-putta, was born into the wealthy brahmin family, in the city of Haṁsāvatī, before Buddha Padumuttara appeared a hundred thousand aeons ago. On his naming day, his parents and relatives gave him the name Gotama.

On coming of age, the brahmin youth Gotama, son of a wealthy brahmin, studied the three Vedas and also became skilful in all crafts. While going from place to place in the company of five hundred youths (who were his pupils), he reflected on the Vedas and on seeing in them no means for liberation from *saṁsāra*, it occurred to him thus: "Like the trunk of a banana plant, these Vedas are smooth outside but there is no substance inside. My wandering with adoring attachment to them resembles an act of grinding the chaff in the hope of getting rice. What is the use of these three Vedas? There is no use at all for me." Again he pondered: "I shall adopt an ascetic life and develop *brahmā-vihāra-jhānas*. Being one who never falls off from such *jhānas*, I shall take rebirth in the abode of Brahmās" Pondering thus he went together with his five hundred pupils to the foot of a hill and lived there as an ascetic.

The followers of the hermit Gotama were matted-hair hermits numbering eighteen thousand. The Master Gotama himself was accomplished in the five mundane psychic powers and the eight mundane *jhānas* and taught his eighteen thousand disciples how to develop concentration of mind by means of certain devices. Following the teaching of their master, the eighteen thousand disciples also became accomplished in the five mundane psychic powers and the eight mundane *jhānas*.

In this way, as time went by, when the Master Gotama Hermit became old, the Buddha Padumuttara was still living amidst with a hundred thousand *bhikkhus* and having His native Haṁsāvatī City as His resort for food. One day at daybreak, when the Buddha surveyed the world of sentient beings, He saw the potentials of the hermit disciples of

Gotama.

He also foresaw that "With my visit to Gotama Hermit, he would aspire to be foremost (*etadagga*) among those who could proclaim the Dhamma well in the dispensation of a Buddha to come." Accordingly, He cleansed Himself, took His bowl and robe and went in the guise of an insignificant man and stood at the entrance of Gotama's hermitage, while the hermit's disciples were away in search of herbs and fruit.

Although he had not known beforehand that the Buddha Padumuttara had appeared, the ascetic teacher Gotama, on seeing the Buddha, guessed the great man from a distance: "Considering the physical perfection of this noble visitor, such a personality could become a universal monarch if He were to live a household life but if He were to live an ascetic life, He could become a genuine Omniscient Buddha, who burst opens the roof of *kilesa*. Therefore, the man coming, appears to me as one liberated from the three worlds." As soon as he saw the Buddha, he bowed his head most respectfully and said: "Glorious Buddha, please come this way!" So saying, he prepared and offered a seat to the Buddha. Buddha Padumuttara then took the seat and preached to Gotama.

At that time, his pupils, the matted-hair ascetics, returned. They had the thought: "We shall offer choice fruit and roots to our master and, as for us, we shall only have the remainings," but, they were surprised by the sight of the Buddha sitting in a high place and their master in a lower place.

"Look, we have been roaming about under the impression that there was nobody else who was nobler than our master in the world. Now we have clearly seen a great man who let our master take a lower seat and who Himself took a higher one. This noble person must be most honourable!" So thinking, they went, bringing their fruit baskets. The Master Gotama, fearing that the pupils might respect him in the presence of the Buddha, asked them from a distance: "Pupils, do not pay homage to me! The Supreme One in the world of sentient beings, together with devas and Brahmās, who deserves the homage of all, is seated here. Pay homage to Him!" Trusting their teacher that he would not have said without knowing, they bowed at the feet of the Buddha.

"Pupils, I have no other food to give to the Buddha. Let us offer Him these fruit and roots." So saying, he put choice ones into the Buddha's bowl. Only when the Buddha had partaken the fruit and roots, then the hermit and his pupils ate their shares.

After partaking of fruit as His meal, the Buddha wished: "May the two Chief Disciples come to me with a hundred thousand *bhikkhus*." At that moment the Chief Disciple, Venerable Mahādevala, considered: "Where has the Exalted One gone?" and knowing that "the Buddha wishes for our visit," he appeared in front of the Buddha with his head bowed, together taking a hundred thousand *bhikkhus*.

Gotama addressed his pupils: "Pupils, we have nothing to offer to the assembly of monks. They have no choice but to stand miserably. Let us make seats of flowers for the *Sangha* headed by the Buddha. Bring aquatic flowers and terrestrial flowers quick!" The ascetic pupils instantly brought beautiful and fragrant flowers by their supernormal powers from the foot of the hill. And, in the way stated in the story of Mahāthera Sāriputta, they made floral seats. (The engagement in *nirodha-samāpatti-jhāna* by the Buddha and His monks, the holding of floral umbrellas over them by the hermits and all the other accounts should also be understood in the way as mentioned in the story of Mahāthera Sāriputta.)

On the seventh day, when the Buddha emerged from *nirodha-samāpatti-jhāna,* He saw the hermits, who were surrounding Him, and asked a *bhikkhus*-disciple, who was foremost (*etadagga*) in preaching: "Dear son, these hermits have done a great honour. You dear son, shall give them a sermon in appreciation of the floral seats." The *arahat* took the command respectfully and gave an appreciative sermon after reflecting on the Teaching. At the end of the sermon, the Buddha Himself preached, in addition, the means leading to attainment of the Path and the Fruition in a voice that resembled the Brahmā's. When the preaching ended, the eighteen thousand matted-hair hermits attained arahatship, except their master, Gotama.

As the master, however, was unable to realize the Truth in that life, he asked the Buddha: "Exalted Buddha, who is the *bhikkhu* that gave a sermon earlier?" When the Buddha answered: "Hermit Gotama, the monk who preached first is the foremost (*etadagga*) among those who are able to preach well in My dispensation." Gotama said: "Exalted Buddha, as the result of the merit of my service (*adhikāra*) given to You, may I, like the monk who preached to me first, become the foremost (*etadagga*) among excellent preachers in the dispensation of a future Buddha." Having said thus, he prostrated at the feet of the Buddha.

The Buddha surveyed the future and saw that the wish of Hermit Gotama would be fulfilled without any hitch. Accordingly, He predicted: "In future, a hundred thousand aeons from now, Buddha Gotama will appear. Then you will become foremost among those who are excellent in preaching the Dhamma!" And He called the ascetic pupils who had now become *arahats*: "Come, monks." ("*Etha bhikkhavo.*") Then the hair and the beard of all the hermits disappeared immediately (without being shaved) They were instantly robed and readily equipped with alms-bowls and robes created by their miraculous power. Their ascetic appearance vanished and they fully attained monkhood like *mahātheras* who were of sixty years' standing or eighty years of age. Buddha Padumuttara returned to the monastery accompanied by the whole lot of monks.

(b) Ascetic Life adopted in His Final Existence

Having rendered his service to the Buddha till the end of his life and performed good works to the best of his ability, the Hermit Gotama took rebirth only in the realm of gods or that of humans for a hundred thousand aeons. At the time of our Buddha's appearance, he was reborn in the family of a wealthy brahmin in the brahmin village of Doṇavatthu. The child was named Puñña by the parents and relatives.

Having attained the Path, Wisdom of arahatship and Omniscience, the Buddha taught the First Sermon and in the course of His journey, He stayed somewhere, with Rājagaha as his resort for alms-food. While the Buddha was staying there, Venerable Annasi Koṇḍañña came to the brahmin village of Doṇavatthu, near Kapilavatthu, and ordained Puñña the youth, his nephew (son of his sister) and taught him how to practise as a monk. The next day, Venerable Koṇḍañña visited the Buddha and having venerated respectfully and sought permission, he went to the Chaddante forest, residing there till his death.

Venerable Puñña Mantānī-putta, however, did not go along with his uncle (brother of his mother) to the Buddha, for he thought: "I shall go to the Buddha only after my attainment of arahatship, the culmination of my duties as a monk." So he stayed behind in the city of Kapilavatthu. And when he put great efforts in his endeavours, he soon attained arahatship.

From the Venerable Mantāṇi-putta, five hundred clansmen took ordination. As he himself followed and practised the ten forms of speech (*kathā-vatthu*)[1], to the five hundred monks he gave an exhortation involving the ten forms of speech. Being established in the exhortation of their teacher, all the five hundred monks worked to fulfil their ascetic duties and attained arahatship.

Knowing about the culmination (arahatship) of their performance of ascetic duties, the five hundred monks went to their preceptor (*upajjhāya*), Venerable Mantāṇi-putta, and waited upon him. And they said: "Venerable Sir, our ascetic works have culminated in their highest point of arahatship. We also practise the ten forms of speech quite easily. The time has come for us to visit the Exalted One." On hearing the words of the monks, the

1. The ten forms of speech (*kathā-vatthu*) are: (1) *apiccha-kathā*, speech concerning few wants, (2) *santaṭṭhi-kathā*, speech concerning easy contentment, (3) *paviveka-kathā*, speech concerning seclusion, (4) *asaṁsagga-kathā*, speech concerning freedom from the five-fold contact, (5) *vīriya-kathā*, speech concerning industriousness, (6) *sīla-kathā*, speech concerning morality, (7) *samādhi-kathā*, speech concerning mental concentration, (8) *paññā-kathā*, speech concerning wisdom, (9) *vimitthu-kathā*, speech concerning liberation and (10) *paccavekkhaṇā-kathā,* speech concering reflective wisdom. (As he himself engaged in these ten forms of speech, so did he give these ten to his followers as his advice.)

Venerable thought: "The Exalted One knows my easy practice of the ten forms of speech. When I preach, I always make it a point to give such a speech. If I now go with them, surely they will surround me. It is not befitting for me to visit the Buddha by being surrounded by such a community of *bhikkhus*. Let them go earlier and visit the Exalted One first." So thinking, he said to the monks: "Dear friends, you please go ahead and visit the Exalted One before me. Also, worship at the feet of the Exalted One in my name. I shall follow you by the way you take."

The five hundred *bhikkhus*, who were all the natives of Kapilavatthu where the Buddha was born, who were all *arahats*, free from *āsava*s, and who had all made easy acquisition of the ten forms of speech, accepted the advice of their preceptor. They arrived at the Veḷuvana monastery of Rājagaha after covering a distance of sixty *yojanas*. Having venerated at the feet of the Buddha they sat at a proper place.

Since it was a custom (*dhammatā-āciṇṇa*) of Buddhas to exchange greetings with visitors, the Buddha spoke sweet introductory words by asking: "How are you, monks? Are you fit and well?" and so on. He also put another question: "Where did you come from?" "We came from the region of Kapilavatthu, your birthplace." replied the monks. Then the Buddha asked: "Among the monks of the region of Kapilavatthu, my birthplace, who is admired by his fellow *bhikkhus* that one of few wants, speaks words of Dhamma connected with few wants?" As a priority matter, the Buddha asked this question of *bhikkhu* who easily practised the ten forms of speech. The answer, given unanimously by the five hundred monks was: "The Venerable Mantāṇi-putta is in that way, Venerable Sir." Overhearing the answer, the Venerable Sāriputta was very keen to meet the Venerable Mantāṇi-putta Puñña.

The Buddha, thereafter, went from Rājagaha to Sāvatthi. Learning of the Buddha's visit to Sāvatthi, Venerable Mantāṇi-putta Puñña went alone to Sāvatthi and met the Buddha personally (without any monks leading him). The Buddha gave him a sermon with reference to the ten forms of speech (*kathā-vatthu*). Having listened to the sermon, the Venerable paid respect to the Buddha, and went to Andhavana forest in order to stay in seclusion and spent the day at the foot of a tree. Hearing that the Venerable was on his way to Andhavana, the Venerable Sāriputta followed him, continuously watching the head of the foregoing Venerable from behind, lest he should lose sight of him. After waiting for a chance, Venerable Sāriputta, in the evening, approached the tree (where the Venerable Puñña was). Having exchanged greeting with him, Venerable Sāriputta asked him the series of seven purities (*visuddhi*). Venerable Puñña answered each and every question. Then one expressed to the other his appreciation of their mutual Dhamma-talks. (A detailed account of this may be taken from the Rathavinīta Sutta, Opamma Vagga, Mūlapaṇṇāsa of the **Majjhima Nikāya**.)

(c) Etadagga Title achieved.

At a later time, in an assembly of monks, the Buddha spoke in praise of Venerable Mantiṇi-putta:

> *"Etadaggaṁ bhikkhave mama sāvakānam bhikkhūnaṁ dhammakathikānaṁ yad idaṁ Puṇṇo Mantāni-putto."*
>
> "Monks, among my *bhikkhu*-disciple who preach the Dhamma, Mantāni-putta is the best.

Speaking thus, the Buddha placed the Mahāthera foremost (*etadagga*) among all excellent Dhamma-preachers.

(10) KACCĀYANA MAHĀTHERA

(a) Aspiration expressed in The Past

The good man, the future Kaccāyana Mahāthera, was brought up in a family of

householders during the lifetime of the Buddha Padumuttara. One day, he went to the monastery and stood at the edge of the audience listening to a sermon. Seeing the Buddha declared someone as foremost (*etadagga*) among those who were good at elaborately and analytically preaching the Dhamma which had been spoken of in brief, it occurred to him thus: "This monk is supreme indeed! He was praised by the Exalted One as the best among those who can elaborate and teach in detail (what is briefly taught by the Buddha), I too should become a monk with such a title in the dispensation of a future Buddha." So thinking, he invited the Buddha and performed a grand *dāna* for seven days in the way mentioned above. "Exalted One," said the man, "as a result of seven days *mahā-dāna*, I do not wish for any other bliss but to be the foremost (*etadagga*) like the monk, who, seven days ago, being declared (as the best among those who can elaborately and analytically speak what has been briefly spoken)." Having said thus, he prostrated at the feet of the Buddha.

When the Buddha Padumuttara surveyed the future, He saw that the clansman's wish would be fulfilled. He therefore prophesied saying: "O friend clansman, at the end of a hundred aeons from now, there will appear Buddha Gotama. In His dispensation, you will become the foremost (*etadagga*) among those *bhikkhus* who are able to expound in detail the meaning of the doctrines taught briefly." After giving an appreciative sermon the Buddha left.

Donation of Gold Bricks

Having performed meritorious deeds till he died, the clansman was reborn either in the deva-world and the human world for a hundred thousand aeons and was born in a good family, in the city of Bārāṇasī during the lifetime of the Buddha Kassapa. When the Buddha entered Parinibbāna, the clansman went to the site where a gold *cetiya* was being built. There he donated bricks of gold worth a hundred thousand coins in honour of the Buddha and wished: "Glorious Buddha, in whichever plane of existence I am born may the colour of my body be gold!"

(b) Ascetic Life adopted in His Final Existence

Having performed acts of merit, he was reborn either in the deva-world or the human world for one *asaṅkhyeyya-kappa* during the interval between two Buddhas. In the lifetime of our Buddha, he was a son of the Purohita in the city of Ujjenī. On his naming day, his father remarked: "My son having a golden complexion brings his own name." He was, therefore, named Kañcans (gold) by his parents and relatives. On reaching adulthood, the golden boy was accomplished in the three Vedas. When his father, the Purohita, died he succeeded him in the same post. He, as the Purohita, was also known by the name of his clan, which was Kaccāna. (a contracted form of Kaccāyana).

King Caṇḍapajjota summoned his ministers and said: "Ministers, a Buddha has emerged in the world. Those of you who are able to bring Him to me may do so." When the ministers unanimously replied: "Great King, no one except the Purohita Kaccāna was able to do so. He may be sent to bring the Buddha." The King then summoned him and said: "Friend Kaccāna, go and bring the Buddha to me." "Noble King," replied Kaccāna, "I shall go, provided I have your permission to become a monk." "Friend Kaccāna, do whatever you want, but bring the Buddha." So saying, the King gave his permission.

Thinking: "Those who go to a Buddha should not do so in a large company," so he went to the Buddha with others, he being the eighth (i.e. he took only seven companions with him). The Buddha taught a sermon, at the end of the sermon, Purohita Kaccāna attained arahatship together with his seven companions, all being endowed with Analytical Knowledge (*Paṭisambhidā-patta*). Then the Buddha stretching out his right hand and called out: "Come, monks." The hair and the beard of all eight instantly disappeared; alms-bowl and robes created by miracle (*iddhimaya*) appeared on their bodies. They achieved ascetic life and their appearances became that of *mahātheras* of sixty or eighty years' standing.

Having reached the apex of his monkhood (which was arahatship), Venerable Kaccāna did not forget but requested the Buddha to visit the city of Ujjenī by reciting verses in

praise of the journey, as did the Venerable Kāḷudāyī. Hearing the words of the Venerable Kaccāna, the Buddha came to know: "Kaccāna wants me to go to Ujjenī. Buddhas do not set out to a place which is not worth visiting due to some reasons." Therefore, He asked Venerable Kaccāna: "Dear son, you alone go to Ujjenī. If you go, King Caṇḍapajjota will be pleased."

Being aware that "Buddhas speak no word of ambiguity," the Venerable made obeisance most respectfully and left for Ujjenī City with the seven *bhikkhus* who were once his companions.

Two Daughters of Different Merchant

While on the way to Ujjenī, the Venerable went on an alms round in the township of Telapanāḷi, which was situated in the middle of his journey. In that township lived two ladies whose fathers were merchants. Of them one belonged to the family of the merchant whose business had failed. When her parents died, she had to live, depending upon her nurse. But she possessed a full and beautiful body; her hair was longer than that of others, softer and more pliant as well and in jet-black, resembling the colour of a bee. The other lady, living in the same township, had less hair. Prior to the Venerable Kaccāna's visit, she tried to buy some hair from the lady with luxuriant hair through a messenger saying that she would pay her a hundred or a thousand coins or any price demanded. But the owner of the hair refused to sell.

On the day that Venerable Kaccāna came for alms-food, the lady with the beautiful hair saw him together with the seven *bhikkhus* but with empty alms-bowls. Then it occurred to her: "A golden complexion descendant of Brahmā has come with the bowl that has been washed empty but I have no other things to offer. This lady happen to have sent somebody to buy my hair. Now I shall get enough offerings for the noble Venerable with the money from the sale of my hair." So she sent her nurse to invite the Venerables and gave them seats in her house.

When the Venerables began to sit down, the lady went into her chamber and asked her nurse to cut her hair and she sent her, saying: "Mother, go and sell my hair to the lady of such and such a name and bring back whatever amount of money paid by her. We shall offer food to the Venerable Ones." The [sad] nurse wiped her tears with the back of the palm of her one hand and holding up her breast with the other hand, she went to the other lady, secretly carrying the hair so that the Venerables might not see it.

> "It is a usual way of dealing on the part of the buyer to have no appreciation for the thing personally brought by the seller however much the merchandise is excellent and valuable." (i.e. the buyer tries to get it at a very low price.)

Hence, the wealthy but poor haired lady thought: "Formerly I was unable to obtain the hair although I was willing to pay a lot of money for it. Now the hair has been cut off but she will not get the original price. She must accept any amount I am going to pay." Accordingly she said to the nurse: "Nurse, I failed to get the hair despite my offer of much money to your mistress. The lifeless object such as this hair which might have fallen anywhere is worth only eight coins." So she paid the nurse only eight coins, an unreasonably low price.

The nurse brought the money to her mistress who offered a portion of food worth a coin to each of the eight monks. When the Venerable Kaccāna reflected, he saw the lady's act of merit was full of potentials. So he asked: "Where is the lady now?" "In her chamber, Sir," answered the nurse. The Venerable then asked the nurse to bring the lady before him.

The lady, donor of the alms-food, came out at the Venerable's request, made but once, for she had much respect for the monks and having bowed before them, she developed her strong faith repeatedly in them. (The seeds of food-gift sown in the Buddha's dispensation which is likened to the fertile soil yield good results even in the present life.) Hence, as soon as the lady bowed down, her hair became luxuriant as before. The Venerables then received the food and rose to the sky even while she was seeing them; and they descended at King Caṇḍapajjota's garden called Kañcana-vana.

Having seen the Venerable Kaccāna, the gardener went to the King and informed: “Great King, our master, the Purohita Kaccāna, became a monk and visited the royal garden.” King Caṇḍapajjota went to the garden and made obeisance to the Venerable, who had finished his meal, with five kinds of veneration and sat at a suitable place and asked: “Venerable Sir, where is the Exalted One?” When the Venerable answered: “Noble King, the Buddha Himself has not come yet. He has just sent me." The King asked again: “Venerable Sir, from where did you get the meal today?” In replying to the King's question appropriately, Venerable Kaccāna told the King all about the hard-earned merit of the lady who was his alms-food giver.

Having provided the Venerable with accommodations, King Caṇḍapajjota invited him to the next day’s meal and returned to the palace where he called up the lady, the food donor, by royal order and made her his Chief Queen. This was only the acquisition of wealth and happiness in the present life by the lady as the result of the first impulsive (*pathama-javana*) wholesome volition.

(Herein the meaning is: in performing *dāna* such as food-offering, there are seven impulsive moments concerning great wholesome volition (*mahā-kusala-cetanā*). Of them, the first impulsive volition results in the present life, if there are favourable circumstances. Hence, the first impulsive volition is called *diṭṭha-dhamma vedaniya-kamma*, “deed resulting in the present life.” The seventh impulsive volition result in the second life, if there are favourable circumstances. Hence it is called *upapajja-vedaniya-kama*, “deed resulting in the immediately following life.” The volition of the middle five impulsions results in successive lives from the third, if there are favourable circumstances. Hence, any volition of these middle five impulsion is called *aparāpariya-vedaniya-kamma*, “deed resulting in successive lives.” It means deed resulting in successive existences.

(“When a deed brings about its result”, the result is of two kinds: *bhava* and *bhava-samāpatti*. The resultant mental aggregates and the body formed by *kamma* that emerged at the time of conception (*paṭisandhi*) and at the time of growing (*pavatti*) are called *bhava* result. The mental aggregate and the body generated by *kamma* are called *patti-bhava*. Various forms of wealth enjoyed in life are called *bhava-samāpatti* result.

(Of the three kinds of resulting deeds, the *upapajja-vendaniya-kama* and *aparāpariya-vedaniya-kamma* bring fully their respective *bhava*-result and *bhava-samāpatti* result. As regards the first impulsive volition or the deed resulting in the present life, when it results presently, it brings only *bhava-samāpatti*, i.e., various forms of wealth to be enjoyed in that life, but not *bhava* because that result has already given by *janaka-kamma* that had created conception as its result in this life. Therefore, the first impulsive volition or the deed resulting in the present life of the lady in question brought her only the *bhava-samāpatti* result which was wealth and property in the same existence.)

From that time onwards, King Caṇḍapajjota did great honour to Venerable Kaccāna. Pleased with the teaching of the Venerable, many became monks in his presence. Since then, the whole city of Ujjenī had been overwhelmed with the colour of the robes and blown by the breeze caused by the movements of going and coming of the monks. The Queen conceived a son and when she gave birth to him after ten months, the prince was named Gopāla after his grandfather. Subsequently the Queen became well-known by the name of Gopālamātā in relation to her son. As Queen Gopāla-mātā was so impressed by the Venerable Kaccāna, she built a big monastery for him, in the garden of Kaccāna-vana and donated it to him with the King's permission. Having made the people of Ujjenī faithful in the Buddha's dispensation, the Venerable returned to the Buddha.

(c) Etadagga Title achieved

At a later time, while staying at Jetavana, in the assembly of monks, the Buddha spoke in praise of Venerable Kaccāna and declared him foremost (*etadagga*), in connection with the three discourses: (1) the *Madhupiṇḍika Sutta*, (2) the *Kaccāna-peyyāla* and (3) the *Pārāyana*

Sutta:

> *"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhunaṁ saṁkhittena bhāsitassa vitthārena atthaṁ vibhajantānam yadidaṁ Mahākaccāno."*
>
> "Monks, among my disciples who are able to analyse in elaboration what has been taught briefly, the monk Mahākaccāna is the foremost (*etadagga*)."

The sermons given by the Venerable may he taken from the **Apādāna Text** and its **Commentary**, the **Therā-gāthā Text** and its **Commentary**, etc.

(11 & 12) TWO PANTHAKA MAHĀTHERAS

(a) Aspirations expressed in The Past

A hundred thousand aeons ago, during the time of Buddha Padumuttara, the householder brothers, who were native of Haṁsāvatī City, having profound faith in the three Gems, constantly went to the Buddha to listen to His Dhamma. One day, the younger of the two saw a monk being declared foremost (*etadagga*) in two qualities: (1) among those who created mind-made images and (2) those who were clever in engaging in *rūpāvacara-jhāna*. It then occurred to him thus: "Great, indeed is this monk. Despite his such being, he roamed about practising two things. It would be nice if I too should roam about practising these two things in the dispensation of a future Buddha."

The younger brother invited the Buddha and performed a grand alms-giving to Him for seven days. Then he expressed his wish to the Buddha, saying: "Venerable Sir, seven days ago, you declared a certain monk: 'This monk is foremost (*etadagga*) in my dispensation by virtue of his two qualities, namely, ability of creating mind-made images of oneself and skill in engaging in *rūpavacara-jhāna*. As a result of this specially performed act of merit, may I be foremost with those two qualities also."

When the Buddha surveyed the future, He saw that this householder's wish would be fulfilled and said: "In future, a hundred thousand aeons from now, there will arise Buddha Gotama. That Buddha will declare you as the foremost concerning these two qualities." After giving an appreciative sermon, the Buddha departed. (This was the wish expressed by the younger brother.)

As for the older householder brother, one day he saw a certain monk being declared by the Buddha the foremost (*etadagga*) in the field of *saññā-vivaṭṭa-kusala* or having skill in *arūpāvacara-jhāna*, and like his younger brother, he too performed special act of merit and, thereafter, expressed his wish: "May I be the foremost (*etadagga*) in the field of *arūpāvacara-jhāna*!" "Your wish would be fulfilled," predicted the Buddha.

Both householder brothers did good works during the lifetime of the Buddha and when the Buddha attained Parinibbāna, they did homage by offering gold at the shrine which was built for the Buddha's bodily relics. Upon their death, they were reborn in the abode of devas. While they were being reborn either in the divine or human worlds only, a hundred thousand aeons had elapsed.

(Of the two brothers, an account of the meritorious deed done by the elder brother, Mahāpanthaka, in that interval existence, was not given particularly in the **Mahā Aṭṭhakathā**). As for the younger brother, Cūḷapanthaka, he became a monk in the dispensation of Buddha Kassapa, and for twenty thousand years he practised *odāta-kasiṇa* meditation (meditation on a white device) and was reborn again in a deva-world. Later, our Buddha attained Enlightenment, after teaching the Dhammacakka sermon, He went to stay in the Bamboo Grove of Rājagaha.

(An account of the emergence of the two Panthaka brothers will be inserted herewith). The daughter of Dhanaseṭṭhi, a wealthy merchant in the city of Rājagaha, fell in love with her male servant, and fearing that others would come to know about their affair, she discussed with her lover: "We shall no longer live here. If my parents were to know of this affair of ours, they would kill me, and cut me into pieces. Let us go and live elsewhere!"

They agreed with each other. Secretly taking her jewellery, she went out through the door that was opened first. They then fled to live in another place which unknown to others.

While the two were living in this unknown place, the lady became pregnant owing to their intimacy. When her pregnancy reached maturity, she consulted her husband, saying: "Sir my pregnancy is now mature. It is too miserable for both of us, if I give birth at a place away from our relatives or friends. Let us return to our parents' house." Her husband delayed the decision by saying, just to please his wife: "We shall go today." or "We shall travel tomorrow." Then the lady thought: "This stupid man dared not go, for his guilt is so serious. Parents certainly desire, as a rule, the welfare of their children. Whether the stupid man follow me or not, I should go." So thinking, while her husband was out, the lady departed alone after storing up her belongings and leaving a message with her next-door neighbour that she was going to her parents.

When her husband returned later and finding out that his wife had left for her parents' residence, he followed her in haste and eventually caught up with her in midway. At the very spot of their meeting, the lady gave birth to a child. Asked by her husband: "What is this thing dear?" the lady answered: "Sir, a son has been born." "What shall we do now?" they discussed between themselves and decided, saying: "We are going to our parents' home to deliver the child. Now the delivery of the child has taken place in the middle of the journey. What is the use of going to our parents' place. Let us go home!" So the two agreed and went home. The baby was named Panthaka, "Master Road," (as he was born on the road).

Before long, the lady conceived again, when the second son was nearing his birth, he too was born on the way to the home of his mother's parents. Hence the first son was renamed Mahāpanthaka, "Master Big Road," and the second named Cūlāpanthaka, "Master Small Road."

The husband and the wife then returned home, each carrying a son. While they were living there, hearing such terms as 'younger uncle', 'older uncle', 'grand father', 'grandmother', etc. in the conversation of other children, the older son, Mahāpanthaka, asked her mother: "O mother, other children mentioned, 'grandfather', 'grandmother' and so forth. Do we have our relatives?" The mother said: "Well, you are right, dear son! You have no relatives here but in Rājagaha, however, your grandfather is a great merchant of wealth. Your relatives are many in that city too." "O mother, why do we not go to Rājagaha?" asked Mahāpanthaka.

The mother did not give her son the reason for not going to the city of Rājagaha. When she was repeatedly asked by her sons, she said to her husband: "Sir, the children are troubling my mind very much. On seeing us, our parents will not cut our flesh and eat. Let us go! Let us show the sons their grandparents' house? Let us send them there!"

"Madam, I dare not go to your parents' house," said the husband, "but I shall manage to send you, so that you will certainly get there." "All right Sir," said the wife, "the house of their grandparents should be shown to the children in one way or another." The couple then headed for Rājagaha, carrying their boys and in due course arrived in that city. At a rest-house, near the city-gate they lodged. The mother took the boys and informed through somebody of their visit.

When the parents received the information, they considered as follows: "For those who roamed in *saṁsāra* there is none who has not been their son, or their daughter. These two, however, have committed a great offence against us. Both cannot live in our presence. They do not deserve to be with us. But let them take this much of money and live in a comfortable place. Let them send the two boys to us." Then they sent a messenger. The lady took the money sent by her parents and handed over the two little sons to the messengers, to be taken to their grandparent. The two brothers, Mahāpanthaka and Cūḷapanthaka grew up in comfort in the house of their grandparents.

(b) Ascetic Life adopted in His Final Existence

Of the two brothers, Cūḷapanthaka was very young and tender, Mahāpanthaka, however,

always went along with his grandfather to the Buddha to listen to His discourses. As he had always been listening to the discourses in the presence of the Buddha, he was inclined to become a monk. Therefore, he sought permission from his grandfather, Dhanaseṭṭhi, saying: "Grandfather, if you will permit me, I would like to become a monk." "What a wonderful thing you have said," replied the wealthy merchant. "For me, your becoming a monk is far better than the whole world! Go ahead, as you wish, grandson!" Replying thus gladly, the merchant accepted Mahāpanthaka's request and took him to the Buddha. "Merchant," addressed the Buddha, "how is it? Have you got a boy?" "Yes, Exalted Buddha," answered the merchant, "this boy is my older grandson. He is asking me to make him a monk under You."

Then the Buddha ordered a nearby monk who used to go on alms-round: "Have the boy initiated!" After explaining the meditation on the five component parts of the body 'with skin as the fifth' (*taca-pañcaka kammaṭṭhāna*) to the boy, the monk made him a novice. Since he became Sāmaṇera Mahāpanthaka, he had learnt the words of the Buddha, (the Canonical Texts), and having completed twenty years of age, he took monkhood upon himself. After becoming a monk, he engaged seriously in meditation that led him to mastery over the four *arūpāvacara jhānas*. Having emerged from the *jhānas*, he assiduously devoted himself to *vipassanā* meditation and finally attained arahatship. In this way the Arahat Mahāpanthaka become foremost among those *bhikkhus* who were extremely skilful in engaging in that meditation.

Initiation of The Younger Brother

Venerable Mahāpanthaka spent the time by enjoying the bliss of Fruition. One day, after considering whether it would be possible for him to give his younger brother such wonderful bliss, he went to the wealthy merchant, his grandfather, and requested: "Dear donor, Sir, if you agree, I would like to make Cūḷapanthaka a novice." When the grandfather gave his consent, saying: "Do as you wish! You may make him a novice!" Venerable Mahāpanthaka had him initiated and established in the ten precepts.

Sāmaṇera Cūḷapanthaka tried to learn from his older brother the following verse:

Padumaṁ yathā kokanadaṁ sugandhaṁ
pāto siyā phullam avītagandhaṁ.
Aṅgīrasaṁ passa virocamānaṁ
tapantam ādiccam ivantalikkhe.

> Just as the lotus flower named Kokanada, because of its many petals and beauty, and pervading sweet smell, is lovely with splendour and ever present fragrance as it opens at daybreak, even so, the Buddha's fragrance, by His body and His personal virtue, shining by His glory, splendored whenever one sees, emanates rays of light from His body, resembling the round sun that rises and appears in the sky during the season of Sarada (August-November).

Whatever words that he had been learnt previously disappeared from his memory whenever he proceeded to learn the next one. For four months, he was still trying to commit the verse to memory. (Although four months had passed, he still could not learn it by heart.)

> (During the lifetime of Buddha Kassapa, Cūḷapanthaka was a learned monk. He jeered at a dull monk in his learning Pāli. As a result, the dullard gave up his pursue in learning, for he felt so shameful on account of the jeering and lost self confidence. Owing to that evil act, as Culapanthaka, he alarmingly became a dullard after his novitiation. Hence, he surprisingly forgot all that had been memorised as soon as he went on to the next portions.)
>
> **— Aṅguttara Nikāya —**

Thereupon the elder brother, Mahāpanthaka, drove him out, saying: "Cūḷapanthaka! You are one in this dispensation who is not worthy of the Path and the Fruition (*adhabba*). You cannot learn even a single verse in four months. How are you, who cannot learn a verse in

four months, able to reach the apex (arahatship) of your monkhood? So get out of this dwelling!" As driven out by his elder brother, the novice Cūḷapanthaka dared not stay there and stood, weeping at the edge of the dwelling (where his brother would not see).

At that time, the Buddha was sojourning in the Mango-grove monastery, built and dedicated by the physician Jīvaka, with Rājagaha as His resort for alms-food. Then Jīvaka sent a man to the Buddha to invite him along with five hundred monks for the next day's meal. At that moment Venerable Mahāpanthaka was the *bhatt'udesaka*, 'in-charge of food distribution'. The man therefore referred the matter to him, saying: "Venerable Sir, please accept the food offerings for five hundred monks." "I accept the food for the monks" he replied, "except Cūḷapanthaka."

Meditation Subject given by The Buddha

Hearing the reply, Venerable Cūḷapanthaka was extremely dejected. Seeing the Venerable's plight and knowing that he would achieve liberation 'on my visit', the Buddha went to him and, showing Himself from a distance neither too near nor too far, asked: "Dear son Cūḷapanthaka, why are you weeping?" "Because, Venerable Sir, my brother Thera expels me," answered Cūḷapanthaka. "Dear son Panthaka," addressed the Buddha, "your brother possesses no *asayānusaya-ñāṇa,* the power of knowing intentions and inclinations of beings. But you are *buddhaveneyya-puggala*, 'an individual to be led by a Buddha.' " With these encouraging words, the Buddha gave him a piece of clean but rough cloth created by his power. The Buddha added: "Dear son Panthaka, keep this in your fist, muttering '*Rajo haraṇaṁ, rajo haranaṁ* — This cloth is liable to take dirt! This cloth is liable to take dirt.' Thus you meditate on it."

> (Herein, Cūḷapanthaka in a pervious birth was a king and while touring the city for inspection, his forehead sweated and he wiped the sweat with his clean waist-garment. The garment became dirty. The King then talked to himself: "Because of the impure body, such a clean cloth becomes impure, abandoning its own nature. Impermanent indeed are things conditioned!"
>
> Thus he gained the perception of impermanence. Hence for Cūḷapanthaka, the meditation subject of '*rajo haraṇaṁ*' was a forceful contribution to his attainment of arahatship. Therefore the Buddha gave him the clean rough cloth as he saw the Thera's previous good act and as He wished to urge him to engage meditation on the subject that matched with that good act.)

Attainment of Arahatship

Venerable Cūḷapanthaka sat down rubbing with his hand the cloth given by the Buddha and muttering "*Rajo haraṇaṁ, rajo haraṇaṁ* — It is liable to take dirt! It is liable to take dirt!" When he did the rubbing several times, the threads of the garment began to get dirty. When he repeated the rubbing, the cloth became dirtier like a kitchen-cloth. As the time came for his wisdom to ripen, the law of extinction and destruction manifested itself in his mind. And he reflected: "This piece of cloth was originally white and clean. But on account of its association with my body (*upādinnaka*), it is now full of dirt. My mind is also like this cloth. It happens like the cloth. The mind, originally pure and clean in its unperturbed state, tends to become soiled on account of its association with such unwholesome concomitant factors as greed, hate, delusion, etc. Having thus reflected on his person and heart, he proceeded to strive for mental concentration and gained the four *rūpārvacara-jhānas*. When he, on the basis of these *jhānas,* engaged in *vipassanā* meditation, he attained arahatship together with the fourfold Analytical Knowledge. As he had mastered the *manomaya-rūpāvacara-jhāna*, i.e. the *rūpāvacara-jhāna* involving mentally produced forms, he was able to create many bodies from one or one body from many and had other similar powers. Besides, he was accomplished in the Teaching (Three Piṭakas) and endowed with the six psychic powers. (Such happenings are called *maggasiddha-pariyatti* and *maggasiddha-abhiññā*, "without particularly learning and without particularly striving", one becomes learned in the Teaching and possessed of psychic powers as soon as one attains *arahatta-magga*. Both learning and powers took place by the force of the *magga*, so may it be said.)

The following day, the Buddha visited the house of the physician Jīvaka together with 499 *bhikkhus* and sat there for meal offerings. Venerable Cūḷapanthaka could not go along as his brother Venerable Mahāpanthaka did not accept the invitation for him. The Physician Jīvaka managed first to make offerings of rice gruel. The Buddha did not take the gruel but covered His alms-bowl with His hand. When Jīvaka asked: "Exalted Buddha, why do you not receive the gruel?" "There is a monk still left behind at the monastery," said the Buddha.

Thereupon Jīvaka sent a man saying: "Go, friend! Bring the monk who had been left behind at the monastery." Prior to the arrival of the man, the Venerable Cūḷapanthaka had created, by his power, a thousand *bhikkhus*, one different from another in shape as well as in action, such as making a robe, etc.

Because the man sent by Jīvaka saw too many *bhikkhus* at the monastery, he did not invite them all, for he had been asked by Jīvaka to bring just one person. So he went back and said to the physician: "Master Jīvaka, the monks left behind at the monastery are more more than all these monks who are here in your house. I was at lost and could not think of the right one I should bring." Jīvaka asked the Buddha: "What is the name of the *thera* who was left behind at the monastery, Exalted Buddha?" When the Buddha said that it was Cūḷapanthaka, Jīvaka sent the man again, saying: "Go again, friend! Ask: 'Who is the noble Thera named Cūḷapanthaka?' and bring him."

The man returned to the monastery and asked: "Who is the noble *thera* named Cūḷapanthaka?" "Cūḷapanthaka am I! Cūḷapanthaka am I!" answered the whole thousand monks. The man returned again and said to Jīvaka: "Master, all the thousand monks replied: 'Cūḷapanthaka am I! Cūḷapanthaka am I!' I am puzzled as to whom I should invite, not knowing this one or that?" As the physician Jīvaka was an *ariya* donor who had realized the Four Truths, even by the way the man informed him, he came to know that the one left behind at the monastery was of supernormal power. "Go again, friend!" said Jīvaka, "Tell the one who answered first, tell him that he is summoned by the Buddha and bring him by taking the edge of his robe." Saying thus Jīvaka sent the man back once more. The man went again to the monastery and did as his master had ordered. Instantly the thousand *bhikkhus* disappeared. Then only could the man bring Cūḷapanthaka. Then only did the Buddha accepted the gruel and partook of it.

Having gone back to the monastery after partaking of the food, a discussion took place at a meeting of the monks thus: "Supreme indeed are Buddhas. He could cause a monk, who failed to learn by heart a single verse in four months, to become such a powerful one!" Knowing the minds of the monks, the Buddha came to the meeting and sat on the Buddha's seat. Then He asked: "Monks, what are you talking about?" When the monks replied: "Exalted Buddha, we were talking about nothing but Your grace. We were talking that Cūḷapanthaka has received a big favour from You!" The Buddha said: "Monks, receiving supramundane inheritance now by following My advice is not wonderful enough. While he was of immature wisdom long long ago in the past, Cūḷapanthaka received mundane inheritance by taking My advice." "When was it, Exalted Buddha?" asked the monks. And at their request the Buddha related the Cūlaseṭṭhi Jātaka to the monks in the following manner:

Cūlaseṭṭhi Jātaka

Monks, once upon a time, King Brahmadatta was ruling over the city of Bārāṇasī. At that time, a wise merchant, known as Cūḷaseṭṭhi, was an expert in reading all omens. One day, on his way to the palace to wait upon the King, he saw a dead rat and, on observing and reflecting at that time on the planets in the sky, and read the omen thus: "Any intelligent man, who takes the dead rat, will be able to maintain his family and to do business." An unknown poor man, hearing the wise merchant's reading of the omen and being aware that this wise merchant would not say so without knowing it, picked the dead rat, went to the market and sold it as cat's food and received a coin. With that coin, he bought some molasses and carried a pot of drinking water. Seeing some flower sellers, who had come back from the forest after collecting flowers, he gave a little portion of molasses and a cup

of clean water to each of them for their refreshment. Out of gratitude, each flower seller gave a handful of flowers to the poor man.

(From this point onwards, the poor man will be referred to as the 'talented pupil' partly because he was of talent mind and partly because he was a pupil receiving the instruction given by the wise merchant Cūlaseṭṭhi.) With the cost of those handfuls of flowers, he bought molasses as much as the flower money could buy and went to a park carrying the molasses and a pot of clean drinking water. On that day, the flowers-sellers equally shared their flowers with him and departed. In this way, the talented pupil had soon saved eight silver coins.

Again, on a stormy day, the talented pupil went to the big old deserted garden and while he was making piles of branches, which were broken and cut down by the strong winds, for firewood, he received sixteen coins from the royal potter. With the eight coins accrued from the flowers, he now had twenty-four coins, and thought to himself: "I have some good means of obtaining money, by making myself a water-donor to the grass-cutters. Having thought thus, he set up a water jar at a place neither too near nor too far from the city-gate. Then he gave the drinking water free to the five hundred grass-cutters who came from the outskirts of the city. The grass-cutters said to him: "Friend, you have done a great service to us. What can we do for you?" The talented pupil replied: "When some occasion arises, you may help me." After saying such words of acceptance, he wandered about and made friends with the official of highways and the official of waterways.

One day, the highway official brought him the good news that a horse merchant would visit Bārāṇasī City with five hundred horses. Getting the news, the talented pupil transmitted it to the grass-cutters and asked them each to bring an extra bundle of grass to what they had brought in the previous days. When the time for the entry of the horses came, the talented pupil piled up the thousand bundles of grass near the inner doors of the city so that the grass was visible to the horse-merchant, after which he sat down. The horse merchant could not get the fodder though he roamed about the whole city in search of it. So he gave a thousand coins to the talented pupil and took away the thousand bundles of grass.

Two or three days later, his [other] friend, the waterway official had the information sent to him that a big cargo boat had been moored inside the harbour. So he thought to himself: "Some means of earning money has come up again!" Then he hired a fully furnished chariot for eight coins of silver and went in it to the sea-port. He gave a ring to the captain of the boat as an advanced payment. At a place near the port, he had a curtain properly hung, as though it was a house of brokerage. Sitting there, he ordered his employees saying: "If other merchants come to me, tell me by way of three stages. (There should be three places which the information must pass through.)"

Hearing of the arrival of the cargo-boat, merchants numbering a hundred, rushed from the city of Bārāṇasī to the port with an idea to buy the merchandise. The employees of the talented pupil who were there before the other merchants came, readily said to them: "You will not get the goods, for the merchant sitting in such and such a place has made an advanced payment for the whole lot of goods." On hearing these words, the hundred merchants of Bārāṇasī came to the talented pupil (the so-called great merchant).

The servants of the talented pupils respectfully informed him of the visit of the merchants, passing through the three stages, as they had been told beforehand, just to aggrandize the matter. Each of the hundred merchants gave him a thousand coins as gift money to become shareholders in the business. Again each of them offered another thousand coins to him as a profit by which way they (made him resign as a shareholder and) managed to possess the whole lot of goods on the boat as their monopoly. The talented pupil earned two hundred thousand in one sitting and brought the money to Bārāṇasī and thinking: "I should do something out of gratitude." He took a hundred thousand coins and went to the wise merchant Cūlaseṭṭhi.

Then the wise merchant asked the talented pupil: "Dear son, how did you get such a lot of money?" The talented pupil related the whole story, saying: "Following the advice you

gave on seeing the dead rat, I have become rich by two hundred thousand and twenty-four coins." The wise merchant then considered: "A young man of such a talent should not belong to others; he should be mine." So he gave him his daughter, who had come of age, in marriage and helped him become head of the household. Upon the death of the wise merchant, he was given the rank of that merchant and lived according to his life span and was reborn as determined by his deeds.

Having related both the present story and the past, the Buddha spoke words regarding the two events and uttered the following verse for the present life:

Appakenapi medhāvī pābhatena vicakkhaṇo,
Samuṭṭhāti attānaṁ, aṇuṁ aggiṁ va sandhamaṁ.

O my dear sons, monks! As a wise man, by putting fuel into an inconsiderably small fire and making efforts to blow repeatedly and continuously, turns it into a big mass of fire, so the wise man, who is far-sighted as well as retrospective, who is prudent and reflective, can create a great wealth out of a small and insignificant investment and he can raise himself in that wealth to the state of a millionaire.

In this way the Buddha delivered this life-story to the monks in the Dhamma assembly.

(c) Etadagga Title achieved

At a late time, while the Buddha was sitting on the Dhamma-throne, surrounded by monks, He spoke in praise of Venerable Cūḷapanthaka as follows:

"*Etadaggaṁ bhikkhave mama sātvakānaṁ bhikkhūnaṁ mano-mayaṁ kāyaṁ abhinimminantānaṁ yadidaṁ Cūḷapanthako (1) cetovivaṭṭa kusalānaṁ yadidaṁ Cūḷapanthako (2).*"

"Monks, (1) among my disciples who are able to create mind-made bodies through psychic powers, Cūḷapanthaka is foremost (*etadagga*); (2) among my disciples who are skilful in engaging *rūpāvacara-jhāna*, Cūḷapanthaka is the best (*etadagga*)."

Thus the Buddha declared Venerable Cūḷapanthaka the foremost (*etadagga*) in two qualities.

With regard to Venerable Mahāpanthaka, the Buddha said in praise of him as follows:

"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnaṁ saññāvivaṭṭa-kusatānaṁ yadidaṁ Mahāpanthako."

"Monks, among my disciples who are skilful in engaging in *arūpāvacara jhāna*, Mahāpanthaka is the foremost (*etadagga*)."

With these words of praise, the Buddha declared the Venerable Mahāpanthaka the foremost (*etadagga*) in the matter of *saññā vivaṭṭa-kusala*, "having skill on making oneself free from consciousness."

(Herein, when other monks created mind-made bodies through psychic powers, they were able to create only a few, say, three or four, etc. They could not create a large number of such bodies. And when they did, they could bring about only the figures that resembled the creator and in the case of action, theirs was the one and the only kind. Cūḷapanthaka, however, created a thousand figures at one stroke of advertence in the process of consciousness. Such mentally created figures were different in shape from one another, and that was why he was declared the foremost (*etadagga*) in creating mind-made bodies. Though the words are explained in the Commentary in various ways, the explanations are omitted here lest the reader should get confused. The sermons connected with these two *bhikkhus* should be taken in detail from the Apadāna Theragāthā Dhammapada, Udāna and their respective Commentaries.)

(13) SUBHUTI MAHĀTHERA

(a) Aspiration expressed in The Past

This Subhūti Mahāthera, a virtuous clansman, was born in the family of a brahmin householder before the appearance of Buddha Padumuttara, a hundred thousand aeons ago, his name was Nanda.

When the young Nanda came of age, he was educated in the three Vedas but since he could not find any beneficial substance in them, he became an ascetic with other youths, numbering forty-four thousand, at the foot of the mountain named Nisabha. He attained the five mundane psychic powers and reached the eight mundane attainments. He also help his companions, the forty-four thousand ascetics, attained the jhānic and psychic powers.

At that time, Buddha Padumuttara appeared in the world and while He was sojourning in the royal city of Haṁsāvatī, He surveyed the world of sentient beings one morning and saw the potentials of Nanda's pupils, the forty-four thousand matted-hair ascetics, for attainment of arahatship. As for Nanda himself, the Buddha also saw that he would aspire to be a great disciple endowed with two-fold honour. Hence, He cleansed himself early in the morning and set out for the hermitage of Nanda, taking His bowl and robe by Himself, in the way mentioned in the story of Venerable Sāriputta. The offering of various fruits, the spreading and offering of seats of flowers and the engagement in *nirodha-samāpatti* that took place at the hermitage was similar to that described in the account of Venerable Sāriputta.

What was different here was that when the Buddha rose from his *nirodha-samāpatti*, He instructed a disciple, who was endowed with the two-fold honour of (1) living free from mental defilements and blissfully, and (2) being worthy of receiving excellent offering, saying: "Dear son, deliver a sermon in appreciation of the offering of floral seats to Me by the whole lot of ascetics!" Remaining seated, the Venerable delivered the sermon, reflecting on the Teaching (Three Piṭakas). At the end of the Venerable's sermon, Buddha Padumuttara Himself preached. When this was over, all the forty-four thousand ascetics attained arahatship. As regards their teacher, the ascetic Nanda, he could not follow the Buddha's sermon attentively, as he was mentally admiring the preaching *bhikkhu*. (As he was taking interest in the preaching Venerable, he could not pay full attention to the teaching of the Buddha.) Stretching out His hand to the forty-four thousand pupils, the Buddha called out: "*Etha bhikkhavo* — Come, monks." All of them instantly lost their hair and beard and became equipped with requisites made by His supernormal powers, and turned into solemn monks with their sense-faculties well controlled, like *mahātheras* of sixty years' standing and eighty years' living.

Having saluted the Buddha, the ascetic Nanda stood in His presence and asked: "Venerable Sir, who is the monk that gave the talk in appreciation of the offering of the floral seats." "That monk," answered the Buddha, "is the foremost (*etadagga*) in blissful living, free from moral defilements and in worthiness of accepting excellent offering in My dispensation." "I do not wish for other human and divine pleasure as the result of this *adhikāra* act of mine, performed for seven days, but I do wish to become the foremost (*etadagga*) in the twofold virtue, in the dispensation of a future Buddha, like the Venerable who has just given the appreciative talk," the ascetic Nanda aspired. Seeing that his dream would come true without any obstacles, the Buddha made a prophecy and departed. As Nanda always listened to the Dhamma discourses in the very presence of the Buddha and kept his *jhāna*s in their undiminished state, he immediately took rebirth in the realm of Brahmas on his death. (This was the Venerable Subhuti's resolution and meritorious act performed in the past. His good works done during the interim period of a hundred thousand aeons are not mentioned in the Commentary.)

(b) Ascetic Life adopted in His Find Existence

When a hundred thousand aeons had elapsed and when the present dispensation came into existence, the clansman, who would become Subhūti Mahāthera, was reborn as a son of Sumana, the wealthy merchant (and brother of Anāthapiṇḍika) in the city of Sāvatthi and

was named Subhūti. When our Buddha appeared and while He was staying with Rājagaha as His resort for alms-food, Anāthapiṇḍika the merchant arrived at the house of his friend (and brother-in-law) the merchant of Rājagaha, bringing with him goods produced in Sāvatthi. On his arrival, he heard of the emergence of the Buddha. After going to the Buddha, who was staying now in Sātavana forest, he became established in *sotāpatti-phala* in this first meeting with Him. (After becoming a noble *sotāpanna*), he requested the Buddha to visit Sāvatthi and had lodgings built, one at every *yojana*, along the journey of forty-five *yojanas* between Sāvatthi and Rājagaha, at the expense of a hundred thousand coins. He also bought Prince Jeta's garden of eight royal *pai*, for which the payment was made by placing gold coins, touching each other, covering the garden area. Then on the whole garden site, he built the Jetavana Monastery for the Buddha and dedicated it to Him. (For a detailed account of this event please refer to Chapter 29 for the story of Anāthapiṇḍika.)

On the day of the dedication of the monastery, Subhūti went along with his older brother and listened to the Dhamma and so strong was his faith that he adopted a monk's life. Having become a monk, he studied and was accomplished in the Dye Mātikā, after which he had meditation taught to him and strove to practise ascetic practices. All this led him to arahatship via the development of Vipassanā based on *mettā-jhāna* (meditation on loving-kindness).

(c) Achievement of Double Etadagga Title

When he gave a sermon, Venerable Subhūti did so objectively (*dhamma-diṭṭhana*) i.e. by concentrating on the Dhamma itself (but not by making any reference to an individual, *pugglā-diṭṭhāna*) the way the Buddha did. (This led him to be declared the foremost (*etadagga*) in living in bliss, free from mental defilements, *araṇa-vihārī*).

When the Venerable went on alms-round, thinking that "if I adopt this method, great benefits will accrue to the donors." At every house, he habitually engaged in the *mettā-jhāna* before he received the alms-food. (This caused him to be the foremost (*etadagga*) in being worthy of excellent gift (*dakkhiṇyya*).

Later on, therefore, when the Buddha held a meeting with the assembly of monks, He said in praise of the Venerable Subhūti as follows and declared:

> *"Etadaggaṁ. bhikkhave mama sāvakānaṁ bhikkūnaṁ araṇavihārīnaṁ yadidaṁ Subhūti (1), dakkhiṇeyyānaṁ yadidaṁ Subhūti (2)."*
>
> "Monks, among my *bhikkhu*-disciple (1) who live blissfully, being detached from defilements, Subhūti stands foremost, and so does he stand out (2) among those who are worthy of best offerings."

(Herein (1) with reference to *araṇa-vihārī etadagga*, moral defilements, such as *rāga* (passion), etc. are called *raṇa* (because they lead to lamentation). *Arahats,* who live enjoying bliss, as they are away from moral defilements, are said to be *araṇa-vihārī* individuals. Apart from Venerable Subhūti, there were other *arahats* who lived such a life too. But when they preached, they did so by employing the method which considered in making reference to a certain person (*puggalā-diṭṭhāna dhamma-desanā*) whom they either praised or censured. But Venerable Subhūti adopted the method which required him to speak of the Dhamma itself as his objective (*dhamma-diṭṭhāna*) — the Dhamma taught by the Buddha. That was why he was declared the *etadagga* among the *araṇa-vihārī bhikkhus*.

(The **Upari-paṇṇāsa Pāli** contains the Araṇa-vibhaṅga Sutta which enumerates the six factors of *araṇa-vihāra*, 'living in bliss,' as follows: (a) Following the Middle Path (*Majjhima-Paṭipadā*) which avoids the two evil extremes. (b) Following the *dhamma-diṭṭhāna* method, one says: "This is the thing to be praised. This is the thing to be censured." If following the *puggalā-diṭṭhāna* method, one says: "He is the person to be praised," and this amounts to flattering; and if one says: "He is the person to be censured", this amounts to humiliation. Hence avoidance of both flattering and humiliation. (c) Development of internal happiness (*ajjhatta-sukha*) after distinguishing between the two

kinds of happiness; internal happiness derived from *samatha* (tranquillity) and *vipassanā* (insight) meditation and external happiness (*bahiddhā-sukha*) derived from the five senses. (d) Speaking of any person, either in his presence or in his absence only, if one's speech is truthful and profitable. (e) Speaking or preaching not in haste but smoothly, and (f) Arguing not in a foreign land about the foreign language (though it may be different from one's native language).

(With regard to (2) *dakkhiṇeyya etadagga*, other *arahats* were also worthy of receiving excellent gifts. But, on receiving food at every house, Venerable Subhūti was aware that 'if I do in this way, special benefits will accrue to the donors'. Therefore, he first meditated on loving-kindness, then rose from his meditation and received the food. This, therefore, earned him the *etadagga* of *dakkhineyya*.

(In this connection, (it should be mentioned that) the Captain of the Dhamma, Venerable Sāriputta, did the cleansing of the objects. 'Cleansing of the object' means 'cleansing of one's ownself' that becomes worthy of the gift and enhancement of its result. In this connection, it may be stated that Venerable Sāriputta, the Captain of the Dhamma, used to purify the object, (and by 'the object' is meant the 'Venerable's own self' that became worthy of the gift and that enhanced result of the gift through his engagement in *nirodha-samāpatti*.) Venerable Subhūti, however, purified the act of giving (and by 'the act of giving' is meant this: when the Venerable engaged in meditation on *mettā*, the donors mentally reacted to his meditation; their hearts became softer and their adorations more enthusiastic before they made the offering. Hence the purification of the charitable act and the development of its result took place also through the donor as the donor is led by his mental tenderness and highly developed adoration.) **Elaboration:** When Venerable Sāriputta went on alms-round, he stood at the door and engaged in *mettā* meditation for sometime until the donor came out bringing the food. Only when the donor reached him, he emerged from his meditation and received the food. Venerable Subhūti, however, engaged in meditation on loving-kindness and only when the donor reached him, he emerged from his meditation and accepted the offering. Exposition of the Araṇavibhaṅga Sutta in the **Uparipaṇṇāsa Commentary** may be noticed in particularly.)

The sermons with reference to the Venerable Subhūti should be noted from the **Apādāna Text** and **Commentary**, etc.)

(14) KHADIRAVANIYA REVATA MAHĀTHERA

(a) Aspiration expressed in The Past

(The original name of this Mahāthera was Revata. He was a younger brother of Venerable Sāriputta. As he dwelt in an acacia forest which was uneven and full of stones, he was thus known as Khadiravaniya Revata, "Revata the dweller of acacia forest." In giving his account only the name Revata will be used for convenience sake.)

The Mahāthera was a citizen of Haṁsāvatī and a virtuous person during the lifetime of the Buddha Padumuttara, a hundred aeons ago. He was operating a ferry at the port of Payāga, on the river Gaṅgā. Buddha Padumuttara, in the company of a hundred thousand monks, arrived at Payāga port (to cross over the river).

On seeing the Buddha, it occurred to the virtuous Revata thus: "It is impossible for me to see the Buddha always. Now that the Buddha has come, it is a good chance for me to do a meritorious deed." So he made a huge barge (composed of boats) with a white canopy and he hung fragrant flowers on it. On the barge floor were spread exquisite coverings made of fibre of excellent quality. Then he ferried the Buddha and His one hundred thousand *bhikkhus* to the other shore on that barge.

At that time, the Buddha declared a certain monk as the foremost (*etadagga*) *araññaka* (forest-dweller). Seeing this, the boatman thought: "I too should becomes one like this monk in the dispensation of a Buddha in future." So he invited the Buddha, performed a grand *dāna* to Him and, prostrating at the foot of the Buddha, expressed his aspiration thus:

"Exalted Buddha, like the *bhikkhu* on whom you have declared the foremost (*etadagga*) *araññaka* (forest-dweller), I too wish to become the foremost among those living in a forest in a Buddha's dispensation in future." Seeing that his wish would be fulfilled without a hitch, the Buddha made the prophecy: "In future, during Buddha Gotama's dispensation, you will become the foremost forest-dweller!"and then He departed. (The Venerable's further good works done during the interval were not mentioned in the **Mahā-Aṭṭhakathā**.)

(b) Ascetic Life adopted in His Final Existence

Due to his meritorious deeds, the good boat-man was reborn either in the divine or human worlds (and never in any woeful state) and was conceived in the womb of his mother, Rūpasari, the brahmin lady, in the brahmin village called Nālaka, in the country of Magadha. He was the youngest among the three brothers: Upatissa, Cunda and Upasena and three sisters: Cālā, Upacālā and Sīsūpacālā. He was named Revata.

Thereafter, Revata's parents discussed between themselves and agreed thus: "Our children, whenever they grew up, were taken away and turned into novices by monks, sons of the Buddha. Let us bind him with the fetters of household life while he is still young (before he was made a novice by monks)."

> (Herein, after becoming an ascetic himself, Venerable Sāriputta had his three younger sisters: Cālā, Upacālā and Sīsūpacālā and two younger brothers: Cunda and Upasena, ordained. Only Revata, as a boy was left behind.)

Having discussed and agreed, the parents brought a bride from a family of equal birth, wealth, and distinction and made them pay homage to the aged grandmother and they gave their blessings, saying: "Dear daughter, may you live longer than your grandmother here!"

> (The parents gave such a blessing because they wished for the longevity of the bride. At that time, their grandmother was 120 years of age with white hair, broken teeth, wrinkled skin, her whole body was covered with dark coloured spots (black moles) and her back was extremely bent like a rafter of a decaying house.)

Revata Mentally Stirred

On hearing that blessing given by the parents, it occurred to Revata thus: "This girl is young and in the first age-bracket. Such a youthful appearance of hers, it is said, would become sinewy and old like that of my grandmother! I shall first ask about the desire of my parents." Then he asked: "With what in your mind did you say so?" The parents replied: "Dear son, we wish this girl, your spouse, attainment of longevity like your grandmother. That was what we uttered as a blessing." "O mother and father!" asked Revata again, as he truly did not understand, "Will the youthful look of the girl become old like grandmother's appearance?" "What are you talking about, son? Only those who are of great merit, such as your grandmother, enjoy long life." Thus the parents tried to reason with him.

Revata then reflected: "It is said that such a fair and tender look of the girl will decay, resembling my grandmother. She will become white-haired, toothless and wrinkly skin. What is the use of being infatuated with the physical beauty that has the nature of growing old and sinewy. Of course, there is none! I shall follow the footsteps of my older brothers. So he pretended to play games as boys would naturally do, he called his friends of his age, saying: "Come on friends, let us play runners-and-chasers." The parents prohibited, saying: "Do not go outside the house on this day of your wedding!" Nevertheless, Revata pretended to play with his friends. When it was his turn to run, he ran only a little and delayed his return by pretending that he had to answer the call of nature. When a second time came for him to run, he ran and came back somewhat faster. On a third time, however, he considered that it was his best chance to run away for good and he ran as fast as he could in the direction he was facing. Arriving at a forest-dwelling of some monks who were observing *paṁsukūlika* form of asceticism (*dhutaṅga*). He paid respect to them and asked for novitiation.

When the monks rejected his request, saying: "O virtuous young man, we do not know

whose son you are. And you come here in full attire and ornaments as on usual occasion. Who would dare to ordain you as a novice. Nobody would." Revata raised his two hands, crying: "I am being robbed! I am being robbed!"

Other monks then gathered from around him and said: "O virtuous young man, no one is robbing you of your garments or ornaments. But you are crying that you are being robbed! What do you mean by so saying?" The boy Revata then said:

"Venerable Sirs, I do not mean that I am being robbed off my garments or ornaments. In fact, I am being robbed of the threefold bliss of devas, humans and Nibbāna (as novitiation has been denied to me). (The expression such as the threefold bliss of devas, humans and Nibbāna was used through hearing from others). I am referring to the robbery of the threefold bliss. Let it be so, if you do not want to ordain me. However, do you know my eldest brother?" "What is the name of your eldest brother?" asked the monks. "My eldest brother's name was Upatissa while a layman," replied Revata, "Now he bears the name Sāriputta as a Thera, so they say, Venerable Sirs."

Then the monks discussed among themselves: "Friends, in that case, this young clansman happens to be our little younger brother! Our elder brother, Sāriputta, the Captain of the Dhamma, has formerly left a message with us, saying: 'My relatives are all heretics. If somebody comes and says that he is a relative of ours, let him be ordained in any possible manner.' This boy is our elder brother, Sāriputta, the Dhamma Captain's very own younger brother, his closest relation. Let us therefore ordain him!" So they gave him the *tacapañacaka* meditation subject and ordained him as a novice. Later on, when he completed twenty years of age, they ordained him as a *bhikkhu* and made him put efforts in meditation.

Having taken the meditation subject, Venerable Revata entered a forest of acacia trees, a rough and uneven place full of stones and pebbles, neither too near nor too far from his preceptors, and engaged in monkish practices. With a determination: "I will not see either the Exalted One or my elder brother Theras until I attain *arahatta-phala*." Revata practised meditation assiduously and while he was so doing, three months had elapsed. For a tender clansman (son of a wealthy man) the food he ate was so coarse that his mind became perplexed like the wrinkled skin. (His mind could not become soft and splendid, according to the Sinhalese version.) He could not achieve his goal, i.e. attainment to *arahatta-phala*. But Revata was not discouraged, when the three months were over, he observed *pavāraṇā*; he did not move to another place at the end of *vassa* but remained in the same forest and continued to follow the ascetic practices. The more he kept on striving with energy and perseverance, the more his mind became concentrated. When the Venerable proceeded to deal with Vipassanā, he reached the state of an *arahat*.

The Buddha's Visit

Even at the time when Sāriputta learnt the news about the ordination of his younger brother Revata, he said to the Buddha: "Exalted Buddha, it is learnt that my younger brother Revata has been ordained. He may or may not be happy in this dispensation of yours. Let me go and see him." At that time, Revata was forcefully practising Vipassanā meditation and knowing this, the Buddha prohibited his going twice. When the third request came, knowing thoroughly that Revata had become an *arahat*, the Buddha said: "I too shall go along with you, dear son Sāriputta. Inform the monks!"

Having gathered the monks, Venerable Sāriputta intimated them all thus: "Friends, the Buddha is going on a journey. Those who wish to go along may do so!" Whenever the Buddha travelled, the monks who stayed behind were very few. "We shall get a chance to have a continuous look at the golden complexioned Buddha and also to listen to His sweet sermons!" As expected, those who wish to follow the Buddha was overwhelming. The Buddha therefore left the monastery in a great company of monks with an intention: "I shall see Revata."

Supernatural Power of Sīvali Mahāthera

When they were setting out thus, Venerable Ānanda asked, while coming to the juncture

of two roads at one place: “Exalted Buddha, here is the juncture of two roads. By which road do you want the Sangha go?” “Dear son Ānanda, of the two roads which one is straight?” enquired the Buddha. “Exalted Buddha, the straight one (the short cut) is thirty *yojanas*. It is in the domain of demons, having scarce food and being rather dangerous. The curved road, (the beaten track of the majority), is sixty *yojanas*, safe with plenty of food,” replied Ānanda. Then the Buddha asked further whether the Venerable Sīvali came along with them, Venerable Ānanda answered in the affirmative. “In that case, Ānanda,” said the Buddha, “let the Sangha take the straight road full of danger and with less food. We shall test his supernatural power founded on his past meritorious deeds.”

Having said thus, the Buddha took the dangerous road with food scarcity in the grove. From the time they took the road, devas had created a large city in advance at every *yojana,* as the lodgings for the Sangha headed by the Buddha. At every lodging occupied by the monks, devas in the disguise of workers sent by the king of the city, brought rice-gruel, hard and soft food, etc. and enquired: “Where is the Venerable Sīvali? Where is the Venerable Sīvali?” The Venerable had all these offerings collected and went to the Buddha. Together with the monks, the Buddha partake the food of various kinds offered to the Venerable Sīvali by the devas.

Having the offerings in this way, the Buddha travelled a *yojana* each day and covered the difficult journey of thirty *yojanas* in one month, and eventually reached the agreeable dwelling which was prepared in advance by Revata, in the forest of acacia trees. As he knew beforehand of the Buddha's visit, Venerable Revata had created in his acacia forest, by his supernatural power, dwellings adequate for the monks headed by the Buddha. For the Buddha, he had made the Fragrant Chamber, places for day, as well as for night-resort, and so on. Then he welcomed the Buddha, who entered the dwelling through the decorated and orderly way. Thereafter, He went into the Fragrant Chamber. Then only did the remaining monks bed according to their seniority in monkhood. Knowing that “this is not a time to partake of food”, the devas offered eight kinds of juice to the monks. Half a month had passed since the arrival of the Buddha.

Misunderstanding by Restless Monks

At that time, some restless monks sat down at one place, gossiping among themselves. “The Exalted Buddha, the Teacher of devas and humans, came to see the one whom he refers to as ‘a younger brother of my Chief Disciple’ but who spends his time by doing odd jobs. What are the Jetavana, Veḷuvana and other monasteries near Revata's dwelling for? This monk Revata is only a chore-man busying himself with unimportant things of such nature. What kind of ascetic practice does such a busy man follow? Of course, nothing.”

Then the Buddha considered: “If I stay here long, the place will be crowded with visitors of four kinds. Forest-dwellers want to be in quietude, if I remain too long, uneasiness will occur to Revata.” So he went to Revata's day-resort. The Venerable Revata saw the Buddha coming from a distance where he was sitting alone on a stone slab and leaning against a wooden board at the end of the walk. Then he welcomed the Buddha and made obeisance to Him respectfully and adoringly.

The Buddha asked: “Dear son Revata, this is a place inhabited by wild animals, such as lions, leopards, and tigers. What do you do when you hear the sounds of wild elephants, wild horses, etc?” “Exalted Buddha,” answered Revata, “to me the sounds of wild elephants, wild horses, etc. repeatedly bring delight in forest (*arañña-rati*).” The Buddha taught Revata a sermon on the benefits of forest-dwelling in five hundred verses. Next day, he went on alms-round in the nearby area and (without returning to Revata's dwelling in the forest of acacia trees). The Buddha let Venerable Revata went back; besides, He managed His supernatural power in such a way that the restless monks, who had ill-spoken of Revata, forgetfully left behind their staffs, footwears, bottles of ointment, umbrellas.

These restless monks went back to Revata's dwelling to get back their belongings. Though they took the route by which they came, they could not remember their place. In

fact, the monk on the previous days travelled by the decorated road (created miraculously) and on the day of their return journey they had to take the (natural) uneven road and could not help taking rest here and there (as they were so weary). At some places, they were compelled to walk on their knees. With such trouble and difficulty, they were bound to tread on small plants, bushes and thorns. When they reached a place which resembled their residence, they saw their umbrellas, footwears, ointment bottles and staffs, some hanging on and others standing by acacia stumps everywhere. Then only did the restless monks realised that "the monk Revata is a man of supernatural power indeed!" Getting back their paraphernalia, they talked among themselves in great astonishment before they travelled to Savatthi: "Oh, what a wonder is the honour done to the Buddha."

The monastery donor, Lady Visākhā, invited the monks, who arrived ahead in Sāvatthi, as they went ahead of others, and when they were seated, she asked them: "Venerable Sirs, is Venerable Revata's residence pleasant?" The monks replied: "Yes, dear donor, Venerable Revata's residence is pleasant and delightful. It is exactly like the celestial gardens of *Nandāna* and *Cittalatā*." Later on, she asked the restless monks who were late-comers: "Venerable Sirs, is Venerable Revata's residence pleasant?" The reply given by these monks was: "Do not ask us, dear lady donor. The residence of Revata is not worth talking about. Apart from being a barren high ground, his place is a great acacia forest with an extremely uneven surface full of pebbles, stone slabs and rocks. There lived Revata miserably." Thus they recounted their experiences that they had very recently.

Noticing the difference between the two answers; one given by the earlier group monks and the other by the latter, and wanting to know clearly which answer was right, she paid a visit to the Buddha, bringing with her unguent and flowers. Having sat down in a suitable place, she asked the Buddha: "Exalted Buddha, some monks praise the Venerable Revata's residence while others ill-speak of it. Why are the two speeches different from each other, Exalted Buddha?" Then the Buddha said: "Visākhā, a place in which the minds of the Noble Ones take delight is pleasant, whether it is pleasant or unpleasant in worldly terms." Then the Buddha uttered the following verse:

Gāme vā yadi vā raññe,
ninne vā yadi vā thale;
Yatthā Arahanto viharanti
tam bhumirāmaṇeyyakam.

Visākhā, donor of Pubbārāma and mother of Migāra (Migāra-mātā)! Whether it is a village that is thickly surrounded by the five worldly pleasures, or a forest away from these pleasures, or a low valley, watered by streams and green with dwelling at ease, in harmony with the four physical postures, that dwelling site of noble *arahats* is a truly delightful place on the surface of the earth.

— Aṅguttara Commentary —

(c) Etadagga Title achieved

At a later time, in an assembly of monks, the Buddha declared the Venerable Revata the foremost (*etadagga*) 'forest dwelling', by praising him as follows:

"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnaṁ āraññakānaṁ yadidaṁ Revato Khadiravaniyo,"

"Monks, among my disciples who dwell in forests, Revata the dweller of acacia forest is the most outstanding!"

(Herein, though other *theras* dwelt in the forest, they did so only after studying the suitability of the place, the suitability of the water and the suitability of the village as an alms-resort. But Venerable Revata ignored these conditions and dwelt in an acacia grove on a barren high ground with an uneven surface, full of pebbles, stone slabs and rocks. Hence it was he alone who was foremost in the practice of forest-

dwelling.)

The discourses connected with the Venerable Revata Khadiravaniya may be taken from the **Apādāna Text** and **Commentary**, the **Dhammapada Commentary**, etc.

(15) KAṄKHĀ REVATA MAHĀTHERA

(a) Aspiration expressed in The Past

A hundred thousand aeons ago, during the lifetime of Buddha Padumuttara, the future Kaṅkhā Revata Mahāthera went to the monastery along with many other people, like those virtuous future Mahātheras of old times. And while standing at the edge of the audience and listening to a sermon, he saw the Buddha declaring a certain monk the foremost (*etadagga*) among meditators. Thinking: "I too should become one like this monk," he invited the Buddha for *dāna* on a grand scale for seven days. At the end of the sermon on the last day, in the wake of former aspirants, he wished: "Exalted Buddha, I do not wish for any other forms of bliss as a result of this wholesome *adhikāra* act but to be the foremost (*etadagga*) among those engaged in meditation in the dispensation of a Buddha in future, like the *bhikkhu* whom You declared seven days ago."

When the Buddha Padumattara surveyed the future, He saw that the clansman's wish would be fulfilled and so He predicted before His departure: "At the end of a hundred thousand aeons, there will appear Buddha Gotama. In the dispensation of that Buddha, you will become the foremost (*etadagga*) among the monks engaged in meditation!"

(b) Ascetic Life adopted in His Final Existence

Due to his acts of merit throughout his life, the clansman was reborn either in the worlds of devas or humans and, in the lifetime of our Buddha, he was reborn in the family of a wealthy household in Savatthi and was named Revata. One afternoon the rich man's son, Revata, went along with other people to Jetavana. While standing at the edge of the gathering and listening to the Buddha's sermon, there arose confidence in Him and he was ordained as a *bhikkhu* fulfilling monastic duties. After taking a meditation subject from the Buddha, while preparing himself for mental concentration, he became a man of mundane *jhāna*. Using those *jhānas* as a base, he engaged in Vipassanā meditation and attained arahatship.

(c) Etadagga Title achieved

The Venerable Revata was able to absorb most forms of meditation which the Buddha engaged in during day and night. Thereafter, in the meeting of monks, the Buddha declared Venerable Kaṅkhā Revata the foremost (*etadagga*) in meditation, praising him:

> *"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkūnaṁ jhāyīnaṁ yadidaṁ Kaṅkhā Revato."*
>
> "Monks, among my disciples who habitually engage in meditation, the monk Kaṅkhā Revata is the best."

Account for The Name Kaṅkhā Revata

Once, the Buddha was travelling from Sāvatthi to Rājagaha and on the way Revata entered a hut in which molasses were made. Seeing that the molasses were mixed with dough and bran (as part of the process which was necessary to solidify the molasses), he became doubtful as to the permissibility of the solidified molasses which had the two other ingredients, for the latter two were raw (*āmisa*). Saying: "The molasses with the raw (ingredients) is improper as it contains dough and bran, which are raw. It is indisciplinary, it is unlawful to enjoy such molasses in the afternoon." As such, he and his followers did not take the molasses that had been made thus into lumps.

Neither did the *bhikkhus*, who believed the Venerable's word and practised according to it. Other *bhikkhus* reported the matter to the Buddha who asked: "Monks, why did people

put dough and bran into the molasses?" "To harden it, Exalted Buddha," answered the monks. "Monks, if dough and bran are put into the molasses in order to harden it, then the dough and the bran thus put into the molasses are only to be held as molasses. Monks, I allow you to take molasses, whenever you like," the Buddha promulgated a rule (*anuññāta-sikkhāpada*).

On the journey, Revata saw mung (*mugga*) beans with sprouts in some human faeces and said: "Mung beans are unsuitable (for consumption), for cooked beans can sprout too." Thus, he doubted and, along with his followers, he did not have mung beans. The *bhikkhus*, who trusted him, avoid eating those beans too. The matter was reported to the Buddha who laid down another rule allowing the eating of such beans whenever one desired. (These accounts are given in the Bhesajjakkhandhaka of the **Vinaya Mahā-Vagga**.)

In this way, Revata doubted even things that were permitted. Because he had great doubts as far as the Vinaya was concerned, he was known as Kaṅkhā Revata, 'Revata the Doubter.'

The doctrines with reference to Kaṅkhā Revata may be taken from the **Apādāna Text** and **Commentary**, the **Theragāthā Commentary**, etc.

(16) SOṆA KOḶIVISA MAHĀTHERA

(a) Aspiration made in The Past

The virtuous man, who was to become Soṇa Koḷivisa Mahāthera, during the lifetime of Buddha Padumuttara, was reborn in the family of merchants in a remote past and was named Sirivaḍḍha. When Sirivaḍḍha came of age, as in the manner of former aspirant Mahātheras, he went to the monastery and listened to the Buddha's Teaching, standing at the end of the audience. Seeing the Buddha declaring a monk, who was the foremost (*etadagga*) among those putting strenuous effort (*āraddha-vīriya*), he was inspired, saying to himself: "I too should become one like this monk in future!" When the teaching was over, he invited the Buddha and performed a *mahā-dāna* for a week. Thereafter, he made known to the Buddha his aspiration. Foreseeing the fulfilment of Sirivaḍḍha's wish, the Buddha prophesied as before and then left for the monastery.

Life as A Clansman of Bārāṇasī

Due to his meritorious deeds, Sirivaḍḍha was reborn only either in the realm of devas or that of humans. When a hundred thousand aeons had elapsed, i.e. when Buddha Kassapa had attained Parinibbāna in this *Bhadda* aeon and before our Buddha appeared, Sirivaḍḍha was reborn as a clansman in a virtuous family. One day, while the clansman was enjoying a water-sport with his friends in the river Gaṅgā, a Paccekabuddha appeared.

The Paccekabuddha, wearing old robe, thinking: "I shall spend the *vassa* with Bārāṇasī as food-resort, after building a dwelling on the bank of the Gaṅgā," went to collect sticks and cane stalks that were brought by the river-currents. Thereupon, Sirivaḍḍha with his friends went to the Paccekabuddha, paid homage to Him and while standing asked: "What are you doing, Venerable Sir?" "Dear young man," replied the Paccekabuddha, "as the *vassa* is drawing near, a dwelling is required for a monk."

Sirivaḍḍha then said: "Venerable Sir, please wait a day, today, by all means. Tomorrow we shall build a dwelling and offer it to you." Saying to Himself: "I should grant my favour to this virtuous clansman," which was the main purpose of His visit, the Paccekabuddha accepted his offer. Knowing the Paccekabuddha's acceptance, Sirivaḍḍha returned home. The next day, he prepared all kinds of offering and waited, while standing, for the coming of the Paccekabuddha. The latter thinking where He should collect food, came to know of Sirivaḍḍha's idea and went to the gate of his house.

On seeing the Paccekabuddha's coming, Sirivaḍḍha was very pleased and took the alms-bowl and offered food in it. He supplicated, saying: "Please come to the gate of my house [for food] for the three months of this *vassa*." Getting the promise and when the Paccekabuddha had left, he completed, with his friends, the construction of the dwelling

with a walk-way, day-and-night resorts for the Paccekabuddha and offered them to Him.

> What was peculiar about Sirivaḍḍha was this: When the Paccekabuddha entered the dwelling, Sirivaḍḍha, with the idea not to let the former's feet touched by the mud on the ground, smeared on the ground wet cow dung and then spread over it his red cloak, which he had put on and which was valued at a hundred thousand coins. On seeing the colour of the red cloak and that of the Paccekabuddha's body were one and the same, he was very pleased, so he said: "Just as my cloak has become more beautiful since You stepped on it, even so may the colour of my hands and feet be red and beautiful like the colour of Hibiscus flowers! May the touch of my body be like the cotton wool that has been dressed a hundred times!"

Sirivaḍḍha served the Paccekabuddha for the three months of the *vassa*. When the Paccekabuddha held the *pavarana* ceremony at the end of the *vassa,* he offered Him a three-piece robe. Equipped completely with bowl and robe, the Paccekabuddha returned to the Gandhamādāna mountain.

(b) Ascetic Life adopted in His Final Existence

Without being reborn in the four woeful states, Sirivaḍḍha was reborn in the realms of devas or humans, and was finally conceived in the house of the merchant Usabha, in the city of Kāḷacampā, during the lifetime of our Buddha. Since the time of his conception, thousands of gifts had come to the merchant's house. On the day of his birth too, the whole of Kāḷacampā City was overwhelmed by gifts and offerings too. On his naming day, the two parents said: "Our son has brought his own name. His complexion is like something bathed in the liquid of red gold," and called him Soṇa Boy or Soṇa, the merchant's son. (The name given was just Soṇa.) But as he belonged to the clan of Koḷivisa, he was better known as Soṇa Koḷivisa.) Then sixty nurses were appointed for him who was brought up blissfully like a celestial being.

Food prepared for Soṇa

The following was the way the food for Soṇa was prepared:

First, the field, extending to 60 royal *pai*, was ploughed and *sāli* paddy was grown by (1) cow-milk, (2) scented water and (3) ordinary water.

Into the drain in the field, cow milk and scented water were poured from a large number of jars. When the stalks had absorbed the milk, in order to protect them against the danger of being eaten by birds and insects, and in order to make the crops tender, posts were erected in the field, leaving space between one pole and another. On the poles, on the paly, were rafters, which were covered by mats. Screens were then erected for shelter and guards were places at the corners.

When the crops ripened, granaries were renovated by smearing them with four kinds of unguent (namely, saffron, cloves, rhododendron and *kakkū* or *kamyin* powder). The air was made laden with fragrance by applying precious unguent above the previous kind. Then only did farm workers went down to the farms and collected the crops carefully, tying with strings and drying them. A layer of unguent was spread on the floor of the granaries; the dried bundles of stems were spread on the layer of unguents. In this way, the layers of unguent and the layers of crops were made alternately until the granaries became full. The doors were then closed and the crops kept for three years.

On completion of three years, the doors of the granaries were opened. The whole city of Campā was then diffused by the fragrance.

When the *sāli* paddy was pounded, drunkards rushed to buy the paddy husks and bran. The broken rice was, however, taken by the servants and workers. Only whole grains were collected for Sona.

The way of cooking rice was as follows: whole grains were put in the washing-basket made of gold threads. After filtering a hundred times, the rice was immersed in the boiling water and (without letting it remains long) it was taken out. (As the rice was cooked as

soon as it was taken out from the water) the cooked rice resembled jasmine flowers.

The rice was then put in a gold bowl which was then put on the silver cup which was full of boiled sweet rice-milk, free of water and boiled thoroughly (so that the cooked rice remained hot). The food was then placed before Sona.

Soṇa Koḷivisa had the *sāli* food moderately. He washed his mouth and hands and feet with scented water. He was then given quids of betel of all kinds and other things to make his mouth smell sweet.

Wherever he went, fine and exquisite carpets were spread out. The palms of his hands and the soles of his feet were red like the colour of Hibiscus. His touch was very soft like that of the cotton wool that has been dressed a hundred times. The soles were covered with soft hair having the colour of the lotus threads in a spiral shape and existing in a ruby ear-plug. Whenever he was angry with somebody, he would threaten, saying: "You think about it carefully! Or I shall put down my feet on the ground." On coming of age, three palaces were built for him (as in the case of Yasa the merchant's son), each for a particular season. He was also caused (by the parents) to enjoy the entertainment of female dancers. Taking pleasure in great luxury, the wealthy son was living a deva-like life blissfully.

At that time, our Buddha had attained Enlightenment and taught the Dhammacakka Sutta and was staying with Rājagaha as His resort for alms-food. Meanwhile, the righteous King Bimbisāra summoned Soṇa and sent him, in the company of eighty thousand village-headmen, to the Buddha. Having listened to the Buddha's sermon, and developing immense faith, Sona asked the Buddha for ordination.

The Buddha then asked him as to whether he had obtained his parent's permission. When the answer was negative, the Buddha advised him saying: "Dear son Soṇa, Buddhas do not ordain those who are not permitted by their parents." "Very well, Exalted Buddha," said Soṇa and in obedience he went back to his parents and obtained their permission before he approached the Buddha again. Under the instruction of the Buddha, he was ordained by a *bhikkhu*. (This is a brief account. A detailed account may be read in the translation of the Cammakkhandhaka of the **Vinaya Mahāvagga**.)

While living in Rājagaha, after gaining monkhood, his relatives and friends adoringly made offerings in his honour. They spoke a lot in praise of his handsome personality. So it occurred to Soṇa: "Many people came to me. If they keep on coming to me, how could I engage in tranquillity and insight meditation? I would not be able to do so any longer. What if I, after hearing the meditation sermon from the Buddha, go to the cemetery at Sītavana (Sīta grove) and put effort to practise asceticism! People would not go there for they abhor the cemetery. Then will my ascetic performance reach its apex, which is arahatship." Accordingly, after hearing the meditation discourse from the Buddha, he went to Sitavana where he was inspired to begin his ascetic engagement.

Strenuous Engagement

"My body is so tender," thought Venerable Sona, "As a matter of fact, I am not in a position to attain the bliss of the Path and the Fruition easily. Therefore, I should apply energy by tiring myself." So thinking, he did his meditation by indulging only in the two postures of standing and walking (and rejecting entirely the other two postures of lying down and sitting). Then boils appeared at the edges of his very soft foot-soles and the whole terraced walk became deep red as the boils burst. When he was unable to walk, he practised by crawling on his elbows and knees which also were cut and the entire walk became doubly red. In spite of his such strenuous effort, he could not see any sign of positive result of his meditation. As a result, he conceived the following idea:

> "If somebody else were to put strenuous effort, he too would do like me but not more than what I have done. Despite my effort, I was unable to make to the Path and the Fruition. Perhaps I am not a true *ugghaṭitaññū, vipañcitaññū* or *neyya*. Perhaps, I am only a *padaparama* individual. As such, what is the use of monkhood. There's probably none. I shall revert to laymen's society. I shall enjoy worldly pleasures and (while doing so) shall do good works."

Chapter 43

Buddha's Admonition: The Parable of A Harp

Knowing of the Venerable's thought, the Buddha went in the evening in the company of *bhikkhus* to Sona's dwelling, and on seeing the walkway in red asked: "Monks whose walkway is this that is red like a slaughter house?" (though He knew about it but He did so with an intention to deliver a sermon). The *bhikkhus* replied: "Exalted Buddha, the soles of the Venerable Soṇa, who had put so much effort by walking in his practice of meditation, have been injured. The walkway now deep red like a slaughter house belongs to that *bhikkhu*, Soṇa." The Buddha proceeded to Venerable Soṇa's meditation place and sat down on the seat readily prepared.

Venerable Soṇa came and made obeisance to the Buddha and took his seat at a suitable place. When the Buddha asked him whether it was true that he had conceived the idea of returning to lay-life, Venerable Soṇa admitted that it was true. Thereafter, the Buddha gave a sermon, the parable of a harp (*vīnovāda*), the harp's strings should be set neither too loose nor too tight.

Buddha: Dear son, how do you think of the question that I am now going to ask? You may answer as you like. You are clever, are you not, in playing a harp formerly while a lay man.

Soṇa: Yes, Exalted Buddha.

(Herein, when the Venerable Soṇa was young, his parents thought: "If Sona, would learn any other form of art, he would be weary. But harping is something that can be learnt while sitting comfortably at a place." So they made him learn the art of harping and he became an accomplished harpist.

(The Buddha knew that "other forms of meditation cannot benefit this monk Soṇa. While a layman, he was accomplished in harping. He will quickly gain spiritual knowledge, if I teach him with reference to that art." Accordingly, after asking Venerable Soṇa, as has been stated above, the Buddha began His sermon.)

Buddha: Dear son Soṇa, how do you think of the question I am now going to ask? Suppose your harp-strings are too tight, will your harp make a pleasant sound? Will it last long?

Soṇa: Exalted Buddha, that is impossible. It will neither make a pleasant sound nor will it last long.

Buddha: Dear son Soṇa, how do you think of the question I am now going to ask? Suppose the strings are too loose, will your harp make a pleasant sound? Will it last long?

Soṇa: It is impossible, Exalted Buddha. It will neither make a pleasant sound nor will it last long.

Buddha: Dear son Soṇa, how do you think of the question I am now going to ask. Suppose the strings are neither too tight nor too loose but set in perfect balance, will your harp make a pleasant sound? Will it last long?

Soṇa: It is possible, Exalted Buddha, that the harp will make a pleasant sound and it will last long.

Buddha: In the same way, dear son Soṇa, if the effort put forth is too much, it causes restlessness (*uddhacca*). (Excess energy brings about restlessness.) If the effort put forth is too little, it causes indolence (*kosajja*). (Inadequate energy brings about indolence.) Therefore, dear son Soṇa, set up energy (*vīriya*) and concentration (*samādhi*) in equal amount. (Try to keep the balance of your energy and concentration.) Know that your faculties such as faith (*saddhā*) must also be in equal degree. (Make the five faculties, such as, faith (*saddhā*), energy (*vīriya*), mindfulness (*sati*), concentration (*samādhi*) and wisdom (*paññā*), are of equal proportion.) When they are well balanced, try to have signs of tranquillity, etc.)

Soṇa: Very well, Exalted Buddha.

Having admonished the Venerable Soṇa by setting the art of harp-playing as an example and having taught him the meditation practice involving the perfect balance of energy and concentration, the Buddha returned to the monastery on the Gijjhakūṭa hill.

(c) Etadagga Title achieved

Considering in retrospect, the way of the Venerable Soṇa Koḷivisa's meditation practice, the fact manifests itself that while others' energy had to be increased (as it was so deficient), his was to be decreased (as it was too much). Therefore, at a later time, the Buddha praised him and declared him the foremost (*etadagga*) in having strenuous energy (*āraddha-vīriya*):

> *"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnaṁ āraddha-vīriyānam yadidaṁ Soṇa Koḷivso."*
>
> "Monks, among my disciples who possessed of strenuous energy, Soṇa of Koḷivisa clan is the best."

(17) SOṆA KUṬIKAṆṆA MAHĀTHERA

(By the name given to him by his parents the Venerable One was Soṇa. As a lay man, he used to wear the earrings worth a crore, as such the name Kuṭikaṇṇa was added. Hence he was known as Soṇa Kuṭikaṇṇa Mahāthera.)

(a) Aspiration expressed in The Past

The virtuous man, the future Soṇa Kuṭikaṇṇa Mahāthera, during the lifetime of the Buddha Padumuttara, also went along with people to the monastery in the aforesaid manner. While standing at the edge of the audience and listening to the Buddha's sermon, he saw a monk being declared the foremost (*etadagga*) among those who taught in a sweet voice. Sona then thought: "I, too, should become the foremost (*etadagga*) among those who teach in sweet voice in the dispensation of a future Buddha." So he invited the Buddha and performed a great *dāna* for seven days and at the end of which, he said: "Exalted Buddha, seven days ago you declared a monk as the foremost (*etadagga*) among those who teach in sweet voice (*kalyāṇavakkaraṇa*), I too wish to be like that monk in the dispensation of a future Buddha as a result of this act of merit of mine." Seeing that the man's wish would be fulfilled without any hitch, the Buddha predicted: "Later, in the dispensation of Buddha Gotama, your wish will be fulfilled." After saying thus the Buddha departed.

(b) Monkhood in His Final Existence

Having performed meritorious deeds until his death, Soṇa was reborn only in the worlds of devas and humans (without any rebirth in the four woeful states) and finally took conception in the womb of a devotee, named Kāḷī, the wife of a merchant, in the town of Kuraraghara, in the country of Avanti, before the appearance of our Buddha. When the pregnancy was in advanced stage, Kāḷī went back to her parents in Rājagaha.

At that time, our Buddha had attained Omniscient Buddhahood and taught the Dhammacakka Sutta in the Deer Park at Isipatana. (The date then was the full moon day of Āsāḷhā, 103 Mahā Era.) On the occasion of the teaching of the sermon, devas and Brahmās from the hundred thousand universes gathered in unison in the Deer Park. Present at the gathering were twenty-eight *yakkha* generals, and one of them was Sātāgira, were listening to the Buddha's sermon.

(Herein a detailed account of the two demon generals may be looked up in the Chapter 10)

(The account given in Chapter 10 is based on the exposition of the Hemavata Sutta of the **Suttanipāta Commentary**. According to that exposition, while Sātāgira was listening to the Dhammacakka Sermon, he remembered his friend Hemavata. He, therefore, was inattentive and failed to realize the Path and the Fruition. Only when

he returned with Hemavata to listen to the sermon, that both of them became noble *sotāpannas,* eventually.

(What is based on the Ekaka-nipāta of the **Aṅguttara Commentary** begins from his attainment of *sotāpatti* after hearing the Dhammacakka Sermon. Thereafter, he went to fetch Hemavata and met him on the way in the sky above the house of Kāḷī (of Kuraraghara), near Rājagaha, who was the daughter of a merchant. On meeting with Hemavata, he was asked by the latter about the physical practices (*kāyasamācāra*), livelihood (*ājīva*) and mental practices (*manosamācāra*) of the Buddha, and he answered each and every question. In this way, when the questions and answers on the Buddha's virtues and attributes as contained in the Hemavata Sutta came to an end, Hemavata reflected on his friend's pious words step by step and became established in *sotāpatti-phala*. The difference of the two accounts is due to the different reciters *bhāṇaka*).

Not seeing his friend Hemavata on the occasion of the Buddha's teaching of the Dhammacakka Sermon, Sātāgira went to look for him and met him on the way, in the sky above Kāḷī's house. And the questions and answers on the Buddha's physical conduct, etc. took place.

While Sātāgira was talking about the Dhamma in his explanation of the Buddha's conduct, Kāḷī overheard all and began to have faith in the Buddha without having personally seen him and became established in *sotāpatti-phala,* just as somebody who has enjoyed the meal prepared and meant for another person. She was the first noble *sotāpanna* and female lay devotee among women and the eldest 'sister' to them all.

Having become a *sotāpanna*, Kāḷī gave birth to a son that very night. The son was given the name Soṇa. After living with her parents for as long as she wanted, Kāḷī returned to Kuraraghara. Since the son was one wearing the earrings worth a crore, he was also known as Soṇa Kuṭikaṇṇa.

Saṁvega and His Monkhood

At that time, the Venerable Mahā Kaccāyana was staying in the hill known as Papata (or Pavatta or Upavatta), depending upon Kuraraghara as his alms resort. The lay devotee, Kāḷī, was serving the Venerable who constantly visited her house. Her son, Soṇa, also moved about the Venerable constantly and became friendly with him.

Whenever he had an opportunity, Soṇa would go to the Venerable to wait upon him. The Venerable also continuously taught him the Dhamma in return. The boy, therefore, felt a good deal of *saṁvega* and became ardent to practise the Dhamma. At one time, he travelled with a caravan to Ujjenī for commercial purpose and while camping at night, he became afraid to stay with the stuffy crowd. So, he went to another place and slept. The caravan moved on in the morning without him, as nobody remembered to wake him up before they proceeded.

When Soṇa awoke and not seeing anybody, he hurried to follow the caravan along the caravan road and reached a banyan tree. At the tree, he saw a male *peta*, who was disgusting ugly and big-bodied, picking up and eating pieces of his own flesh that were falling off from his bones. So Soṇa asked him what he was and the *peta* answered his identity. Soṇa asked again why he was doing that and he answered that he was doing so because of his past *kamma*. Soṇa then asked him to explain and his explanation was as follows: "O Master, in the past, I was a wicked merchant of Bharukaccha, earning my living by deceiving others. Besides, I abused monks who came for alms and said to them: 'Eat your own flesh!' As a result of these evil deeds, I am now undergoing the kinds of suffering you are now witnessing." On hearing the incident, Soṇa was startled a great deal.

Thenceforth, he continued his journey and came across two *peta* boys, from whose mouth black blood was trickling. So he asked about them, as he had done before. To Soṇa, the young petas then related their evil deed done in the past: While being human, they traded in perfumes to earn their living as youngsters. And while doing so, their mother invited and offered meals to certain *arahats*. On coming home, they abused and cursed: "O mother,

why did you give our things to the monks? May bubbles of black blood ooze from the mouths of those who consumed the food given by our mother!" On account of their evil deed, they suffered in hell and as a residual result of that very evil deed, they were reborn in the world of *petas*, suffering in that manner when they were encountered by Soṇa. On hearing their story too, Soṇa was very startled. In fact, the startling effect was even greater than on the previous occasion. (The stories of such *saṁvega* are told in the **Udāna Aṭṭhakathā** and the **Sāratthadīpanī Ṭikā**.)

Soṇa arrived in Ujjenī and returned to Kuraraghara after doing his business. He then approached the Venerable Mahā Kaccāyana and told him of his business. The Venerable gave Sona a religious talk on the disadvantages of birth in woeful cycles of *saṁsāra* and its round of suffering and as well as on the advantages of unbecoming and discontinuation of birth in these cycles of *saṁsāra* and its round of suffering. Having paid his respect to the Venerable, Soṇa went home. He had his evening meal, and fell asleep for a while. Later, he woke up and began to reflect on the sermon of the Venerable. This reflection and his recollection of the states of the *petas* whom he had met, he felt great fear of *saṁsāra* and its woeful cycles. Thus, he was inclined very much to become a *bhikkhu*.

At daybreak, he cleansed himself and went to the Venerable Kaccāyana and reported to him what he had thought: "Venerable Sir, when I reflected in various ways on the sermon given by you, I found that it was not easy to undergo this noble (threefold) training, which resembled a newly polished conch shell, perfect and pure." He went on: "I would like to shave my hair and beard, put on the dyed robe and leave lay life, to enter bhikkhuhood." Having thus spoken of his wish to become a *bhikkhu*, he made a request: "Therefore, Sir, I would like you to ordain me."

Venerable Kaccāyana then investigated mentally whether Soṇa's wisdom was ripe or not, he came to know that it was not. Wishing to wait for the time when Sona's wisdom would ripen, the Venerable said: "It is difficult, Sona, to take up for life the noble practice of sleeping alone and eating alone. Therefore, Soṇa, what I would like to ask you is this: practise first occasionally, while still a lay man, the noble practice of solitary sleeping and solitary eating, (as on Uposatha days, etc.) which is taught by the Exalted Buddha."

Then Soṇa's eagerness to become a *bhikkhu* subsided as his faculties were not mature yet and his *saṁvega* consciousness was not serious enough. Though his eagerness had subsided, he did not stay carelessly but remained in the teaching of the Venerable and constantly approached him to listen to his Dhamma. As time went by, he became inclined for a second time to become a *bhikkhu*, so he renewed his request. This time too the Venerable gave him the same advice.

When Soṇa requested for a third time, the Venerable Mahā Kaccāyana knew it was time to ordain him because of the maturity of his wisdom and the Venerable could only ordain him as a *sāmaṇera*. Though he was to ordain Soṇa as a *bhikkhu*, such ordination could not take place because only two or three *bhikkhus* lived in Kuraraghara, whereas there were many in the Middle Country. And these *bhikkhus* were staying very far separately, one in a village or two in a market town. From there, the Venerable brought two or three *bhikkhus* for Sona, his co-resident pupil. But while he was away to bring other *bhikkhus*, the previous ones would leave for another place to attend to other matters. After waiting for some time for their return, he went out to bring back those who had left but the others who had remained there, departed on some other matters.

As he had to repeat his attempt to organise in this way, it took him more than three years to group ten monks together. An *upasampadā* ordination could only be performed at that time when ten monks were present. The Venerable was staying alone then. It was only after three long and troublesome years that the Venerable managed to have the required number of monks to give his pupil, Sāmaṇera Soṇa, higher ordination. (This is reproduced from the **Sārattha Ṭikā**.)

Having received ordination, Sāmaṇera Soṇa Kuṭikaṇṇa [now a monk] learnt and took a meditation subject, and when he assiduously engaged in Vipassanā meditation, he attained arahatship even during that *vassa* and studied Sutta-nipāta also under the Venerable. After

performing *pavāraṇā* at the end of *vassa*, he wanted to pay homage to the Buddha very much and he asked his preceptor, Venerable Mahā Kaccāyana, for permission to do so. (His request in detail may be seen in the **Vinaya Mahāvagga** translation.)

The preceptor Venerable then said: "Soṇa, when you arrived there, the Buddha will let you stay in His Perfumed Chamber and ask you to give a sermon. Accordingly, you are bound to do that. Being pleased with your sermon, the Buddha will give you a reward. Take such and such a reward. Please pay homage to the the Exalted Buddha in my name!" Saying thus, the Venerable gave his permission whole-heartedly.

Having obtained his preceptor's permission, Venerable Soṇa Kuṭikaṇṇa went to the residence of his mother, Kālī, wife of a merchant, and told her of his plan. His mother consented and requested: "Very well, dear son! When you go to meet the Buddha, please take this rug, as my donation, and spread it on the ground in the Perfumed Chamber!" With these words the mother handed him the rug.

Taking the rug with him, Venerable Soṇa packed his bedding and set out for Jetavana, Sāvatthi. The Buddha was then seated on the Dhamma throne, a seat meant for the Buddha. Venerable Soṇa stood at a suitable place and showed his respect to the Buddha. Having exchanged words of greeting with Venerable Soṇa, the Buddha emphatically asked the Venerable Ānanda: "For this *bhikkhu*, dear son Ānanda, arrange lodging!"

> (Herein, if the Buddha wished to stay with a visiting *bhikkhu* in the same Perfumed Chamber, He would specially ask to provide lodging for him. But for a visitor with whom he has no reason for staying together, he would say nothing. For such a person, the Venerable Ānanda or somebody else on duty would make an accommodation at another suitable place.)

Knowing the wish of the Buddha, Venerable Ānanda provided accommodation for Venerable Soṇa Kuṭikaṇṇa in the Perfumed Chamber.

Then the Buddha spent the time by being absorbed in *jhāna* for several hours of the night and then He entered the Perfumed Chamber. Venerable Soṇa Kuṭikaṇṇa too spent a long time sitting, during the night, in absorption of *jhāna* and then he too entered the Perfumed Chamber. Wishing to talk with Venerable Soṇa through engagement of *jhāna*, the Buddha let the time pass by sitting and engaging in all *jhānas*, that were common to disciples, in the open space. Having done so, He washed His feet and got into the dwelling. Sensing the wish of the Master, Venerable Soṇa followed, after engaging in the *jhāna* befitting the hours in hand in the open space.

Having entered into the Perfumed Chamber, as permitted by the Buddha, he made a robe-screen and passed the time sitting at the feet of the Buddha. In the last watch of the night, having lain down on the right side, which is *sīhaseyya* (lying style of a lion), with mindfulness, the Buddha rose when it was near daybreak. He then sat down and, thinking that Soṇa's physical weariness must have subsided by this time, He asked him: "Dear son *bhikkhu*, remember something to recite!" The Venerable recited the sixteen discourses beginning with the Kāma Sutta, all of which forming the whole section known as the Aṭṭhaka Vagga of the **Sutta Nipāta** in very sweet voice without making error in even a single letter.

When the recitation ended, the Buddha gave him blessing and asked: "Dear son *bhikkhu*, all sixteen discourses of the Aṭṭhaka Vagga you have learnt wonderfully, you have got them well by heart! (As they contained correct articulation) they were of pleasant sounds. They are clean, flawless, full of words leading to the understanding of meaning that is free from any impairment. Dear son *bhikkhu*, how long have you been a *bhikkhu*?" "Just one *vassa*, Exalted Buddha," answered Venerable Soṇa Kuṭikaṇṇa.

Again the Buddha asked: "Dear son *bhikkhu*, why did your bhikkhuhood start so late?" "Exalted Buddha," replied Venerable Soṇa, "I have long seen the disadvantages of sensual pleasures. But household life is so narrow, full of duties and things to attend to. Knowing that, i.e. the mind of one who has seen the defects of sensual pleasures as they really are, remained unsinkable into household life for long, but like drops of water falling from the

lotus leaf, it was this defiled thoughts that finally slip away from my heart." So the Buddha uttered a solemn utterance as follows:

Disvā ādīnavaṁ loke, ñatvā dhammaṁ nirūpadhiṁ
Ariyo na ramatī pāpe, pāpe na ramatī suci.

Because he has clearly seen through the eye of Vipassanā the defects of impermanence, suffering and changeability everywhere in the world of formations (*saṅkhāra*) and also because he has penetrated through the fourfold Path wisdom, Nibbāna, which is the cessation of the fourfold substratum of existence (*upadhi*), the Noble One, who is away from defilements, does not take pleasure in evil deeds. (Why? Because for one, a *haṁsa*-like individual whose deeds, physical, etc. are pure, there is no precedent that such a person should find happiness in the aggregate of dirty old unwholesome things that resemble a place full of excrement.)

Venerable Soṇa Kuṭikaṇṇa then thought: "The Exalted One gave a joyous speech to me. Now is the time for me to transmit what my teacher has asked." So thinking, he adjusted his upper robe on his left shoulder and bowed his head at the feet of the Master, saying:

"Exalted One, my preceptor, the Venerable Mahā Kaccāyana made obeisance to you with his head. He also sent a message as follows:

(1) 'Exalted Buddha, the southern region of the country of Avanti has few *bhikkhus*. I acquired bhikkhuhood only after having ten *bhikkhus* gathered from various places with great difficulty, which took me three years. I wonder if you, Exalted Buddha, would allow higher ordination performed by less than ten *bhikkhus* in that region.

(2) 'Exalted Buddha, in that southern region of Avanti, the uneven ground rising from its surface, and resembling the black hoof-print of a cow, is so rough. I wonder if you, Exalted Buddha, would allow the sandal with layers of sole in that region. (At that time, the sandal with only one layer of sole was allowed. Hence the request.)

(3) 'Exalted Buddha, the people in the southern region of Avanti are fond of bathing. They regard water as a cleansing factor. I wonder if you, Exalted Buddha, would allow daily bath. (At that time, monks, as a rule, were to bathe once in a fortnight. Hence the request.)

(4) 'Exalted Buddha, in that region of Avanti, sheep-skin, goat-skin and deer-skin are used as spreads. Just as, Exalted One, in the Middle Country (Majjhima-desa), mats made of eragu grass, soragu grass, majjaru grass and jantu grass, are used, so are sheep-skin, goat-skin and deer-skin used in South-Avanti. I wonder if you, Exalted Buddha, would allow these skins for spreads. (At that time no animal skin or hide was allowed for such use in that region. Hence the request.)

(5) 'Exalted Buddha, people nowadays entrust *bhikkhus* outside the *sīmā* with robes, saying: "This robe is given to such and such a *bhikkhu*." The entrusted co-resident *bhikkhus* went to the *bhikkhu* concerned and said: 'Such and such a man, friend, gives a robe to you.' But the *bhikkhu* does not accept the robe as he thinks that his acceptance would require him to perform an act of forfeiting and is therefore against the Vinaya. Because of such doubt, there is no such acceptance. Perhaps the Buddha might tell as the correct way of accepting the robe." So does the Venerable Mahā Kaccāyana ask you through me"

Because of what had been reported by Venerable Soṇa Kuṭikaṇṇa, the Buddha then gave a Dhamma-talk to him and addressed the monks as follows:

"Monks, rare are *bhikkhus* in the southern region of Avanti. In such bordering areas, I allow performance of ordination by a group of five monks, the fifth being an expert in the Vinaya."

The phrase 'bordering areas' in that injunction means the areas outside the Middle Country, to the east of which being the market town of Gajaṅgala, beyond which being a great *sāla* tree; beyond that *sāla* tree exist bordering areas.

It means the area lying outside the Middle Country and beyond the river Salalavati in the south-east.

It means the area lying outside the Middle Country and beyond the market town of Setakaṇṇika in the south.

It means the area outside the Middle Country and beyond the brahmin village of Thūna in the west.

It means the area outside the Middle Country and beyond the mountain called Usīraddhaja in the north.

(1) "Monks, in those bordering areas, in such situation, I allow performance of ordination by a group of five *bhikkhus*, the fifth one being an expert in the Vinaya.

(2) "Monks, in that southern region of Avanti, the uneven ground, swollen and full of black hoof-prints of cattle, is so rough. I allow you monks (to wear) sandals with layers of sole in all those bordering areas.

(3) "Monks, in that southern region of Avanti, people attach importance to bathing. They regard water as a cleansing factor. I allow monks daily bath in all those bordering areas.

(4) "Monks, in that southern region of Avanti, sheep-skins, goat-skins and deer-skins are used as spreads. As, monks, in the Middle Country, mats made of eragu grass, soragu grass, majjaru grass and jantu grass, are used, so are those animal skins used as spreads in that region of Avanti. I allow monks to use sheep-skin, goat-skin and deer-skin for spreads in all those bordering areas.

(5) "Monks, if people entrust *bhikkhus*, who happen to be outside the *sīmā*, with a robe, saying: 'This robe we give to such and such a *bhikkhu*.' As long as the robe does not go into the hand of the monk concerned, the robe cannot be reckoned as something recognized by the would-be recipient for use. I allow you monks to accept that robe."

Again, as had been asked by his mother, Soṇa Kuṭikaṇṇa paid obeisance, in her name, to the Buddha and said: "Exalted Buddha, your donor, Kāḷī, the female lay devotee, has offered this rug for use as a mat on the floor in your Fragrant Chamber." With these words, he handed the rug to the Buddha, and then he rose from his seat, made obeisance and returned to his monastery on Papata Hill, near Kuraraghara town, in Avanti.

On returning to his preceptor, Soṇa Kuṭikaṇṇa reported all about the mission. Next day, he went to the house of his mother, Kāḷī, and stood at the entrance for alms-food. Hearing that her son was at the door, she came out quickly, showed her respect, took the alms-bowl from the Venerable's hand, prepared a seat and offered food.

Then followed a conversation between the mother and the Venerable:

Mother: Son, have you seen the Exalted One?

Venerable: Yes, I have, donor.

Mother: Have you also paid obeisance to the Exalted One in my name?

Venerable: Yes, I have. The rug given by you to the Exalted One, I personally spread it as a mat, as you had asked, in the Fragrant Chamber which He occupies.

Mother: How about your visit to the Exalted One? Was it true that you spoke something about the Dhamma? Was it true that the Exalted One also gave you blessings?

Venerable: How did you come to know about these things?

Mother: The guardian spirit of this house, son, told me that the day the Exalted One gave blessings to you, devas and Brahmas of the ten thousand world-spheres did the same. I want you to relate to me, son, the Dhamma in the same words as you have addressed to the Exalted One.

The Venerable accepted the mother's request by being silent. Knowing of the Venerable's acceptance, the mother had a great pavilion built at the house-gate and let the Venerable

repeat exactly as he had said to the Buddha; the mother thereby held a grand Dhamma-meeting.

(c) Etadagga Title achieved

At a later time, sitting in the midst of His noble disciples, the Buddha spoke in praise of Venerable Soṇa Kuṭikaṇṇa as follows:

> *"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūaṁ kalyāṇa-vakkaraṇaṁ yadidaṁ Soṇo Kuṭikaṇṇo."*
>
> "Monks, among my disciples who give pious talks in a sweet and pleasant voice, Kuṭikaṇṇa Soṇa is the best."

Thus the Buddha named the Mahāthera the foremost in *kalyānavakkarana*, 'giving pious talks in a sweet and pleasant voice'.

(18) SĪVALI MAHĀTHERA

(a) Aspiration expressed in The Past

This clansman, who would become Sīvali Mahāthera, also went to the monastery during the lifetime of Buddha Padumuttara like many other former would-be Mahātheras and stood at the edge of the audience, listening to the Buddha's sermon. While he was doing so, he saw the Buddha declared a certain monk the foremost (*etadagga*) among those who received abundant gifts. Thinking that he too should become one like that monk, he invited the Buddha to his house and offered a grand *dāna* for seven days, in the same manner as that done by the future Mahātheras. Thereafter, he declared his aspiration, saying to the Buddha: "Exalted Buddha, as a result of this great act of merit, I do not want any other form of welfare but I want to be the foremost (*etadagga*) among those who receive many material gains, in the dispensation of a future Buddha, like the monk who was declared seven days ago."

Foreseeing that the clansman's wish would be fulfilled without any hitch, the Buddha predicted: "Your wish will be fulfilled later in the dispensation of Buddha Gotama." and then He returned to the monastery.

Life as A Countryman

Having performed meritorious deeds till his death, future Sīvali took rebirth only in the realms of devas and humans (without being reborn in the four woeful states). During the lifetime of the Buddha Vipassī (who appeared ninety-one *kappas* ago), he became a clansman in a certain village not far away from the city of Bandhumati.

At that time, the citizens of Bandhumatī, in friendly competition with the King, discussed among themselves and gave a big *dāna* to the Buddha.

One day, when they gave a collective *dāna,* they inspected their offerings to see what was missing and discovered that there were no honey and milk curds. So they agreed to bring them from any possible place by all means and placed a man to watch the road leading to the city from the countryside.

Then came a villager, the future Sīvali, carrying a pot of milk curds from his village and thinking that he would exchange them for something he needed. But, before he entered the city, he wished to wash his face and hands and was looking for water everywhere but saw a beehive which was as big as the head of a plough but without bees. Believing that the beehive appeared because of his past act of merit, he took it and entered the city.

When the townsman, who was assigned to the road, saw the villager, he asked: "For whom, friend, are you carrying this honey and these curds?" "Sir, they are not for any particular person. In fact, I am carrying them to sell," the villager answered. "In that case, friend, take a coin from my hand and give me that honey and those curds," said the townsman.

Then the villager thought: "These things, which I have brought now, is not much valuable, yet this man is buying them from me at a high price, even in his first offering. I do not know why?" So he said: "I cannot sell them at this price, Sir." When the townsman increased the price, saying: "If you cannot sell them for one coin, please take two coins and sell the honey and the curds to me." The villager replied: "I cannot give them to you for two coins either," in order to raise the price. In this way the price became higher and higher until it reached a thousand coins.

Realizing: "It is not fair to prolong the deal on my part. However, I shall ask him about his purpose," the villager said: "The honey and the curds are not so valuable, yet, you unduly make such an immense payment. Why do you want to have these things by offering so much?" The townsman told him the purpose: "In this royal city of Bandhumati, friend, the citizens in competition with their King, gave a grand *dāna* to Buddha Vipassī. While they are doing so, they do not have honey and curds among the items of their offering. So they are trying desperately to get them by any means. If they fail to get them, they will lose in their competition with the King. Therefore, I would like to have them by giving you a thousand coins." The villager then asked: "Sir, is such a charitable deed to be performed only by the people of the city and not by any village folk?"

The townsman then answered: "No man's gift, friend, is prohibited, (everybody whether he belongs to town or village is entitled to give in charity)." The villager then asked further: "O master, now that the citizens are performing acts of giving, is there anyone who gives away a thousand coins in one day?" "No, friend, there is none." "O master, you know that the honey and the curds that I have brought now are worth a thousand coins, do you not?" the villager put still another question firmly. "Yes, I do, friend." "O master," said the villager, "in that case, go and tell the townsfolk that a rustic man is offering these two things, namely, honey and milk curds but not for money, instead he would like to make the offering by his own hands. Please also tell them that they should not be restless for wanting them and that they should now be happy as far as these two things are concerned. As for you, you should bear witness in person to the fact that in this magnificent *dāna,* it is I who is the donor of the most expensive item."

Offering of Honey mixed with Curd-water

Having said thus, the villager bought five perfumery ingredients with his money which were meant for his food. He made them into powder. Then he squeezed the curds to extract water from them. Into that water, he put honey by squeezing the beehive and then seasoned the mixture of honey and curd-water with the perfumery powder. Finally, he put the mixed liquid food in a lotus leaf (container). Having prepared the food properly, he brought it and sat down at a place that was not far from the Buddha, waiting for his turn to offer it.

Amidst all the offerings that were brought by the citizens, the villager, knowing that it was his turn to make his offering, approached the Buddha and requested, saying: "Glorious Buddha, this offering is a gift from a poor man like me. Venerable Sir, kindly accept this humble gift of mine." Out of compassion for the villager, the Buddha received the offering with the marble bowl given by the four Divine Kings and resolved that the food should proved inexhaustible even after distributing it to sixty-eight hundred thousand *bhikkhus*.

When the Buddha had partaken His food, the villager respectfully made obeisance to Him and remaining at a suitable place, said: "Glorious Buddha, all the people of the royal city of Bandhumati saw and knew that today I brought and made the offering to you. As a result of this act of merit, may I truly become, throughout *saṁsāra*, a great recipient of gifts, possessing a large retinue and fame. After saying: "*Evaṁ hotu kulaputta* — May you do as you wish, clansman," the Buddha gave an appreciative talk to the villager and citizens and then He returned to the monastery.

(b) Ascetic Life adopted in His Final Existence

The villager, having done meritorious deeds till his death, was reborn only in celestial and terrestrial worlds, and finally, during the lifetime of our Buddha, he took conception in the womb of a Koliya Sakyan Princess named Suppavāsā.

Strange Happenings during Conception

Since his conception, hundreds of gifts arrived continuously, day and night, to his mother, Princess Suppavāsā. The princess became wealthier than before. (According to the Sinhalese version, five hundred gifts came by day and five hundred by night.)

Then one day, in order to investigate the fortunate past deed of the Princess, her royal relatives had the baskets of seeds touched by her hand. When these seeds were scattered, thousands of sprouts appeared from each seed. A plot of land, measuring a royal *pai*, yielded fifty or sixty cartloads of paddy.

Also, at a time when the crop was put into the storehouse, they let the door of the storehouse touched by the hand of the princess. When removing the crop, the place from where it was taken out became full as before. This was because of the glorious act done in the past by the Princess. Besides, when ladling the cooked rice from the full pot and uttering: "This is the fortune of the Princess," and distributing the food to all visitors, their supplies never ran short. While these strange events were happening and the child was remaining in the mother's womb, seven years had passed.

When the foetus became mature on the completion of seven years, the Princess suffered severely from *gabbhamūlha-dukkha*, a fainting fit from pregnancy. That serious agony the princess forbear with no moaning but by reflecting on the attributes of the Buddha, the attributes of the Dhamma and the attributes of the Sangha as follows:

> *"Sammāsambuddho vato so Bhagavā yo imassa evarūpassa dukkhassa pahānāya dhammaṁ deseti* — He, that Master of ours, the Exalted One, taught us abandoning all kinds of such suffering; that Master of ours has been perfectly Self-Enlightened indeed by attaining Omniscience and knowing the truths and all that is to be known!"
>
> *"Suppaṭipanno vata tassa Bhagavato sāvakasamgho: yo imassa evarūpassa dukkhassa pahānāya patippanno* — The Order of Bhikkhus, who are the disciples of the Exalted One, work hard for abandoning all kinds of such suffering; these disciples of the Exalted Buddha underwent (the threefold training) very well indeed!"
>
> *"Susukhaṁ vata taṁ nibbānaṁ, yatth'idaṁ evrūpaṁ dukkhaṁ na saṁvijjati* — The Dhamma in which the slightest tinge of such suffering is absent, that Nibbāna-Dhamma is indeed extremely happy!"

Reflecting on the attributes of the three entities, namely, the attributes of the Buddha, the attributes of the Sangha, and the attributes of the peaceful happiness of Nibbāna, the Princess bore the pains. (She controlled herself and desisted from experiencing the misery other pregnancy and making moans by repeatedly meditating on the qualities of the Buddha, the Sangha and Nibbāna.)

On the seventh day, the Koliya Princess Suppavāsā called her husband the Koliya Prince and thinking she would like to give alms while living, said: "Go my lord! Tell the Exalted One about my happenings and give my invitation to the Master. Please note carefully all that had to say and transmit it to me!" The Prince went and told the Buddha on what happened to Princess Suppavāsā. The Buddha then uttered: "May the Koliya Princess Suppavāsā be sound and healthy. Being healthy herself, may she give birth to a healthy son!" No sooner had the Buddha made the utterance, the Princess gave birth to a healthy son without any pain. Those, who were surrounding the Princess, changed their teary mood into a happy one and went to the Prince to give him the information about the baby. The Prince, having listened to what the Buddha had said, paid respect to Him and returned to the village. When he saw the way the servants approaching him jubilantly, he became certain, thinking: "The word of the Exalted One seems to have come true." He went to the Princess and transmitted the Buddha's speech. The Princess said: "My Lord, the life-saving

alms-food to which you have invited, will be the meal of auspiciousness. Go again! Request the Buddha to come (and have a meal) for seven days." The Prince did as he had been told. They offered a grand *dāna* to the Buddha and His monks for seven days.

The boy was born and the anxiety of all kinsfolk was removed thereby. Accordingly, he was given the name "Sīvali". Since he had stayed in the mother's womb for seven years, from the time of his birth onwards, he was able to do all that was to be done by the seven year old. For instance, he purified the water by means of a filter (*dhamakarana*) and gave it to the monks during the *mahā-dāna* all week long.

On the seventh day, Venerable Sāriputta, the Captain of the Dhamma, had a conversation with the boy. While doing so the Venerable asked: "Sīvali, is it not befitting for you to become a monk after suffering all the trouble of such nature?" "Venerable Sir, if only I get permission from my parents, I would like to become a monk," the boy answered. Seeing her son conversing with the Venerable, Sealy's mother thought: "How is it? My son was speaking with the Venerable who is the Dhamma Captain?" So she joyfully approached the Venerable and asked him what they were talking about. The Venerable said: "He talked to me about the misery caused by his stay in the mother's womb and promised me that he would live an ascetic life provided he gets permission from both parents." The Princess then gave her permission replying: "Very well, Venerable Sir, kindly make him a *sāmaṇera*."

The Venerable then took the boy Sīvali to the monastery and when he was making him a *sāmaṇera* after giving him the meditation subject of *taca-pañcaka* (the five fold material aggregate with the skin as the fifth), he said: "You do not need any other exhortation to follow. Just remember your pains that you had suffered for seven years." "Giving ordination to me is your duty, Venerable Sir. Let the reflection on the Dhamma be mine. I shall meditate on whatever I could recollect."

The moment the shaving of hair for the first round was done, Sāmaṇera Sīvali was established in *sotāpatti-phala*, the moment the shaving for the second round of hair was done, he was established in *sakadāgāmī-phala*, the moment the shaving for the third round was done, he was established in *anāgāmī-phala* and as soon as the shaving was completed, he attained arahatship. (The completion of the hair-shaving and the relation of arahatship took place almost simultaneously.)

Since the day Sīvali was ordained a *sāmaṇera*, the four requisites, namely, clothing, food, dwelling and medicine became increasingly available to the Sangha whenever needed. The story of such happenings to Sāmaṇera Sīvali started in the town of Kundikā.

(Herein the present story of the Venerable Sīvali may be taken from the **Udāna Text**. The story, in detail, of his evil deed that caused his seven years long misery of lying in his mother's womb (*gabbhavāsa-dukkha*) and that of his mother's miserable fainting (*gabbhamūḷha*) may be taken from the **Udāna Commentary**.)

(What is to be noted in brief is: the mother and the son, in one of the past existences were the Chief Queen and the son respectively to the King of Bārāṇasī. Once, the King of Kosala attacked Bārāṇasī King and took his Chief Queen and placed her in the same position. When the Bārāṇasī King was defeated and died, his son, the prince of Bārāṇasī, escaped through a drain. After organizing an army, he went back to the city of Bārāṇasī and gave an ultimatum asking the new King to return the city to him or he would wage a war. The mother, who was inside the city, advised her son to besiege the city lest there should occur trouble to many people. In accordance with the mother's advice, the Prince did so by blocking the four main gates so that there could be no exit or entrance. Though he did so for seven years, the citizens went out from smaller gates to collect grass, wood, etc. the blockage proved useless. Hearing that, the mother gave her son further advice to block the smaller gates as well.

(When the Prince did, following his mother's advice, the citizens found their movement about badly limited. Seven days later they beheaded King Kosala and

offered it to the Prince. The Prince entered the city and crowned himself King.

(As a result of these aforesaid evil deeds, the son and the mother had to face their respective miseries.)

Self-investigation of Own Good Kamma

At a later time, when the Buddha arrived in Sāvatthi, Venerable Sīvali made obeisance respectfully to Him and sought permission, saying: "Exalted Buddha, I would like to investigate my own good kamma. Kindly give me five hundred monks as my companions." The Buddha permitted, saying: "Take them along, dear son Sivali."

The Venerable headed for the Himavanta by following a forest route with five hundred companions. Then he came across

(1) first, a great banyan tree on the way. The spirit of the tree gave him alms for seven days.

(2) secondly, the Pandava Hill

(3) thirdly, the river Aciravatī;

(4) fourthly, the ocean known as Vara-sāgara;

(5) fifthly, the Himavanta;

(6) sixthly, the Lake in the Chanddanta forest,

(7) seventhly, Mount Gandhamādāna,

(8) eighthly, Venerable Revata's dwelling.

At all these place, devas gave a great *dāna* to Venerable Sīvali for seven days.

Particularly, when they arrived on Mount Gandhamādāna, a deva, named Nāgadatta, offered him milk-rice and butter-rice alternately for seven days. Then the monks said among themselves: "Friends, we do not see cows being milked by deva nor we see the milk-curds being stirred to make butter." So they asked the deva for an explanation of what good deed he did to obtain so much milk-rice and butter-rice. Nāgadatta Deva answered: "Venerable Sirs, I am able to give you milk-rice and butter-rice without having milch cows because I performed meritorious *dāna* of the milk-rice by lot during the lifetime of Buddha Kassapa."

(c) Etadagga Title achieved

At a later time, when the Buddha visited Venerable Khadiravaniya Revata (as has been told in the story of this Venerable), devas provided supplies, day after day, which were mainly intended for the Venerable Sīvali on the deserted and dangerous journey. With reference to that episode, the Buddha placed the Venerable the foremost among those who received plenty of gifts. The Buddha spoke in praise of the Venerable by saying:

> *"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnaṁ lābhīnaṁ yad'idaṁ Sīvali."*
>
> "Monks, among my *bhikkhu*-disciple who receive the four requisites in abundance, Bhikkhu Sīvali is the foremost."

(The doctrinal passages in connection with the Venerable Sīvali may be extracted from the **Apādāna Text** and translation, the **Dhammapada Commentary** etc. Similarly the Dhamma-words involving later Mahātheras should be noted in like manner. In this Chronicle of Buddhas, only three points will be mainly discussed, namely, each Mahāthera's (a) aspiration expressed in the past, (b) ascetic life adopted in final existence, and (c) *Etadagga* title achieved.)

(19) VAKKALI MAHĀTHERA

(a) Aspiration expressed in The Past

Vakkali Mahāthera was a clansman during the time of Buddha Padumuttara. Like all

other Mahātheras, he went to the Buddha's monastery, sat at the edge of the audience and while listening to the His sermon, he saw a *bhikkhu* being honoured by Him as the foremost (*etadagga*) among the *bhikkhus* who were devoted to Him. He felt a keen desire to be honoured likewise by some future Buddhas. As was with other aspirants, he invited the Buddha to his home and made great offerings for seven days. Thereafter, he expressed his wish before the Buddha: "For this good deed, may I, Venerable Sir, be declared by some future Buddha as the foremost among the *bhikkhus* who is very devoted to the Buddha." The Buddha saw that the aspiration of the clansman would be fulfilled and assured him of it, after which, He returned to the monastery.

(b) Ascetic Life adopted in His Final Existence

The worthy man devoted himself to deeds of merit till his death. When he passed away from that existence, he was reborn only in the fortunate destinations, and during the time of Buddha Gotama, he was reborn in a brahmin family in Sāvatthi. He was named by his parents Vakkali.

When he grew up, he was educated in the three Vedas. One day, he saw the Buddha, accompanied by many *bhikkhus*, going (on the alms-round) in the city of Sāvatthi. He was captivated by the majesty of the Buddha's physical appearance so much so that he followed the Buddha's route and entered the Buddha's monastery along with the line of *bhikkhus*. There he kept gazing at the splendour of the Buddha. At the time of the Buddha's delivering the sermon, he sat right in front of the Buddha.

Vakkali's devotion became so deep that he could not stay away from the presence of the Buddha for any length of time. He, therefore, decided that he would not remain in household life because as a householder he would not be able to see the Buddha all day long but as a *bhikkhu* he could get that opportunity. So he went to the Buddha and pleaded with Him that he be admitted into the Order. He was then admitted.

As a *bhikkhu*, Venerable Vakkali never missed a chance of looking at the Buddha except at the meal time. He did nothing in the conduct of a *bhikkhu* either in learning or in meditation, but spent all of his time gazing at the Buddha. The Buddha knew that the time for Vakkali's enlightenment was not due and therefore did not say anything about his negligence of duty. When the right time was due, the Buddha said to Venerable Vakkali:

> "Vakkali, what is the use of your gazing at this putrid body of Mine? Vakkali, he who sees the Dhamma, indeed sees Me. He who sees Me, sees the Dhamma. Vakkali, only one who looks at the Dhamma, actually looks at Me. He that really wishes to look at Me, must be one who looks at the Dhamma."

Although the Buddha exhorted Venerable Vakkali with these words, Vakkali could not tear himself away from the Buddha. The Buddha saw that the *bhikkhu* needed to be emotionally awakened for enlightenment. So, on the eve of the *vassa* period, the Buddha went to Rājagaha and there he said to the Vakkali on the day the *vassa* began: "Vakkali, go away! Leave my presence!"

It is impossible to disobey an order given by the Buddha. Vakkali had to obey for (at least) three months during the *vassa* period. There was nothing he could do about it. He felt desperate and forlorn. "Better die than be denied the presence of the Buddha" thus he pondered and left for the Gijjhakūṭa mountain which had steep cliffs.

The Buddha saw in His mind the despondency that had overtaken Venerable Vakkali. "Without getting mental succour from Me, Bhikkhu Vakkali would have wasted his great merit which is now sufficient for him to gain enlightenment," thought the Buddha. Accordingly, He emitted the Buddha rays towards Vakkali so that he could see His person. That vision brought immediate relief to Venerable Vakkali's burning heart, as though the dart of sorrow that had pierced it, had suddenly been removed.

Then to fill Vakkali's heart with delightful satisfaction and gladness, the Buddha uttered the following stanza;

Pāmojjabahulo bhikkhu, pasanno Buddhasāsane;
*adhigacche padaṁ, santaṁ, saṅkha*rūpa*samaṁ sukhaṁ.*

Being overjoyed and full of confidence in the Buddha's Teaching consisting of the threefold Training, the *bhikkhu* will attain Nibbāna the tranquil, the cessation of conditioning, the blissful.

— *Dhammapada*, IV 381 —

(According to the Commentary of the **Aṅguttara Nikāya**) the Buddha extended His hand to Venerable Vakkali and said: "Come, *bhikkhu*."

The Commentary on the **Dhammapada** adds; after saying the above stanza, the Buddha, extending His hand to Venerable Vakkali, uttered these stanzas:

Ehi Vakkali mā bhāyi, olokehi Tathāgataṁ;
Ahaṁ taṁ uddharissāmi, paṅke sanhaṁ va kuñjaraṁ.

Come, Vakkali, do not be afraid, look at (Me) the Tathāgata, I will lift you (to Nibbāna) from the depths of the beginningless *saṁsāra,* just as one lifts a tusker from the mire.

Ehi Vakkali mā bhāyi, olokehi Tathāgataṁ;
Ahaṁ taṁ mocayissāmi, Rāhuggahaṁ va sūriyaṁ.

Come, Vakkali, do not be afraid, look at the Tathāgata. I will free you from the captivity of defilements, just as I would free the sun from the captivity of Rāhu.

Ehi Vakkali mā bhāyi, olokehi Tathāgataṁ;
Ahaṁ tam mocayissāmi Rāhuggahaṁ va candimṁ.

Come, Vakkali, do not be afraid, look at the Tathāgata. I will free you from the captivity of defilements, just as I would free the moon from the captivity of Rāhu.

Then the Venerable Vakkali said to himself: "I am now seeing the Buddha in person, and He has extended His hand to me. Oh, how glad I am! Where should I go now?" And not being able to decide in which direction he should proceed, he moved up skyward in the direction of the Buddha, and just as his first foot was resting on the mountain, he reflected on the stanzas uttered by the Buddha, and overcoming delightful satisfaction through Insight (into the three characteristics of conditioned phenomena), he attained arahatship, together with Analytical Knowledge. Then he descended to the ground and stood worshipping the Buddha.

(c) Etadagga Title achieved

On one occasion, in the midst of a congregation, the Buddha declared:

"Etadaggaṁ bhikkhave mama sāvakāmam bhikkhūnaṁ saddhādhi muttānaṁ yadidaṁ Vakktali."

"*Bhikkhus*, among the *bhikkhu*-disciples who are very devoted to the Buddha, Bhikkhu Vakkali is the foremost (*etadagga*)."

(Note: In the case of other *bhikkhus*, their devotion to the Buddha had to be bolstered up. With Vakkali, his convicted devotion was too strong so that the Buddha had to temper it down by expelling him from His presence. Hence he was the foremost *bhikkhu* in the degree of devotion to the Buddha.)

(20-21) RĀHULA AND RAṬṬHAPĀLA MAHĀTHERAS

(a) Aspiration expressed in The Past

During the early part of the aeon of Buddha Padumuttara, the future Rāhula and the future Raṭṭhapāla were born into well-to-do families of Haṁsāvatī. (Their names and clans as youths are not mentioned in the old Commentaries.)

When they came of age, they married and at the death of their fathers, they became heads of their respective households. In taking over the family properties from the custodians of their family estates, they came to know the immense wealth they had inherited. They pondered: "Our forebears have amassed these vast fortunes but have not been able to take them along when they leave the present existence. As for us, we would take them along into the hereafter in whatever way we can. So they started to practise charity. They erected distribution stations at the four quarters (at the four gates of the city, as the Sri Lanka version says,) where all the needs of destitutes and travellers were provided liberally.

Of the two friends, one was in the habit of inquiring into the needs of the donees who came to receive his charity and would gave according to their needs, and he was therefore known as Āgatapāka, 'the Discriminative Giver'. The other never asked about the need of the recipient but let them take however much they wanted, and hence he was known as Anaggapāka, 'the Liberal Giver'.

One early morning, the two friends went out from their village to wash their faces. At that time, two recluses, using their supernormal powers, disappeared from the Himavanta mountains and reappeared at a place not far away from the two friends. They made themselves invisible and stood by the roadside and visible only when they were heading for the village with their alms-bowls and other vessels in seeking for alms. The two friends went near and paid their homage to the recluses, who asked them: "O men of great merit, when did you come here?" And the two friends replied: "Venerable Sirs, we have just arrived." Then they each invited a recluse to their respective homes, offered them alms-food, after which they asked and received the promise from the recluses to receive their offerings every day thenceforth.

(One of them, the recluse who had agreed to be the regular donee to the future Rāhula) was phlegmatic, and to cool his heated body, he used to spend the daytime in the abode of a Nāga Lord, named Pathavindhara, which lay beneath the ocean. The recluse went there by making the ocean water cleft into a dry passage-way. On returning from his watery sojourn, where he had enjoyed the favourable weather, to the human abode, he, on the occasion, gave appreciative talk about the daily food offerings. After hearing the repeated reference to 'the abode of Pathavindhara Nāga Lord', the donor became curious to know what that expression denoted. This recluse explained to him: "Ah, that is our wish that you be as great as the Lord of Nāgas named Pathavindhara" and told him the grandeur of the Nāga Lord undersea. From that day onwards, the future Rāhula's mind was inclined to the Nāga existence, as he visualized from the recluse's description of it.

The other recluse used to spend his daytime at a deva mansion, named Serisaka, after the big celestial tree that stood in front of it in Tāvatiṁsa. And this recluse, who saw the palace of Sakka, King of Devas, mentioned it in his word of appreciation and felicitation about the daily food-offering he received at the future Ratthapala's house. When the Ratthapala asked him to explain what he was referring to, he explained the greatness of Sakka and his good wish that his donor will be as great as Sakka. Thence forward the future Raṭṭhapāla's mind was inclined to the celestial state of Sakka.

When the two rich friends passed away from their existence, future Rāhula, whose mind was inclined to the Nāga Lord's existence, was reborn as the Nāga Lord Pathavindhara and future Ratthapala, whose mind was inclined to Sakka's existence, was reborn as Sakka in the Tāvatiṁsa Deva realm.

Past Aspiration of Future Rāhula

At the moment of his rebirth as a *nāga*, Pathavindhara looked at his own body and felt sorry that he had indeed became a reptile. He thought of the limited vision of his benefactor, the recluse in his previous existence: "Ah, my teacher would seem to know no

higher ideal for me than the reptilian existence." Just then he was attended on by a troupe of *nāga* dancers and musicians, all in celestial garb, who were there to entertain him wherever he remained. He himself then took on the appearance of a celestial youth, his reptilian form having been discarded.

A significant activity in *nāga* existence was that Pathavindhara had to attend, as part of his Nāga King Virūpakkha's entourage, the half monthly meetings presided over by Sakka, where the four Celestial Kings paid their homage to the King of Devas. Sakka saw his old friend, Pathavindhara, even from a distance and recognized him. He asked him: "Friend, in which realm were you reborn?"

"O Lord, unfortunate is my destination. I was reborn as a reptile in the realm of *nāgas*. But you were fortunate to have a good teacher (in the past) to be reborn in the deva realm."

"Do not be disappointed for your unfortunate destination. There has arisen in the world, Buddha Padumuttara. Go to him, perform great deeds of merit, and wish for the state of Sakka, so that we would live together in this Tāvatiṁsa realm."

"Very well my Lord," said Pathavindhara, "I will follow your advice."

Then he went to see Buddha Padumuttara, invited Him to his undersea realm. He made preparations for a great offering the whole night together with his followers.

Early in the next morning, at dawn, the Buddha said to his personal attendant, the Venerable Sumana: "Sumana, the Tathāgata is going to a far-off land to collect alms-food. Let only *arahats* who have memorised the Dhamma-Vinaya (the three Piṭakas) and have attained the Fourfold Analytical Knowledge and the Six Supernormal Powers, accompany Me, and not the other worldling *bhikkhus*." The attendant announced this order among the *bhikkhus*.

Then the Buddha, accompanied by *arahats*, who had memorised the Dhamma-Vinaya (Three Piṭakas) and had attained the Four-fold Analytical Knowledge and the Six Supernormal Powers, rose to the sky and went to the abode of Pathavindhara, the Lord of Nāgas. As Pathavindhara waited to welcome the Buddha, he saw Him and His company of *arahats* walking above the wavy waters of emerald green colour of the great ocean. There was the procession of majestic *arahats* with the Buddha at the head and a young novice, named Uparevata, who was the son of the Buddha. Pathavindhara was particularly overawed by the young *sāmaṇera* for having such supernormal powers just like the elder *bhikkhus*. He felt thrilled with joy at the magnificent sight.

When the Buddha took the seat prepared for Him and the *arahats* took their respective seats according to seniority, the seat assigned for Sāmaṇera Uparevata was high in front of the Buddha. As the young novice was sitting there, Pathavindhara, while serving the food to the Buddha and the Sangha, looked keenly at the Buddha and the young novice in turn. He noticed that the novice had the thirty-two distinct marks of a great man just like those on the body of the Buddha. That was the reason for his keen inspection of the Buddha and the novice in turn.

Pathavindhara was wondering why the young novice had so much resemblance as the Buddha, how both were related to each other. He asked one of the *arahats:* "Venerable Sir, how is this young novice related to the Bhagavā?" The *arahat* replied: "Lord of Nāgas, he is the son of the Bhagavā." Pathavindhara was deeply impressed by the novice. "What a superb status this *sāmaṇera* occupies! The son of the greatest man in all the world, unrivalled in personal glory! His body is partly just like that of the Bhagavā himself. Oh, how I would like to be the son of a Buddha in some future time."

Having been moved by this aspiration, the Lord of Nāgas invited the Buddha to his residence for seven days and made great offerings to Him. Thereafter, he made his aspiration before the Buddha: "Venerable Sir, for this great deed of merit, may I become the son of some future Buddha, just like Sāmaṇera Uparevata." The Buddha saw that the Nāga Lord's aspiration would be fulfilled and made the prognostication: "You will become the son of Buddha Gotama in the future," then He departed.

Past Aspiration of Future Raṭṭhapāla

At the next half-monthly deva meeting to pay homage to Sakka as a member of the Nāga King Virūpakkha's retinue, Sakka asked his old-time friend Pathavindhara: "Well, friend, have you made your aspiration for the Tāvatiṁsa realm?" Pathavindhara answered: "No, my Lord." "But why didn't you do that? What disadvantage do you see in deva existence?" "My Lord, it is not for any disadvantage I see in deva existence. The fact is I have seen Sāmaṇera Uparevata, the son of the Buddha who was just wonderful. Since I had cast my eyes on him, I have no aspiration other than to become the son of a future Buddha, exactly like Sāmaṇera Uparevata. So I had made my aspiration before the Buddha to become the son of some future Buddha. My Lord, I would ask you to make some aspiration before the Buddha. Let us live together in future existences in *saṁsāra*."

Sakka accepted Pathavindhara's suggestion and as he was thinking about his ideal aspiration, he saw a *bhikkhu* endowed with great powers. He reviewed the lineage of that *bhikkhu* and saw that the *bhikkhu* was the son of a noble family that had the ability to unite a country that had been divided, and that the *bhikkhu* had to obtain parental consent to join the Order, only after starving himself in protest for seven days. He decided to emulate that *bhikkhu*. He asked the Buddha about the *bhikkhu*, even though he had known it by his own divine powers. Then he made great offerings to the Buddha for seven days, at the end of which he expressed his great wish thus: "Venerable Sir, for this great deed of merit may I be declared by some future Buddha as the foremost *bhikkhu* among those who took up bhikkhuhood through their conviction just like that *bhikkhu* who the Bhagavā declared as such." The Buddha saw that Sakka's aspiration would be fulfilled and said: "Sakka, you will be declared as the foremost among *bhikkhus* who joined the Order, through sheer conviction under Buddha Gotama in the future." After pronouncing that prediction the Buddha departed. And Sakka also returned to his celestial abode.

Raṭṭhapāla's Life as Manager of Offerings to The Buddha

The future Raṭṭhapāla and the future Rāhula passed away from their existences as Sakka and Pathavindhara respectively, faring in the deva-world and the human world for thousands of world-cycles. Ninety-two world-cycles prior to the present world-cycles was the time of Buddha Phussa. The father of Buddha Phussa was King Mahinda. The Buddha had three half brothers from different mothers. The King monopolised the Buddha, the Dhamma and the Sangha because he did not share the meritorious deeds of attending to the needs of the Buddha with anyone.

One day, rebellion broke out in a remote area of King Mahinda's country. The King said to his three sons: "Sons, there is rebellion in a far-away region. Either I myself or the three of you must go and put the region in order. If I am to go, you must see that the attendance on the Buddha be kept up in the usual manner." The three sons unanimously said: "Dear father, it is not for you to go. We will go and put that region in order." They made obeisance to their father and went to the disturbed area, quelled the rebels and returned in triumph.

On the way home, the three princes sought counsel of their trusted lieutenants: "O men, back in the capital, our father will bestow some boon on us. What sort of boon should we name?" The lieutenants said: "My Lords, at the death of your royal father, nothing will be unattainable to you. The right to attend on your eldest brother, the Buddha, is indeed the boon you should ask for." "Very well, my men, your advice is plausible." And they went before their royal father.

The King was very pleased with them and said they would be rewarded with whatever they wished for. The princes asked for the privilege of attending on the Buddha as their boon. "That, I cannot give, sons," the King said, "name any other." "We want no other boon. That is the only thing we yearn for." After some refusals by the King and the affirmations on the part of the three princes, the King at last felt obliged to concede, lest he would be going back on his word. He warned his sons, though, in these words: "I will now comply with your request. But I wish to warm you, the Buddha is in the habit of staying in seclusion, just like the lion in his own den. So you have to be fully attentive in waiting on Him. Do not ever be amiss about your duties."

The three princes, on being permitted the task of waiting on the Buddha for three months, discussed among themselves: "Since we are going to wait on the Buddha, we ought to don robes and take upon bhikkhuhood as novices." They decided to be absolutely free from the stench of demerit[2]. Accordingly, they did so and took part in the daily offering of food to the Buddha and the Sangha but entrusted the job to a committee of three trusted men to supervise the task.

Among these three supervisors, one was in charge of procuring rice and cereals, the second in charge of issuing groceries to meet the daily needs of the meals, and the third in charge of cooking and other preparations for the offering. The three men were reborn during the time of Buddha Gotama as King Bimbisāra, Visākhā, the merchant and the Venerable Raṭṭhapāla, respectively.

Rāhula's Life as Prince Pāthavindhara

The future Rāhula was reborn as the eldest son of King Kikī of the Kāsi country during the time of Buddha Vipassī. He was named by his parents as Prince Pathavindhara. He had seven sisters, namely:

1. Princess Samaṇī = the future Therī Khemā
2. Princess Samaṇaguttā = the future Therī Uppalavaṇṇā
3. Princess Bhikkhunī = the future Therī Patācārā
4. Princess Bhikkhudāyikā = the future Therī Kuṇḍalakesī
5. Princess Dhammā = the future Therī Kisāgotamī
6. Princess Sudhammā = the future Therī Dhammadinnā
7. Princess Sanghadāyikā = the future Visākhā

Prince Pathavindhara became the heir-apparent after his seven sisters had donated seven monastic complexes to Buddha Kassapa, The heir-apparent requested his sisters to let him donate the cost of one of the seven monastic complexes, but his seven sisters pointed out to their eldest brother that he had means to donate another monastic complex. So Prince Pathavindhara built five hundred monastic complexes on an appropriate scale according to his status. He spent all his life in deeds of merit. On his death, he was reborn in the deva realm.

(b) Ascetic Life adopted in The Final Existence

During the time of Buddha Gotama, Prince Pathavindhara was reborn as Prince Rāhula, son of Prince Siddhattha and his Chief Queen Yasodharā. Rāhula's boyhood friend was Raṭṭhapāla, the son of Raṭṭhapāla, the wealthy merchant of the market town of Thullakoṭṭhika in the kingdom of Kuru.

(The admission of Rāhula into the Order, an interesting episode, can be read in Chapter 18. Many discourses that are connected with Rāhula, such as Mahārāhulovāda Sutta and others, can be found in Chapter 31 & 32.)

Rāhula's Desire to be admonished

After the Buddha had admitted His son, He used to admonish the young novice every day as follows:

"Rāhula, seek the company of a good friend. Dwell in the forest abode. Be

2. *Nirāmagandha,* 'the stench of demerit' according to the Commentary. The Sub-Commentary elaborates on this term thus: 'stench' is to be interpreted as demerit and also as defilement. Stench is inseparable from defilement: whenever defilement arises, it produces a bad smell. Stench means a mind where defilement arises continuously. The metaphor 'stench' is used to denote something obnoxious, impure (as though polluted by a trace of excreta), frowned upon by the wise and virtuous, and an agent that stinks everything. This last quality of defilement is also manifested by evil persons whose body stinks literally, whereas the dead body of a purified one has no bad smell.

moderate in eating.

Do not be attached to any of the four *bhikkhu* requisites.

Be flawless with regard to observance of the Bhikkhu Restraint. Guard the six faculties well.

Be constantly mindful about the mind-and-body so as to become thoroughly tired of the body (i.e. sentient existence).

Cultivate the mind to give up any idea of attractiveness in the body; gain concentration of mind.

Once the signs of permanence are given up, reflect on the falsity of an ego.

If you train yourself thus, the three rounds of the vicious circle of woeful existences will fall away."

(Free rendering of Myanmar rhymes by the author, contained in Chapter 18). The above Sutta entitled Abhiṇha-Rāhulovāda Sutta appears in the **Sutta Nipāta** and the **Khuddakapāṭha**.

It was the custom of Sāmaṇera Rāhula to pick up a handful of sand early in the morning and say to himself: "May I get admonitions from the Bhagava or from my preceptor in number comparable to the grains of sand in my hand." This habit of him gained him the reputation as a novice so inclined to good advice as befitting the son of the Bhagavā and as such a worthy son of a worthy father.

This recognition of Rāhula's noble trait of character became the current topic of discussion among the *bhikkhus*. The Buddha knew that. And thinking that that would very well make a ready subject for another discourse and would also highlight Rāhula's qualities even better, He taught a sermon at the audience hall. Having seated Himself on the throne of the Buddha, He asked the *bhikkhus* what they had been talking about before He went in. The *bhikkhus* replied: "Venerable Sir, we were discussing on the noble trait in Sāmaṇera Rāhula's readiness to receive admonition." The Buddha then related a past existence of Rāhula where he had displayed the same noble trait, as mentioned in the Jātaka story of *Tipallattha-miga*. (Refer to the **Jātaka**, Ekaka Nipāta, 2. Sīla Vagga, the sixth story in that Vagga.)

The Buddha taught young novice Rāhula at his tender age of seven to be truthful at all times, to refrain from untruth even by way of jesting. The discourse on this subject goes by the title of Ambalaṭṭhika Rāhulovāda Sutta (Ref: Chapter 20.)

When Rāhula was eighteen, the Buddha taught him a discourse entitled, Mahā Rāhulovāda Sutta. (Ref: Chapter 31)

To give practical lessons in Insight-meditation, twenty-two *suttas* were directed at Rāhula, compiled in the **Saṁyutta Nikāya**, forming chapter entitled Rāhula Saṁyutta; and there is also another discourse entitled Rāhula Sutta in the **Aṅguttara Nikāya**, Catukka Nipāta)

As Rāhula became spiritually more mature, when he had just been admitted into the Order as a full-fledged *bhikkhu*, the Buddha taught him another discourse entitled Cūḷa Rāhulovāda Sutta. (See the details of this discourse in Chapter 32.)

(c) Etadagga Title achieved by Rāhula

On one occasion, in the congregation of *bhikkhus* where the Buddha named outstanding *bhikkhus*, He declared:

> *"Etadaggaṁ bhikkhave mama sāvakānam bhikkhūnaṁ sikkhākāmānaṁ yadidaṁ Rāhulo."*
>
> "*Bhikkhus*, among the *bhikkhus* who welcome admonition concerning the Threefold Training, Rāhula is the foremost (*etadagga*)."

Raṭṭhapāla's Bhikkhuhood

In His tour of the Kingdom of Kuru, the Buddha arrived at the market town of

Thullakoṭṭhika (which means the town where all households have their granaries full of paddy). On hearing the Buddha's discourse, Raṭṭhapāla, the merchant's son, was overwhelmed by religious conviction and had an intense desire to renounce the world, After much persuasion and protestation with his parents, he finally obtained their consent to become a *bhikkhu* (like in the case of the Venerable Sudinna which has been described earlier on), and he went to the Buddha. Under the Buddha's order, he was admitted into the Sangha.

Although they had permitted their son to leave household life, Raṭṭhapāla's parents were still unhappy about it. Whenever *bhikkhus* arrived at their door on the alms-round, the father would say to them: "What business do you have here? You have taken away my only son. What more do you want to do with us?"

The Buddha stayed at Thullakoṭṭhika for fifteen days only and returned to Sāvatthi. There, at Sāvatthi, Raṭṭhapāla meditated on Insight and attained arahatship.

The Venerable Raṭṭhapāla then asked permission from the Buddha to visit his parents. Hence, he went to Thullakoṭṭhika. While going for alms-collection in the town, he stood at the door of his father where (like in the case of the Venerable Sudinna), he received stale cakes but he ate them as if they were the food of devas. His father felt guilty about the alms-food he had offered and invited the *bhikkhu*-son to his house to take a (wholesome) meal but the Venerable Raṭṭhapāla said that since he had finished the day's meal, he would come the next day. On the following day, after finishing his meal at his father's house, he gave a discourse to the womenfolk of the household who were fully garbed, and enabled them to perceive loathsomeness of the body. Then all of a sudden, like an arrow, he flew up to the sky and descended in the royal gardens of King Korabya where he sat on a rock platform. He sent word to the King through the gardener about his presence there. King Korabya went to pay homage to him. Venerable Ratthapāla gave a discourse, in detail, on the four principles of loss or delay (*pārijuñña*). After which, he returned to Sāvatthi, travelling by stages, and arrived at the Buddha's monastery. (This is a brief account of the Venerable Raṭṭhapāla. Full details may be gleaned from the Majjhima Paṇṇāsa of the **Majjhima Nikāya**.)

(c) Etadagga Title achieved by Raṭṭhapāla

On one occasion, in a *bhikkhu* congregation where the Buddha named foremost *bhikkhus*, He declared:

> *"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnaṁ saddhāpabbajitānaṁ yadidaṁ Raṭṭhapālo."*
>
> "*Bhikkhus*, among my *bhikkhu*-disciples who take up bhikkhuhood through sheer religious conviction, Raṭṭhapāla is the foremost (*etadagga*)."

(Note: The Venerable Rāhula was designated as the foremost among those *bhikkhus* who welcomed admonition concerning the threefold training because, from the day he became a novice, he always had a most keen desire to be instructed. Every morning, he awaited admonition and advice from the Buddha or from his preceptor. He wanted as many words of advices as they would give, even as many as the grains of sand he used to hold in his hand every morning

The Venerable Raṭṭhapāla had to stay away from food for seven days as token of his strong desire to renounce the household life. That was why he was declared the foremost *bhikkhu* who took up bhikkhuhood.)

(22) KUṆDA DHĀNA MAHĀTHERA

(a) Aspiration expressed in The Past

The future Kuṇḍa Dhāna Mahāthera was born into a worthy family in the city of Haṁsāvatī during the time of Buddha Padumuttara. Like all other future Mahātheras, he went to the Buddha's monastery to listen to His discourse where he saw a *bhikkhu* being

named by the Buddha as the foremost *bhikkhu* among those who were first to be selected for invitation to offerings of alms-food by the donor. The worthy man's heart was bent on receiving similar honour under some future Buddha and so he made great offering to the Buddha (for seven days) and on the seventh day, he expressed his aspiration for that honour in future. Buddha Padumuttara saw that the aspiration of his would be fulfilled and made the prognostication accordingly. After which, He returned to the monastery.

Evil Action committed in The Past

The future Kuṇḍa Dhāna passed away from the human existence in which he received the Buddha's prognostication, after spending a life performing meritorious deeds. He was reborn either in the deva realm or the human realm for a great many world-cycles. During the time of Buddha Kassapa, he became a terrestrial deva.

Buddha Kassapa appeared during the time when the human life span was twenty thousand years, and unlike Buddha Gotama's time when the human life span was a hundred years and the Pātimokkha was recited in bi-monthly *uposatha* congregation. The *uposatha* congregations to recite the Pātimokkha took place only once in six months during the time of Buddha Kassapa.

Two *bhikkhu* friends, living at different places, went to the *uposatha* congregation where the Pātimokkha was recited. The terrestrial deva, who was the future Kuṇḍa Dhāna, knew the strong tie of friendship that existed between these two *bhikkhus*. He wondered if anybody could ruin this friendship and kept waiting for a chance to do so by following the two *bhikkhus* for some distance.

Misunderstanding caused

Then one of the *bhikkhus*, leaving his alms-bowl and robe with the other, went off to a place, where water was available, to answer the call of nature. After finishing the personal ablutions, he came out of the bush.

The deva, in the guise of a very beautiful woman, followed close to the *bhikkhus*, tidying up her dishevelled hair and rearranging her skirt, appearing to have come out of the same bush.

Kuṇḍa Dhāna misunderstood

The *bhikkhu* companion saw this strange scene from a distance where he was left awaiting, and was very upset. He thought to himself: “I never knew him to be so vile. My affection for him that has lasted so long is now ended. If I had known him to be such a rogue, I would not have extended my friendship to him.” As soon as the former *bhikkhu* came back to him, he handed back to him his properties, saying: “Now, here are your alms-bowl and robe. You know, I will never go the same way with you.”

> (From now on we shall refer to the two *bhikkhus* as the complainant or accuser (*codaka*) and the accused (*cuditaka*).)

The accused, who was actually a well-disciplined *bhikkhu* and had no fault whatsoever, was taken aback by his friend's harsh words which seemed to smite his heart as if someone were to deal a vicious thrust at it with a sharp spear. He said: “Friend, what do you mean? Never have I committed any breach of the *bhikkhu* discipline, not even the trivial ones. Yet, you call me a knave. What have you seen me doing?” “If I had seen anything else, I would have ignored it. But this is serious, you came out of the same bush, having spent the time together there with a very attractive woman dressed in fine clothes and decorated.” “No, no, friend! That is not true. Nothing of that sort happened. I have never seen that woman you mention.” But the complainant was quite sure of himself. The accused denied thrice any misdoing. But the complainant had believed in what he had seen. He parted company with the accused there. Each went his own way to the Buddha's monastery.

The Deity's Repent

At the congregation hall for the *uposatha* ceremony, the accused was seen inside it and so

the complainant said: "This *sīmā* is profaned by the presence of a fallen *bhikkhu*. I cannot join the *uposatha* ceremony with that wicked *bhikkhu*." And he remained outside.

On seeing this, the terrestrial deva was remorseful: "Oh me! I have done a grave mistake." He must atone for it. So he assumed the form of an elderly lay-disciple and, going near the complainant, said: "Why, Venerable Sir, do you remain outside the *sīmā*?" The *bhikkhu* replied, "This *sīmā* contains a vile *bhikkhu*. I cannot join the *uposatha* ceremony together with him. So I keep myself away." The deva then said: "Do not think so, Venerable Sir. That *bhikkhu* is of pure morality. The woman you saw was none other than myself. I wanted to test the strength of your mutual affection and to see whether you are moral or not. I accompanied the accused in a woman's guise for that purpose."

The *bhikkhu* said: "O virtuous man, who are you?" "I am a terrestrial deva, Venerable Sir," and so saying, he prostrated at the *bhikkhu's* feet. "Kindly excuse me, Venerable Sir. The accused knows nothing about what had happened. So, may the Venerable One go ahead with the *uposatha* ceremony with a clear conscience." Then he led the *bhikkhus* into the *uposatha* hall. The two *bhikkhus* performed the *uposatha* ceremony at the same place, but the complainant did not remain together with the accused in cordial relationship. (The Commentary is silent about the meditation work undertaken by the complainant.) The accused practised meditation for Insight and gradually attained arahatship.

The terrestrial deva suffered the evil consequences of that evil deed during the whole of the *buddhantara* interval between the arising of Buddha Kassapa and Buddha Gotama through infinite world-cycles. He was reborn in the miserable states of *apāya* most of the time. When he regained the human existence, he was subjected to all blame for the misdeeds others perpetuated.

(b) Ascetic Life adopted in His Final Existence

The terrestrial deva (having paid dearly for his misdeed) was reborn as a brahmin in Savatthi during the time of Buddha Gotama. His parents named him Dhāna. He learned the three Vedas as a youth but later in life, he became devoted to the Buddha after listening to the Buddha's discourses and took up bhikkhuhood.

The Result for His Misdeed

From the very day Dhana became a *bhikkhu*, a fully adorned woman (i.e. an apparition of a woman created as the resultant of his past misdeed) always followed him wherever he went. When he went, the woman went; when he stopped, she stopped. This woman, though not seen by him, was seen by everybody else. (So dreadful is the work of evil-doing.)

When Venerable Dhana went on the daily alms-round, his female lay supporters would say jestingly: "This spoonful is for you, Sir, and this other spoonful is for your female friend who accompanies you, Sir. This made him miserable. Back at the monastery, too, he was an object of ridicule. *Sāmaṇeras* and young *bhikkhus* would surround him and jeer at him, saying: "The Venerable Dhāna is a lecher!" From such jeering, he came to be called Kuṇḍa Dhāna or 'Dhāna the Lecher.'

As these jeerings became more and more frequent, the Venerable Kuṇḍa Dhāna could not bear it any longer and retorted: "You only are lechers, (not me); your preceptors only are lechers, your teachers only are lechers." Other *bhikkhus* who heard him say these harsh words reported the matter to the Buddha, who sent for the Venerable and asked him whether the report was true or nor. "That was true, Venerable Sir," Kuṇḍa Dhāna admitted. "Why did you use such abusive language?"

"I could not bear their jeerings any longer, Venerable Sir," Venerable Kunda Dhāna explained and he related his story. "*Bhikkhu*, your past evil deed still needs retribution. (But) do not use such harsh words in future." And on that occasion, the Buddha uttered the following two stanzas:

Mā 'voca pharusaṁ kañci,
vuttā paṭivadeyyu taṁ;
Dukkhā hi sārambhakathā,

paṭidandā phuseyyu taṁ.

(Bhikkhu Dhāna,) do not use harsh words on anyone; those who are thus spoken to will retort. Painful to hear is severe talk, and retribution will come to you (from those co-residents to whom you have used harsh words, just as ashes thrown against the wind will fly back.)

Sace neresi attānaṁ,
kaṁso upahato yathā;
Esa Nibbānapatto 'si,
sārumbho te na vijjati.

(Bhikkhu Dhāna,) if you can keep your calm and quiet like a gong whose rim has been broken, you will have attained Nibbāna. Then there will be no vindictiveness in you.

— **Dhammapada**, Verses 133 & 134 —

By the end of the discourse many listeners attained various levels of the Path-Knowledge.

Investigation made by King Pasenadī Kosala

The news of Venerable Kuṇḍa Dhāna's regular association with a woman was brought to the attention of King Pasenadī of Kosala by the *bhikkhus*. The King ordered an investigation while he personally kept watch on the Venerable's monastery together with a small group of his men.

He saw Venerable Kuṇḍa. Dhāna was stitching a robe and the reputed woman also was seen standing near him. The King was enthralled by this sight. He drew near her. Then that woman was seen going into the monastic dwelling. The King followed her into the dwelling and searched for her everywhere but he could find no one inside. Then he made the correct conclusion that the woman that he saw earlier was not a real human being but only an apparition that appeared due to some kammic effect that belonged to the Venerable.

When the King first entered the monastery, he did not pay respect to Venerable Kuṇḍa Dhāna. Only after discovering the true fact of the Venerable's innocence did he make obeisance to him and said: "Venerable Sir, are you well provided by way of daily alms-food?" "Not too bad, Great King," replied Venerable Kuṇḍa Dhāna. "Venerable Sir, I know what you mean. Since you have been seen always accompanied by a woman, who would be kindly disposed towards you? But from now on, you need not go on alms-round. I will remain a lay supporter to you and see to the provision of the four requisites. May you uphold the religious practice diligently and well." From that time onwards, the King made offering of daily alms-food to the Venerable Kuṇḍa Dhāna.

After being free of anxiety about livelihood, being regularly enjoying the support of the King, Venerable Kuṇḍa Dhāna gained concentration and developing Insight, he attained arahatship. From the time of attaining arahatship the apparition of the woman disappeared.

(c) Etadagga Title achieved

Mahā Subhaddā, the daughter of Anāthapiṇḍika the householder (of Sāvatthi), was obliged to live in the house of a man, in the town of Ugga, who had no confidence in the Buddha. One day, intending that the Buddha show compassion on her, she observed the *uposatha* precepts and kept her mind free from defilements. Standing at the upper storey of her mansion, she threw out eight handfuls of Jasmine into the air and wished: "May these flowers go straight to the Bhagavā and form themselves into a canopy above Him. May the Bhagavā, out of consideration for this floral tribute, come to my residence tomorrow to receive my offering of alms-food." The flowers flew straight to the Buddha and formed themselves into a canopy above Him even while He was delivering a sermon.

The Buddha, on seeing the flower canopy offered by Mahā Subhaddā, perceived her wish and decided to receive her food offering. Early the next morning, the Buddha called

Venerable Ānanda and said: "Ānanda, we shall go to a distant place to receive alms-food. Include only *arahats-bhikkhu*, and not worldling in the list of invitees." Then Venerable Ānanda announced to the *bhikkhus*: "Friends, the Bhagavā is going to a distant place to receive alms-food today. Let no worldling *bhikkhu* draw lots to be included as an invitee; only *arahats* may do so."

Then the Venerable Kuṇḍa Dhāna said: "Friend, bring me the lots," and stretched out his hand to make a draw. The Venerable Ānanda thought the Venerable Kuṇḍa Dhāna was still a worldling and informed the matter to the Buddha who said: "Ānanda, let him draw the lots if he wishes."

Then Ānanda thought: "If the Venerable Kuṇḍa Dhāna were unfit to draw the lots, the Bhagavā would disallow the draw. Now that he has been allowed there must be some reason. I should let him draw." And as he was retracing his steps to the Venerable Kuṇḍa Dhāna, the latter entered into the fourth *jhāna*, the basic mental state for supernormal powers and stood in mid-air and then he said to the Venerable Ānanda: "Friend Ānanda, bring me the lots. The Bhagavā knows me. The Bhagavā does not say anything against my drawing the lot first (before other *bhikkhus*)." (This is a remarkable event concerning the Venerable Kuṇḍa Dhāna.)

When on another occasion, Cūḷa Subhaddā, the younger daughter of Anāthapiṇḍika, invited the Buddha to Sāketa to receive alms-food offering too, the Venerable Kuṇḍa Dhāna made the first draw among the five hundred *bhikkhus*.

Then again, when the Buddha went to a market town in the country of Sunāparanta, by way of the sky by using His psychic power, the Venerable Kuṇḍa Dhāna was also the first to draw the lots for receiving alms-food offering.

In another occasion, in the assembly of *bhikkhus*, the Buddha spoke of the Venerable:

> *"Etadaggaṁ bhikkhave mama sāvakānam bhikkhūnaṁ paṭhamaṁ salākaṁ gaṇhantānaṁ yadidaṁ Kuṇḍa Dhāno."*
>
> "*Bhikkhus*, among those of my *bhikkhu*-disciples who successfully draw lots ahead of all others for alms-food offering, Bhikkhu Kunda Dhāna is the foremost (*etadagga*)."

(23) VAṄGĪSA MAHĀTHERA

(a) Aspiration expressed in The Past

The future Vaṅgīsa was born into a wealthy family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. Like all other future Great Disciples, he went to the Buddha's monastery and in the course of listening to a sermon, he witnessed a *bhikkhu* being named by the Buddha as the foremost among those *bhikkhus* who were endowed with quick wit. The son, the future Vaṅgīsa, emulated that *bhikkhu* and after making a great offering to the Buddha, he expressed his aspiration to Him: "May I, for this good deed, become the foremost *bhikkhu* among those endowed with quick wit, at some time in the future." The Buddha saw that the aspiration of the donor would be fulfilled and therefore, made the prognostication before returning to the monastery.

(b) Ascetic Life adopted in His Final Existence

After a life of good deeds, the man passed away and was either reborn as a deva or a human being. At the time of Buddha Gotama, he was reborn in a brahmin family in Sāvatthi, by the name of Vaṅgīsa. When he came of age, he learnt the three Vedas. He served the teacher to the latter's satisfaction so that he also received a secret formula or chant called *Chavasīsa manta*, by intoning which he could tell the destination of a departed one by gentle rapping the skull of that dead person.

The Brahmins knew well how to capitalize Vaṅgīa's art. So they put him in an enclosed carriage, and would encamp at the gate to a town or village, and when a crowd had formed,

they advertised Vaṅgīsa's greatness saying: “He, who sees Vaṅgīsa, comes upon wealth and fame and goes to the heavens at death.” Many people were taken in by such propaganda and they would go to the visiting Brahmins: “O sirs, what is Master Vaṅgīsa's special knowledge?” Then the Brahmins would say” “O men, you do not know that there is no wise one equal to Master Vaṅgīsa because he can tell you the destination of a departed person. Just by rapping the skull of a dead person with his finger nails, he will tell you in what clan or in what realm he is reborn.” And Vaṅgīsa was actually able to make good the claim of his men. He called upon the spirit of the dead person, make it possess someone near him, and tell from that person's mouth where the subject was, i.e. where dead person was reborn. For this miraculous feat, he reaped big sums of fees from his clients.

Vaṅgīsa's Time for Liberation

After a tour of the land covering cities, towns and villages, Vaṅgīsa's men carried him to the city of Sāvatthi. Vaṅgīsa stopped near the Jetavana monastery and thought: “Samaṇa Gotama is reputed to be wise. It would not be to my advantage just touring the Jambudīpa. I might as well go and see someone who is said to be wise.” So he sent his men away saying: “You go ahead. I do not want company when visiting the Buddha. So let me go alone.” “But sir,” the attendants of Vaṅgīsa protested, “by using His trickery, Samaṇa Gotama has a way of winning over people who go to see Him.” But, Vaṅgīsa paid no attention to those words. Going before the Buddha, and after saying courteous words of greeting, he sat at a suitable place.

The Buddha asked Vaṅgīsa, the youth: “Vaṅgīsa, are you skilled in some art?” “Reverend Gotama,” said Vaṅgīsa, “I know a certain *manta* called *Chavasīsa manta*.” “What use do you make of that *Chavasīsa manta*?” “Venerable Gotama, chanting that *manta*, I rap with my finger-nails the skull of a dead person who had died more than three years ago and I can tell in which existence he is now reborn.”

Thereupon, the Buddha, by his powers, procured four human skulls: (1) one belonged to somebody in the *niraya* realm; (2) one belonged to somebody in the human realm; (3) one belonged to somebody in the deva realm; (4) one belonged to an *arahat*. Vaṅgīsa, rapping the first skull, said: “Reverend Gotama, the person, whose skull it once was, is now reborn in the *niraya* realm.” “Good, good, Vaṅgīsa,” said the Buddha, “you see rightly. Where is the person now whose skull it once was?” asked the Buddha, pointing to the second skull. “Reverend Gotama, that person is now reborn in the human realm." The Buddha made another test about the third skull, and Vaṅgīsa said: “Reverend Gotama, that person is now reborn in the deva realm.” All three revelations were correct.

When, however, the Buddha pointed out to the fourth skull and tested Vaṅgīsa's skill, the brahmin youth was in a quandary. Although he repeatedly rapped the skull and reflected on it, he could make neither head nor tail of the present existence of the person whose skull it was.

The Buddha asked: “Vaṅgīsa, are you at your wit's end? “Wait on, Reverend Gotama,” said Vaṅgīsa, “Let me try again.” He made further clumsy attempts, with more recitals of his famous *manta* and more vain rappings on the skull. He found that the matter was clearly beyond his capability. Beads of sweat flowed down from he forehead. Looking a complete fool, the great Vangisa remained silent.

“Do you find it tiring, Vaṅgīsa?” asked the Buddha. “Verily, Reverend Gotama, I find it most tiring. I cannot say the designation of the person whose skull it was. If Your Reverence knows it, kindly tell me.” “Vaṅgīsa,” said the Buddha, “I know this being, and much more, too.” Then the Buddha uttered the following two verses, (rendered in prose):

Cutiṁ yo vedi sattānaṁ, upapattiñ ca sabbaso;
Asattaṁ Sugataṁ Buddhaṁ, tam ahaṁ brūmi Brāhmaṇaṁ.

“(Vaṅgīsa) he who knows clearly the death and rebirth of beings in all respects, who is free from attachment, who has walked the Right Path and realized Nibbāna, who knows the Four Ariya Truths, him I call a Brāhmana.”

— **Dhamapada**, v.419 —

Yassa gatiṁ na jānanti, Devā gandhabba mānusā;
Khīṇāsavaṁ Arahantaṁ, tam ahaṁ brūmi Brāhmaṇaṁ.

"(Vaṅgīsa) he whose destination, the devas of the celestial abodes or the musician-devas of the terrestrial abodes, or men know, who has destroyed the four kinds of moral intoxicants, and is an *arahat*, him I call a Brāhmana."

— **Ibid** v.420 —

(Note:, The Buddha said these verses, which are from the **Dhammapada**, to let the *bhikkhus* know that the Venerable Vaṅgīsa was an *arahat*. In the present situation, they were uttered for the benefit of Vaṅgīsa that the fourth skull belonged to an *arahat* whose destination after death is not found in any of the five kinds of destination.)

Then Vaṅgīsa, the youth, said to the Buddha: "O Reverend Gotama, there is no loss to him who exchanges a *manta* for a *manta*. I will give you my *chavasīsa manta* in exchange for your Buddha-*manta* which you have first uttered." The Buddha replied: "Vangisa, we Buddhas do not make any exchange of *mantas*. We give it free, out of good will, to those who want it." "Very well, Reverend Gotama," said Vaṅgīsa, "may the Reverend Gotama give the *manta* to me," and he made an unmistakable gesture of reverence to the Buddha, with his two palms together which resembled a young tortoise.

Then the Buddha said: "Vaṅgīsa, is there, in your Brahmanic custom, a period of probation as a comprehensive way of fulfilling an obligation by someone who asks for and receives a favour?" "There is, Reverend Gotama." "Vaṅgīsa, do you think there is no probationary period for one who wishes to learn a *manta* in our Teaching?" It was in the Brahmanic tradition not to be satisfied in learning *mantas*. Vangisa felt he must get the Buddha-*manta* at any cost. So he said: "O Reverend Gotama, I will abide by your rules." "Vaṅgīsa, when we teach the Buddha-*manta* we do so only to one who takes on the appearance like that of ourselves."

Vaṅgīsa had set his mind on learning the Buddha-*manta* after fulfilling the condition required by the Buddha, so he said to his followers: "Now, do not take it amiss about my becoming a *bhikkhu*. I must learn the Buddha-*manta*. Having learnt it, I will become the greatest master in this Jambudīpa, and that will be a good thing for you too." After consoling his associates thus, Vaṅgīsa became a *bhikkhu* for the purpose of learning the Buddha-*manta*.

(Note: The preceptor who sponsored Vaṅgīsa in the formal ceremony of admission was the Venerable Nigrodhakappa, an *arahat*, who happened to be near the Buddha at that time. The Buddha said to the Venerable Nigrodhakappa: "Nigrodhakappa, Vaṅgīsa wishes to become a *bhikkhu*. See to his admission into the Order." Nigrodhakappa taught the meditation practice on the five aspects of the loathsome body to Vangisa and led him into bhikkhuhood.)

— **Sutta Nipāta Commentary** —

Then the Buddha said to the Venerable Vaṅgīsa: "Vaṅgīsa, now observe the probationer's practice as a learner of the *manta*," and taught him how to reflect on the thirty-two parts of the body. Vangisa, being a man of keen intellect uttering the thirty-two parts and meditating on the arising and dissolution of (physical phenomena comprising) the thirty-two parts, gained insight into physical phenomena and attained arahatship.

After Vaṅgīsa had attained arahatship, his brahmin friends visited him to find out how he was progressing. They said to him: "Vaṅgīsa, how now? Have you learnt the *manta* from Samaṇa Gotama?" "Ah, yes, I have," replied Venerable Vaṅgīsa. "Then let us go," they said. "You go yourselves. I have no more business to be in your company." On hearing this plain answer, the Brahmins said: "We had forewarned you that Samaṇa Gotama had a way of winning over his visitors by trickery. Now you have fallen under the spell of Samana Gotama, What business is there for us with you?" Vituperating, their erstwhile friend thus,

they returned by the way they had come.

(The Venerable Vaṅgīsa was a most prominent *bhikkhu*-disciple of the Buddha. For his wonderful verses, refer to Vaṅgīsa Saṁyutta, **Sagāthāvagga Saṁyutta**.)

(c) Etadagga Title achieved

Venerable Vaṅgīsa was a born poet. Whenever he went before the Buddha, he always uttered verses in praise of the Buddha, comparing Him in poetic similes to the moon, the sun, the sky, the great ocean, the noble tusker, the lion, etc. These verses which he sang extempore at the moment of casting his eyes on the Buddha, ran into thousands. Therefore, in an occasion when the Buddha mentioned the names of outstanding (*etadagga*) *bhikkhus* to the congregation, He declared:

> *"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnam paṭibhānavantānaṁ yadidaṁ Vaṅgīsa."*
>
> "*Bhikkhus*, among my *bhikkhu*-disciples endowed with quick wit, Bhikkhu Vaṅgīsa is the foremost (*etadagga*)."

(24) UPASENA VANGANTAPUTTA MAHĀTHERA

(a) Aspiration expressed in The Past

In the past, the Venerable Upasena Vaṅgantaputta was born into a worthy family in the city of Haṁsavati during the time of Buddha Padumuttara. When he came of age, he went to the Buddha's monastery, like all the great future Venerables, to listen to the Buddha's sermon. There, he witnessed a *bhikkhu* being declared by the Buddha as the foremost (*etadagga*) among those who gained the esteem of a wide following. The worthy man emulated that *bhikkhu* and made his aspiration to that honour in some future existence. The Buddha saw that the aspiration of the man would be fulfilled and made the prognostication as in the cases of other similar aspirants. Then He returned to the monastery.

(b) Ascetic Life adopted in His Final Existence

That worthy man, after leading a life filled with good deeds, passed away into the fortunate destinations. At the time of Buddha Gotama, he was born into a brahmin family in the brahmin village of Nālaka, in the country of Magadha. His mother was Rūpanārī, the wife of a brahmin rich man. He was named Upasena in his boyhood. He grew up and learned the three Vedas, but, after hearing the Dhamma from the Buddha, he was deeply devoted to the Buddha and became His disciple.

Venerable Upasena, who had one *vassa* in bhikkhuhood, had a desire to increase the number of *bhikkhus*. He admitted a man into the state of a novice and then raised him to full bhikkhuhood. The Venerable Upasena, at the end of the *vassa,* after attending the usual congregation of *bhikkhus*, went to see the Buddha together with his own close disciple who was then of one *vassa* as a *bhikkhu* and, himself, as preceptor to that *bhikkhu*, of two *vassas* as a *bhikkhu*, thinking that the Buddha would be pleased with him for his well intended act (of admitting a new comer into the Order).

As the Venerable Upasena was sitting in a suitable place before the Buddha, the Buddha said to him: "*Bhikkhu*, how many vassas have you spent as *bhikkhu*?" "Two *vassas*, Venerable Sir," Upasena replied. "How many *vassas* have that *bhikkhu* who accompanies you?" "One *vassa*, Venerable Sir." "How are you two related?" "He is my close disciple, Venerable Sir." "You vain man, you are bent on gaining the four requisites very quickly." The Buddha then denounced the Venerable Upasena on many grounds. Then the Buddha pronounced a rule thus:

> "*Bhikkhus*, let no *bhikkhu*, who has not completed ten *vassas* in the Order, admit a person into bhikkhuhood. He who infringes this role incurs a minor breach of the

Discipline.

"*Bhikkhus*, I allow a *bhikkhu* with ten *vassas* or more to act as preceptor to a new *bhikkhu* in the admission of that person into bhikkhuhood."

These two Vinaya rules came about concerning the Venerable Upasena. (Ref: **Vinaya Mahāvagga**)

Upasena, on being reprimanded by the Buddha, thought of receiving praise from the Buddha on account of following. "I will make the words of praise, with reference to this very question of following, come out of this same mouth of the Bhagava, which is splendored like the full moon," he encouraged himself. On that same day, he went into seclusion, meditated with diligence, cultivated Insight and in a few days attained *arahatta-phala*.

Pupils exhorted

Upasena was a *bhikkhu* with a celebrated family background. With his reputation throughout the land as an able expounder of the Doctrine; he earned the confidence and good will of many boys of worthy families who were his blood relations or friends. These young boys became novices under his guidance. But he made an understanding with them at the outset: "Boys, I am a vowed dweller of the forest. If you can live in the forest like me, you may become novices," and he told them the elements of the thirteen kinds of austere practice. Only those boys who could take up the austere practice were admitted as novices by him, but only to such an extent as their tender ages could take. When the Venerable Upasena himself had completed ten *vassas* as a *bhikkhu* he mastered the Vinaya and admitted the novices into full bhikkhuhood, acting as their preceptor. The number of those *bhikkhus* under his preceptorship grew into as many as five hundred.

During those days, the Buddha was residing at the Jetavana monastery in Sāvatthi. At one time, the Buddha said to the *bhikkhus*: "*Bhikkhus*, I wish to remain alone for half a month," and was staying in seclusion. Then the Sangha made a mutual agreement among themselves that any *bhikkhu* who went near the Buddha alone would be liable to making a formal confession of his guilt for doing so.

The Venerable Upasena, accompanied by his disciples, went to the Jetavana monastery to pay homage to the Buddha, and after making obeisance to the Buddha, they sat in a suitable place. Then the Buddha, intending to start a conversation, asked a young *bhikkhu* who was a close disciple of the Venerable Upasena: "*Bhikkhu*, do you like wearing dirt-rag robes?" The young *bhikkhu* made a preliminary statement: "I do not like it, Venerable Sir," but went on to explain that although he did not personally like it, out of his high regard for his Preceptor, he observed the austere practice of wearing dirt-rag robes.

The Buddha praised Upasena for that, and also said many words in praise of Upasena on various other counts. (This is only a brief account of Upasena's earning the Buddha's approbation. For details refer to the **Vinaya, Pārājikakaṇḍa Pāli**; 2 Kosiya vagga, 5 Nisīdāna Santata Sikkhāpada. It may be noted that in that text, the Buddha is recorded as to have said: "I wish to go into seclusion for three months" whereas the Commentary on the **Aṅguttara Nikāya** says the Buddha wished to have "half a month of seclusion." We would recommend the "three months" version of the text as authoritative.)

(c) Etadagga Title achieved

In one occasion, sitting in the congregation to declared outstanding *bhikkhus*, the Buddha declared:

> *"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnaṁ samantapāsādikānaṁ yadidaṁ Upaseno Vaṅgantaputto."*
>
> "*Bhikkhus*, among my *bhikkhu*-disciples who win the high esteem of their following, Bhikkhu Upasena Vaṅgantaputta is the foremost (*etadagga*)."

Upasena's Tragic Demise

At one time the Venerables Sāriputta and Upasena were dwelling near Rājagaha at the Sappasoṇḍika Cave (Cave resembling a snake's hood) in the ebony forest. At that time, a poisonous snake fell onto the body of the Venerable Upasena.

(Here, the Venerable Upasena was stitching a great robe near the entrance of the cave where a light breeze was blowing. At that moment, one of the two poisonous-snakes that were mating on the roof of the cave fell down onto his shoulder. It was a highly poisonous snake whose venom was so potent that mere contact with it was lethal. So the body of Venerable Upasena burnt like a wick in a lamp, spreading its heat all over the body. He knew that his body would be burnt away in no time but he made a wish that his body should remain intact inside the cave, and thereby prolonging the decay.)

Then the Venerable Upasena called the *bhikkhus*, saying: "Friends, come! Put this body of mine on the cot and carry it outside before this body disintegrates here like a ball of chaff."

Thereupon Venerable Sāriputta said to Venerable Upasena: "We do not see any change in the body and any change in the faculties of the Venerable Upasena. Yet the Venerable Upasena said: "Friend, come! Put this body of mine on the cot and carry it outside before this body disintegrates like a ball of chaff." (This was said by the Venerable Sāriputta because there was no change in the bodily gesture and the facial expression of the Venerable Upasena, as is usual with ordinary people at the hour of death.)

Then the Venerable Upasena said:

"Friend Sāriputta, as a matter of fact, only in one who views through wrong view and craving, such as: 'I am the eye, the eye is mine'; 'I am the ear, the ear is mine'; 'I am the nose, the nose is mine'; 'I am the tongue, the tongue is mine'; 'I am the body the body is mine'; 'I am the mind, the mind is mine', changes in the body and changes in the faculties occur.

"Friend Sāriputta, I do not have any view either through wrong view or through craving, such as: 'I am the eye, the eye is mine; 'I am the mind, the mind is mine.' Friend Sāriputta, how should there be any change in the body or any change in the faculties in me who hold no such views?"

The Venerable Sāriputta said:

"It is indeed so, friend Upasena. Since you, friend Upasena, have long ago removed the wrong view of 'my self', the craving to 'mine', and the conceit 'I', it is not possible for such views to arise, either through wrong view or through craving, such as: 'I am the eye, the eye is mine'...; 'I am the mind, the mine is mine'.

Then the *bhikkhus* put the body of the Venerable Upasena on a cot and carried it outside. There and then Venerable Upasena's body disintegrated like a ball of chaff and he passed away realizing the exhaustion of rebirth.

(This account is also on record in **Saḷāyatana Saṁyutta, Upasena-asivisa Sutta** and the **Commentary** thereon.)

(25) DABBA MAHĀTHERA

(a) Aspiration expressed in The Past

The future Dabba Mahāthera was born as a worthy man in the city of Haṁsāvatī, during the time of Buddha Padumuttara. On coming of age, he visited the Buddha's monastery and while listening to a discourse by the Buddha, he witnessed a *bhikkhu* being declared by Him as the foremost among those *bhikkhus* who prepared living place for the *bhikkhu*-Sangha. He emulated that *bhikkhu* and after making great offerings to the Buddha, he expressed his aspiration for the similar distinguished recognition during the time of some

future Buddhas. The Buddha saw that the donor's aspiration would be fulfilled and made the prognostication before returning to the monastery.

Meditating Atop A Mountain

The future Dabba Mahāthera, having received the prognostication from the Buddha, lived a full life filled with good deeds. On his death, he was reborn in the deva realm and subsequently either in the deva realm or the human realm. During the waning years of the Teaching of Buddha Kassapa, he was reborn as a worthy man and took up bhikkhuhood. He found six other *bhikkhus* who shared the view that living among people was not the correct way for gaining enlightenment and that a real *bhikkhu* must live in seclusion. And so they went up a high steep mountain by means of a ladder. Once up at the top, they discussed among themselves: "He who has self-confidence, let him push away the ladder. He who clings to his life, let him go down by the ladder before it has been pushed away." All the seven *bhikkhus* chose to remain on the mountain top until they attained enlightenment and so they pushed away the ladder. "Now, friends, be diligent in your *bhikkhu* practice," they exhorted one another before choosing a place of their own on the mountain to strive, ignoring death, for the Path-Knowledge.

Of these seven *bhikkhus*, the eldest attained arahatship on the fifth day. He knew he had finished what was required of the Noble Practice and went to Uttarakuru, the Northern Island Continent, by means of his powers to collect alms-food. Having collected the alms-food, he came back and offered it to his six *bhikkhu* companions with these encouraging words: "Friends, have this meal. Let me be responsible for alms-food collection. You just devote yourselves to your meditation." Then the remaining six replied: "Friend, have we made an agreement among us that he who first realize the Supramundane Dhamma would be responsible to feed those who still have to reach that same goal?" The *arahat* said: "No, friends, there was no such agreement." Then the six *bhikkhus* said: "Venerable Sir, you have attained *arahatta-phala* according to your past merit. We too would make an end of the woeful round of *saṁsāra* if we could. May the Venerable go wherever he pleases."

The eldest *bhikkhu*, being unable to persuade the six *bhikkhus* into accepting the alms-food, took the meal at a suitable place and left them. On the seventh day, the second eldest *bhikkhu*, attained *anāgāmī-phala*. He too went to the Northern Island continent by means of his powers and offered the alms-food to the remaining colleagues. Being refused by his friends, he ate his meal at some suitable place and left. After the death and dissolution of his body, he was reborn in the Pure Abode of the (*anāgāmī*) Brahmās.

(b) Ascetic Life adopted in His Final Existence

The remaining five *bhikkhus* did not achieve the Path-Knowledge during that existence. After passing away from that existence, they were reborn in the deva realm and the human realm throughout the infinite world-cycle of the interval period between Buddha Kassapa and Buddha Gotama. During the time of Buddha Gotama, they were reborn in various countries: (1) one was born in Gandhāra, in the city of Takkasīlā, as a member of the royal family (and later became King Pukkusāti); (2) another in Pabbateyya (also called Majjhantika) region, as the son of a female wandering ascetic (and later became Sabhiya, the wandering ascetic); (3) the third one, in Bāhiya Country, in a household (and later became Bāhiya Thera); (4) the fourth, in Rājagaha household (and later known as Kumāra Kassapa); and (5) the last (who later became the Venerable Dabba) in Malla Country, in the city of Anupiya, in the royal family of a Malla prince.

The mother of the future Dabba Mahāthera died when she was about to deliver the child. When her dead body was being cremated on a pyre, the womb burst open due to heat but, thanks to his past merit, he was shot up into the air and fell safely on a heap of *dabba* grass, and was thus named (by his grandmother) Dabba.

> (Note: The term 'dabba' has two meanings; 'a kind of grass' and 'a pile of faggots.' In the **Apādāna** (Book Two) in the explanation of verse no. 143 it is mentioned as: *"patito dabbapuñjamhi taro dabboti vissuto"*. In the Commentary on the **Aṅguttara, Sāratthadīpanī Tika**, and the Commentary on the **Theragāthā**, he is

said to have fallen on the faggots. The present author prefers the meaning 'grass' here.)

When young Dabba was seven years of age, the Buddha, in the company of many *bhikkhus*, arrived in Anupiya during a tour of the Malla Country, where He took up temporary abode in the Anupiya mango grove. Young Dabba was enthralled at seeing the Buddha and asked his grandmother for permission to enter the Order. The grandmother consented and she took the boy to the Buddha and asked for the boy's admission into the Order.

The Buddha gave a *bhikkhu* near Him the task of admitting the boy into the Order, saying: "See to this boy's admission as a novice." The *bhikkhu*-elder then taught him how to reflect on the loathsomeness of the body, which was represented by its five parts (i.e. hair, body hair, nails, teeth, skin). (As shaving the head in a first step in ordaining a boy into a novice, this reflection is a most appropriate thing which the preceptor invariably enjoins this boy for novitiation to say the five words aloud and reflect.) Young Dabba reflected on them while his head was being shaved.

Young Dabba had sufficing conditions for enlightenment; moreover, he had aspired to a distinguished bhikkhuhood a hundred thousand world-cycles ago before Buddha Padumuttara. Hence, as soon as the first circle of hair on his head was shaved, he attained *sotāpatti-phala*; by the time the second circle of hair was shaved, he attained *anāgāmī-phala*; by the time the third circle of hair was shaved, he attained the *sakadāgāmī-phala*; and when the head was clean-shaven, he attained arahatship. In short, the completion of the shaving his head and the attainment of his arahatship took place simultaneously.

After spending such time as was needed for bringing enlightenment to those deserving release from *saṁsāra*, the Buddha returned to Rājagaha to dwell at the Veḷuvana monastery. Novice Dabba, now an *arahat*, also accompanied the Buddha there. Once settled in Rājagaha, the Venerable Dabba, going into seclusion, thought to himself: "I have nothing more to do for arahatship. It were well, if I served the Sangha by arranging for their living places and directing them to their respective donors of alms-food." He disclosed his idea to the Buddha. The Buddha lauded him for it and assigned him the double task: (1) preparation of living places for the members of the Sangha, for which the Sangha was to recognize him as such (*Senāsana-paññāpaka sammuti*) and (2) directing members of the Sangha to their respective donors of alms-food, for which the Sangha was to recognize him as such (*Bhatt'uddesaka sammuti*).

The Buddha was pleased to see the seven-year-old Dabba having attained such eminence in His Teaching as being endowed with the Four Analyticals, the Six Supernormal Powers and the three Knowledges. Therefore, although very young, the Buddha raised the novice, Arahat Dabba, to bhikkhuhood. (Incidentally, there were also other novice *arahats*, such as Sāmaṇera Pandita, Sāmaṇera Saṁkicca, Sāmaṇera Sopāka, Sāmaṇera Khadiravaniya (the youngest brother of the Venerable Sāriputta), who were raised to full bhikkhuhood although under twenty because they had attained arahatship. Although young in age, these *bhikkhus* had attained the acme of bhikkhuhood, and hence deserved to be called Elders, *Theras*.)

From the time of becoming a full *bhikkhu*, the Venerable Dabba arranged living places and allocated alms-food (among the various donors to the Sangha) for all the *bhikkhus* residing at Rājagaha. This, he did with competence, not allowing a slip in the alms-lot distribution which had to be done by seniority.

The good name of the young *arahat-bhikkhu*, who came of the Malla royal family, who was very caring to *bhikkhus*, who was very considerate in finding places where like-minded *bhikkhus* could stay together, who was able to get living places at far-off locations for visiting *bhikkhus* according to their instructions, helping disabled or sick *bhikkhus* by his own supernormal power, spread to all directions.

Many visiting *bhikkhus* would ask for normally impossible living places at odd hours, at far-off locations, such as the mango grove monastery of Jīvaka, the sanctuary at

Maddakucchi monastery, etc., and to their astonishment, they got them through the supernormal powers of the Venerable Dabba. The Venerable, by his powers, created as many mind-made replicas of himself, as his tasks demanded. Then, with his fingers emitting light in the darkness of night, serving as bright lamps, he, i.e. the replica of himself, could lead his guests to the places of their choice, show them their living place and sleeping place. (This is a brief description. For details see the **Vinaya Pārājikakaṇḍa** in the sections on Duṭṭhadosa Sikkhāpada.)

(c) Etadagga Title achieved

In consideration of the Venerable Dabba's noble services to the Sangha with experience competence, the Buddha, on one occasion, declared to the congregation of *bhikkhus*:

> *"Etadaggaṁ bhikkhave mama sāvakanaṁ bhikkhunaṁ senāsanpaññāpakanaṁ yadidaṁ Dabbo Mallaputto."*
>
> "*Bhikkhus*, among my *bhikkhu*-disciples who make arrangements for living places for the Bhikkhu Sangha, the Venerable Dabba of the Malla royal family is the foremost (*etadagga*)."
>
> (Note: Since the Buddha assigned the Venerable Dabba the duties of seeing to the accommodation of *bhikkhus*, the Venerable kept all the eighteen big monastic compounds around Rājagaha clean, both inside the dwelling places and around them. He never missed cleaning a sitting place or a sleeping place or placing water for drinking and washing for the *bhikkhus*.)

Dabba as Victim of Slander

Even though the Venerable Dabba was a truly virtuous *bhikkhu*, he was a victim of slander perpetrated by a group of evil *bhikkhus* led by Bhikkhu Mettiya and Bhikkhu Bhumajaka who accused him of complicity with a *bhikkhunī* named Mettiya. (For details refer to **Vinaya Pārājikakaṇḍa**, in the Chapter on Samghādisesa, in the section on Duṭṭhadosa Sikkhāpada; and **Cūlavagga***;* 4-Smathakkhandhaka, 2-Sati vinaya.) This unhappy event was the consequence of his own past misdeed. Ninety-one world-cycles previously, during the time of Buddha Vipassī, he had slandered an *arahat* knowing him as a pure one.

Mahāthera's Parinibbāna

On the day the Venerable Dabba was to pass away, he returned to the Veḷuvana monastery from his alms-round, having taken his meal, and after making obeisance to the Buddha, washed his feet to cool them; then he sat on the small mat at a secluded spot, and entered into the attainment of Cessation for a specified period.

After rising from the *jhāna* absorption at the pre-determined time, he reviewed his life-faculty and knew that he was going to live just for a couple of hours or so (lit., two or three *muhuttas*). He thought it improper for him to pass away in seclusion without saying farewell to the Buddha and the co-residents. He felt obliged to say farewell to the Buddha and to display miracles before he died, in the future interest of those who had wrong opinions of him (due to the slanderous attack of Bhikkhu Mettiya and Bhikkhu Bhūmajaka), who would thereby be enabled to see his true worth. So he went before the Buddha, made obeisance, and sitting in a suitable place, said: "O Sugata, my time to die has arrived."

The Buddha reviewed the life-faculty of the Venerable Dabba, knew that he was just about to die and said: "Dabba, you know the time for your death." The Venerable Dabba then made obeisance to the Buddha, walked around Him thrice, with Him on his right, and then he stood at a suitable place and said: "Venerable Sir, we had fared in the world together in various existences for a period of a hundred thousand world-cycles. My performance of good deeds had been aimed at arahatship. The goal is now achieved. This is the last time I am seeing the Bhagava." It was a touching moment. From among the *bhikkhus*, those who were worldlings, *sotāpannas*, or *sakadāgāmins*, felt very miserable, while some wept.

The Buddha knew what was in the mind of the Venerable Dabba and said: "Dabba, that

being so, display miracles for us and the Sangha to witness." No sooner had the Buddha said these words than all members of the community of *bhikkhus* were present on the scene. Then the Venerable Dabba displayed the miracles pertaining to the disciples of the Buddha, such as "from being one, he became many; from being many, he became one; now he was visible; and now he was invisible, etc." Then he made obeisance to the Buddha again.

Then the Venerable rose to the air and created mind-made earth in mid-air, on which he sat (cross-legged) and meditated on the devise of heat (*tejo-kasiṇa*) as the preliminary step. After emerging from the *jhāna*, concentrating on the element of heat, he made his solemn wish that his body rise in flames. Then he entered into the *jhāna* of the element of heat (*tejo-dhātu*) which is the basis of attaining supernormal powers. On emerging from that *jhāna,* the thought-process pertaining to supernormal power arose in him. At the first impulse thought-moment of that thought process, his body became ablaze which consumed the entire corporeality, comparable in power to the world-destroying fires, so that not a trace of the body, the conditioned physical phenomenon, remained. No ash of whatever was to be seen. Then the blaze was completely extinguished as desired by the Venerable. At the end of the supernormal thought-process, the mind reverted to life-continuum, which, in this moment, was identifiable with death. Thus ended the life of the Venerable Dabba, who passed away and realized Nibbāna, making an end of *dukkha*. (For details of the passing away refer to the Commentary on the **Udāna**.)

(26) PILINDAVACCHA MAHĀTHERA

(a) Aspiration expressed in The Past

The future Venerable Pilindavaccha was born into a rich family in the city of Haṁsāvāti during the time of Buddha Padumuttara. As with the other future great *theras*, he went to the Buddha's monastery, where, in the course of a sermon, he witnessed a *bhikkhu* being proclaimed by the Buddha as the foremost among the *bhikkhus* who were adored by devas. As such, he had a strong desire to become such a great *bhikkhu* in future and made his aspiration before the Buddha. The Buddha saw that his aspiration would be fulfilled in future and made the prediction to that effect.

Homage paid to The Shrine and The Sangha

The future Venerable Pilindavaccha, after a life of good deeds, passed away and was reborn in the deva realm and subsequently, either in the deva realm or human realm. During the time of Buddha Sumedha, he was reborn as a human being. He made great offerings at the great shrine, which was erected in honour of the Buddha who had passed away. He also made great offerings to the Sangha.

Life as A Universal Monarch

During a certain period, before the advent of the Buddha, the future Venerable Pilindavaccha was reborn as the Universal Monarch, who profitably used his great opportunity and power in making the people established in the five moral precepts.

(b) Ascetic Life adopted in His Final Existence

When Buddha Gotama was about to appeared, the future Venerable Pilindavaccha was reborn as a brahmin in Sāvatthi. His name was Pilinda; his clan name being Vaccha, thus he was called Pilindavaccha. Since young Pilindavaccha had a natural disenchantment with the world, he became an ascetic and studied the magical art known as *Cūḷagandhāra*, which consisted some powerful *mantas*. Having gained mastery of these *mantas*, he became an adept at reading the mind of other people and was able to travel in the air. He became the greatest sage in Rājagaha, commanding a big following and amassing much wealth.

Then Buddha Gotama appeared in the world, and after a tour of the country, He reached Rājagaha. From the time the Buddha arrived in Rājagaha, the powers of Pilindavaccha were visibly impaired. However much he chanted his proven *manta*, he could not travel in

the air and he could not read other people's minds. He had heard that although a master in his own way, his art belonged to the lower grade, and that when someone, who had mastered the art of a higher grade, happened to come near him or within his range, he would meet with a waning of his own powers. He bethought himself: "That statement I had heard from the teacher's teachers must be true, for, since Samana Gotama came to Rājagaha, my art has been visibly impaired. Samana Gotama certainly must be a master of the higher art. It were well if I approached Samaṇa Gotama and learn his art." He then went to the Buddha and said: "O Venerable Bhikkhu, I wish to learn a certain art from You. May the Venerable One agree."

The Buddha said: "If you wish to learn the art, you are to become a *bhikkhu*." Pilindavaccha thought that becoming a *bhikkhu* was the preliminary step in the learning the art that he had in mind, and he agreed to become a *bhikkhu*. The Buddha gave Pilindavaccha the meditation subject which suited his temperament and he, being endowed with the sufficing condition for enlightenment, gained Insight and soon attained arahatship. (The Commentary to the *Udāna*).

Pilindavaccha's Habit of using Harsh Words

The Venerable Pilindavaccha had a unique habit of calling other persons 'rascal' (*vasala-samudācara*), in such manners as: 'Come, you rascal', or 'Go, you rascal', or 'Bring it, rascal' or 'Take it, rascal', etc.

The *bhikkhus* referred this strange habit of the Venerable Pilindavaccha to the Buddha. They asked: "Venerable Sir, do *ariyas* use harsh language?" And the Buddha said: "*Bhikkhus*, *ariyas* do not use harsh words in derision. Yet, due to ingrained habit that had been acquired in successive past existence, harsh words may come to be used quite inadvertently." The *bhikkhus* said: "Venerable Sir, the Venerable Pilindavaccha, when speaking to other persons, whether with lay persons or *bhikkhus*, would always call the other person 'rascal.' What is the reason for this?"

"*Bhikkhus*, Pilindavaccha, in his previous five hundred successive existence, was born a high class brahmin who was used to calling every other person 'rascal' (*vasala*). That habit has become ingrained in him. He does not mean what he says in using the word 'rascal'. He has no evil intent. His word, though harsh to hear, is harmless. An *ariya*, being without a trace of malice, incurs no blame for using such habituated harsh language." Further, the Buddha, on that occasion, spoke the following stanza:

Akakkasaṁ viññāpaniṁ,
giraṁ saccam udīraye;
Yāya nābhisaje kañ ci,
tam aham brūmi Brāhmaṇaṁ.

> He who speaks gently, informative and true words and who does not offend anyone by speech, him I call a Brāhmana (*arahat*).

— **Dhammapada**, v. 408 —

At the end of uttering this stanza by the Buddha, many hearers gained enlightenment at various levels, such as *sotāpatti-phala,* etc. (It should be remembered that the word 'rascal' is harsh for someone to be used against him, but since Venerable Pilindavaccha had no malice in using it, it is not called a form of demeritorious speech.)

The Changing of Cubeb into Rat's Droppings

One day, in the course of collecting alms-food in Rājagaha, the Venerable Pilindavaccha met a man entering the city with a bowl full of the cubeb, and asked him: "What is that in your bowl, you rascal?" The man was offended. He thought: "How inauspicious, early in the morning to be called a 'rascal'. This *bhikkhu* deserves rude language to match his rudeness." So thinking, he replied: "It is rat's droppings, Venerable Sir."

> (Herein, Venerable Pilindavaccha used a harsh word without malice but in a friendly attitude, spoken out of sheer habit only; hence his word 'rascal' does not

amount to use of harsh language. However, the man's reply is full of anger and his intended harsh language used against an *arahat* has dire consequences that take immediate effect.)

The Venerable Pilindavaccha said: "So be it, rascal." When that man went out of sight of the Venerable, he found to his astonishment that his bowl in which he had put the cubeb, was filled with rat's droppings! Since the cubeb had a rough resemblance to rat's droppings, to make sure he placed a few of the contents in his hands and crushed it, and surely it proved to be rat's droppings only. He felt very unhappy. He was carrying his merchandise of the cubeb in a cart. He wondered whether all the cubeb in the cart had also turned into rat's droppings. He went back to the cart and found that the cartload of cubeb had also turned into rat's droppings. His spirits sank. With his hand pressed against his pained heart, he reflected: "This is the mishap befallen on me after mine meeting that *bhikkhu*. I am sure there must be some way to redeem this misfortune. (According to the Sinhalese reading:) 'That *bhikkhu* certainly knows some magic. I should follow the *bhikkhu*, find out about him and see what it is all about.'"

Someone then noticed the cubeb merchant in a deeply agitated state and said to him: "Hey, man, you look so cross. What's the matter with you?" The merchant related what had passed between him and Venerable Pilindavaccha. The man then said: "Friend, do not worry. You must have met our teacher the Venerable Pilindavaccha. Go with your bowl of rat's droppings and stand in front of him. He will ask you: 'What is that in your bowl, you rascal?' Then you say to him: 'That's cubeb, Venerable Sir.' The Venerable will say: 'So be it, rascal,' and you will find your bowl full of cubeb, and so is the whole cartload." The merchant did as instructed and all his cubeb returned to its original state.

(c) Etadagga Title achieved

The Venerable Pilindavaccha, during the period before the Buddha appeared in the world, had been a Universal Monarch. He then made people established in the five moral precepts and thereby leading them the way to the *deva-loka*. Most of the devas, in the six deva realms pertaining to the Sensual Sphere, were indebted to him as the Universal Monarch who had brought them to those fortunate destinations. They paid homage to him day and night. That was why when the occasion arose for the Buddha to announced distinguished disciples, He declared:

> *"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnam Devatānaṁ piyamanāpānaṁ yadidaṁ Pilinda-vaccho."*
>
> "*Bhikkhus*, among my *bhikkhu*-disciples who are adored by devas, Bhikkhu Pilindavaccha is the foremost (*etadagga*)."

(27) BĀHIYA DĀRUCĪRIYA MAHĀTHERA

(The original name of this *bhikkhu*-elder was Bāhiya which indicated the country he was born. Later, he was known as Bahiya Dārucīriya, 'Bāhiya-clad-in-fibres' because he wore wood fibre as his garment, the circumstances for which will be related here.)

(a) Aspiration expressed in The Past

The future Bāhiya Dārucīriya was born into a worthy family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. As with other future great *theras*, he visited the Buddha's monastery and while listening to a sermon, he witnessed a *bhikkhu* being declared by the Buddha as the foremost among the *bhikkhus* who attained enlightenment quickly. He was inspired to emulate that *bhikkhu*. So after making a great offering, he expressed his aspiration before the Buddha to that distinction in future. The Buddha saw that the aspiration would be fulfilled and made the prognostication.

Meditating Atop A Mountain

The future Bāhiya Dārucīriya spent all his life in doing deeds of merit and after his death, he was reborn in the deva-world and subsequently, either in the human world or the deva-world. At the time of the waning period of Buddha Kassapa's Teaching, he and a group of like-minded *bhikkhus* chose a steep mountain where they went to the top and devoted their lives to meditation. (Refer to the story of the Venerable Dabba above.) Due to his pure and perfect morality, he was reborn in the deva realm.

(b) Ascetic Life adopted in His Final Existence

During the interval between the two Buddhas (i.e. Buddha Kassapa and Buddha Gotama) he remained in his deva existence. When Buddha Gotama was about to appear, he was reborn into a worthy family in the country of Bāhiya. When he grew up, he married and went on a sea voyage to Suvannabhumi on a trading venture. The ship wrecked on the high seas and all but he perished and became the food of fishes and turtles.

As for him, being destined to fare in *saṁsāra* for the last existence, he survived holding on to a piece of the wrecked ship for seven days. He was driven awash on the sands of Suppāraka seaport town. Before meeting anyone, he had to cover up his naked body. So he wrapped himself with shroud of water plant from a reservoir. Then he picked a used old vessel for his alms-bowl.

His austere appearance attracted the attention of the people. "If there is an *arahat* in the world, this must be him!" So they remarked about him. They wondered whether the man (holy man in their judgment) was observing austere practice of the extreme type, and therefore was denying himself proper clothing. To verify their perception, they offered fine clothing to him. But Bahiya thought to himself: "These people receive me for my austere clothing only. It were well if I remain ill-clad so that their esteem for me would sustain." So he refused the fine clothes. As a result, the people had greater respect for him and honoured him lavishly.

After having his meal, collected as alms from the people, Bāhiya retired to a traditional shrine. The people followed him there. They cleaned up the place for him to stay. Bāhiya then thought: "Just by my external appearance these people show so much reverence to me. It behoves me to live up to their perception. I must remain an ascetic, well and true." He collected fibres from wood and, stringing then up with twine, clothed himself after his own mode of clothing. (From that time, he got the name 'Bāhiya-Dārucīriya', Bahiya-in-wood-fibres.)

Brahmā's Admonition

Of the seven *bhikkhus* who went atop a mountain to meditate for Insight during the later part of Buddha Kassapa's time, the second *bhikkhu* attained *anāgāmī-phala* and was reborn in the Suddhāvasa. As soon as he was reborn in that Brahmā realm, he reviewed his previous life and saw that he was one of the seven *bhikkhus* who had went to the top of a steep mountain to meditate and that one had attained arahatship in that existence. Of the remaining five, he took an interest in their present existence and saw that all of them were reborn in the deva-world.

Now that one of them had become a bogus *arahat* at Suppāraka, living on the credulity of the people, he felt it was his duty to put his former friend on the righteous course. He felt sorry for Bāhiya Dārucīriya because, in his former life, this *bhikkhu* was of a very high moral principle, even refusing the alms-food collected by his colleague, the *arahat*. He also wished to draw Bāhiya's attention to the appearance of Buddha Gotama in the world. He thought of causing an emotional awakening in his old friend and in that instant he descended from the Brahmā realm and appeared before Bāhiya Dārucīriya in all his personal splendour.

Bāhiya Dārucīriya was suddenly attracted by the strange luminosity and came out of his dwelling. He saw the Brahmā and, raising his joined palms together, asked: "Who are you, Sir?" "I am an old friend of yours. During the later part of Buddha Kassapa's time, I was one of the seven *bhikkhus*, including yourself, who went up a steep mountain and practised

meditation for Insight. (I attained *anāgāmī-phala*, and have been reborn in the Brahmā-world. The eldest of us became an *arahat* then and had passed away from that existence. The remaining five of you, after passing away from that existence, were reborn in the deva realm. I have come to you to admonish you against making a living on the credulity of people.

O Bahiya, (1) you have not become an *arahat*; (2) you have not attained *arahatta-magga*; (3) you have not even started training yourself for arahatship. (You have not got an iota of the Right Practice to gain arahatship.) The Buddha has now appeared in the world, and is residing at the Jetavana monastery in Sāvatthi. I urge you to go and see Him."

After admonishing him thus, the Brahmā returned to his abode.

Attainment of Arahatship

Bahiya Daruciriya was emotionally awakened by the words of the Brahmā and decided to seek the Path that leads to Nibbāna. He went straight to Savatthi. Covering the 120-*yojana* distance in just one night, he reached Savatthi in the morning.

The Buddha knew that Bāhiya Dārucīriya was coming to see Him but seeing that his faculties, such as faith, were not ripe enough to receive (understand) the truth and in order to let them ripen, He delayed receiving Bāhiya Dārucīriya and went into the city for collecting alms-food, accompanied by many *bhikkhus*.

After the Buddha had left the Jetavana monastery, Bāhiya Dārucīriya entered the monastery and found some *bhikkhus* strolling in the open after having had their breakfast, so as to prevent drowsiness. He asked them where the Buddha had gone, and was told that He had gone on alms-round in the city. The *bhikkhus* inquired him from which place he had come. "I come from Suppāraka port, Venerable Sirs." "You have come from quite afar. Wash your feet, apply some oil to smooth your legs, and rest a while. The Bhagavā will not be long to return and you will see Him."

Although the *bhikkhus* very kindly extended their hospitality, Bāhiya Dārucīriya was impatient. He said: "Venerable Sirs, I cannot know if I am to meet with some danger to my life. I have come post-haste, covering the 120-*yojana* distance in just one night, not allowing myself any rest on the way. I must see the Bhagava before thinking of any rest." So saying, he proceeded into the city and got into full view of the Buddha who commanded an unrivalled personality. As he viewed the Buddha proceeding along the road, he reflected thus: "Ah, what a long time had passed before I have the opportunity of seeing the Bhagavā!" He stood rooted on the spot from where he was watching the Buddha, his heart filled with delightful satisfaction, his eyes never so much as winking, and riveted on the person of the Buddha. With his body bent down in salutation to the Buddha, and himself immersed in the glorious aura of the Buddha, he drew himself towards Him, prostrating on the ground with the fivefold contact in worshipping and caressing the Buddha's feet reverentially, kissed them enthusiastically. He said:

> "Venerable Sir, may the Bhagavā give me a discourse. The discourse of the Well-Spoken One will be of benefit to me for a long time."

The Buddha said: "Bāhiya, this is not the time for giving a discourse. We are in the city on alms-round."

> (Herein it might be asked: "Has the Buddha any inappropriate time for doing for the welfare of the sentient world?" The answer: "The inappropriate time" here refers not to the Buddha but only to the recipient of the Buddha's message. It is beyond the ordinary person (even for an ordinary *arahat* for that matter) to know the ripeness of a person's faculties to be able to receive the Buddha's message. Bāhiya's faculties were not yet ripe to receive it. But it would be futile to say so to him, for he would not make any head or tail out of it. That was why the Buddha only gave the reason, "We are on alms-round" for not giving a discourse and did not mention the faculties. The point is that although the Buddha is ever ready to give a discourse to a person who is ready to understand it. The Buddha knows

when that person is ready and when he is not. He does not make a discourse until the hearer's faculties are ripe because by doing so, the discourse would not bring enlightenment to him.)

When this was said by the Buddha, Bāhiya Dārucīriya said for a second time: "Venerable Sir, it is not possible for me to know if the Bhagavā were to meet with some danger to His life, or if I were to meet with some danger to my life. Therefore, may the Bhagavā give me a discourse. The discourse of the Well-Spoken One will be of benefit to me for a long time."

And for the second time the Buddha said: "Bāhiya, this is not the time for giving a discourse. We are in the city on the alms-round." (The same answer was so given because the faculties of Bahiya were still not ripe yet.)

(Herein Bāhiya had such great concern for his safety because he was destined to live this life as his last existence and his past merit prompted him to mention the extreme urgency about his safety. The reason is that for one destined to live his last life in *saṁsāra,* it is not possible that he dies without becoming an *arahat*. The Buddha wanted to give a discourse to Bahiya and yet had to refuse for a second time for these reasons: He knew that Bahiya was overwhelmed by delightful satisfaction on seeing Him which was not conducive to gaining Insight and Bahiya's mind needed to be calmed down into a state of equanimity. Besides, Bāhiya's arduous journey of 120 *yojanas* that was made in a single night had rendered him very weak physically. He needed some rest before being able to listen to the discourse profitably.)

For a third time, Bāhiya Dārucīriya made his ardent request to the Buddha. And the Buddha, seeing:

(1) that Bāhiya's mind has been calmed down into a state of equanimity;

(2) that he had enjoyed some physical rest and had overcome his fatigue;

(3) that his faculties had ripened; and

(4) that danger to his life was imminent,

decided that the time had arrived to give him a discourse. Accordingly, the Buddha made His discourse briefly as follows:

(1) "That being so, Bāhiya, you should train yourself thus: in seeing visible objects (any visible object), be aware of the seeing as just seeing; in hearing sounds, be aware of the hearing as just hearing; likewise in experiencing odours, tastes and tangible objects be aware of the experiencing of smelling, tasting, and touching, as just smelling, tasting and touching respectively; and in cognizant mind objects, i.e. thoughts and ideas, be aware of just as cognizant.

(2) "Bāhiya, if you are able to remain aware of the seeing, the hearing, the experiencing, and the cognition of the (four categories of) sense objects, you will then be one who is not associated with attachment, hatred or bewilderment on account of the visible object that is seen, the sound that is heard, the palpable object that is experienced, or the mind-object that is cognized. In other words, certainly you will not be one who is attached, who hates, or who is bewildered.

(3) "Bāhiya, if on account of the visible object that is seen, the sound that is heard, the palpable object that is experienced, the mind-object that is cognized, you should have become not associated with attachment, hatred or bewilderment, i.e. if you should indeed have become not one who has attachment, who hates, or who is bewildered, then Bahiya, you will indeed become one who is not subject to craving, conceit or wrong view on account of the sense object that is seen, heard, experienced, or cognized. You will then have no thought of 'This is mine' (due to craving), no concept of 'I' (due to conceit), or no lingering idea or concept of 'my self' (due to wrong view).

(4) "Bāhiya, if you should indeed become one not subjected to craving, conceit or wrong view on account of the visible object that is seen, the sound that is heard, the palpable

object that is experienced, the mind-object that is cognized, then Bahiya, (due to the absence of craving, conceit and wrong view in you) you will no more be reborn here in the human world, nor will you be reborn in the four remaining destinations (i.e. deva-world, the *niraya* world, the world of animals and the world of hungry spirits or *petas*). Apart from the present existence (of the human world) and the four remaining destinations, there is no other destination for you. The non-arising of fresh mind-and-matter virtually is the end of the defilements that are *dukkha* and the resultant round of existences that is *dukkha*."

The Buddha thus discoursed on the Doctrine culminating in the ultimate Cessation or Nibbāna where no substrata of existence (the *khandhas*) remain.

(Herein, Bāhiya Dārucīriya was one who liked a brief exposition (*saṅkhittaruci-puggala*). Therefore, the Buddha in expounding the six sense objects did not go into all the six in detail, but combined odour, taste and tangible object as 'palpable objects'. Thus the sense objects are grouped here under four headings only: what is seen (*diṭṭha*), what is heard (*suta*), what is experienced (*muta*), and what is cognized (*viññāta*).

(1) Regarding the four steps in the above exposition, in the Buddha's admonition to be just aware of the seeing as mere seeing, the hearing as mere hearing, the experiencing as mere experiencing, the cognition as mere cognition in respect of the four classes of respective sense objects which are conditioned phenomena, connotes that as eye-consciousness arises in seeing a visible object, as ear-consciousness arises in hearing a sound, as nose-consciousness arises in smelling an odour, as tongue-consciousness arises in tasting a flavour, or as mind-consciousness arises in cognizing a mind-object, there is just consciousness and there is no attachment, hatred or bewilderment there. (The reader should acquaint himself with the nature of the five-door cognition process and the mind-door-process.)

(Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness and body-consciousness, these five kinds of consciousness are called the Five Kinds of Sense-consciousness.) The Buddha enjoined Bāhiya that he should strive diligently, not to let craving, hatred and bewilderment creep in the impulsion thought-moments that follow the five-door cognition process and the mind-door-process that arise at the instant of the arising of those five kinds of sense-consciousness, at which stage, there is no craving, hatred or bewilderment, but pure sense-cognition alone. For at the impulsion moment, the appreciation of these sense objects naturally tend to let in greed, hatred and bewilderment.

(The Buddha enjoined Bāhiya to strive diligently and not to allow greed, hatred and bewilderment to arise at the moment of impulsion in the thought-process because he wanted Bāhiya to understand that erroneous concept, such as, 'This is permanent', 'This is happy', 'This is beautiful', or 'This is substantial', tends to creep in (to an unguarded mind), in respect of these four categories (groups) of sense objects. Only if one considers them as impermanent, miserable, ugly, and insubstantial, can there arise no erroneous impulsions to conceive them as permanent, happy, beautiful and substantial. Then only can Insight arise, whereby great meritorious impulsions follow (the neutral thought-process at the sense-cognition stage). The Buddha warned Bahiya to guard against thinking wrongly the conditioned phenomena which represent the four categories of sense objects as being permanent, happy, beautiful and substantial, and to view them, as they truly were, as being impermanent, miserable, ugly and insubstantial, and thus cultivate Insight so as to let the great meritorious impulsions follow (the sense-cognition).

(By showing the right view to regard the four kinds of sense objects which are conditioned phenomena, as being impermanent, miserable, ugly and insubstantial, the Buddha (in 1 above) teaches Bāhiya Dārucīriya the six lower stages of Purity and the ten stages of insight.

(In (2): "Bāhiya, if you are able to remain aware of the seeing, the hearing, the experiencing, and the cognition of the four categories of sense objects, which are conditioned phenomena, through the ten stages of Insight and attain the Path-knowledge, then you will have eradicated greed, hatred and bewilderment; you will not be one who craves, who hates, or who is bewildered. In other words, you will be free from greed, hatred and bewilderment." This indicates the four *magga*s.

(In (3): *Ariyas* on attaining *ariya-phala* are totally un-influenced by craving, conceit and wrong view, so that they never conceive any conditioned phenomena represented by the four categories of sense objects as 'I', 'mine' or 'myself'. This indicates the *ariya-phala*.

(In (4): An *arahat,* after the death-conscious moment, ceases to be reborn either in this the world of human beings or in any of the four other destinations. This is the total cessation of the aggregates of mind and matter, and is called Nibbāna*,* without leaving any trace of the aggregates. This step indicates this Ultimate Nibbāna, the Remainderless Cessation.)

Bāhiya Dārucīriya even while listening to the Buddha's discourse, had the four kinds of *bhikkhu* morality purified, and had the mind purified through concentration and his Insight, having cultivated during that short moment, he gained *arahatta-phala* with the fourfold Analytical Knowledge (*patisambhidā-ñāṇa*). He was able to destroy all the *āsavas*, the moral intoxicants, because he was of a rare type of person (through past merit) destined to gain enlightenment quickly, being endowed with inherent knowledge.

After attaining *arahatta-phala,* Bāhiya Dārucīriya, on reviewing himself with the Reviewing Knowledge (*Paccavekkhaṇāñāṇa*) of 19 factors, felt the necessity, as in the usual way of an *arahat*, to become a *bhikkhu* and requested the Buddha to admit him into the Order. The Buddha asked him: "Have you got the *bhikkhu's* alms-bowl and robes?" "Not yet, Venerable Sir," he replied. "In that case," said the Buddha, "go and find them first." After saying so the Buddha continued His alms-round in the city of Sāvatthi.

(Bāhiya had been a *bhikkhu* during the time of Buddha Kassapa's Teaching. He remained a *bhikkhu* and strove for enlightenment for twenty-thousand years. During that time, whenever he received *bhikkhu* requisites, he thought that these gains he made were due to his own past merit of alms-giving and did not consider it necessary to share them with fellow *bhikkhus*. For that lack of charity in giving away robes or alms bowl to other *bhikkhus*, he lacked the necessary merit to be called up by the Buddha as, "Come, *bhikkhu*." There are other teachers who explain differently about why the Buddha did not call up Bāhiya with the words, "Come, *bhikkhu*." According to them, Bāhiya was reborn as a robber in a world-system where no Buddha arose. He robbed a Paccekabuddha of his robes and alms-bowl by killing Him with bow and arrow. The Buddha knew, that on account of that evil deed, Bāhiya Dārucīriya could not enjoy the benefit of mind-made robes and bowl (even if the Buddha called him up, saying: "Come, *bhikkhu*.") (Commentary on the Udāna). However, the evil consequence of that evil deed is more relevant with the fact of Bāhiya's fate in having no proper clothing but fibres of wood.)

Bāhiya's Tragic Demise

Bāhiya left the Buddha and roamed the city looking for alms-bowl and piece of rags for making robes, etc. While doing so, he was gored to death by a cow which had a suckling calf.

(In some past existences, four sons of rich men hired a prostitute and enjoyed themselves in a park. When the day was out, one of them suggested that they should rob the girl of her possessions in the form of jewellery and a thousand silver coins in the darkness where nobody was around. The three friends agreed. They attacked her brutally. The girl had angry thoughts while being hit by them: "These wicked and shameless men have used me under passionate impulse and now try to kill me out of greed. I have done no wrong to them. I am helpless now. Let them kill me this time. May I become an Ogress in my future lives and be able

to kill these men many times over!" She died making this curse.

(In later existence, one of those four wicked men was reborn as Pukkusāti in a worthy family; another was reborn as Bāhiya Dārucīriya; another one was reborn as Tambadāṭhika, a robber; another one was reborn as a leper named Suppabuddha. The prostitute had been reborn as an ogress in hundreds of various forms of existences of the four murderers whom she gored to death assuming the form of a cow. Bāhiya thus met untimely death; he was killed on the spot.)

— Commentary on the **Udāna** —

When the Buddha had finished the alms-round and left the city in the company of many *bhikkhus*, He found the dead body of Bāhiya in a refuse dump, and He said to the *bhikkhus*: "Go now, *bhikkhus*, get a cot from some house and carry the body of Bahiya, give a proper funeral by cremation, and enshrine the relics." The *bhikkhus* carried out the Buddha's instructions.

Back at the monastery, the *bhikkhus* reported to the Buddha the completion of their tasks and asked the Buddha: "Venerable Sir, what is the destination of Bāhiya?" By this question they were inquiring whether Bāhiya died a worldling, or an *ariya* who had not done away with rebirth, or an *arahat* who had lived his last life, The Buddha explained: "*Bhikkhus*, Bahiya is wise. He trains himself in accordance with the gaining of the supramundane. He has caused me no trouble on account the Doctrine. *Bhikkhus*, Bāhiya has made the end of *dukkha*."

(Herein the Buddha's instructions to the *bhikkhus* to enshrine the relics of Bahiya was a plain indication of the fact that Bāhiya died an *arahat*. But some of the *bhikkhus* failed to understand the implication of the instructions or it is possible that they asked the Buddha in order to make the fact even clearer.)

The Buddha's Stanza on The Occasion

On hearing that (the Venerable) Bāhiya Dārucīriya had died an *arahat*, the *bhikkhus* were full of wonder. They said to the Buddha: "When did Bahiya Daruciriya attain arahatship, Venerable Sir?" "From the moment he heard My discourse," replied the Buddha. "When did the Bhagavā give him a discourse?" "Today, on my alms-round." "But, Venerable Sir, then the discourse must have been rather insignificant. How could such a brief discourse make him enlightened?"

"*Bhikkhus*, how can you judge the effect of My discourse whether long or short? A thousand verses of unprofitable words are not worth a single verse that is replete with benefit to the hearer." And the Buddha on that occasion uttered the following stanza:

Sahassam api ce gāthā, anatthapadasañhitā;
Ekaṁ gāthtā padaṁ seyyo, yaṁ sutvā upasammati.

(*Bhikkhus*) better than a thousand verses that are not conducive to knowledge is a single verse (such as 'Mindfulness is the way to Deathlessness') by hearing which the hearer is pacified.

By the end of the discourse many beings gained the various levels of Path-Knowledge, such as *sotāpatti-phala*, etc.

(c) Etadagga Title achieved

In one occasion, when the Buddha was amidst the congregation, He declared:

"Etadaggaṁ bhikkhave mama sāvakānam bhikkhu-nam khippābhiññanaṁ yadidaṁ Bāhiyo Dārucīriyo."

"*Bhikkhus*, among my *bhikkhu*-disciples who gain the Path-Knowledge quickly, Bāhiya Dārucīriya (who is now no more) is the foremost (*etadagga*)."

(28) KUMĀRA KASSAPA MAHĀTHERA

(a) Aspiration expressed in The Past

The future Kumara Kassapa was born into a wealthy family in the city of Haṁsāvati during the time of Buddha Padumuttara. As with future Mahātheras, he went to the Buddha and listened to His sermon, in the course of which he saw a *bhikkhu* being declared by Him as the foremost among the *bhikkhus* who employ energy in expounding the Doctrine. He was fired by a desire to become such a distinguished *bhikkhu*, and after making a great offering, he made his aspiration known to the Buddha, and that was, he would like to be honoured by some future Buddha as the foremost *bhikkhu* who employed energy in expounding the Doctrine. The Buddha saw that his aspiration would be fulfilled, and made the prognostication.

Meditating Atop A Mountain

The future Kumara Kassapa devoted himself to deeds of merit for the whole of his life and after that existence, he was reborn either in the deva-world or the human world. At the time of the waning period of Buddha Kassapa's Teaching, he went to the top of a steep mountain together with a group of six other *bhikkhus* and strove for enlightenment. (Refer to the story of the Venerable Dabba.) Due to his pure and perfect morality, he was reborn in the deva realm upon his death.

(b) Ascetic Life adopted in His Final Existence

That worthy man (future Kumara Kassapa) was never reborn in the *apāyas* throughout the interval of an infinite world-cycle between the two Buddhas, but in the deva realm and human realm. About the time of the appearance of Buddha Gotama, he was conceived in the womb of the daughter of a merchant. This young woman had always been inclined on becoming a recluse but her parents gave her in marriage (to a son of a another wealthy man) and had to live in her husband's house. She became pregnant but did not know it. She pleaded with her husband to allow her to become a *bhikkhunī*. With her husband's consent, she went to the nunnery of *bhikkhunīs* who were disciples of the Venerable Devadatta.

As the pregnancy became visible, the *bhikkhunīs* reported the matter to the Venerable Devadatta and sought his advice. Devadatta said: "She is no more a *bhikkhunī*," and expelled her from his community. The young *bhikkhunī* then went to stay in the nunnery of *bhikkhunīs* who were the disciples of the Buddha. There, the *bhikkhunīs* reported her case to the Buddha who authorized Venerable Upāli to investigate and give a decision

The Venerable Upāli called up a group of respectable ladies of Sāvatthi, including Visākhā, and let them investigated into the case, to find out whether the pregnancy took place before or after becoming a *bhikkhunī*. With sufficient evidence, the ladies reported to the Venerable Upāli that the pregnancy took place during lay life. The Venerable Upāli then gave the unequivocal ruling that since the pregnancy took place before entering the Order, she stood as a clean *bhikkhunī*. The Buddha praised the Venerable Upāli for his competent judgment in the controversy

This young *bhikkhunī* gave birth to a bonny baby boy who looked like a golden statuette. King Pasenadī of Kosala took care of the child and brought him up in his palace like a princeling. The boy was named Kassapa, and at the age of seven, he was dressed finely and sent to the Buddha's monastery for novitiation. (For details see the **Jātaka**, Ekaka Nipāta, Nigrodhamiga Jātaka).

The Name Kumāra Kassapa

As the young boy entered the Order at the age of seven, he was referred to by the Buddha as Kumāra Kassapa, 'Boy Kassapa', in distinction to other novices by the name of Kassapa. In another sense, 'Kumara' also means 'prince'. Since Kassapa was fostered by King Pasenadī, Kumāra Kassapa may also be taken to mean 'Prince Kassapa'.

The Background Story of The Vammika Sutta

Kumāra Kassapa started Insight-meditation since he was novitiated into the Order, and

also learned the Teaching of the Buddha. Thus, he diligently pursued both the learning and the practice of the Doctrine. When the Buddha was residing at the Jetavana monastery in Sāvatthi, Kumāra Kassapa was dwelling in the Andhavana forest which was not far from the Jetavana monastery. At that time, the Mahā Brahmā of Suddhāvāsa, who had been a colleague in pursuit of knowledge, who had went up a steep mountain to meditate, reviewed the lot of his erstwhile friends. And seeing Kumāra Kassapa striving for enlightenment, he decided to give some practical guidance to him in his meditation for Insight. Even before leaving his Brahmā abode for the human world, he planned a fifteen-point puzzle. In the middle of the night, he appeared in all his splendour before Kumāra Kassapa in the Andhavana forest.

Kumāra Kassapa asked the Brahmā: "Who has appeared here before me?" "Venerable Sir, I am a colleague of yours who previously (during the time of Buddha Kassapa) went into meditation in pursuit of knowledge, and have been reborn in Suddhavasa, after having attained *anāgāmī-phala*." "What is your purpose of coming to me?" The Brahmā then made his purpose plain in the following words:

"*Bhikkhu*, (1) This ant-hill (2) emits smoke by night; (3) by day it rises up in flames.

"(4) The brahmin teacher says (5) to the wise pupil: (6) 'Get hold of the sword and (7) dig diligently.' The wise pupil does as is asked by the teacher and (8) discovers a door-bolt. And he reports to the teacher: 'Sir, this is a door-bolt.'

"The brahmin teacher then says to the pupil: 'Wise pupil, cast away the door-bolt. Get hold of the sword and dig on diligently.' The wise pupil does as asked by the teacher and (9) discovers a toad. He reports to the teacher: 'Sir, this is a blown-up (*uddhumāyika*) toad.'

"The brahmin teacher says again: 'Wise pupil, cast away the blown-up toad. Get hold of the sword and dig on diligently.' The wise pupil does as is asked by the teacher, and (10) discovers a forked road. He reports to the teacher: 'Sir, this is a forked road.'

"The brahmin teacher says again: 'Wise pupil, abandon the forked road. Take hold of the sword and dig on diligently.' The wise pupil does as is asked by the teacher, and (11) discovers a water-strainer for sifting off soapy sand. He reports to the teacher: 'Sir, this is a water strainer for sifting off soapy sand.'

"The brahmin teacher says again: 'Wise pupil, cast away the water strainer. Get hold of the sword and dig on diligently.' The wise pupil does as is asked by the teacher, and (12) discovers a tortoise. 'Sir, this is a tortoise,' he reports to the teacher.

"The brahmin teacher says again: 'Wise pupil, cast away the tortoise. Get hold of the sword and dig on diligently.' The wise pupil does as asked by the teacher, and (13) discovers a knife and a mincing-board. He reports to the teacher: 'Sir, these are a knife and a mincing-board.'

"The brahmin teacher says again: 'Wise pupil, cast away the knife and the mincing-board. Get hold of the sword and dig on diligently.' The wise pupil does as asked by the teacher and (14) discovers a lump of meat. He reports to the teacher: 'Sir, this is a lump of meat.'

"The brahmin teacher says again: 'Wise pupil, cast away the lump of meat. Get hold of the sword and dig on diligently.' The wise pupil does as asked and (15) discovers a *nāga*. He reports to the teacher: 'Sir, this is a nāga.' The brahmin teacher then says to the wise pupil: 'Let the *nāga* remain. Do not intrude upon him. Worship him.'

"*Bhikkhu*, ask the Buddha for the answers to these questions. Note the answers as given by the Buddha. With the exception of the Buddha, His disciples, and someone who has heard the answers from me, I do not see anyone in the world of the various abodes with devas, *māras* and Brahmās, and the sentient world of

recluses, brahmins, kings and other human beings, who can answer them satisfactorily."

After saying so, the Brahmā vanished. Early the next morning, Kumāra Kassapa went to the Buddha, made obeisance to Him, and related the meeting with the Brahmā the previous night. Then he asked:

(1) Venerable Sir, what is meant by the 'ant-hill'?

(2) What is meant by 'emitting smoke by night'?

(3) What is meant by 'rising up in flames by day'?

(4) What is meant by the 'brahmin teacher'?

(5) What is meant by the 'wise pupil'?

(6) What is meant by the 'sword'?

(7) What is meant by 'digging diligently'?

(8) What is meant by the 'door-bolt'?

(9) What is meant by the 'blown-up toad'?

(10) What is meant by the 'forked road'?

(11) What is meant by the 'water-strainer for sifting off soapy sand'?

(12) What is meant by the 'tortoise'?

(13) What is meant by the 'knife' and the 'mincing-board'?

(14) What is meant by the 'lump of meat'?

(15) What is meant by the '*nāga*'?

To those fifteen questions that were puzzles to the Venerable Kumāra Kassapa, the Buddha gave the answers as follows:

(1) *Bhikkhu*, 'ant-hill' is the name for this body.

(2) *Bhikkhu*, one ruminates at night what one has done in the day; this is 'emitting smoke by night'.

(3) *Bhikkhu*, one does physically, verbal, mentally, deeds by day as one has thought out at night; this is the 'rising of flames by day'.

(4) *Bhikkhu*, 'brahmin teacher' is the name for the Tathāgata (Buddha).

(5) *Bhikkhu*, the 'wise pupil' is a *bhikkhu* who is still training himself for arahatship according to the threefold training.

(6) *Bhikkhu*, 'sword' is the name for knowledge, both mundane (*lokiya*) and supramundane (*lokuttara*).

(7) *Bhikkhu*, 'digging diligently' means 'persistent effort'.

(8) *Bhikkhu*, 'door-bolt' is the name for ignorance (bewilderment). *'Cast away the door-bolt'* means 'get rid of ignorance'. *'Wise pupil, take hold of the sword and dig diligently'* means 'strive well with knowledge to get rid of ignorance.'

(9) *Bhikkhu*, 'blown-up' toad is the name of wrath. *'Cast away the blown-up toad'* means 'Get rid of deep anger'. *'Wise pupil, take hold of the sword and dig diligently'* means 'strive well with knowledge to overcome deep resentment.'

(10) *Bhikkhu*, 'forked road' is the name for uncertainty (*vicikicchā*). *'Abandon the forked road'* means 'strive well with knowledge to overcome uncertainty'.

(11) *Bhikkhu*, 'water-strainer' for sifting off soapy sand is the name for the five hindrances (*nīvaraṇa*) that stand in the way of *jhāna* and Path-Knowledge, namely: (i) Sensual desire (*kāmacchanda*) (ii) ill will (*vyāpāda*) (iii) sloth and torpor (*thina-middha*) (iv) distractedness (*uddhacca-kukkucca*) (v) uncertainty (*vicikicchā*). *'Cast away the water-strainer'* means 'Strive well with Knowledge to overcome the five hindrances'.

(12) *Bhikkhu*, 'tortoise' is the name for the five objects of clinging (*upādāna*), namely:

(i) the aggregate of corporeality (*rūpakkhanda*) that is subject to change (ii) the aggregate of sensation (*vedānakkhandha*) that is capable of feeling, (iii) the aggregate of perception (*saññākkhanda*) that has the nature of perceiving, (iv) the aggregate of volitional activities (*saṅkhārakkhandha*) that help in the formation of all actions, (v) the aggregate of consciousness (*viññāṇakkhandha*) that has the nature to knowing things. *'Cast away the tortoise'* means 'strive well with knowledge to get rid of the five aggregates which are the objects of clinging'.

(13) *Bhikkhu*, 'knife' and 'mincing-board' are the names for the five kinds of sense-pleasure that appear desirable, agreeable, attractive and lovely and that cause the arising of sensual attachment to them, namely: (i) visual objects (*rūpā-rammaṇa*) cognizable by eye-consciousness (*cakkhu-viññāṇa*), (ii) sounds (*saddā-rammaṇa*) cognizable by ear consciousness (*sota-viññāṇa*), (iii) odours (*gandhā-rammaṇa*) cognizable by nose-consciousness (*ghāna-viññāṇa*), (iv) tastes (*rasā-rammaṇa*) cognizable by tongue consciousness (*jivhā-viññāṇa*), (v) tangible objects (*phoṭṭhabbā-rammaṇa*) cognizable by body-consciousness (*kāya-viññāṇa*). *'Cast away the knife and the mincing-board'* means 'strive well with knowledge to get rid of the five kinds of sense-pleasure'.

(14) *Bhikkhu*, 'lump of meat' is the name for sensual attachment or craving (*nandīrāga-taṇhā*). *'Cast away the lump of meat'* means 'strive well with knowledge to get rid of sensual attachment or craving.'

(15) *Bhikkhu*, 'Nāga' is the name for the arahat. You are enjoined to let alone an arahat without intruding upon him. You are also enjoined to revere the arahat

[Myanmar rhymes here are left untranslated because they are of the same substance as the foregoing Translator]

Some more elaboration:

(1) The body is likened to an 'ant-hill' because just as an ant-hill lets out snakes, mongoose, rodents, lizards and ants, the body discharges all kinds of loathsome matter through its nine holes. (There are also other reasons that explain the simile. Refer to the Commentary on the **Mahāvagga**.)

(2) 'Emitting smoke by night' signifies the things thought out in the night for the next day's activities.

(3) 'Flames rising up by day' signifies physical, verbal, and mental actions that are performed in the day as thought out in the night.

(4), (5), (6) & (7): These similes do not need elaboration.

(8) The 'door-bolt' at the city gate shuts up the passage of people. So also ignorance shuts the arising of knowledge that leads to Nibbāna.

(9) The 'blown-up toad' exemplifies wrath: A toad gets angry and puffing itself whenever something strikes against it. It may get overblown with anger and become flat on its back, unable to move about, and falls a prey to crows or other enemies. Likewise, when anger begins to arise, one becomes muddled. If one is careful, one may curb it by wise reflection. If not checked in this way, the resentment shows in one's expression, and if left unchecked, it leads one to evil verbalisation, i.e. cursing or using harsh speech. If anger is allowed to grow, one starts thinking of some dreadful physical action. At that, one is apt to look around to see if there is anyone to join the other side. Then one would pick up a fight, and unless one would restrain oneself, one is apt to find some weapons to strike the other party. If there is no effective checking of oneself, one is apt to commit assault. In extreme cases death may result, either of the adversary or of oneself, or both.

Just as the blown-up toad renders itself immobile, lying on its back, and becomes a ready victim of crows and other enemies, so also a person, under the influence of deep anger, cannot concentrate in meditation and knowledge is thus hampered. Lacking knowledge, he is liable to be the ready victim of all kinds of *māra* (evil) and

become the docile slave of baser instincts.

(10) When a traveller, carrying valuable possessions, comes to a forked road and wastes much time there, being unable to choose which way he should proceed, he is inviting highway robbers who would cause him ruin. Similarly, if a *bhikkhu*, who has taken instruction from his teacher on the basic method of meditation and has started practicing, entertains doubts about the truth of the Triple Gem, he is incapable of meditating. As he sits alone with a mind troubled by uncertainty, he succumbs to defilements and *māra* and other evil forces.

(11) When a washer-man pours water into a water-strainer to sift soapy sand, the water flows down the strainer freely. Not a cupful of water that is poured into it, be it a hundred potfulls, remains in it; likewise, in the mind of a meditator which has the five hindrances, no merit can remain.

(12) Just as a tortoise has five protrusions, i.e. the head and four limbs, so also all the conditioned phenomena, under the eye of knowledge, resolves into five aggregates which are objects of clinging.

(13) Meat is minced with a knife on a mincing-board. Sensual enjoyment, the defilements, seek the sense objects. The defilements are likened to the 'knife' and sense objects to the 'mincing-board'.

(14) A lump of meat is sought after by everyone, high or low, kings or commoners, liking it also are birds and beasts. All sorts of trouble originate from pursuit of a lump of meat. Similarly, sensual attachment or craving is the source of all woes. But this truth is shrouded by ignorance. Craving or sensual attachment lures all beings into the cycle of rebirth which turns on relentlessly. Taken in another sense, a lump of meat becomes attached to anywhere it is placed. So also sensual attachment tends to bind beings to the cycle of rebirth which is cherished by them, not realizing its woeful nature.

(15) An *arahat* is called '*nāga*' because an *arahat* is not led astray by four misleading factors, namely, fondness or liking, hatred, fear and bewilderment. (*Chandādīhi na gacchantīti nāga.* — **Mahāvagga Commentary**.) In another sense, an *arahat* never reverts to those defilements that have been got rid of at the (four) levels of purification. (*Tena tena maggena pahīne kilese na āgacchantī ti nāga*. — *Ibid*) Yet in another sense, an *arahat* is incapable of committing any kind of evil (*Nānappakārakaṁ āguṁ na karontī nāga*. — **Ibid**.)

In paying homage to the Buddha, the *nāga*, the *arahat*, who is free from the moral intoxicants, the Commentary recommends this mode of veneration:

> *Buddho bodhāya deseti, danto yo damathāya ca;*
> *samathāya santo dhammaṁ, tiṇṇo'va taraṇāya ca,*
> *nibbuto nibbānatthāya, taṁ lokasaraṇaṁ name.*
>
> The Buddha, the Enlightened One, the refuge of the three worlds, the *arahat* (*Nāga*), having known the Four Ariya Truths by Himself and wishing to enlighten others that deserve to be enlightened like Himself; having tamed Himself in respect of the six faculties and wishing to tame others that are fit to be tamed like Himself; having attained peace Himself and wishing others that are worthy to attain peace like Himself; having crossed over the other side of the ocean of *saṁsāra* and wishing others that are worthy to cross over to the other shore like Himself; having extinguished the fires of defilement at the four stages and wishing others that are worthy to extinguish the fires of defilement like Himself; out of compassion, expounded the glorious Dhamma to devas and humans for forty-five years. To Him, the Buddha, the *Nāga*, the Refuge of the three worlds, I pay homage physically, verbally and mentally in all humility with joined palms raised.

Attainment of Arahatship

The Ant-hill Discourse or Vammika Sutta, the Commentary notes, is the meditation lesson for the Venerable Kumāra Kassapa. (*Iti idaṁ suttaṁ Therassa kammaṭṭhānaṁ ahosi*.)

The Venerable Kumāra Kassapa learnt the Buddha's answer to the fifteen point puzzle, retired into seclusion in the Andhavana (forest), meditated with diligence and not long after he attained arahatship.

(c) Etadagga Title achieved

From the time of his becoming a *bhikkhu*, the Venerable Kumāra Kassapa in his discourses to the four classes of disciples, viz., *bhikkhus, bhikkhunīs*, male lay devotees and female lay devotees, used a variety of similes and allegories.

When the Venerable Kumāra Kassapa discoursed to *pāyāsi* (holder of wrong views) by employing fifteen similes, the Buddha, referring to that discourse known as Pāyāsirājañña Sutta, declared:

> *"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnaṁ cittakathikānaṁ yadidaṁ Kumāra Kassapo."*
>
> "*Bhikkhus*, among my *bhikkhu*-disciples who employ imagery in their discourses, Bhikkhu Kumāra Kassapa is the foremost (*etadagga*)."

(Read this Sutta in the **Dīgha Nikāya Mahā Vagga**, the tenth Sutta therein.)

(29) MAHĀ KOṬṬHITA MAHĀTHERA

(a) Aspiration expressed in The Past

The future Venerable Koṭṭhita was born into a wealthy family in the royal city of Haṁsāvatī during the time of Buddha Padumuttara. While he was listening to the Buddha's discourse, he witnessed a *bhikkhu* being named by the Buddha as the foremost *bhikkhu* among those who attained the fourfold Analytical Knowledge. He was very enthusiastic to become such a great *bhikkhu* in future. As with all future great *theras*, he made a great offering and, after which, he expressed his aspiration before the Buddha. The Buddha made the prognostication that his aspiration would be fulfilled in future, before leaving for His monastery.

(b) Ascetic Life adopted in His Final Existence

The future Venerable Koṭṭhita lived a life filled with good deeds, passed away and was reborn in the deva realm and subsequently, either in the human realm or the deva realm. At the time of Buddha Gotama, he was reborn into a brahmin family in Sāvatthi, and was named Koṭṭhita. When he came of age, he mastered the three Vedas. One day, on hearing the Buddha's discourse, he became so devoted to the Buddha that he joined the Order of Bhikkhus. Since then, he meditated for Insight and attained arahatship and was endowed with the fourfold Analytical Knowledge.

(c) Etadagga Title achieved

After attainment of arahatship, the Venerable Koṭṭhita, as an adept at the fourfold Analytical Knowledge, usually posed his question on these forms of Knowledge. Thus, with reference to the Mahāvedalla Sutta *(***Majjhima Nikāya***,* Mūlapaṇṇāsa*)* the Buddha declared:

> *"Etadaggaṁ bhikkhave mama sāvakānam bhikkhūham paṭisambhidāpattānaṁ yadidaṁ Mahā Koṭṭhito."*
>
> "*Bhikkhus*, among my *bhikkhu*-disciples who attain the fourfold Analytical Knowledge, Bhikkhu Koṭṭhita is the foremost (*etadagga*)."

(30) ĀNANDA MAHĀTHERA

(a) Aspiration expressed in The Past

Over a hundred thousand world-cycles ago, from the present world-cycle, there appeared in the world, Buddha Padumuttara, who was born in the city of Haṁsavati as the son of King Ānanda and Queen Sujātā. The two Chief Disciples of the Buddha were Venerable Devala and Venerable Sujātā. His two female Disciples were Therī Amitā and Therī Asamā. The personal attendant to the Buddha was Venerable Sumana. The Buddha had a hundred thousand *bhikkhu*-disciples and the privilege of attending to His needs was extended to His royal father. He and the Order of Bhikkhus stayed near the city, from which they collected their daily alms-food.

Before renouncing the world, Buddha Padumuttara had a younger half-brother by the name of Prince Sumana (who was the future Venerable Ānanda). King Ānanda appointed Prince Sumana, Lord of a district, which was a hundred and twenty *yojanas* from the capital. The Prince visited his father and his elder brother Buddha Padumuttara occasionally.

Once, there broke out a rebellion in the border region. The Prince reported the matter to the King, who said: "Were you not placed there to keep law and order?" The Prince, on receiving the King's reply, took upon himself in quelling the uprising and restored peace. The King was pleased and summoned his son to his presence.

Prince Sumana left for the capital accompanied by a thousand officers. On the way, he discussed with them what reward he should ask, if his royal father were to grant him a boon. Some of the officers suggested elephants, horses, towns, gems, etc. but a few wise ones among them said:

> "O Prince, you are the King's son. Material prizes are of no consequence to you. You may get them but you must leave them behind at death. You should ask for a boon that is meritorious. Your deed of merit alone will be your real possession when you leave this existence. So, if the King were to grant you a boon, ask for the privilege of attending on the Buddha (your own elder brother) for one *vassa*."

The Prince was pleased with the idea. "You are friends indeed to me. I had never thought about such a noble ideal. I accept your advice." Once in the capital, he was received with great love and esteem by his royal father who embraced him, kissed him on the forehead, and said: "Dear son, name any boon and I will grant it." The son replied: "Great King, I wish to make my present life highly productive in the future, instead of going barren. To that end, I wish to attend on my elder brother, the Buddha, for one *vassa*. May dear father grant this privilege to me!" The King replied: "Dear son, I cannot grant this wish. Name any other." "Dear father," Prince Sumana said, "a sovereign's word is steadfast as a rock. I do not want any other thing. I stand to my wish."

The King then said: "Dear son, no one can know what the Buddha has in mind. If the Buddha does not accept your invitation what good is my concession to you?" "In that case, dear father, I will go and ask the Buddha myself and find out what he thinks of my request," replied Prince Sumana. Having thus made the King committed to his obligation, Prince Sumana went to the Buddha's monastery.

When he arrived there, the Buddha had just gone into His Private Chamber after having had His meal. Prince Sumana went to the congregation hall and met the *bhikkhus* who asked him the purpose of his visit. "I have come, Venerable Sirs," he said, "to see the Bhagavā. Would anyone of you show me where the Buddha is now." "Prince," the *bhikkhus* said, "we have no right to see the Buddha as and when we want to see Him." "Who, then, has that right?" the Prince inquired. "Bhikkhu Sumana has, Prince," they said. "Where is the Venerable Sumana now?" And having been directed to where the *bhikkhu* was, the Prince went to him, made obeisance, and said: "Venerable Sir, I would like to see the Bhagavā. Would you present me to the Bhagavā?"

Bhikkhu Sumana then entered upon *āpo-kasiṇa-jhāna* in front of the Prince, and making

his wish that the earth turn into water, he dived into the (mind-made) water and appeared inside the Buddha's Perfumed Chamber. The Buddha asked the *bhikkhu* for his purpose. Bhikkhu Sumana answered: "Venerable Sir, Prince Sumana is here to see the Bhagavā." "If so, prepare a seat for me," said the Buddha. Bhikkhu Sumana then disappeared into the water from the Buddha's Chamber and emerged from the water right in front of the Prince, in the monastery compound, and prepared the seat for the Buddha. Prince Sumana was very much impressed by the supernormal powers of the *bhikkhu*.

Buddha Padumuttara came out of His Perfumed Chamber and sat on the seat prepared for Him. Prince Sumana made obeisance to the Buddha and exchanged cordial greetings with Him. "When did you come, Prince?" asked the Buddha. "Venerable Sir, I arrived here just when the Bhagavā retired into the Perfumed Chamber," replied the Prince, "The *bhikkhus* told me that they had no right to see the Bhagavā as and when they wished, and directed me to the Venerable Sumana. As for the Venerable Sumana, by saying just one word, he announced my presence to the Bhagavā and also arranged for mine seeing the Bhagavā. I presume, Venerable Sir, that the Venerable Sumana is intimate to the Bhagavā in this Teaching."

"Prince, what you say is true. This Bhikkhu Sumana is intimate to the Tathāgata in this Teaching." "Venerable Sir, what kind of meritorious action leads one to become an intimate *bhikkhu*-disciple to the Buddha?" "Prince, by giving in charity, by keeping morality and by observing the precepts, one may aspire to become an intimate *bhikkhu*-disciple to the Buddha." Prince Sumana now had the right opportunity to invite the Buddha to his place to receive offering. He said: "Venerable Sir, I wish to become an intimate *bhikkhu*-disciple to some future Buddhas, just like the Venerable Sumana. May the Bhagavā accept my offering of food tomorrow." The Buddha signified the acceptance of the invitation by remaining silent. The Prince returned to his temporary quarters in the city and made preparations for a great offering which lasted for seven days at his temporary quarters.

On the seventh day, Prince Sumana paid homage to the Buddha and said: "Venerable Sir, I have obtained consent from my father, the King, to have the privilege of attending to the Bhagavā during the three-month *vassa* period. May the Bhagavā accept my attendance on Him for the *vassa* period." The Buddha reviewed the benefit that would accrue to the Prince if the request be allowed, and seeing that it was going to be beneficial for him, said: "Prince, the Exalted One likes to stay in a quiet place."

"Exalted Buddha, I understand! Speaker of good language, I understand!" said the Prince. "I shall now build a monastery for the Bhagavā. When completed, I shall send messengers to the Bhagava, Then may the Bhagavā and a hundred thousand *bhikkhus* come to our monastery." The Prince left after obtaining consent from the Buddha. He then went to see his royal father and said: "Dear father, the Buddha has agreed to come to my town. When I send messengers to inform the time for the Buddha to come, may you see to the escorting of the Buddha on the journey." He made obeisance to his father and left the city. Then he built a resting place for the Buddha and his company at intervals of one *yojana* along the 120 *yojanas* stretch of the road from the city to his town. Back at his own town, he chose a suitable site to build a monastery for the Buddha. He bought the site, a garden owned by a rich householder Sobhaṇa, for a hundred thousand. And he spent another hundred thousand for the building.

He built a Perfumed Chamber for the Buddha, sleeping places for (a hundred thousand) *bhikkhus*, latrines, huts, small caves and sheds, some for use by day and other by night and the enclosure to the monastic compound with gates. When everything was completed, he sent messengers to the King to escort the Buddha to start the journey.

King Ānanda made food offerings to the Buddha and a hundred thousand *bhikkhus*. Then he said to the Buddha: "My Son, Exalted Buddha, the Venerable One's younger brother, has made all the necessary preparations to receive the Bhagavā, and is eagerly expecting your arrival." The Buddha then made the journey accompanied by a hundred thousand *bhikkhus*, and resting for the nights at the rest-houses put up along the route at intervals of one

yojana. The 120 *yojanas* distance was made without hardship.

Prince Sumana welcomed the Buddha from a *yojana*'s distance along the way from his residence. Giving a ceremonial welcoming with flowers and scents, he escorted the Buddha and the company of *bhikkhus* to the monastery. Then he offered the monastery to the Buddha, saying this stanza:

Satasahassena me kītaṁ, satasahassena māpitaṁ
Sobhaṇam nāma uyyānaṁ, paṭiggaṇha Mahāmuni.

O Great Sage of sages, I, Sumana, have bought the Sobhaṇa Park for a hundred thousand, and built this monastery at the cost of a hundred thousand. May the Great Sage accept my gift of this monastery.

Prince Sumana donated the monastery on the day of the beginning of the *vassa*. After the offering was completed, he called his family and followers and said: "The Bhagavā has come from a distance of one hundred and twenty *yojanas*. Buddhas attach importance to the Dhamma and not to material gifts. That being so, I will stay, during these three months, in this monastery, using only two sets of clothing and observe the ten precepts. You will attend to the Buddha and a hundred thousand *bhikkhus* for the three months as you have done today." And so he spent the retreat at the monastery.

Prince Sumana ensured that the Buddha stayed not far away from his personal attendant, the Venerable Sumana, who attended to all His needs. He emulated the *bhikkhu* and set his mind on becoming such an intimate *bhikkhu*-disciple some time in future. So, about a week before the end of the retreat, he gave a great offering to the Buddha and the Sangha. On the seventh day of this great offering, he placed a set of three robes before every one of the hundred thousand *bhikkhus* and making obeisance said to the Buddha: "All my meritorious deeds that began in the city of Haṁsāvatī, at my temporary quarters, are not aimed at future worldly glory as Sakka or deva or *māra*. My aspiration in doing these deeds is to become the personal attendant to a Buddha of some future period."

The Buddha reviewed and seeing that the Prince's aspiration would be fulfilled, made the prognostication and then departed. On hearing the prognostication of Buddha Padumuttara, the Prince was so convinced of the certainty of the Buddha's pronouncement as if he were to become the personal attendant of Buddha Gotama immediately (as predicted by Buddha Padumuttara), carrying the Buddha's alms-bowl and robe.

Further Deeds of Merit in The Interim Period

Prince Sumana spent a hundred thousand years during the time of Buddha Padumuttara doing deeds of merit. At his death, he was reborn in the deva-world. During Buddha Kassapa's time, he donated his cloak to a *bhikkhu,* who was on alms-round, to be used as the base for the alms-bowl to nest on.

Upon his death in that existence, he was reborn in the deva-world. After his deva existence, he was reborn in the human world in Bārāṇasī as its King. When he saw, from the upper storey of his palace, eight Paccekabuddhas travelling in the air coming from the Gandhamādāna Mountain, he invited them to his palace and offered food. He also built eight monastic dwellings in the royal gardens as residence of these eight Paccekabuddhas. Moreover, he made eight bejewelled seats for them, to be used on their visits to the palace as well as the same number of ruby stands for placing their alms-bowls. He attended upon the eight Paccekabuddhas for ten thousand years. These are some outstanding deeds of merit during the intervening period of a hundred thousand world-cycles; many other meritorious deeds also were done by him in that period.

(b) Ascetic Life adopted in His Final Existence

After performing various good deeds and thereby sowing seeds of merit during the intervening period of a hundred thousand world-cycles, the future Venerable Ānanda was reborn in Tusitā Deva realm along with the future Buddha Gotama. After passing away from that existence, he was reborn as the son of Prince Amitodāna of Kapilavatthu. He was named Ānanda, signifying the pleasure he caused by his birth to the family. On the first

visit of Buddha Gotama to Kapilavatthu, a number of Sakyan princes headed by Prince Bhaddiya renounced worldly life and became *bhikkhus* as the Buddha's disciples when the Buddha was sojourning at Anupiya Grove near the town of the same name. (Read Chapter 16 - 27).

Ānanda established in Sotāpatti-phala

Not long after becoming a *bhikkhu*, the Venerable Ānanda listened to a discourse by the Venerable Mantāṇiputta Puṇṇa and attained *sotāpatti-phala*. This is on record in the **Saṁyutta Nikāya**, Khandhavagga Saṁyutta, 4. Thera Vagga, 1. Ānanda Sutta. The gist of that Sutta is as follows:

During the time when the Buddha was staying at the Jetavana monastery in Sāvatthi, the Venerable Ānanda addressed the *bhikkhus*: "Friend *bhikkhus"*, and the *bhikkhus* responded, saying: "Friend." The Venerable Ānanda then said:

> "Friends, the Venerable Mantāniputta Puṇṇa was very helpful to us when we were new *bhikkhus*. He admonished us with this instruction: 'Friend Ānanda, it is through having a cause that the conceit 'I am' arises through craving and wrong view (thus the *papañca* trio of craving, conceit and wrong view perpetuating the round of rebirth). It does not arise without a cause. Through what cause does the conceit 'I am' arise? Because of corporeality (*rūpa*), the conceit 'I am', along with its associates craving and wrong view arises; without such cause, the conceit 'I am' does not arise. Because of sensation (*vedanā*) ... perception (*saññā*) ... volitional activities (*saṅkhāra*)... Because of consciousness (*viññāṇa*), the conceit 'I am', along with its associates craving and wrong view arises; without such cause the conceit 'I am' does not arise.
>
> "Friend Ānanda, let me give an example. If a young woman or man, who is fond of adorning herself or himself, looks at the image of her or his face in a clean and bright mirror or a bowl of clear water, she or he will see it depending on a cause (i.e. her or his own image and the reflecting surface of the mirror or the water), and not otherwise. Friend Ānanda, even so, because of corporeality, the conceit (*mānā*), 'I am', along with its associates craving (*taṇhā*) and wrong view (*micchā-diṭṭhi*) arises; without such cause, it does not arise. Because of sensation ... perception ... volitional activities ... Because of consciousness, the conceit, 'I am', along with its associates, craving and wrong view, arises; without such cause, it does not arise.
>
> "Friend Ānanda, what do you think of what I am going to ask you: 'Is corporeality permanent or impermanent?' 'Impermanent, friend.'
>
> (This dialogue continues as in the Anattalakkhaṇa Sutta) ... there is nothing more to do for the realization of the *magga*."
>
> "Friends, the Venerable Mantāṇiputta Puṇṇa was very helpful to us when we were new *bhikkhus*. He admonished us with the above instruction. By hearing the exposition of the Venerable Mantāṇiputta Puṇṇa, I gained knowledge of the Four Ariya Truths (i.e., attained *sotāpatti-phala*)."

With reference to the above discourse, it is clear that the Venerable Ānanda became *sotāpanna* after listening to the Venerable Mantāṇiputta Puṇṇa's discourse on the simile of mirror.

Appointment of Ānanda as Personal Attendant to The Buddha.

There was no permanent personal attendant to the Buddha during His first twenty years of Buddhahood, called the First Bodhi Period. During that period, a number of *bhikkhus* acted as personal attendant, carrying the Buddha's alms-bowl and robe; they were: the Venerables Nāgasamāla, Nāgita, Upavāna, Sunakkhatta (formerly a Licchavi prince), Cunda (a younger brother of the Venerable Sāriputta), Sāgata, Rādha, and Meghiya.

On a certain occasion, the Buddha, attended by the Venerable Nāgasamāla, was making a

long journey when they reached a forked road. The Venerable Nāgasamāla, departing from the main route, said to the Buddha: "Venerable Sir, I am taking this road (out of the forked road)." The Buddha said: "*Bhikkhu*, come, let us take the other road." The Venerable Nāgasamāla then, saying impatiently: "Venerable Sir, take these, I am going that way," made a move to put the Buddha's alms bowl and robe on the ground. Thereupon, the Buddha said to him: "*Bhikkhu*, bring them to me," and had to carry them Himself, and then went by the way He chose while the Venerable Nāgasamāla took the other way, leaving the Buddha. When he had gone a short distance, the Venerable Nāgasamāla was robbed by a gang of robbers who took away his alms-bowl and robe and also hit him on the head. With blood streaming down from his head, he remembered the Buddha as his only refuge and went back to Him. The Buddha asked him: "*Bhikkhu*, what has befallen you?" The Venerable Nāgasamāla related his story to the Buddha and He said to him: "Bhikkhu, take heart. Foreseeing this danger, I had asked you not to take that road." (This is one of the incidents that led to the appointment of a permanent personal attendant.)

On another occasion (during the 13th *vassa* when the Buddha was staying on the mountain abode at Cālika hill), after the alms-round in Jantu village, the Buddha, with the temporary attendant Venerable Meghiya, was going by the side of the river Timikāḷā when, on seeing a mango grove, the Venerable Meghiya said to the Buddha: "Venerable Sir, take the alms-bowl and the great robe yourself, I want to meditate in that mango grove." The Buddha dissuaded him thrice not to do so, but he would not listen. Then, no sooner had the Venerable Meghiya sat on a rocky platform to start meditating, three demeritorious thoughts oppressed him. He returned to the Buddha and related what had occurred in his mind when he tried to meditate. The Buddha solaced him saying: "Seeing that was to happen to you, I had told you not to resort to that place." (For details about this event, read Chapter 32) (This is another instance that led to the appointment of a permanent attendant.)

On account of such mishaps, the Buddha, on another occasion, sitting on the Buddha's seat at the congregation hall in the precincts of His Private Chamber at the Jetavana monastery, said to the *bhikkhus*:

"*Bhikkhus*, I have grown old now (He was then past fifty-five). Some of the *bhikkhus* attending upon Me would take a different route from what I chose (tacitly referring to the Venerable Meghiya); some *bhikkhu* would even think of putting down my alms-bowl and robe on the ground (tacitly referring to the Venerable Nāgasamāla). Now think of a *bhikkhu* who will attend upon me on a permanent basis."

On hearing these words, much emotional awakening occurred to the *bhikkhus*.

Then the Venerable Sāriputta rose from his seat, paid homage to the Buddha, and said: "Venerable Sir, for one incalculable and a hundred thousand world-cycles, I had fulfilled the perfections simply to become a disciple of the Bhagavā. A person of great knowledge like myself must be deemed as one fit to be the permanent personal attendant to the Bhagavā. May I be allowed to attend on the Bhagavā." The Buddha said: "That will not do, Sāriputta, wherever you are, there is the Doctrine. For you, expound the Doctrine in the same way as the Tathāgata does. Therefore you ought not to attend upon the Tathāgata." After the Buddha had extolled the virtues of the Venerable Sāriputta, He repeated the offer to attend on Him. The Venerable Moggallāna offered himself for the post but was likewise rejected. Then the eighty great *bhikkhu*-disciples offered themselves, all sharing the same result.

Ānanda's Eightfold Boon

The Venerable Ānanda remained silent without offering himself for the post. The *bhikkhus* then urged him: "Friend Ānanda, each member of the Sangha is offering himself for the privilege of attending on the Bhagavā, you should also offer yourself." The Venerable Ānanda said to them: "Friends, a position (relating to the Bhagavā) is not something to be asked for. Does the Bhagavā not notice me? If the Bhagavā so wishes, He will say: 'Ānanda, be my personal attendant.'"

Then the Buddha said to the *bhikkhus*: "*Bhikkhus*, Ānanda does not need anybody's advice to attend upon the Tathāgata. He will do so on his free will." Thereupon the *bhikkhus*

pleaded with the Venerable Ānanda, saying: "Friend Ānanda, now rise up, and offer yourself to be the personal attendant." Then the Venerable Ānanda rose from his seat and asked the Buddha to grant him these eight boons: "Venerable Sir, if the Bhagavā would agree to these four refraining conditions, I would become personal attendant to the Bhagavā:

(1) That the Bhagavā refrain from giving me fine robes that He has received.

(2) That the Bhagavā refrain from giving me fine food.

(3) That the Bhagavā refrain from letting me stay in the same dwelling place reserved for him.

That the Bhagavā refrain from taking me to lay supporters' houses when they invite him."

The Buddha said to the Venerable Ānanda: "Ānanda, what disadvantages do you see in these four matters?" And the Venerable Ānanda explained thus: "Venerable Sir, if I were given the four requisites enjoyed by the Buddha, then there is bound to arise the criticism that Ānanda has the privilege of (1) receiving the fine robes received by the Bhagavā, (2) receiving the fine food received by the Bhagavā, (3) having to stay together in the Buddha's Perfumed Chamber, and (4) having the privilege of accompanying the Buddha who visits to the houses of lay supporters. I see those criticisms as disadvantages."

Further, the Venerable Ānanda requested from the Buddha these four special privileges:

"Venerable Sir, if the Bhagavā would grant me these four special privileges, I would become personal attendant to the Bhagavā:

(1) That the Bhagavā would agree to go to the places I would invite.

(2) That the Bhagavā would give audience to alien visitors immediately on their arrival.

(3) That the Bhagavā explain to me any points on the Doctrine that need elucidation for me.

(4) That the Bhagavā recount to me all the discourses He makes not in my presence."

The Buddha asked the Venerable Ānanda again: "Ānanda, what benefits do you see in these four favours?" The Venerable Ānanda explained thus: "Venerable Sir, in this Teaching which has eight marvellous quantities, (1) certain lay supporters, who have great devotion to the Buddha, do not have direct access to invite Him personally to their houses. They would ask me, as the Buddha's personal attendant, to make their invitations and if I will accept their invitations on Your behalf; (2) those devotees, who come from afar to pay homage to the Bhagavā, should be allowed to see Him without much waiting; (3) whenever I am not satisfied with a certain saying of the Bhagavā, I, as his personal attendant, ought to be allowed to ask the Bhagavā to have those unclear points of the Doctrine elucidated. Venerable Sir, if the Bhagavā were (i) not to comply with my requests to accept the invitations that are made by lay supporters through me; or (ii) not to comply with my request on behalf of alien pilgrims to give early audience; (iii) not to comply with my request to have the right to ask for elucidation on doctrinal problems, then people would say: 'What is the purpose of Ānanda's personal attendance to the Bhagava, if he is devoid of even these things?' These are the reasons in my asking for the first three boons. (4) As regards the fourth one, if other *bhikkhus* were to ask me: 'Friend Ānanda, where was this stanza, or this discourse or this Birth-Story given by the Bhagavā?' and if I should be unable to answer their query, they would say: 'Friend, you have been so close to the Bhagavā as his very shadow, and yet you do not know even this much.' Venerable Sir, to avoid such criticism, I am asking the Bhagavā this fourth favour, i.e. to relate to me all the discourses made by the Bhagavā not in my presence.

"Venerable Sir, these are the advantages I see in four boons I am asking." The Buddha granted Venerable Ānanda all these eight which comprised the four refrainments and the four favours.

Ānanda's Duties towards The Buddha

Thus Ānanda, after being granted the eight boons by the Buddha, became His permanent

attendant. Hence the realization of his aspiration, for which he had fulfilled the perfections over a hundred thousand world-cycles.

His daily routine consisted of getting cold and hot water for the Buddha, making ready the three sizes of woodbine tooth-brushes to suit the occasion, massaging the arms and legs of the Buddha, scrubbing the Buddha's back when He took a bath, cleaning up the precincts of the Buddha's Perfumed Chamber, etc. Moreover, he was always by the Buddha's side, seeing to the Buddha's needs at all times and charting out an appropriate activity to be performed by the Buddha.

Not only did he keep a close loving supervision on the Buddha's activities by day, at night, he also would keep himself awake by holding up a lamp and going round the precincts of the Buddha's Chamber. Every night, he made nine rounds with the lamp in hand, his intention being to be ever ready when called by the Buddha at any hour. These are the reasons that lay behind his being designated as a foremost *bhikkhu*.

(c) Etadagga Titles achieved

In one occasion, when the Buddha was staying at the Jetavana monastery, he extolled the virtues of Ānanda, the Custodian of the Doctrine, in many ways:

> *(1) "Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūaṁ bahusutānam."*
>
> "*Bhikkhus*, among My *bhikkhu*-disciples who have wide learning, (Ānanda is the foremost)."
>
> *(2) "Etadaggaṁ bhikkhave mama sāvakānam bhikkhūnaṁ satimantānaṁ."*
>
> "*Bhikkhus*, among My *bhikkhu*-disciples who have mindfulness in retaining (remembering) My discourses."
>
> *(3) "Etadaggaṁ bhikkhave mama sāvakānam bhikkhūnaṁ gatimantānaṁ."*
>
> "*Bhikkhus*, among My *bhikkhu*-disciples who comprehend My Teaching."
>
> *(4) "Etadaggaṁ bhikkhave mama sāvakānam bhikkhūnaṁ dhitimantānaṁ."*
>
> "*Bhikkhus*, among My *bhikkhu*-disciples who are diligent (in learning, remembering and reciting My Teaching as well as in attending on Me)."
>
> *(5) "Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnaṁ upaṭṭhākānaṁ yadidaṁ Anando."*
>
> "*Bhikkhus*, among My *bhikkhu*-disciples who render personal service to Me, Ānanda is the foremost (*etadagga*)."

Thus in Buddha Gotama's Teaching, the Venerable Ānanda was named by the Buddha as the foremost (*etadagga*) *bhikkhu*-disciple in five areas, namely, wide learning, mindfulness in retaining the Doctrine, comprehending the Teaching, diligence in bearing the Teaching and in caring the teacher, by giving personal service to the Buddha.

Attainment of Arahatship

Since the attainment of arahatship, the Venerable Ānanda was commuted with the first Buddhist Council. We shall relate the event with reference to the Commentary on Sīlakkhandha vagga **(Dīgha Nikāya)** on this subject.

After carrying out His untiring mission of bringing emancipation to the deserving, beginning from the First Sermon, the Dhammacakka, to the last discourse to the ascetic Subhadda, the Buddha passed away under the twin *sāla* trees at the Mallas' pleasure park, near Kusinagara, in the year 148 of the Great Era. The utter cessation of the Buddha, leaving no remainder of the aggregates, took place on the full moon of May, early in the morning. The Malla princes held the funeral ceremony for seven days by placing flowers and perfumes around and about the remains of the Buddha in honour of Him. The week was called the 'Funeral Festivities Week'.

After these festivities, the body of the Buddha was placed on the funeral pyre but it

would not catch fire in spite of the utmost efforts made by the Malla princes. Only on the seventh day, after the arrival and paying homage by the Venerable Mahā Kassapa, the remains of the Buddha burnt by itself, as previously willed by the Buddha Himself. That second week was called the 'Funeral-pyre Week'.

After that, the relics of the Buddha were honoured by the Mallas for seven days with unprecedented festivities, by placing rows and rows of mounted spear-men as guards of the huge festive grounds. That third week was called the 'Relics-Honouring Week'.

After the three weeks had passed, on the fifth waxing day of Jeṭṭha (May-June), the distribution of the Buddha's relics (presided over by Vassakāra, the great *brahmin* teacher) took place. On that memorable day, there was an assembly of seven hundred thousand *bhikkhus* (at Kusinagara). At the assembly, the Venerable Mahā Kassapa recalled the impertinent remarks made by Subhadda, an old *bhikkhu* who joined the Order after having been married, on the journey from Pāvā to Kusinagara, on the seventh day after the demise of the Buddha. The old *bhikkhu* said to the other *bhikkhus* who were bewailing the death of the Buddha: "Friends, do not lament, do not shed tears unnecessarily. For now only we are free from the tyranny of that Bhikkhu Gotama who would say to us: 'Yes, this is proper for a *bhikkhu*', or 'No, this is not proper for a *bhikkhu*.' Now we are at liberty to do what we like to do, and to ignore what we do not like to do."

Further, the Venerable Mahā Kassapa saw that the Buddha's Teaching, consisting of the Threefold Good Doctrine, would easily fall away after the demise of its originator, because wicked *bhikkhus* would not honour the Buddha's words when the Buddha was no more, and their number could grow. "It were well if we *bhikkhus* congregate and recite in unison all the Doctrine and the Discipline left by the Buddha. In this way the Threefold Good Doctrine would survive for long." thus reflected the Venerable Mahā Kassapa.

Then he also remembered the special recognition shown by the Buddha to him.

> "The Bhagavā had exchanged His great robe with mine. He had declared to the *bhikkhus*: '*Bhikkhus*, in abiding in the first *jhāna*, Kassapa is my equal; etc.' thus extolling my power of *jhāna* attainments with reference to the successively higher *jhāna*, which embraced the nine *jhāna* attainments that require abiding at each of the progressive levels, as well as the five supernormal powers. Again, the Bhagavā had remained in mid-air, and waving his hand, declared, that 'in the matter of detachment to the four types of followers, Kassapa is unequalled,' and that 'in the attitude of equanimity, Kassapa conducts himself like the moon.' These words of praise are truly unparalleled. I must live up to these attributes in no other way but undertake to convene a Sangha Council for reciting the Doctrine and the Discipline for their preservation."
>
> "Inasmuch as a king appoints his eldest son, Heir-Apparent, conferring all his own regal paraphernalia and authority on the son with a view to perpetuating his sovereignty, so also the Bhagava had indeed praised me so lavishly, in such extraordinary ways, seeing that I, Kassapa, would be able to perpetuate His Teaching."

After pondering deeply thus, the Venerable Mahā Kassapa related to the *bhikkhu* congregation the sacrilegious words of Subhadda, the old *bhikkhu* (stated above) and made this proposal:

> "Now, friends, before immorality has gained ground and becomes an obstruction to the Dhamma, before infamy has gained ground and becomes an obstruction to the Discipline, before upholders of immorality have gained strength, before upholders of the Good Doctrine have become weak, before upholders of infamy have gained strength, and before upholders of the Discipline have become weak, let us recite in unison the Doctrine and the Discipline and preserve them."

On hearing his animated appeal, the congregation said to him: "Venerable Kassapa, may the Venerable One select the *bhikkhus* to carry out the reciting of the Doctrine and the Discipline." Venerable Mahā Kassapa then selected four hundred and ninety-nine *arahats*

who had memorized the Dhamma-Vinaya (the three Piṭakas), and most of whom were also endowed with the fourfold Analytical Knowledge, the three Vijjās, and the Six Supernormal Powers, and were designated as the foremost *bhikkhu*-disciples by the Buddha.

(In this connection, the selection of 499 *bhikkhus* indicates that one seat was reserved by the Venerable One for Ānanda. The reason is that, at that moment, the Venerable Ānanda had not attained arahatship, and was still training himself to become an *arahat*. Without Ānanda, it would not be possible to hold the Council because he had heard all the discourses of the Buddha which comprise the five *Nikāyas* or Collections, the Nine *Aṅgas* or Parts, and the doctrinal terms numbering, a total of eighty-four thousand.

Why, then, should Ānanda be put on the list of the reciters by Venerable Mahā Kassapa? The reason was that Venerable Mahā Kassapa wanted to avoid criticism that he was partial to Ānanda because there were other *arahats* endowed with the Fourfold Analytical Knowledge like Ānanda while Ānanda was still a *sekkha*, one still training for arahatship.

This criticism was probable, considering the fact that the Venerables Mahā Kassapa and Ānanda were very intimate. The former would address the latter in such intimate terms as 'This young lad' even when the latter was about eighty years old with gray hair. (Refer to **Kassapa Saṁyutta**, Cīvara Sutta, Nidāna Vagga). Further, the Venerable Ānanda was a Sakyan Prince and a first cousin of the Buddha. For that reason, the Venerable Mahā Kassapa, although knowing well that Ānanda was indispensable to the project of the recitations, awaited the general consent of the congregation in selecting him.)

When Venerable Mahā Kassapa informed the congregation about his having chosen 499 *arahats* for the purpose, the congregation unanimously proposed the Venerable Ānanda to be selected on the Council in spite of his still being a *sekkha*. They said: "Venerable Mahā Kassapa, although the Venerable Ānanda is still a *sekkha*, he is not one who is likely to be misled into wrong judgment on any of the four unjust ways. Moreover, he is the *bhikkhu* with the greatest learning imparted by the Buddha both on the Doctrine and the Discipline." Then the Venerable Mahā Kassapa put Ānanda on the list of the reciters. Thus there were five hundred reciters selected with the approval of the congregation.

Then the avenue for the holding of the recitals was considered by the congregation. They chose Rājagaha because it was a big city, big enough to provide daily alms-food to the big gathering of *bhikkhus*, and because it had many big monasteries where the *bhikkhus* could stay. They also thought about the need to disallow all other *bhikkhus* outside of the Council to spend the *vassa* in Rājagaha, where they, the Council, would reside during that period. (The reason for disallowing non-participating *bhikkhus* was because as the proceedings of the Council was to be conducted every day for a number of days, unless non-participating *bhikkhus* were officially disallowed from residence during the *vassa*, dissenters might interfere in the proceedings.)

Then the Venerable Mahā Kassapa, by making his formal proposal as an act-in-congregation, and getting the formal approval of the congregation, passed the Sangha resolution in the following terms:

> *Suṇātu me āvuso Sangho yadi Sanghassa pattakallaṁ*
> *Saṅgho imāni pañcabhikkhusatāni sammanneyya rāja-*
> *gahe vassaṁ vassantāni dhammañ ca vinayañ ca*
> *sangā yituṁ na aññehi bhikkhūhi rājagahe vassaṁ*
> *vasitabbanti, esā ñstti.*

The gist of this is: (1) only five hundred *bhikkhus*, who were to recite the Doctrine and the Discipline, were to stay in Rājagaha during the *vassa* and (2) that no other *bhikkhus* were to stay in Rājagaha during the same period.

The above *kammavācā* or act of the Sangha-in-council took place twenty-one days after

the passing away of the Buddha. After the act was performed, Venerable Mahā Kassapa made a proclamation to all the members of the congregation:

> "Friends, I allow you forty days to enable you to attend to any of your personal obligations. After these forty days, on no account will any excuses be accepted for failure to attend to the task of the recitations, whether for sickness, business concerning the preceptor, or parents or *bhikkhu*-requisites, such as alms-bowls or robes. Everyone of you is expected to be ready to begin the proceedings at the end of forty days."

After giving these strict instructions to the Sangha, the Venerable Mahā Kassapa, accompanied by five hundred *bhikkhu*-pupils, went to Rājagaha. The other members of the Council also went to various places, accompanied by their *bhikkhu*-disciples, to assuage the sorrow of the people by means of discourses on the Good Doctrine. The Venerable Puṇṇa and his seven hundred *bhikkhu*-pupils remained at Kusinagara giving solace with their discourses to the devotees who mourned the demise of the Buddha.

The Venerable Ānanda carried, as usual, the alms-bowl and robe of the Buddha, and went to Savatthi accompanied by five hundred *bhikkhu*-disciples. His following of *bhikkhus* increased day by day. Wherever he went, devotees lamented and wailed.

When, going by stages, the Venerable Ānanda reached Sāvatthi, news of his arrival spread through the city and people came out with flowers and perfumes to welcome him. They wailed, saying: "O Venerable Ānanda, you used to come in the Buddha's company, but where have you left the Buddha now and come alone?" The people's lamentation in seeing the Venerable Ānanda alone was as pitiable as the day of the Buddha's passing away.

The Venerable Ānanda solaced them with discourses on the impermanence, woefulness and insubstantiality of conditioned existence. Then he entered the Jetavana monastery, paid homage before the Buddha's Perfumed Chamber, opened the door, took out the cot and the seat, cleaned them, swept the precincts of the Chamber, and removed the withered flowers. Then he replaced the cot and the seat and performed the routine acts at the Buddha's residence, as in the days when the Buddha was living.

Whenever he carried out these routine tasks, he would say, weeping: "O Bhagavā, is this not the time for your taking a bath?" "Is this not the time for your delivering a discourse?" "Is this not the time to give admonition to *bhikkhus*?" "Is this not the time to lie on the right side in all the Buddha's grace (like the lion)?" "Is this not the time to wash your face?" He could not help weeping in the hourly routine activities in the usual service of the Buddha because, knowing well the benefit of the pacifying quality of the Bhagavā, he had a deep love for the Buddha, out of devotion as well as out of affection. He had not purged all the moral intoxicants; he had a soft heart towards the Buddha owing to the mutual deeds of kindness that had taken place between him and the Buddha over millions of former existences.

Advice given by A Forest-deity

While himself was suffering intense grief and lamentation over the loss of the Buddha, the Venerable Ānanda was also giving much time to offering solace to the devotees who went to see him in sorrow on account of the Buddha's passing away. As he was then staying at a forest in the Kingdom of Kosala, the guardian spirit of the forest felt sorry for him; and to remind him of the need to check his sorrow, the spirit sang the following verse to him:

Rukkhamūlagahanaṁ pasakkiya
Nibbānaṁ hadayasmiṁ opiya.
Jhāya Gotama mā pamādo
Kiṁ te biḷibiḷikā karissati.

> O Venerable One of the Gotama clan, resort to seclusion at the foot of a tree, immerse your mind in Nibbāna[3] and abide in the *jhāna* characterized by concentration on the object (of meditation) and on its characteristics (of impermanence, woefulness, insubstantiality). What good is there in your tittle-tattling with your visitors in your effort to solace them?

That admonition caused *saṁvega* in the Venerable Ānanda. Since the passing away of the Buddha, he had been standing and sitting too much so that he was feeling out of sorts, and to get relief, he took a laxative prepared from milk on the next day, and did not go out of the monastery.

On that day, Subha, son of Todeyya the brahmin (then deceased) went to invite Venerable Ānanda to an offering of a meal. The Venerable said to the youth that he could not accept the invitation that day because he had taken a laxative made from milk, but that he might be able to do so the next day. On the next day, Venerable Ānanda went to Subha's residence where he asked him a question about the Doctrine. Venerable Ānanda's discourse, in reply to that question, can be found in Subha Sutta, the tenth discourse in the Sīlakkhandha Vagga of the **Dīgha Nikāya**.

Then Venerable Ānanda supervised the repairs to the Jetavana monastery. When the *vassa* was approaching, he left his *bhikkhu*-pupils at the monastery and went to Rājagaha. Other members who were selected for the Council to recite the Doctrine-Discipline (*Piṭaka*) also went Rājagaha, at about the same time. All these members performed the *uposatha* on the full moon of Āsāḷhā (June-July) and on the first waning day of the month they vowed themselves to remain in Rājagaha for the three-month *vassa*.

Rājagaha had eighteen monasteries around the city at that time. As they had been unoccupied for some period, the buildings and the precincts were in a state of despair and neglect. On the occasion of the Buddha's passing away, all the *bhikkhus* had left Rājagaha for Kusinārā and the monasteries remained unused and untended so that the building became mouldy and dusty, while there were broken panes and gaping wallings.

The *bhikkhus* held a meeting and decided that as according to the Vinaya laid down by the Buddha, more particularly on living places, the monastic buildings and compound should be repaired and maintained to proper condition. So they assigned the first month of the *vassa* period to the repairing and maintenance of the monasteries, and the middle month to the recitals. They attended to the repair work to honour the Buddha's instructions found in the Vinaya rules and also to avoid criticism by the religious sects outside the Buddha's Teaching, who would say: "The disciples of Samaṇa Gotama took care of the monasteries only when their Teacher was living, but when He is dead and gone, they neglect them and let the valuable assets donated by the four categories of followers go to waste."

After coming to the decision, the *bhikkhus* went to the King Ajātasattu's palace. They were paid homage by the King who asked them the purpose of their visit. They told him that they needed men to carry out repair work to the eighteen monasteries. The King provided men to repair the monasteries, under the supervision of the *bhikkhus*. In the first month the job was completed. The *bhikkhus* then went to King Ajātasattu and said: "Great King, the repair work at the monasteries is completed. Now we shall convene the Council by reciting the Doctrine and the Discipline in unison." The King said: "Venerable Sirs, carry out your task freely. Let there be the joint operation of our regal authority with your doctrinal authority. Mention your needs and I will see to them." The *bhikkhus* said: "We need a congregation hall for the Sangha to carry out the task." The King asked them the place of their choice, and they mentioned the mountain-side on Mount Vebhāra where the great Sattapaṇṇi (Alstonia scholaris) tree stood.

A Grand Pavilion donated by King Ajātasattu

"Very well, Venerable Sirs," said King Ajātasattu and he built a grand pavilion for the Council, as splendid as one that might have been created by Visukamma, the deva architect. It had compartments for the efficient working of the Council, each with stairways and

3. "immerse your mind in Nibbāna" means "direct your mind to Nibbāna" — The Commentary.

approaches, all the walls, pillars (and balustrades) beautifully painted with artistic designs. The whole pavilion would seem to outshine the royal palace and its gorgeousness would seem to put a deva mansion to ridicule. It presented itself as a magnificent mansion which attracted the eyes of its beholders, devas and humans alike, as a pleasant river bank attracts all sorts of birds. In fact, it had the impression of an object of delight which was the sum total of all delightful things put up together.

The Council Hall had a canopy laid with gems. Clusters of flowers of various sizes, shapes and hues hang from it. The flooring was inlaid with jewels which looked like a huge platform of solid ruby. On it were floral festoons of variegated hues forming a wondrous carpet as would decorate a Brahmā's mansion. The five hundred seats for the five hundred *bhikkhu*-reciters were made of priceless material, yet suitable for *bhikkhu* use. The throne, i.e. the raised dais, for the *bhikkhu*-elder in charge of posing questions, had its back leaning on the southern wall, facing north. In the middle, stood the throne or raised dais of the *bhikkhu*-elder in charge of answering the question, facing east, which was suitable for use by the Buddha. On it was placed a ceremonial circular fan, made of ivory. Having made all these detailed arrangements, the King informed the Sangha that all was ready.

It was the fourth waning day in the month of Savana (July-August). On that day, some of the *bhikkhus* went about saying among themselves: "In this gathering of *bhikkhus*, one still stand with defilements" which was plainly an allusion to the Venerable Ānanda. When these words of ridicule reached the Venerable Ānanda's ear, he knew that no one else but himself was going about spreading the stink of defilements. He felt *saṁvega* from those words. There were other *bhikkhus* who said to him: "Friend Ānanda, the Council will begin tomorrow. You still have to gain the higher stages of the Path. It would not be proper for you to participate in the proceedings as a *sekkha* (an *ariya* who is still training himself for arahatship). We would like you to be mindful in striving for arahatship in this good time."

Arahatship Exclusive of The Four Postures

Then the Venerable Ānanda thought to himself: "Tomorrow, the Council begins. It would not be proper for me to participate in the proceedings as a *sekkha* (as a mere *sotāpanna*)." He meditated on the body the whole night. Early in the morning, he thought of getting some sleep. Going into the monastery, he mindfully reclined on the cot. As his two feet lifted off the ground and his head had not touched the pillow, he attained arahatship in a split second, outside of any of the four bodily postures.

To explain this further*:* The Venerable Ānanda had been meditating while walking up and down along the walk outside the monastery. Despite this, *magga-phala* (at the three higher levels) was still not attained. Then he remembered the Buddha's words when the latter was about to pass away: "Ānanda, you have done much meritorious actions. Meditate diligently. You will soon attain arahatship." He knew that the Buddha's word never went amiss. He reviewed his meditation effort: "I have been overzealous; this makes my mind distracted. I must strike a balance between energy and concentration." Reflecting thus, he washed his feet and entering his meditation cell, he thought of taking a short rest. With mindfulness, he reclined on the cot. As his two feet lifted off the ground and his head had not touched the pillow, during that fleeting moment he attained *arahatta-phala*, purified of all moral intoxicants.

Therefore, if someone were to pose a question: "Which *bhikkhu* in this Teaching gained arahatship while outside of the four bodily postures?" the answer definitely is "The Venerable Ānanda."

Ānanda praised by Mahā Kassapa

It was on the fifth waning day, in the month of Savana (July-August), the day after the Venerable Ānanda had attained Arahatship, after finishing their meal, the reciters selected for the Council kept their alms-bowls and other requisites and congregated at the great pavilion to begin the recitation. (By the custom of the Indian Subcontinent, the period from the full-moon day of the month in Āsāḷhā (June-July) to the full-moon day of the month in Savana is reckoned as one month. During that period of one month, the Sangha had

attended to the repairing and maintenance of the monasteries. On the first day of the waning moon in Savana, they requested King Ajātasattu to build a pavilion. The construction took three days. On the fourth day, the Venerable Ānanda attained arahatship. On the fifth day, the proceedings of the Council commenced.)

Venerable Ānanda attended The Council as An Arahat

He entered the pavilion when everybody was present. Donning his upper robe in the manner prescribed for *bhikkhus* when appearing before a meeting (or for going into the village), he stepped into the hall with a beaming face which looked as fresh as a toddy palm fruit just plucked, or a ruby placed on a white piece of velvet, or a full moon in a clear sky, or a paduma lotus blooming forth on being radiated with dawn's sunshine. It seemed to radiate with the inner purity of the *arahat*. Its splendour proclaimed the arahatship of the possessor.

> (In this connection, it might be asked: "Why did Ānanda enter the hall as if proclaiming his arahatship?" "An *arahat* does not declare his attainment of *arahatta-phala* in words but he may let the fact known to others, and this is extolled by the Buddha," thus reflected the Venerable Ānanda. He knew that the Council was prepared to let him participate in the proceedings because of his vast knowledge, even though he was still a *sekkha*. And now that he had attained arahatship, those other *bhikkhus* would be very happy to know about it. Further, he wanted to demonstrate to everyone that the Buddha's last words: "Work with diligence, the attainment of your set task", had proved most beneficial.)

On seeing the Venerable Ānanda, Venerable Mahā Kassapa thought: "Ah, Ānanda as an *arahat* looks glorious. If the Bhagavā were living, he would surely laud Ānanda today. Now I must say words of praise on behalf of the Bhagavā." And he said: "Friend, Ānanda, glorious it is indeed that you have attained *arahatta-phala*, etc." He said these congratulatory words thrice aloud.

Proceedings of The Council

With the arrival of the Venerable Ānanda, the Council was complete with the five hundred selected reciters. The Venerable Mahā Kassapa asked the Council where to begin their recitals, whether the Doctrine including the *Suttanta* and the **Abhidhamma** should be recited first, or whether the Discipline (the *Vinaya*), should be recited first. The Sangha unanimously proposed: "Venerable Mahā Kassapa, the Vinaya is the lifeblood of the Buddha's Teaching. For, if the Vinaya lasts long, the Buddha's Teaching will lasts long. Therefore let us begin our recitals with the reciting of the Vinaya." Venerable Mahā Kassapa then asked: "Whom shall we make the leading *bhikkhu* in reciting the Vinaya?" "We will make the Venerable Upāli the leading *bhikkhu*." "Would Ānanda be incapable for it?" "Ānanda would be quite capable for it. However, when the Bhagavā was living He had declared the Venerable Upāli as the foremost among the *bhikkhu*-disciples who have mastered the Vinaya. Therefore, we would make the Venerable Upāli, after getting his consent, the leading *bhikkhu* in reciting the Vinaya."

The Venerable Mahā Kassapa was the presiding *bhikkhu* at the First Council. He also took the responsibility of the questionings. The Venerable Upāli took the responsibility of answering the questions on the Vinaya. Both took the special seats made for them and conducted the proceedings. Each of the rules of the Vinaya was put as a question consisting of the subject, the background story, the person that was the cause of the Buddha's prescribing the rule, the original rule, the amendment thereto (if any), whither a breach of that rule amounts to an offence or not; and each question was answered fully under those headings. The Council then put them on record by reciting in unison, clothing the subject-matter with such formal expressions as: 'At that time', 'It was then that', 'Then', 'When it was said', etc. to give cohesion to the matter. The recitals were made in unison: "At that time the Bhagavā was staying at Verañja, etc." (This reciting of the words of the Buddha by the Sangha in a special assembly is called the holding of a Council, *Saṅgāyanā*.)

When the reciting of the First Pārājika was completed, the great earth trembled

vehemently down to the sheet of water, that supports it as if applauding the noble historic event.

The three remaining Pārājika rules were recited in the same manner, as also were the rest of the 227 rules, each framed as a question and followed by its answer. The whole of the text was entitled *Pārājikakaṇḍa Pāli*, and was also known as *Bhikkhu Vibhaṅga*, popularly referred to as "*Mahā Vibhaṅga*". It was prescribed as the official text that has since been taught (at the monasteries) from generation to generation. At the conclusion of reciting the *Mahā Vibhaṅga*, the great earth also shook violently as before.

Then followed the 304 rules of the *Bhikkhunī Vibhaṅga*, recited in the form of questions and answers as before. This *Bhikkhunī Vibhaṅga* and the *Mahā Vibhaṅga* together was known as 'the *Ubhato Vibhaṅga* of 64 recitals or *bhāṇavāras.*' This was prescribed as the official text that has since been taught from generation to generation. At the conclusion of reciting, the *Ubhato Vibhaṅga* the great earth also shook violently as before.

Upāli entrusted with The Vinaya Piṭaka

The Council of five hundred reciters entrusted the approved version of the Vinaya Piṭaka to the Venerable Upāli with the mandate: "Friend, teach this Vinaya Piṭaka to the disciples who come to you for instruction." When the reciting of the Vinaya Piṭaka was completed, the Venerable Upāli, having done his task, laid down the ceremonial circular ivory fan on the throne of the *bhikkhu* in-charge of answering the questions, descended from it, paid his respect to the *bhikkhu*-elders, and sat in the place marked for him.

After the reciting of the Vinaya, the Dhamma (i.e. the Suttanta and the **Abhidhamma**) was to be recited. So Venerable Mahā Kassapa asked the Council of reciters: "Which *bhikkhu* shall we make the leader in reciting the Dhamma?" The Council unanimously named the Venerable Ānanda for the post.

Then Venerable Mahā Kassapa named himself as the Questioner, and the Venerable Ānanda as the Answerer (Responding *bhikkhu*). Rising from his seat, rearranging his upper robe, and making his obeisance to the *bhikkhu*-elders, Venerable Ānanda held the ceremonial circular ivory fan and sat on the throne prepared for the purpose. Then the plan of reciting the Dhamma was discussed thus by Venerable Mahā Kassapa and the participating *mahā-theras* (*bhikkhu*-elders):

Kassapa: Friends, as there are two divisions of the Dhamma, the Suttanta Piṭaka and the **Abhidhamma** Piṭaka, which shall we take up first?

Mahātheras: Venerable Sir, let us start with the Suttanta Piṭaka. (The Vinaya is mainly concerned with Higher Morality (*adhi-sīla*); the Suttanta is mainly concerned with Higher Consciousness i.e. concentration (*adhi-citta*); and the **Abhidhamma** is mainly with Higher Wisdom (*adhi-paññā*). Therefore, the Council recited the Threefold Training of Mortality, Concentration and Wisdom in that order, it should be noted.)

Kassapa: Friends, there are four Collections (*Nikāyas*) of the Suttas in the Suttanta Piṭaka; which of them shall we take up first?

Mahāthera: Venerable Sir, let us start with the Longer Discourses (*Dīgha Nikāya*).

Kassapa: Friends, the *Dīgha Nikāya* contains 34 discourses (*Suttas*) in three divisions (*vaggas*), which divisions shall we take up first?

Mahāthera: Venerable Sir, we shall start with the *Sīlakkhandha Vagga*.

Kassapa: Friends, the *Sīlakkhandha Vagga* contains 13 discourses, which discourse shall we take up first?

Mahāthera: Venerable Sir, the Brahmajāla Sutta portrays the three grades of morality. It is useful for the abandonment of deceitful talk or hypocrisy on the part of *bhikkhus* which are detrimental to the Teaching. It also explains the 62 kinds of wrong views. It had caused 62 times of the shaking of the great earth when it was delivered by the Bhagavā. Therefore, let us start with the

Brahmajāla Sutta.

Having thus agreed upon the plan of verification, the Venerable Mahā Kassapa posed appropriate questions on the Brahmajāla Sutta to Venerable Ānanda regarding the background story, the person connected with the discourse, the subject matter, etc. Venerable Ānanda answered every question completely, at the end of which the five hundred reciters recited in unison the Brahmajāla Sutta. When the reciting of the Suttas was completed, the great earth quaked violently as before.

Then followed the questioning and answering and the recital of the twelve other *Suttas* of the *Sīlakkhandha Vagga*, which was recognized as the title of the division and prescribed as the course of Piṭaka studies in respect of the Suttanta.

Then the *Mahāvagga*, which consisted of ten *suttas,* was next and followed by the *Pāthika Vagga*, which consisted eleven *suttas*, each with the questioning an answering. Hence the thirty-four *suttas* in three divisions (*Vaggas*), whose recitals numbered twenty-four, were recorded as the Buddha's words under the title of *Dīgha Nikāya*, the Collection of Longer Discourses. This approved version of the text was then entrusted to the Venerable Ānanda with the following instruction from the *bhikkhu*-elders: "Friend Ānanda, teach this *Dīgha Nikāya* to the pupils that come to you for instruction."

After that the Council approved the *Majjhima Nikāya*, the Collection of Middle Length Discourses, after the usual questioning and answering, which took 80 recitals in all. Then they entrusted the approved version of the text to the pupils of the Venerable Sāriputta, saying: "Friends, preserve this *Majjhima Nikāya* well."

Then the Council approved the *Saṁyutta Nikāya*, the Collection of Related Discourses, after the usual questioning, and answering, which took 100 recitals. Then they entrusted the approved version of the text to the Venerable Mahā Kassapa, saying: "Venerable Sir, teach this *Saṁyutta Nikāya*, the sayings of the Bhagavā, to the pupils who come to you for instruction."

Then the Council approved the *Aṅguttara Nikāya*, the Collection of Graduated Discourses, after the usual questioning, and answering, which took 120 recitals. Then they entrusted the approved version of the text to the Venerable Anuruddha, saying: "Venerable Sir, teach this *Aṅguttara Nikāya* to the pupils who come to you for instruction."

Then the Council approved the seven books of Abhidhamma, namely, the *Dhammasaṅgaṇī*, the *Vibhaṅga*, the *Dhātukathā*, the *Puggala paññatti*, the *Kathāvatthu*, the *Yamaka* and the *Paṭṭhāna*, after the usual questionings, answerings, and recitals. At the end of the recital of these Abhidhamma texts the great earth quaked violently as before.

Then the Council recited: the *Jātaka*, the *Niddesa*, the *Paṭisambhidā Magga*, the *Apādāna*, the *Sutta Nipāta*, the *Khuddakapāṭha*, the *Dhammapada*, the *Udāna*, the *Itivuttaka*, the *Vimānavatthu*, the *Petavatthu*, the *Theragātha*, and the *Therīgāthā*, after the usual questioning and answering. These thirteen Books collectively were called the *Khuddaka Nikāya*, the Collection of assorted compilations.

According to the *bhikkhu*-elders who had memorized the *Dīgha Nikāya*, it was said: "The *Khuddaka Nikāya* was recited and approved along with the *Abhidhamma Piṭaka*." But according to the *bhikkhu*-elders who had memorized the *Majjhima Nikāya*, these 13 books, together with the *Buddhavaṁsa* and the *Cariya Piṭaka*, making 15 books altogether, were named as the *Khuddaka Nikāya* and are classified as the *Suttanta Piṭaka*, (These statements are based on the Commentary on the *Sīlakkhandha*. A *Bhāṇavāra* or a 'recital' is the length of time that took to recite a piece of the text, which by our modern clock time, would be about half an hour. The naming of the principal *bhikkhu*-elders, namely, the Venerable Mahā Kassapa, the Venerable Upāli and the Venerable Ānanda, in their respective offices, are on record in the *Vinaya Cūlavagga Pañcasatikakkhandhaka*.)

Thus the Venerable Ānanda was a principal *bhikkhu* in the First Council, in answering most competently all the questions concerning the Dhamma which comprised the *Suttanta Piṭaka* and the *Abhidhamma Piṭaka*.

(This is the account of important role played by the Venerable Ānanda at the First

Council.)

Ānanda Mahāthera's Parinibbāna

At the time of the First Council, in 148 Great Era, the Venerable Ānanda being born on the same day as the Buddha, was already eighty years of age. On the fortieth year after the First Council, when he was 120 years old then, he reviewed his life-maintaining faculty and saw that he had only seven more days to live. He told this to his pupils.

When people learned this news, those living on one side of the River Rohiṇī (the bone of contention between the Sakyans and the Koliyans concerning distribution of its waters that led to the Buddha's discourse known as *Mahāsamaya Sutta*) said that the Venerable Ānanda had benefited much from them and so he would pass away on their side of the river. And those living on the other side of the river also said so'

On hearing these words from both sides, Venerable Ānanda thought: "Both groups have done much benefit to me. None can dispute this fact. If I were to pass away on one side of the river, those living on the other side would fight for possession of my relics. Then I would become the cause of strife between them. If there be peace I would have to be the cause of peace. It now depends on how I handle the matter." After reflecting thus, he said to both the groups:

> "O male and female supporters, those of you who live on this side of the river have done me much benefit. Likewise, those of you who live on the other side of the river have done me much benefit. There is none among you who have not benefited me. Let those who live on this side gather together on this side, and let those who live on the other side gather together on that side."

Then on the seventh day, he remained aloft in the sky at about seven palm trees' height, sitting cross-legged above the middle of the river Rohinī and delivered a sermon to the people.

At the end of the discourse, he made the will that his body should split into two, with each portion falling onto each side of the river. He then entered into the *jhāna* of *tejo-dhātu* which is the basis of attaining supernormal powers. On emerging from that *jhāna*, the thought process pertaining to supernormal power arose in him. At the impulsion moment of that thought process, his body became ablaze and immediately after the end of that thought process, the death-consciousness arose and he passed away, realizing Nibbāna and making an end of all traces of existence.

His body split into two, as he had wished, one portion falling on one side of the river and the other portion falling on the other side. People on both sides wailed wildly. The outburst of their emotion sounded as if the earth itself were crumbling. The lamentation on this occasion would seem even more pitiable and desperate than it was on the death of the Buddha. They wailed for four whole months, muttering: "So long as we see the Buddha's personal assistant who went about holding the Buddha's alms-bowl and robe, we got some solace about the absence of the Buddha, but now that holder himself is dead and no more, we have no means to solace ourselves. The Buddha's passing away is now complete for us."

Saṁvega gāthā

Hā saṁyogā viyogantā,

> Dreadful indeed - being waited upon by grief, lamentation, etc. are all forms of association between spouses, kinsmen, friends, teacher and pupil, etc. because there inevitably comes the parting between those dear ones either through death or through severance.

Hā aniccā'va sankhatā;

Dreadful indeed - being waited upon by grief, lamentation, etc. are all conditioned things, being products of *kamma*, mind, temperature and nutriment, due to their impermanence.

Hā uppaññā ca bhaṅgantā

Dreadful indeed - being waited upon by grief, lamentation, etc. are all conditioned phenomena that have the nature of arising because they are subject to decay and dissolution.

Hā hā saṅkhāradhammatā

Dreadful indeed - being liable to sink in the turbulent ocean of woes - is the unalterable course of mind and matter, were conditioned phenomena, which have the characteristic of impermanence, the characteristic of woefulness and the characteristic of insubstantiality.

(31) URUVELA KASSAPA MAHĀTHERA

(a) Aspiration expressed in The Past

The future Uruvelā Kassapa was born into a worthy family in the city of Haṁsavati during the time of Buddha Padumuttara. When he came of age, he listened to a discourse by the Buddha. While doing so, he witnessed a *bhikkhu* being named by the Buddha as the foremost *bhikkhu* in having a large following. He was inspired by that *bhikkhu* to become another of his kind in future. He made great offerings to the Buddha and His Sangha for seven days, at the end of which, he made offering of a set of three robes to the Buddha and each of the members of the Sangha and, thereafter, he expressed his aspiration to become a foremost *bhikkhu* at some future time, having a big following. The Buddha reviewed his aspiration and saw that it would be fulfilled and thus made the prediction: "You will be named by Buddha Gotama as the foremost *bhikkhu* in His Teaching with a big following." After making the august pronouncement Buddha Padumuttara returned to His monastery.

Life as Royal Brother to Buddha Phussa

In that existence of receiving Buddha Padumuttara's prognostication, the future Uruvelā Kassapa lived a meritorious life until he died and was reborn in the deva-world and subsequently either in the human world or the deva-world. Then ninety-two world-cycles prior to the present world-cycle, when Buddha Phussa appeared in the world, the future Uruvelā Kassapa was reborn as the half brother of the Buddha. The Buddha had three younger half-brothers and this prince (future Uruvelā Kassapa) was the eldest of the three. (The three brothers attended upon the Buddha with the four *bhikkhu* requisites for one *vassa*, the details of which will be described. Also refer to Chapter 14.)

(b) Ascetic Life adopted in His Final Existence

The three royal brothers gave a great offering of valuable articles to the Buddha and His Sangha at the end of the *vassa*. They also spent their whole lives in doing meritorious deeds, and were reborn in the fortunate destinations only. During the present world-cycle, before the advent of Buddha Gotama, they were reborn into a brahmin family whose clan name was Kassapa. On coming of age, they become masters of the three Vedas and the eldest brother had five hundred pupils; the second brother had three hundred pupils; and the youngest brother had two hundred pupils who became their disciples.

When they reviewed their learning they realised that the Vedas offered just for the present life but lacked knowledge that was of benefit in the hereafter. The eldest Kassapa brother, together with his five hundred disciples, renounced the world and led the life of a recluse. They retired into the Uruvelā forest and he became known by the name of their

place as Uruvelā Kassapa. The second brother and his three hundred disciples likewise became recluses and lived at the river bend of the Gaṅgā and he came to be known as Nadī Kassapa. The youngest brother also became a recluse together with his two hundred disciples and they dwelled at a place called Gayāsīsa, and hence he became known as Gayā Kassapa. The three Kassapa brothers became famous as teachers of their own religious sects. During the time when the three Kassapa brothers were giving guidance to their respective groups, the Buddha (Gotama) had appeared in the world. The Buddha passed the first *vassa* at the Migadāya forest, also known as Isipatana, where he caused the enlightenment of the Group of Five Ascetics and the fifty-five youths led by Yasa, son of a merchant. All these sixty disciples become the first *arahats* in this world. At the end of the *vassa,* the Buddha enjoined the sixty *arahat-bhikkhus* to spread the Good Doctrine while He headed toward the Uruvelā forest alone. On his way, he met the thirty princes, all brothers, at Kappāsika forest, whom he called up as *bhikkhus* (using the word, "Come, *bhikkhu*") and caused their enlightenment as *ariyas* of various grades, training themselves for arahatship. The Buddha then proceed alone to the Uruvelā forest because He saw the ripeness of Uruvelā Kassapa for enlightenment and also saw that all the three Kassapa brothers and their followers would gain arahatship. When the Buddha met Uruvelā Kassapa, He had to display 3500 kinds of miracles, the most remarkable of which being the taming of the powerful *nāga*. Finally, Uruvelā Kassapa and his five hundred disciples were called up by the Buddha into bhikkhuhood. On learning the news of the eldest brother becoming a *bhikkhu*, the younger brothers and their followers likewise became *bhikkhus*. All of them were called up by the Buddha into bhikkhuhood. (For details refer to Chapter 14.)

The Buddha took the one thousand newly admitted *bhikkhus* to Gayāsīsa. He sat on the rock platform there and considered the appropriate discourse for them. He remembered that these recluses of brahmin origin had all along been indulging in fire-worship, and accordingly delivered them a discourse giving the simile of the fire that relentlessly burns the three forms of existence: the sensuous, the fine material and the non-material spheres. The Discourse entitled *Ādittapariyāya* had the desired effect of turning all the *bhikkhus* into *arahats*.

Then the Buddha saw that the time was opportune for Him to visit Rājagaha, where He had, before His attainment of Buddhahood, promised King Bimbisāra that He would visit his city after attaining Buddhahood. He journeyed to Rājagaha accompanied by a thousand *arahats* and rested in the toddy palm grove. King Bimbisāra, on being reported about the arrival of the Buddha, went to meet Him, in the company of one hundred and twenty thousand brahmin householders. After making obeisance to the Buddha, he sat in a suitable place. On that occasion, the fame of Uruvelā Kassapa had become so well established that the brahmin retinue of the King paid their homage to Uruvelā Kassapa. The Buddha knew that the audience were unable to decide which of the two, Himself or Uruvelā Kassapa, was superior. He was also aware that the people, having doubt, could not pay attention to the Dhamma. So He said to Uruvelā Kassapa: "Kassapa, your followers are in a quandary. Clear up their mental confusion." Thus, the Buddha indicated to the Venerable to display miracles.

The Venerable Uruvelā Kassapa respectfully responded: rising from his seat, he made obeisance to the Buddha in fivefold contact, and rose up to the sky about a palm-tree's height. There, remaining in mid-air, he took on various forms as he wished and said to the Buddha: "Venerable Bhagavā, the Bhagavā is my Teacher; I am your pupil, your disciple. Venerable Bhagavā, the Bhagavā is my Teacher; I am your pupil, your disciple." Then he descended to the ground and paid homage to the Buddha at His feet. Then he rose up again to twice the height of a palm tree, created a variety of forms himself, came down and paid homage at the Buddha's feet. On the seventh time of repeating this miraculous feat, he rose to a height of seven palm-trees, and after descending to the ground, and making obeisance to the Buddha, he sat in a suitable place.

The big audience were now in no doubt about the supremacy of the Buddha and acclaimed Him as the great Samana. Then only the Buddha gave a discourse to them, at the

end of which, King Bimbisāra and eleven hundred thousand brahmin householders attained *sotāpatti-phala* and the remaining ten thousand brahmins took the Triple Gem as their refuge; the fact they acknowledged to the Buddha.

(c) Etadagga Title achieved

The one thousand pupils who had served the Venerable Uruvelā Kassapa, after attaining arahatship, thought that since they had reached the acme of *bhikkhu* practice, they did not need to go anywhere for their religious advancement and so remained in the company of their erstwhile leader.

On one occasion, the Buddha, in a *bhikkhu* congregation at the Jetavana monastery, declared:

> *"Etadaggaṁ bhikkhave mama sāvakānam bhikkhūnam* mahā-*parisānaṁ yadidam Uruvela Kassapo."*
>
> "*Bhikkhus*, among My *bhikkhu*-disciples who have a big following, Uruvelā Kassapa is the foremost (*etadagga*)."

(In this matter, the Venerable Uruvelā Kassapa had the unique position of having a constant following of one thousand *bhikkhus*, taking into account the followers of his two younger brothers. If each of the one thousand *bhikkhus* were to act as preceptor and admit one *bhikkhu*, Uruvelā Kassapa's following would become two thousand, and if the original one thousand were to admit two new *bhikkhus* each into the Order, the his following could become three thousand. Hence he was in an unrivalled position in the number of following.

— **Commentary** on the **Aṅguttara** —

(32) KĀḶUDĀYĪ MAHĀTHERA

(a) Aspiration expressed in The Past

The future Kāḷudāyī was born into a worthy family in the city of Haṁsavati, during the time of Buddha Padumuttara. While he was listening to a discourse by the Buddha, he happened to witness the Buddha acknowledged a *bhikkhu* as 'being the foremost disciple who could arouse devotion in the Buddha's kinsmen, even before they had met the Buddha'. The worthy man (future Kāḷudāyī) aspired to such an honour during the time of some future Buddhas. After making the great offerings, he expressed his aspiration before the Buddha. Later, the Buddha uttered words predicting the fulfilment of the his aspiration.

(b) Ascetic Life adopted in His Final Existence

Future Kāḷudāyī devoted himself to meritorious deeds till the end of his life. He was reborn in the fortunate destinations only. Finally, he was conceived in the womb of the mother who was of a high official family in Kapilavatthu. This took place simultaneously with the conception of the Buddha-to-be (Prince Siddhattha,). And the two boys were born on the same day. His parents placed him on a white cloth and presented him to King Suddhodāna to become an attendant to Prince Siddhattha.

The Name Kāḷudāyī

On the day of naming the boy, they named him Udāyī because he was born on the same day the Buddha-to-be was born, and the whole city was filled with joy and excitement on that. Since the boy had a slightly dark skin, the word '*kāḷa*' (dark), was prefixed to the original name of Udāyī and he was therefore called Kāḷudāyī. As a boy, Kāḷudāyī lived in the royal palace and he played games privately with Prince Siddhattha in the place of Kapilavatthu.

Later on, Prince Siddhattha renounced the world and spent six harrowing years in pursuit of the Truth. He eventually attained Enlightenment and delivered His First Sermon, the Dhammacakka. He was then residing at Rājagaha which was His place for collecting alms-food. (This happened on the dark fortnight of the cold month of Phussa, in the year 103 of the Great Era.) When King Suddhodāna heard the good news that his son, the Buddha, was

residing at the Veḷuvana monastery in Rājagaha, he sent a courtier with an entourage of one thousand men, whose order was to request the Buddha to pay a visit to Kapilavatthu. The royal messenger made the sixty *yojana* journey to Rājagaha and entered the Veḷuvana monastery. At that time, the Buddha was teaching a discourse to the audience which consisted of four types of listeners. The royal messenger sat at the edge of the audience and paid attention to the Buddha's discourse, thinking that the king's message would be communicated to the Buddha after the discourse. But, even while he was listening attentively to the sermon, he, as well as his entourage of one thousand men, gained arahatship. Then the Buddha, extending His hand and said to them: "Come, *bhikkhus*", and all the men instantly became *ehi-bhikkhus* with the grave appearance of sixty-year of *bhikkhu* standing (i.e. at eighty years of age) and fully equipped with requisites created magically (*Iddhimayaparikkhāra*).

As it is in the nature of *ariyas* to become indifferent to worldly matters, the thousand *bhikkhus* did not impart King Suddhodāna's message to the Buddha. They dwelt in the bliss of the attainment of *arahatta-phala*.

King Suddhodāna felt annoyed to hear nothing from his messenger and sent another courtier with a thousand men on the same mission.

This messenger also went before the Buddha, became absorbed in the His discourse, and attained arahatship together with his one thousand men. In this way, King Suddhodāna sent a total of nine missions, one after another, each headed by a courtier with an entourage of one thousand men to the Buddha and all the nine messengers and their nine thousand men neglected their mission because they attained arahatship before they could extend the King's invitation to the Buddha.

Kāḷudāyī's Mission to Kapilavatthu

King Suddhodāna then reflected on the situation: "The nine courtiers had entirely no affection for me and so they said nothing to my son, the Buddha, about His visit to this city of Kapilavatthu of ours. Others would also fail to do so. But Kāḷudāyī, born on the same day as the Buddha, was His playmate in their childhood. This young man is also affectionate to me." And so he summoned and said to Kaludayi, now an official at his court: "Son, go to the Buddha with a thousand men, and invite Him to Kapilavatthu."

Courtier Kāḷudāyī said to the King: "Great King, if you would give me permission to become a *bhikkhu*, like the previous royal messengers, I will see to the Buddha's visit to Kapilavatthu." To which the King readily responded: "Son, do as you wish. Only see that my son, the Buddha, visits me."

"Very well, Great King," said Kāḷudāyī, "I shall do so," when the King gave his permission. He left the city accompanied by a thousand men and eventually reached Rājagaha. Sitting at the edge of the audience, he listened to the Buddha who was teaching a discourse. After hearing it, he and his thousand men became *arahats* and were called up by the Buddha into bhikkhuhood.

Bhikkhu Kāḷudāyī did not forget his mission. He thought that the cold season was not suitable for the Buddha to make the long journey to Kapilavatthu. But, when spring had appeared, with the forest flowers blooming forth and the grass and foliage putting on fresh greenness, then only should the Buddha travel to Kapilavatthu. So he waited till the full moon of Phagguna (February-March) when he sang sixty stanzas giving a picturesque portrayal of the pleasantness of the season, indicating to the Buddha that the time was right for Him to visit Kapilavatthu.

The Buddha knew the Venerable Kāḷudāyī's mind and decided that it was time that He visited Kapilavatthu. Then, accompanied by twenty thousand *arahats*, He took the journey (of sixty *yojanas*) at a leisurely pace (*aturita-desacārika*).

The Venerable Kāḷudāyī, noting the Buddha's departure from Rājagaha, appeared at King Suddhodāna's palace. The King was delighted on seeing him standing mid-air above the palace, and offered his throne for the *bhikkhu's* seat. Then he filled the alms-bowl of the

Venerable with cooked rice and dishes prepared for himself. Venerable Kāḷudāyī then moved as if to depart. The King said to him: "Son, take the meal here." To which the Venerable said: "I shall take it when I get back to the Bhagavā." "Where is the Buddha now?" asked the King. "The Buddha is now on His way, with twenty thousand *arahats*, to visit you." "Then, son, take your meal here. Then carry the food prepared in my palace to the Buddha daily, till He arrives."

Henceforth, the Venerable Kāḷudāyī took his meal at the palace and then received the alms-food on behalf of the Buddha. In doing so, he gave a discourse to the King and the royal household on the noble qualities of the Buddha, thereby giving them a foretaste of the unparalleled pleasure they were to experience on meeting with the Buddha. Then, just as the people were watching him, he threw up into the air his alms-bowl filled with the food for the Buddha. He also rose into the air, took the alms-bowl and offered it to the Buddha en route. The Buddha received it in His hands and took His meal for the day.

The Venerable Kāḷudāyī took upon himself the task of receiving alms-food for the Buddha (and making the appropriate discourse to warm up the feelings of King Suddhodāna and the royal household towards the Buddha) for the entire journey of His memorable journey to Kapilavabthu which was sixty *yojanas* long, taken leisurely at the rate of one *yojana* a day. (This remarkable routine that the Venerable Kāḷudāyī set for himself, to bring food to the Buddha, was the basis of his receiving the special mention from the Buddha.)

(c) Etadagga Title achieved

On a later occasion, in a congregation of *bhikkhus*, the Buddha reflected on the role that the Venerable Kāludāyī had played in warming up the feelings of King Suddhodāna and the kinsmen of the Buddha, declared:

> *"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnam kulappasādakānaṁ yadidaṁ Kāḷudāyī."*
>
> "*Bhikkhus*, among My *bhikkhu*-disciples who are able to kindle devotion to Me in the hearts of My kinsmen, Bhikkhu Kāḷudāyī is the foremost (*etadagga*)."

(33) BĀKULA MAHĀTHERA

(a) Aspiration expressed in The Past

The future Bākula was born in a brahmin family on the eve of the advent of Buddha Anomadassī, one incalculable period and one hundred thousand world-cycles before the present world-cycle. When he came of age, he learned the three Vedas and gained mastery in them. But he found that this learning lacked the essence of what he was looking for. "I will seek welfare in the hereafter," he decided, and so he renounced the world, became a hermit and resorted to a remote mountain. After due diligence, he gained the five kinds of special apperception and the eight jhānic attainments. He spent his time in dwelling in the bliss of *jhāna*.

Then the Buddha Anomadassī appeared in the world and went from place to place in the company of a big number of *ariya* disciples. The hermit, who was to become the Venerable Bākula world-cycles later, was thrilled by the news of the appearance in the world of the Buddha, the Dhamma and the Sangha. He went to Buddha Anomadassī and on hearing His discourse, became established in the Three Refuges. He did not want to leave his mountain abode and remained a hermit, but often visited the Buddha to hear His Dhamma.

One day, the Buddha suffered from an attack of colic. On his visit to Him, the hermit (future Bākula) was told by the Buddha of His ailment. The hermit went back to his mountain gladly, grasping the opportunity of earning merit by collecting herbs to cure the Buddha. He delivered the medicine to the attendant-*bhikkhu* who then administered it to the Buddha. A single dose of the medicine completely cured the colic.

When the Buddha had recovered, the hermit approached Him and made his solemn wish:

"Venerable Sir, I have brought the cure for the Bhagavā's disease. For this deed of merit, may I, in my farings in *saṁsāra*, be free of disease at all times, never subject to the slightest ailment even for the duration of the milking of a cow." This was the remarkable merit done by the future Bākula in that past existence.

Aspiring to be Foremost in having Perfect Health

After passing away from that existence, the hermit was reborn in the Brahmā-world, and after this Brahmā existence, he was reborn only in the deva-world and the human world over the entire length of one *asaṅkhyeyya-kappa*. During the time of Buddha Padumuttara, he was reborn into a worthy family in the city of Haṁsāvatī. On one occasion, he saw the Buddha named a *bhikkhu* as the foremost *bhikkhu* in perfect health or freedom from disease, and so he aspired to that honour at some future time. He made great offerings to the Buddha and the Sangha (as was usual with aspirants to such unique status), and later expressed his aspiration. The Buddha made the prediction that his aspiration would be realized.

Healing as A Hermit

The future Bākula spent the whole of his life doing deeds of merit and passed away to good destinations only. Then ninety-one world-cycles prior to the present world-cycle, he was born into a brahmin family, in the city of Bandhumati, on the eve of the appearance of Buddha Vipassī. As in his former existence during Buddha Anomadassī, he became a hermit and took up his dwelling at the foot of a mountain, enjoying the bliss of jhānic attainment.

Then Buddha Vipassī appeared in the world and went about in the company of sixty-eight hundred thousand *bhikkhus* (*arahats*), with Bandhumati as the resort for collecting daily alms-food, where He benefited His father, King Bandhuma, with discourses on the Doctrine. Later He resided in the Deer Park known as Khemā, 'the Sanctuary'.

The hermit, the future Bākula, heard the news of the appearance of the Buddha in the world. He approached Buddha Vipassī, and on hearing the His discourse, became a disciple of His. Although he took refuge in the Three Refuges, he did not want to leave his mountain abode and remained there as a recluse, but frequenting the monastery of the Buddha to attend on Him.

One day, the Sangha, with the exception of the two Chief Disciples and the Buddha Himself, caught an infectious headache, which was due to contact with poisonous pollen wafted in the air from a certain poisonous kind of plant growing in the Himavanta. When the hermit visited the Buddha and saw the infected *bhikkhus* lying down with their heads covered, he inquired a *bhikkhu* about the cause of the ailment. On being told the cause, he thought that an opportunity presented itself for him to tend to the sick *bhikkhus* and earn merit. He gathered the necessary herbs, prepared a medicine, and administered it to the sick *bhikkhus* who were immediately cured.

Repairing an Old Monastery

After living the full life span as a hermit, he passed away and was reborn in the Brahmā realm. After that existence, he was reborn only in the fortunate destinations for a period of ninety-one *kappas* only, when Buddha Kassapa appeared. He was born a householder in Bārāṇasī then. One day, he went to a remote country together with a team of carpenters to fetch timber for repairing his house. On the way, he came across an old monastery in a state of disrepair. He considered that repairing his own house had no particular merit to his hereafter life but by repairing the monastery, he could earn much merit. Therefore, he sent his team of carpenters to find timber from the countryside and had the old monastery renovated fully, adding a new kitchen, a new eating place, a new fire-place for the cold season, a new walk, a new hot bath-room, a new larder, a new latrine, a new clinic, a store of medicines and medicinal requisites comprising drugs, ointments, snuffs, inhalants. All these he dedicated to the Sangha.

(b) Ascetic Life adopted in His Final Existence

The worthy man (future Bākula) devoted himself to good deeds till the end of his life. And for the whole of the interim period between the two Buddhas, lasting infinite world-cycles, he was reborn in the deva-world and the human world only. During the era of Buddha Gotama, just before He attained Perfect Enlightenment, future Bākula was conceived in the womb of the wife of a merchant of Kosambī. His parents reached the height of fortune and fame from the time of his conception. His mother believed that her child was endowed with great past merit, and on the day she gave birth to him, she had the infant bathed in the Yamunā river for the sake of his health and long life. This was done with ceremony. (The Reciters of the **Majjhima Nikāya** claimed that the infant was sent to bathe in the river on the fifth day after his birth.)

The nurse, who took the baby to the Yamunā, amused herself by dipping the baby in and out of the water. As she was doing so, a big fish drew near it, mistaking the baby for food. The nurse was frightened and ran away, leaving the baby to be swallowed by the fish.

But, as the baby was endowed with great past merit, he suffered no pains in being swallowed by the fish, but felt quite comfortable in the stomach of the fish, as though he were lying in bed. (If it were any other child it would die instantly. But since this baby was destined to be an *arahat,* the power of the *arahatta-magga-ñāṇa* dormant in him, saved his life. This is the kind of *iddhi* (super-natural power) called *Ñāṇavipphāra-iddhi*. The fish suffered great pain due to the power of the supposed victim inside it. It felt as if it had swallowed an iron ball and swam downstream for thirty *yojanas* where, at Bārāṇasī, it was caught in a fisherman's net. Big fish usually do not die in the net but were beaten to death. In this case, due to the power of the baby inside it, it died on its own accord so that no beating was necessary. The usual practice of fishermen was to cut up such a big fish to pieces for sales. But, in this case, the child inside it had great power to prevent it from being cut. Therefore, the fisherman carried it on his shoulder by means of a yoke and went about calling for prospective buyers, declaring the price as a thousand coins. This was an unusually high price and the citizens of Bārāṇasī would not buy it.

In Bārāṇasī, there was a merchant, worth eighty crores, who had no child born to his family. His household servants purchased the fish for a thousand coins. Normally, preparing of food such as cutting a fish was left to her servants by the merchant's wife. But, in this case, she went into the kitchen and cut open the big fish, not at the stomach as was usually done, but at the back. This too was due to the great power of the baby inside. She was pleasantly surprised to find a bonny baby inside the fish. She took him, who was golden hued, and carrying it in her arms cried: "I've got a baby here! I have got him from inside the fish!" She showed him gleefully to her husband, who had the strange find (of the living baby) announced with the beat of the drum in the city. Then he reported the matter to the King who said: "The baby, who had survived in the stomach of a fish, must surely be of a person of great past merit. Let it remain in your care."

The Name Bākula

The natural parents of the baby in Kosambī learnt the news of a living baby being found in a fish in Bārāṇasī and they went to Bārāṇasī to investigate. They found the baby richly adorned, playing in the house of the rich man in Bārāṇasī. "What a lovely child this is!" the mother remarked and said that it was her child. The foster mother disagreed and said: "No, it is my child."

Natural mother: "Where did you get this child?"

Foster mother: "I get it from the stomach of a fish."

Natural mother: "If so, this is not your child. It is mine."

Foster mother: "Where did you get yours?"

Natural mother: "I conceived it and it was born out of my womb after ten months of pregnancy, I sent it to the Yamunā river to bathe and it was swallowed by a big fish."

Foster mother: "Maybe it was another fish that swallowed your child. It is however true that I got this child from inside a fish."

Thus the two mothers each claimed the child as her own. This matter was brought before the King for decision.

The King of Bārāṇasī gave his decision as follows: "The wife of the merchant of Kosambī is the natural mother whose claim to the child is unshakable. On the other hand, the wife of the merchant of Bārāṇasī is not groundless in her claim to the child. For, when one buys fish, it is customary that the entrails of the fish are not taken out by the seller so that the buyer gets the whole fish. The child she got from inside the fish is legally her property. The former has her right to the child as a natural mother. The latter has right to the child as a son by way of a gift. Each is entitled to claim the child, and he is entitled to inherit from both the families." From that day onwards, both the families enjoyed unprecedented fortune and fame. And the child was brought up in luxury by both families. His name was Bākula Kumāra, Bākula the son of a merchant.

Bākula's Luxurious Life

When Bākula came of age, his two pairs of parents built three mansions each; each for his seasonal residence at Kosambī and Bārāṇasī. He spent only four months at each of the two cities, attended by a big retinue of entertaining girls. When he moved from one city to the other at the end of a four-month stay, he travelled in pomp in a grand barge with dancing girls. The entertaining girls at each city divided the transit period equally between them, i.e. the sending-off team served on the barge for two months after which they were relieved (about half-way) by the welcoming team. The merchant's son then spent four months in great ease and comfort at the each place. He completed eighty years of age living in that manner.

Bākula's Bhikkhuhood and Arahatship

When Bākula was eighty years old, Buddha Gotama had attained Perfect Enlightenment. After teaching His first discourse, the Dhammacakka, the Buddha toured the country and, travelling by stages, reached Kosambī. (According to the reciters of the **Majjhima Nikāya**, He reached Bārāṇasī.) On learning the arrival of the Buddha, the unrivalled type of his previous meritorious deed prompted Bākula to go and see the Buddha. Making offerings of flowers and perfumes to the Buddha, he listened to the His discourse which heightened his devotion so much that he took up bhikkhuhood. As a *bhikkhu*, he remained a worldling for seven days only because, at the dawn of the eighth day, he attained arahatship with the fourfold Analytical Knowledge.

At that time, the former ladies who awaited on him had returned to their parents' homes in Bārāṇasī and Kosambī. They were devoted to the Venerable Bākula and made robes for him. He wore their robes in turns; half month using those offered from Kosambī, another half month on those from Bārāṇasī. Besides, the citizens of both the cities made special offerings to him of whatever fine food or articles which they had.

(c) Etadagga Title achieved

During the eighty years of household life, Bākula never experienced any ailment, even for a fleeting moment such as holding a piece of solid unguent and savouring its smell. On the completion of his eightieth year, he became a *bhikkhu* with great satisfaction and as a *bhikkhu*, he also enjoyed perfect health. Moreover, he was never in want of any of the four *bhikkhu* requisites. Thus, on one occasion, when the Buddha was residing at the Jetavana monastery in Sāvatthi, in a *bhikkhu* congregation, He declared:

> *"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnaṁ appābādhānaṁ yadidaṁ Bókulo."*
>
> "*Bhikkhus*, among My *bhikkhu*-disciples who enjoy good health, who are free from disease, Bhikkhu Bākula is the foremost (*etadagga*)."

Wonders of Bākula

Some marvellous facts concerning the Venerable Bākula, as mentioned in the Bākula Sutta, **Uparipaṇṇāsa**, are reproduced here.

Once, the Venerable Bākula was staying in Rājagaha in the Veḷuvana monastery, when the naked ascetic Kassapa, who had been his friend during his lay life, visited him. After the usual exchange of memorable greetings, he sat in a suitable place and said to the Venerable Bākula: "Friend Bākula, for how long have you been a *bhikkhu*?" "Friend, I have been a *bhikkhu* for eighty years." "Friend Bākula, during these eighty years, how many times have you had sexual intercourse?" This was a rude question. Then the Venerable Bākula revealed some marvellous and extraordinary things about himself as follows:

(1) "Friend Kassapa, you should not have put the question to me thus: 'Friend Bākula, during these eighty years, how many times have you had sexual intercourse?' Instead, friend Kassapa, you should have put the question to me only in this way: 'Friend Bākula, during these eighty years, how many times has perception concerning sense-pleasures (*kāma-saññās*) arisen in you?' Friend Kassapa, I have been a *bhikkhu* for eighty years. (The Venerable Bākula's age was 160 years then.) All through these eighty years, never has there arisen in me any perception concerning sense pleasures." (That no consciousness concerning sense-pleasures had ever arisen in Venerable Bākula is a marvellous fact about him.)

(2) & (3) "Friend Kassapa, I have been a *bhikkhu* for eighty years. All through these eighty years, there never has arisen in me any perception concerning ill-will (*vyāpāda-saññā*) or any perception concerning harmful thought (*vihimsa-saññā*) towards anyone." (That no perception concerning ill-will had ever arisen in the Venerable Bākula is also a marvellous fact and that no perception concerning harmful thought towards others had ever arisen in him is also a marvellous fact concerning him.)

(4) "Friend Kassapa, I have been a *bhikkhu* for eighty years. All through these eighty years, there never has arisen in me any sensual thought." (The fact that no sensual thought had ever arisen in the Venerable Bākula is a marvellous fact concerning him.)

(5) & (6) "Friend Kassapa, I have been a *bhikkhu* for eighty years. All through these years, no harmful thought has ever arisen in me." (The fact that no harmful thought had ever arisen in the Venerable Bākula is a marvellous fact concerning him.)

(7) "Friend Kassapa, I have been a *bhikkhu* for eighty years. All through these eighty years, I have never accepted any robe offered by lay supporters who are not related to me." (This non-acceptance of robes offered by non-relatives is a marvellous fact concerning the Venerable.)

(8) "Friend Kassapa, I have been a *bhikkhu* for eighty yeas. All through these eighty years, I have never cut robe-material with a knife." (This non-cutting of robe-material is a marvellous fact concerning the Venerable.)

"Friend Kassapa, I have been a *bhikkhu* for eighty years. All through these eighty years:

(9) I have never sewn a robe with a needle.

(10) I have never dyed a robe.

(11) I have never sewn a kaṭhina robe.

(12) I have never taken part in the making of robes of companion-bhikkhus.

(13) I have never accepted offering of alms-food at any lay person's house.

(14) I have never had any such thought as: 'It would be well if somebody were to invite me.'

(15) I have never sat in a house.

(16) I have never taken a meal in a village or a town.

(17) I have never cast my eyes on a woman, noticing her feminine characteristics,

(18) I have never given a discourse to any woman, even a stanza of four lines.

(It is proper for a *bhikkhu* to discourse to a woman in five or six words. If a doctrinal question be asked by a woman, a *bhikkhu* may answer it in as many as a thousand stanzas. Yet the Venerable Bākula did not discourse to a woman. Discoursing to lay supporters is mostly the job of those *bhikkhus* who have attachment to them. This point should be remembered well)

(19) I have never gone near a *bhikkhunī's* monastery.

(It is proper for a *bhikkhu* to visit a sick *bhikkhunī*. And yet the Venerable Bākula did not do so. In such rule, where exceptions are allowed, he never bothered those exceptions.)

(20) I have never given a discourse to a *bhikkhunī*.

(21) I have never given a discourse to a probationer *bhikkhunī*.

(22) I have never given a discourse to a female novice.

(23) I have never initiated anyone into the Order as a novice.

(24) I have never acted as preceptor to a candidate for full bhikkhuhood. (25) I have never given any instruction to any *bhikkhus*.

(26) I have never allowed myself to be served by a novice.

(27) I have never bathed in a bath-house.

(28) I have never used bath-powder.

(29) I have never allowed myself to be massaged by a companion *bhikkhu*.

(30) I have never been ill, even for the duration taken to draw a drop of milk.

(31) I have never taken even a bit of herbal medicine.

(32) I have never leaned against a support.

(33) I have never lain on a bed." (This is also a marvellous fact about the Venerable Bākula.)

(34) "Friend Kassapa, I have been a *bhikkhu* for eighty years. All through these eighty years, I have never taken up residence for the rains-retreat period near a village (This mode of dwelling in the forest throughout the whole period of bhikkhuhood is another marvellous fact about the Venerable.)

(35) "Friend Kassapa, I remained in a defiled state (i.e. as a worldling) only for the first seven days of bhikkhuhood, eating the alms-food from the people. On the eighth day, knowledge of *arahatta-phala* arose in me." (That Venerable Bākula attained arahatship on the eighth day of his bhikkhuhood is also a marvellous fact concerning him.)

(After hearing the marvellous and extraordinary facts about the Venerable Bākula, the naked ascetic Kassapa requested the Venerable that he be admitted into the Order as a *bhikkhu* under this Teaching. Venerable Bākula did not act as preceptor but found a suitable *bhikkhu* to be preceptor to Kassapa, who was admitted into the Order. Not long after, Venerable Kassapa, by diligently engaging in the Noble Practice, attained *arahatta-phala* and became an *arahat*.)

(36) Then one day Venerable Bākula, holding his key, went from one monastery to another and announced thus: "Venerable Ones, come forth! Venerable Ones, come forth! Today I shall realize *parinibbāna*!" (The fact that the Venerable Bākula was able to do so is also a marvellous thing concerning him.)

(37) When the Sangha was thus apprised and the companion *bhikkhus* had gathered themselves, the Venerable Bākula, reflecting that during his whole life he had never caused any *bhikkhus* any inconvenience, and that at his death also he did not wish any *bhikkhu* to bear the burden of his dead body, wished that his body be consumed by fire by itself. He sat in the midst of the gathering of *bhikkhus*, entering into the *jhāna* of concentration on the element of heat and passed away. As soon as he passed away his body was consumed by a flame which arose from the body and there was

just a small collection of relics resembling Jasmine buds. (This way of passing away in the midst of a gathering of *bhikkhus* is also a marvellous thing concerning Venerable Bākula.)

(34) SOBHITA MAHĀTHERA

(a) Aspiration expressed in The Past

The future Sobhita was born into a worthy family, in the city of Haṁsāvatī, during the time of Buddha Padumuttara. While listening to a discourse by the Buddha, he saw a *bhikkhu* being designated as the foremost among the *bhikkhu*-disciples who could remember their past lives. He aspired to that honour in some future existence. After making extraordinary offerings to the Buddha, he expressed this wish. The Buddha predicted that his wish would be fulfilled.

(b) Ascetic Life adopted in His Final Existence

The future Sobhita spent his life in doing deeds of merit and passed away to the good destinations only. During the time of Buddha Gotama, he was reborn in the brahmin caste in Savatthi. He was named Sobhita.

Young Sobhita had occasions to listen to the Buddha's discourse. When his devotion grew to such an extent that he became a *bhikkhu* and practised the Noble Practice well and eventually attained arahatship. He was especially endowed with a keen Power of remembering past existences (*pubbenivāsa-ñāṇa*).

(c) Etadagga Title achieved

Five hundred world-cycles ago, from the present world-cycle, the future Sobhita, under the teaching of other faiths, had practised *jhāna* of Fine Material Sphere which is devoid of consciousness. While dwelling in the fourth *jhāna* of that description, he passed away without relapsing from *jhāna* and was reborn in the realm of Fine Material Sphere where he lived for five hundred world-cycles, which is the full life span in that existence.

After passing away from that existence, he was reborn in the human world as Sobhita, the brahmin youth. As he was ripe for enlightenment, he became a *bhikkhu* in the Teaching (of Buddha Gotama). He strove diligently for arahatship and eventually attained it and was endowed with the Three Powers, i.e. Power of Remembering Past Existences, Power of the Divine Sight and Power of Extinction of Āsavas.

One day, as he exercised his Power of Remembering Past Existences, he could see his rebirth in the present existence and on going back he could see his death (i.e. death-conscious moment) at the existence in the second last existence. But he could not see the second last existence which was in the Fine Material Sphere, which is without consciousness.

> (Power of Remembering Past Existences is founded on the recalling of the death-consciousness moments and the rebirth-consciousness moments of past existences. This Power pertains only to mental phenomena such as understanding the causal relation of mental processes by way of proximity. The Fine Material Sphere (*asaññasatta*), which is devoid of consciousness, does not lend itself to this scrutiny.)
>
> — **Sārattha Ṭikā**, Vol. II —

Thus, his second last existence being devoid of mental phenomena and hence unknowable even by the Power of Remembering Past Existences, Venerable Sobhita used his intuition thus: "Any being who still fares in the round of rebirth has not a single moment when the aggregates (*khandha*) do not arise. A being, reborn in the Fine Material Sphere, is devoid of consciousness, has a life span of 500 world-cycles. Therefore, I must have been reborn in that Sphere and remained alive without consciousness. That was surely my second last existence." That was how Venerable Sobhita arrived at the knowledge of his past existence.

Recollecting past existence of one, who is reborn in the Fine Material Sphere, is devoid

of consciousness, is a matter falling within the province of the Buddhas only, The conclusion drawn by the Venerable Sobhita was an extra-ordinary mental faculty, which is like hitting a yak's hair with a dart of yak's hair, or like printing a foot track in the sky. Therefore, referring to this unparalleled power of the Venerable Sobhita, the Buddha, on another occasion for naming foremost *bhikkhus*, declared:

> *"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnaṁ pubbenivāsaṁ anussarantānaṁ yadidaṁ Sobhito."*
>
> "*Bhikkhus*, among My *bhikkhu*-disciples who have the power to recollect their past existences, Bhikkhu Sobhita is the foremost (*etadagga*)."

(For more information on this extraordinary faculty of the Venerable Sobhita, refer to the *Vinaya Pārājika*, the fourth *Pārājika*, ending with *Vinīta vatthu*, and the Commentary and Sub-Commentary thereon.)

(35) UPĀLI MAHĀTHERA

(a) Aspiration expressed in The Past

The future Upāli was born into a worthy family, in the city of Haṁsavati, during the time of Buddha Padumuttara. While he was listening to a discourse being delivered by the Buddha, he witnessed a *bhikkhu* being designated as the foremost among the *bhikkhu*-disciples who strictly lived by the Vinaya Rules. He wished to be honoured by the same title by some future Buddha. After making extraordinary offerings to the Buddha, he expressed his aspiration before Him, The Buddha predicted that the aspiration would be fulfilled.

(b) Ascetic Life adopted in His Final Existence

The future Upāli spent his whole life in meritorious actions and passed away to good destinations only. During the time of Buddha Gotama, he was reborn in the barber caste and was named Upāli. When he came of age, he served as barber to six Sakyan princes, namely, Bhaddiya, Anuruddha, Kimila, Bhagu, Ānanda and Devadatta. When the six Sakyan princes renounced the world and joined the Buddha at the Anupiya Mango grove in order to get admission into the Order, Upāli also became a *bhikkhu* together with them. (For details of this episode about the group of Sakyan princes taking up bhikkhuhood, refer to Chapter 19)

After becoming a *bhikkhu*, the Venerable Upāli listened to a discourse by the Buddha and said to Him:

"Venerable Sir, may the Bhagavā allow me to dwell in the forest." To which the Buddha replied: "Son, if you live in the forest you will be pursuing Insight-cultivation only. If you live by my side you will be pursuing Insight-cultivation as well as pursuing learning." The Venerable Upāli gladly agreed, and with due diligence he attained arahatship not long afterwards. Then the Buddha personally taught the Vinaya extensively to the Venerable Upāli.

(c) Etadagga Title achieved

Venerable Upāli proved himself the greatest disciple in the Vinaya Rules by his decisions on three cases, namely: (1) Bhārukacchaka vatthu (2) Ajjuka vatthu, and (3) Kumāra Kassapa vatthu. (Of these three, Kumāra Kassapa vatthu appears in this Chapter: Kumāra Kassapa Mahāthera. The remaining two stories are briefly given below.)

The Story of a Native Bhikkhu of Bhārukaccha

A *bhikkhu* from Bhārukaccha, a seaport town, dreamt that he had sexual intercourse with his previous wife in his lay life. He had qualms of conscience: "I am no longer a *bhikkhu*," he considered himself and returned to his native seaport town, Bharukaccha, intending to return to lay life. On his way, he met the Venerable Upāli and related his experience to

him. The Venerable Upāli said: "Friend, what you committed in a dream does not amount to a breach of the Vinaya Rules." (This episode is recorded in the Vinaya, *Pārājika*.)

The Venerable Upāli was giving judgment on a matter regarding which no decision had been pronounced by the Buddha because the Vinaya does not take dreams as (acts of volition that are) faulty. But he knew that wet dreaming is not a fault and so he rightly decided that the *bhikkhu* from Bharukaccha was not at fault.

When the Buddha learnt of that decision, He lauded the Venerable Upāli, saying: "*Bhikkhus*, Upāli has ruled the matter correctly. He has done something like one who has made a foot-track in the sky."

The Story of Bhikkhu Ajjuka

Once, in the city of Vesāilī, a certain lay supporter of the Venerable Ajjuka, who had a son and a nephew as his possible heirs, entrusted the Venerable with a weighty personal affair. He said to the Venerable Ajjuka: "Venerable Sir, here is my son and here is my nephew. Of these two boys, may the Venerable shows where my property is located to the one who has devotion to the Triple Gem." Having thus created a private trust, the lay supporter died.

The Venerable Ajjuka found that the nephew of the deceased man was devoted to the Triple Gem and so he showed him whose the property of the man was located. The boy made proper use of his inheritance by engaging in business, which resulted in the preservation of his uncle's wealth and enabled him to do acts of charity.

The son of the deceased man brought this question to the Venerable Ānanda, asking: "Venerable Sir, as between a son and a nephew, who is the rightful heir to a deceased person?"

"Lay supporter, the son is the rightful heir."

"Venerable Sir, the Venerable Ajjuka has shown the property which is rightfully mine to my brother-in-law, my father's nephew."

The Venerable Ānanda, without going into the details of this matter, said hastily: "In that case the Venerable Ajjuka is no longer a *bhikkhu* (i.e. he has fallen from bhikkhuhood)."

The Venerable Ajjuka then said to the Venerable Ānanda: "Friend Ānanda, give me your decision on the matter." On this problem, the Venerable Upāli sided with the Venerable Ajjuka. (Herein, the Venerable Upāli was not taking sides without a just cause. He was simply taking up the righteous cause of Ajjuka who was blameless under the Vinaya Rules. In other words, he was standing up to uphold the Vinaya.)

The Venerable Upāli put this question to the Venerable Ānanda: "Friend Ānanda, where a certain *bhikkhu* was told by someone: 'Show my property to such and such a person', and the *bhikkhu* did as he was told, what fault does he incur?"

"There is no fault whatever, Venerable Sir, not even a minor offence."

"Friend Ānanda, Bhikkhu Ajjuka was under instructions by the owner of the property to show it to such and such person, and he showed it to the boy (the nephew). Therefore, Friend Ānanda, Ajjuka incurs no wrong under the Vinaya."

The news of this bold decision reached the Buddha who said: "*Bhikkhus*, Upāli has given a right decision," and lauded him.

> (There are many more remarkable events that revealed the greatness of the Venerable Upāli which may be found in the **Therāpadāna**, the text and the interpretations are contained in the **Chiddapidhānaṁ** by the late Mahāvisuddhārāma Sayadaw.)

The Buddha endorsed the three Vinaya rulings given by the Venerable Upāli, lauding him each time. And based on these three instances, on another occasion, the Buddha, sitting in a congregation of *bhikkhus*, declared:

"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnaṁ vinayadharānaṁ

yadidaṁ Upāli."

"*Bhikkhus*, among My *bhikkhu*-disciples who strictly live by the Vinaya Rules, Bhikkhu Upāli is the foremost (*etadagga*)."

(36) NANDAKA MAHĀTHERA

(a) Aspiration expressed in The Past

The future Nandaka was born into a worthy family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. While listening to a discourse by the Buddha, he witnessed a *bhikkhu* being honoured by the Buddha with the *etadagga* title of foremost *bhikkhu* in giving admonition to *bhikkhunīs*. He had an ardent desire to be designated with the same title by some future Buddha. He therefore made extraordinary offerings to the Buddha and later expressed his wish before Him. The Buddha saw that his aspiration would be fulfilled and made the prediction accordingly.

(b) Ascetic Life adopted in His Final Existence

The future Nandaka devoted himself to meritorious deeds till his death and after passing away from that existence, he was reborn only in the good destinations. During the time of Buddha Gotama, he was reborn into a worthy family in Sāvatthi. When he attained adulthood, he listened to the Buddha's discourse which aroused his devotion so much so that he renounced lay life and took up bhikkhuhood. Soon after, striving strenuously in *bhikkhu* practice, he attained arahatship. He had a special competence in exercising the Power of Remembering past existences. He also was a gifted orator who could draw the attention of the four types of devotees who gathered before the Buddha or the Sangha by his skill in exposition. Thus, he came to be popularly known as Venerable Nandaka, the Expounder of the Doctrine.

At one time, the Buddha had to intervene between the two warring groups of Sakyan princes: the Koliya clan and the Kapilavatthu clan. They were living on each side of a small river called the Rohini. They could not amicably decide on the distribution of the scanty water to each clan's cultivators. After pacifying both sides, the Buddha asked 250 princes from each clan to take up bhikkhuhood. These five hundred Sakyan princes were young (They were attached to their families) and did not find happiness as *bhikkhus*. Hence, the Buddha took them to (a far-away forest in the midst of which lay) Lake Kuṇāla. There, He delivered the Kuṇāla Jātaka and aroused emotional awakening in them. The Buddha knew about this and expounded the Four Ariya Truths to them which caused them to be established in *sotāpatti-phala*. Then He taught them the Mahāsamaya Sutta in the Mahāvana forest, at the end of which, the five hundred *bhikkhus* became *arahats*. (For detail on this episode refer to Chapter 22.)

The five hundred wives of these *bhikkhus*, who had renounced their lay lives, did not see any reason to remain in their lofty mansions. So they all gathered around Mahāpajāpati Gotamī, the Buddha's foster mother, to plead with the Buddha for admission into the Order.

They went to the Mahāvana forest where, at the ardent request by Mahāpajāpati Gotamī, the Buddha allowed them to become female-*bhikkhus* or *bhikkhunīs* after laying down eight cardinal principles to be observed by them. Since there were no *bhikkhunīs* before them, their admission ceremony was performed by *bhikkhus* only. (Later, admission of *bhikkhunīs* required both a congregation of *bhikkhus* and that of *bhikkhunīs*) The important thing relating to the Venerable Nandaka is that all these five hundred *bhikkhunīs* were, in one of their former existences, queen consorts to the Venerable Nandaka who was then a king.

Then the Buddha enjoined *bhikkhus* to admonish *bhikkhunīs*. When it was the Venerable Nandaka's turn to give admonition to the five hundred *bhikkhunīs*, he did not go to them but deputed another *bhikkhu* to carry out the task. This was because he knew, by his Knowledge of Recollecting Past Existences, that these five hundred *bhikkhunīs* had been

his consorts in his former existence. He was concerned that if some other *bhikkhu* who was endowed with similar knowledge saw him surrounded by these *bhikkhunīs*, he might be misunderstood as being still attached to his former consorts.

The five hundred *bhikkhunīs* were keen on receiving admonition from the Venerable Nandaka. The Buddha then said to Venerable Nandaka: "Nandaka, admonish the *bhikkhunīs* personally, do not depute another *bhikkhu* when it is your turn." Venerable Nandaka, in respectful compliance with the Buddha's words, went to the *bhikkhunīs* on the allotted day, the fourteenth day of the lunar month, which was on *uposatha* day. He admonished them on the subject of the six internal sense bases (*āyatana*) at the end of which, the five hundred *bhikkhunīs*, former Sakyan princesses, attained Fruition of Sotāpatti-phala.

The *bhikkhunīs* were pleased and delighted with the Venerable Nandaka's discourse. They approached the Buddha and expressed their appreciation of the Supramundane Path and the Fruition which they had experienced. The Buddha then reviewed their case, and saw that the same discourse by the Venerable Nandaka, if repeated, would lead them to arahatship. So, on the following day, the Buddha let them hear the same discourse from Venerable Nandaka. As the result of which, the five hundred *bhikkhunīs* became *arahats*.

On the day when the five hundred *bhikkhunīs* approached the Buddha, He knew that the repeated discourse had benefited them and so He said to the *bhikkhus*:

"*Bhikkhus*, the discourse by Bhikkhu Nandaka yesterday is like the full moon that appears on the fourteenth day of the month whereas the discourse he made today is like the full moon that appears on the fifteenth day of the month." Thus extolled the Buddha on the merit of the Venerable Nandaka's discourse. (The full text of the discourse by Venerable Nandaka is found in Nandakovāda Sutta, **Uparipaṇṇāsa**.)

(c) Etadagga Title achieved

With reference to the above episode, the Buddha, on another occasion, sitting in the *bhikkhu* congregation, declared:

> *"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūaṁ bhikkhunovādakānaṁ yadidaṁ Nandako."*
>
> "*Bhikkhus*, among the *bhikkhu*-disciples who give instruction to *bhikkhunīs*, Bhikkhu Nandaka is the foremost (*etadagga*)."

(37) NANDA MAHĀTHERA

(a) Aspiration expressed in The Past

The future Nanda was reborn into a worthy family in the city of Haṁsāvatī during the time of Buddha Padumuttara. When he came of age, he had the occasion to listen to a discourse by the Buddha. As he was listening the discourse, he witnessed the Buddha named a certain *bhikkhu* as foremost in guarding his sense-faculties. He aspired to that distinction in the Teaching of some future Buddhas. After making extraordinary offerings to the Buddha, he expressed his aspiration. The Buddha predicted that the aspiration would be fulfilled.

(b) Ascetic Life adopted in His Final Existence

The future Nanda was reborn as the son of Mahāpajāpati Gotamī, the foster-mother of the Buddha, in the city of Kapitavatthu. (He was born two or three days after the Buddha-to-be, Prince Siddhattha, was born by Queen Māyā, who was the elder sister of Mahāpajāpati Gotamī. An account of Prince Nanda becoming a *bhikkhu* has been given in Chapter 29.)

On the third day of his first visit to Kapliavatthu, the Buddha admitted Prince Nanda into the Order of Bhikkhus, (the details which have been given in Chapter 20.)

Although Prince Nanda had taken up bhikkhuhood, the (pitiable) words of his Princess

Janapadakalyāṇī were always ringing in his ears: “O My Lord, came back to me soon!” Quite often he imagined his erstwhile beloved wife were standing by his side. Finding no comfort in the Teaching, he tried to run away from the Nigrodhārāma monastery. But he had not gone beyond a thicket when he thought the Buddha was standing in his way, and he was obliged to go back to the monastery with a mind crumpled like a burnt feather.

The Buddha knew the distress of Bhikkhu Nanda, his utter negligence and his ennui in bhikkhuhood. To give immediate relief to his boredom and despair, the Buddha said to him: "Come, Nanda, let as pay a visit to the celestial world.” “Venerable Sir, the celestial world is accessible to powerful beings only. How would I be able to visit there?” asked Bhikkhu Nanda. “Nanda, just make your wish to go there and you will get there and see celestial things.” (The above account is taken from the **Commentary** on the **Aṅguttara**, Book One. The following account about Venerable Nanda will be based on the **Udāna** and the **Commentary** thereon.)

The Buddha's objective was to allay the pangs of attachment in Nanda's mind by strategy. Then, as if taking Nanda by the arm, the Buddha, by means of his supernormal powers took Bhikkhu Nanda to the Tāvatiṁsa Deva realm. On the way, the Buddha let him noticed a decrepit old female monkey sitting (desolately) on the stump of a burnt tree in a burnt paddy field, with her nose, ears and tail burnt away.

(In this matter, the Buddha took Nanda personally to the Tāvatiṁsa realm to let him experience stark contrast between the nature of human existence and deva existence, how lowly in birth the former is when compared with the latter. Just by letting him see the Tāvatiṁsa Deva realm, the Buddha could have opened up the vista of the deva realm while remaining at the Jetavana monastery, or else. He could have sent Nanda alone by the Buddha-power to the Tāvatiṁsa realm. The magnificence of the deva-world was purposely impressed on Nanda so as to make him take up, as an object of his goal, the task of the Threefold Training of a *bhikkhu* which he would consider enjoyable and worthwhile.)

At the Tāvatiṁsa realm, the Buddha showed celestial maidens who had crimson feet like the colour of the feet of the pigeon, who were entertaining Sakka, King of Devas. Then followed a dialogue between the Buddha and Bhikkhu Nanda:

Buddha: Nanda, do you see those five hundred celestial maidens whose feet are crimson like the colour of the pigeon's feet?

Nanda: I do, Venerable Sir!

Buddha: Now, answer my question honestly. What do you think of this: Who is more beautiful? These damsels or your (one-time wife) Sakyan Princess Janapadakalyāṇī? Who is more attractive?

Nanda: Venerable Sir, as compared to these celestial maidens, Janapadakalyāṇī would seem to me just like the decrepit old female monkey (we saw on our way). She is not as feminine. She cannot stand beside these girls who are much too superior to her, who are much more lovely, much more attractive.

Buddha: Nanda, take up your *bhikkhu* practice well. Make yourself happy in the Teaching. I assure you that if you do so, you will have these five hundred celestial maidens.

Nanda: Venerable Sir, if the Bhagavā assures me of getting these lovely girls with crimson feet, I will make myself happy in the Teaching and stay with the Bhagava.

After that dialogue at the Tāvatiṁsa realm, the Buddha brought along Bhikkhu Nanda instantly to the Jetavana monastery as if taking him by the arm.

(The Buddha's strategy needs to be understood here. As a good physician would administer some purgative to purge the toxic waste inside his patient, before administering milder medicine, whereby to vomit the remaining harmful matter

that causes the disease, so also Nanda's sensual attachment for his ex-wife had first to be purged by means of his desire for celestial maidens. After that, the Buddha would direct Nanda's efforts to the practice of the Ariya Path whereby he could get rid of the remaining defilements.

Again, the reason for setting up some sexual object (of celestial maidens) for Nanda, whom the Buddha wishes to get him established in the Noble Practice marked by celibacy, needs to be understood. The Buddha is giving a temporary visual object of a much greater attractiveness so that Nanda could readily forget his erstwhile wife. By giving his assurance to Nanda to get that objective, the Buddha sets the mind of the youthful *bhikkhu* at ease. Incidentally, the course of the Buddha's sermon, which usually progresses from attainment of celestial glory on the part of a donor towards *magga-phala,* should also be understood likewise.)

— **Commentary** on the **Udāna** —

From the time he got back to the Jetavana monastery, Bhikkhu Nanda arduously pursued *bhikkhu* practice, with the object of getting celestial maidens. Meanwhile, the Buddha had given instructions to the *bhikkhus* to go about Bhikkhu Nanda's meditation place and say: "A certain *bhikkhu* is said to be striving hard in *bhikkhu* practice to get celestial maidens under the assurance of the Bhagavā." The *bhikkhus* said: "Very well, Venerable Sir." And they went about within earshot of Bhikkhu Nanda, saying: "The Venerable Nanda is said to be striving hard in *bhikkhu* practice to get celestial maidens. The Bhagavā is said to have given him the assurance that five hundred celestial maidens with crimson feet like the colour of the pigeon's feet will be his prize."

"O what a mercenary *bhikkhu* the Venerable Nanda is!"

"O what a dignified trader the Venerable Nanda is!"

When Venerable Nanda heard those stinging epithets, 'mercenary' and 'dignified trader' being applied to his name, he was greatly agitated, "Ah, how wrong I have been! How unbecoming a *bhikkhu*! Due to my lack of control of my sense-faculties, I have become the laughing stock of my companion *bhikkhus*. I must guard my sense faculties well." From that moment, Venerable Nanda trained himself to be mindful with clear comprehension in all things that he looked at, whether looking east or west, south or north, upwards or downwards, across or at any intermediate point of the compass, not to allow any thought of greed, hatred, or other demeritoriousness arise in him due to whatever he saw. By restraining himself with respect to his sense-faculties to a most exacting degree, his pursuit of *bhikkhu* practice culminated in arahatship not long afterwards.

Then at about midnight, a Brahmā went to the Buddha and gave the good news that Venerable Nanda had attained arahatship. The Buddha directed his mind to Venerable Nanda and confirmed that what the Brahmā said was true.

Buddha's Freedom from Binding Obligation

The thought that he was practising the Noble Path with the object of getting celestial maidens, brought to his rude awakening by his companion *bhikkhus*, made the Venerable Nanda remorseful and the emotional awakening corrected his attitude, made him ever more ardent in the right practice culminating in arahatship. Then he remembered how he had made the Buddha a guarantor to get him the celestial maidens. He thought it necessary to relieve Him of that undertaking. In the next morning he went to the Buddha, made obeisance, and sitting in a suitable place, said: "Venerable Sir, the Bhagavā had undertaken to see that I get celestial maidens with crimson feet like the colour of the feet of the pigeon. Venerable Sir, I do not want the Bhagavā to be bound any more on that account."

The Buddha said: "Nanda, I know, by My own mind, in reading your mind, that you are now established in *arahatta-phala*. Moreover, a Brahmā also brought this news to Me. Nanda, from the moment of your freedom from the moral intoxicants (*āsavas*) (i.e., from your attainment of Arahatship) I have been released of that bond. (This is the natural thing. You need not free me from it.)" The Buddha saw the unshakable nature of an *arahat*, in the face of the vicissitudes of life rendered possible through extinction of moral intoxicants,

and feeling very delighted with the present status of Venerable Nanda, uttered this joyous stanza:

Yassa nittiṇṇo paṅko,
maddito kāmakaṇṭako.
Mohakkhayaṁ anuppatto
sukhadukkhesu na redhatī sa bhikkhu.

The *arahat* has crossed over the mire of rebirth (by means of the Ariya Path which serves as a bridge). He has completely destroyed (with the Ariya Path as the weapon) the darts of sensuality (that torment devas and humans alike). He has reached (by progressing along the four stages of the Path-Knowledge) the end of bewilderment (i.e. attained Nibbāna). That enlightened *bhikkhu*, (unlike a worldling) does not flutter when faced with pain or pleasure (i.e. the vicissitudes of life).

(c) Etadagga Title achieved

In another occasion, when the Buddha was in congregation with the *bhikkhus* at the Jetavana monastery, He declared:

"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnaṁ indriyesu guttadvārānaṁ yadidaṁ Nando."

"*Bhikkhus*, among the *bhikkhu*-disciples who guard their sense-faculties well, Bhikkhu Nanda is the foremost (*etadagga*)."

(Other *bhikkhu*-disciples also guarded their sense-faculties well. The Venerable Nanda excelled all others in that whenever he looked in any of the ten directions to look at something, he did so only after making sure that he had the four kinds of clear comprehension, namely, (i) pondering wisely the pros and cons of an action beforehand (*satthaka sampajāñña*); (ii) pondering wisely whether an action, even though beneficial, would be proper for oneself to do (*sappāyas*); (iii) pondering wisely not to incur fault in one's going about various places (*gocaras*); (iv) pondering wisely to avoid any action influenced by bewilderment (*asammohas*). He applied the rigorous self-discipline because he felt repentant about his lack of such control which lay at the root of his unhappiness in bhikkhuhood. Moreover, he had an innate sense of shame to do evil and dread to do evil. And above all, there was also his past aspiration to attain this distinction which he expressed (before Buddha Padumuttara) a hundred thousand world-cycles previously, which was fulfilled.)

(38) MAHA KAPPINA MAHĀTHERA

(a) Aspiration expressed in The Past

The future Mahā Kappina was born into a worthy family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. While he was listening to a discourse by the Buddha, he witnessed the honouring by the Buddha of a *bhikkhu* as the foremost in admonishing other *bhikkhus*. He aspired to that distinction at some future time. After making extraordinary offerings to the Buddha, he expressed his aspiration before the Buddha. The Buddha predicted that the aspiration would be fulfilled.

(The following account of the future Mahā Kappina's meritorious actions is taken from the Commentary on the **Dhammapada**. The Commentary on the **Aṅguttara Nikāya** gives only a brief description of his meritorious action during the time of Buddha Kassapa, and then goes over to his last existence.)

Life as A Chief Weaver

After passing away from the existence where he received the Buddha's prognostication, the future Mahā Kappina was reborn only in the fortunate destinations. In one such

existence, he was the chief weaver in a big village, near the city of Bārāṇasī. During that time, there were one thousand Paccekabuddhas who used to live at the Himalayas for four months of the cold season and four months of the hot season, but lived near the town in the countryside during the four rainy months.

On one occasion, the thousand Paccekabuddhas descended near Bārāṇasī and deputed eight among them to go and ask the King of Bārāṇasī to provide workmen for construction of monastic dwellings. It so happened that the time of this request was made when the King was preparing for the annual ritual of ploughing. As soon as the King heard the news of the arrival of the Paccekabuddhas, he went to meet them and asked about the purpose of their visit. Then he said: "Venerable Sirs, there is hardly any time to start building monasteries immediately because tomorrow I shall be engaged in the annual ploughing ceremony. Therefore, may the Venerables allow us to start on the third day from now." After saying so, the King returned to his palace without remembering to invite the Paccekabuddhas to receive food offerings on the next day.

The Paccekabuddhas left the palace, thinking of going elsewhere. At that time, the wife of the chief weaver happened to be in the city on business. When she saw the Paccekabuddhas, she made obeisance to them and asked them why they were in the city at that untimely hour. The Paccekabuddhas told her about their meeting with the King. The weaver's wife, being possessed of conviction in the Buddha and having innate wisdom, invited the Paccekabuddhas to accept her food offerings the next day. To which, they said: "Sister, we are rather too many." "How many, Venerable Sir?" "There are a thousand of us." "Venerable Sir, there are a thousand households in my village. Each household will offer food to each of the Paccekabuddhas. Just allow us to make the offerings. We shall also build monastic dwellings for your reverences, for which, I am going to take a lead." The Paccekabuddhas agreed to accept the invitation.

The wife of the chief weaver then went about in the village announcing to everyone: "O brothers! O sisters! I have met a thousand Paccekabuddhas and invited them to receive our food offerings tomorrow. Please prepare rice gruel and cooked rice for them." The next morning she went to the Paccekabuddhas and led them to a big pavilion which was at the centre of the village. After having them seated in their respective places, the offerings of choice food and delicacies were made. At the end of the meal, she and the other ladies from the village made obeisance to the Paccekabuddhas and said to them: "Venerable Sirs, may the revered Ones agree to dwell at this village for the *vassa* period of three months." The Paccekabuddhas agreeing, the weaver's wife went about in the village, announcing: "O brothers! O sisters! let us build a monastery for the Paccekabuddhas. Let every household lend a hand in this work. Let a man from every house bring axes, adzes and necessary tools. Let them go into the forest and gather timber. Let them join in this construction."

There was very good response to her call for action, the whole village joined in the noble effort of putting up a humble monastic dwelling with thatched roof for each of the thousand Paccekabuddhas, complete with living space of night's shelter and for spending the day time. Every householder was eager to serve the Paccekabuddhas, with requests that their services be accepted. Thus they happily arranged for the three month period, tending to the needs of the thousand Paccekabuddhas. At the close of the rains-retreat period, the weaver's wife called upon the village: "O brothers! O sisters! make ready the cloth for robes of each Paccekabuddha who had stayed at each of the monastic dwellings during the rains-retreat period." Thus each household, which had built a dwelling for a Paccekabuddha, donated robes to its respective Paccekabuddha. Each robe worth a thousand coins. After the offering of robes, the Paccekabuddhas delivered a discourse in appreciation of the donations, wished them well, and returned to their Himalayan abodes.

Life as A Chief Householder

All the residents of the weaver's village, after passing away from that existence, were reborn together in the Tāvatiṁsa Deva realm. After enjoying the full life span of deva, the whole group was reborn into families of rich householders in Bārāṇasī. The chief weaver was reborn into the family of the chief householder, and his wife of the former existence

also was reborn into the family of a senior householder. When they were of marriageable age, the spouses in their previous existence in the weaver's village became spouses again.

One day, this community visited the monastery of Buddha Kassapa to listen to His discourse. As soon as they had stepped into the monastic compound, there came a deluge of rain. Then, those other people, who had members of the Sangha related to them, went into their premises for shelters from the rain. The thousand couples, who were householders, had nowhere to go for shelter but to remain in the monastic compound and were drenched thoroughly. Then the chief of these householders said to them: "Look, friends, how helpless we are. Considering our social standing, what we now find ourselves in is a total disgrace." "What good work do we need to do?" This question was raised by the community. "We meet with this disgrace because we are total strangers to the Sangha in this monastery. So let us build a monastery by our joint efforts." "Very well, Chief," the men agreed.

Then the chief householder started the fund with his one thousand coins. The rest of the householders put in five hundred each. The wives of the householders donated two hundred and fifty each. With this initial outlay they started constructing a big pinnacled monastery for Buddha Kassapa. It was a big project and the funds fell short. So they each donated an additional amount, which was half of what they donated initially. And in this way they were able to complete the project. Then they held a grand inauguration ceremony for seven days to mark the transfer of the monastery to the Buddha and His Sangha. They also offered a robe each to the twenty thousand *arahats*.

Extra-ordinary Devotion of The Chief Householder's Wife

The wife of the chief householder had innate wisdom. She showed greater devotion to the good work undertaken by the community of a thousand rich householders. When robes were offered to the Buddha and the Sangha, she also offered golden-hued flowers of the Asoka tree to the Buddha besides the golden-hued robe, which was made especially for offering to the Buddha, and which was worth a thousand coins. When Buddha Kassapa delivered a sermon in appreciation of the donation of the great monastery, the wife of the chief householder, placing her specially made robe at the feet of the Buddha, made her aspiration thus: "Venerable Sir, in all my future existences, may I have a complexion as golden-hued as these *anojā* flowers, and may I also have the name of that flower, *Anojā*." And the Buddha replied: "May your wish be fulfilled."

(b) Ascetic Life adopted in His Final Existence.

This community of householders filled their lives with good deeds. After passing away from that existence they were reborn in the deva realm. At the time of the appearance of Buddha Gotama, they passed away from the deva existence, the chief of them was reborn into the royal family in Kukkutavati and was called Prince Mahā Kappina. When he came of age, he ascended the throne as King Mahā Kappina. The remaining householders were reborn into the noble families and became courtiers at the court of King Mahā Kappina. The wife of the chief householder was born into the royal family at Sāgala in Madda country. Princess Madda had a golden complexion and she was called Princess Anojā (The Golden-Complexioned) as she had aspired.

When Princess Anojā came of age, she became the Chief Queen of King Mahā Kappina. The wives of the holders in their previous existence were again united with their spouses of the past existence. The thousand ministers and their wives enjoyed the same glories of life as the King and the Queen. When the King and Queen rode on elephant-back, the thousand ministers and their wives rode on elephant-back too. When the King rode on horse-back, they also rode on horse-back, and when the King rode on a chariot, they also rode on chariots. This was because all of them had done meritorious deeds together in their past existences.

Royal Messengers sent for Wonderful News

King Mahā Kappina had five thoroughbred horses, namely, Bala, Balavāhana, Puppha,

Pupphavāhana and Supatta. The King used only Supatta and let his royal riders use the other four. It was the duty of his royal riders to gather daily information for him. They were properly fed in the morning, after which the King sent them out on their daily mission with the command: "Go ye, my good men, go to a distance of two to three *yojanas* around this city of Kukkuṭavatī, each in his own direction to the four quarters, and gather the news of the appearance of the Buddha, the Dhamma and the Sangha in the world. As soon as you hear the happy news bring it to me with great haste." The four riders would gallop away to the four quarters from the four city gates, went to three *yojanas* distance each day, and then returned to the palace with no good tidings which the King had eagerly awaited.

Wonderful News about The Three Gems

Then one day, as King Mahā Kappina visited the royal gardens riding his horse, Supatta, accompanied by his one thousand ministers, he saw a caravan of five hundred merchants, all looking tired, enter the city. The King thought: "These merchants had a weary journey. Probably they must have some fresh news to tell." He summoned them and addressed them: "O good men, where have you come from?" "Great King, there is the city of Savatthi which is a hundred and twenty *yojanas* away from this city of Kukkutavatī. We have come from that Sāvatthi." "Good men, tell me if there is some special news, current in Sāvatthi."

"Great King, we have no strange news to tell. However, there has appeared the Buddha at Sāvatthi."

On hearing the word 'Buddha', the King was so overwhelmed by the five stages of delightful satisfaction that he was senseless for a short while. "What, what did you say?" "Great King, the Buddha has appeared in the world." For three times, the news had the same stunning effect on the King. This was due to his intense delight. For the fourth time, the King asked again: "What did you say?" "Great King, the Buddha has appeared in the world." "O men, you have brought me the good news that the Buddha has appeared in the world. For bringing this precious news to me, I award you one hundred thousand coins of silver."

Then King Mahā Kappina further asked: "Any other strange news?" "Yes, Great King, the Dhamma has appeared in the world." On hearing the word 'Dhamma', the King was so overwhelmed by intense delight that he was senseless for a short while. Three times he repeated his question and three times be seemed to have lost his senses for a while. On the fourth time, for being told: "Great King, the Dhamma has appeared in the world", the King said: "For bringing this precious news to me, I award you a hundred thousand coins."

Then the King further asked: "Good men, have you any other strange news?" "Yes, Great King," they said, "The Sangha has appeared in the world". On hearing the word 'Sangha', the King was so overwhelmed by intense delight and became senseless for a while as before This happened three times when he was told of the good news. On the fourth time, he said to the merchants: "Good men, for bringing this precious news to me, I award you a hundred thousand coins."

Renunciation of King Mahā Kappina

Then the King looked at his one thousand ministers and said: "O my good men, what would you do now?" The ministers repeated the same question to the King: "Great King, what would you do now?" "Good men, now that we have been told that the Buddha has appeared, the Dhamma has appeared, the Sangha has appeared, we do not intend to return to our palace. We will go from here to the Buddha, and I will become a *bhikkhu* as his disciple." The ministers said: "Great King, we too will become *bhikkhus* together with you."

King Mahā Kappina had a gold plate etched with his order to disburse three hundred thousand coins and handed it to the merchants. "Go, you good men," he said to them, "present this message to the Queen at the palace, and she will disburse to you on my behalf three hundred thousand coins. Also tell Queen Anojā, that the King has relinquished the throne and the country to her and that she may reign supreme in the land. If she asks:

'Where is the King?' you should tell her that the King has gone to the Buddha to become a *bhikkhu*." The thousand ministers likewise sent messages of their renunciation to their wives. When the merchants went to the palace, the King rode his horse, Supatta, and, accompanied by his thousand ministers, went forth to become *bhikkhu*.

Mahā Kappina welcomed by The Buddha

The Buddha, on his daily reviewing the sentient world, saw that King Mahā Kappina had learnt the appearance of the Buddha, the Dhamma and the Sangha from the merchants, that he had honoured the Triple Gem by making an award of three hundred thousand coins, and that he was renouncing the world and would be arriving the next day. The Buddha also saw that King Mahā Kappina and his one thousand ministers would attain arahatship together with the four Analytical Knowledges. "It were well if I go and welcome King Mahā Kappina," reflected the Buddha. And like the Universal Monarch welcoming a vassal lord, the Buddha, taking His alms-bowl and robe, left the monastery alone to welcome King Mahā Kappina on the way, at a distance of one hundred and twenty *yojanas* from Sāvatthi, where He sat underneath a pipal tree by the side of the Candabhāgā river, displaying the six Buddha-rays.

Mahā Kappina crossing The Three Rivers

King Mahā Kappina and his one thousand ministers, mounted on horse-back, went for renunciation when they came across a river. "What is this river?" he asked of his ministers.

"This is the River Aparacchā, Great King," they said.

"How big is it?"

"Great King, it is one *gāvuta* deep and two *gāvutas* wide."

"Is there any craft to cross?"

"There is none, Great King."

The King pondered thus: "While we are looking for some river crafts to cross this river, birth is leading us to ageing, and ageing is leading us to death. I have implicit faith in the Triple Gem and have gone forth from the world. By the power of the Triple Gem, may this expanse of water prove no obstacle to me." Then reflecting on the supreme attributes of the Buddha, such as, 'the Buddha, the Homage-Worthy, the Perfectly Self-Enlightened, the Exalted One', he uttered the following stanza:

Bhavasotam have Buddho,
tiṇṇo lokantagū vidū;
Etena saccavajjena,
gamanaṁ me samijjhatu.

> The All-Knowing Buddha indeed has crossed over the floods of the recurring existences in the three worlds. Having crossed over the floods, the Buddha has reached the end of the world and known all things analytically. By this asseveration of the truth, may my journey (to the Buddha, on my renunciation) be accomplished without a hitch.

King Mahā Kappina, uttering this verse, crossed the river with his one thousand ministers on horse-back. The waters of the river which was two gāvutas wide did not even wet the tips of the hoofs of their horses.

As the King proceeded, he came across another river.

"What is this river?" he asked his ministers.

"This is the River Nilavāhinī, Great King," they said.

"How big is it?"

"Great King, it is half a *yojana* deep and half a *yojana* wide."

(The King's further inquiry about river craft and his pondering on the urgency of his journey should be read as the same situation as before.) Then reflecting on the supreme

attributes of the Dhamma, such as, "The Dhamma is well propounded," etc., he uttered the following verse and crossed the river together with his one thousand ministers:

Yadi santigamo maggo,
mokkho caccantikaṁ sukhaṁ;
Etena saccavajjena,
gamanaṁ me samijjhatu.

The *ariya-magga*, the Supramundane Path, indeed leads to the Peace of Nibbāna. The Release (i.e. Nibbāna) attained through the *ariya-magga* is absolute happiness. By this asseveration of the truth, may my journey (to the Buddha on my renunciation) be accomplished without a hitch."

Uttering this verse, King Mahā Kappina crossed the river with his one thousand ministers on horse-back. The waters of the river which was half a *yojana* wide did not even wet the tips of the horses' hoofs.

Beyond that Nilavāhinī river lay another river to be crossed. He asked his ministers, "What is this river?"

"This is the River Candabhāgā, Great King," they said.

"How big is it?"

"Great King, it is one *yojana* deep and one *yojana* wide."

(As with the previous two rivers, the King pondered on the urgency of his journey.) Then reflecting on the supreme attributes of the Sangha, such as, 'The *ariya* disciples of the Bhagava are endowed with right practice,' he uttered the following verse and crossed the river together with his one thousand ministers:

Samgho ve tiṇṇakantāro,
puññakkhetto anuttaro;
Etena saccavajjena,
gamanaṁ me sumijjhatu.

The *ariya-sangha* have indeed crossed the wilderness of *saṁsāra*, and are the incomparable field for sowing seeds of merit. By this asseveration of the truth, may my journey (to the Buddha on my renunciation) be accomplished without a hitch.

Uttering this verse, King Mahā Kappina crossed the river with his one thousand ministers on horseback. The waters of the river which was one *yojana* wide did not even wet the tips of the horses' hoofs.

(The three stanzas uttered by King Mahā Kappina are taken from Mahā Kappina Therāpadāna.)

Mahā Kappina meeting The Buddha and Adoption of Ascetic Life

As the King had crossed over the Candabhāgā river he saw, to his great wonder, the six Buddha-rays emanating from the Buddha, who was sitting at the foot of the pipal tree. The entire tree, i.e. the trunk, the boughs, branches and foliage, was awash with the golden glow, The King rightly knew that 'this golden glow is not the sun's rays nor the moon's, nor that of any deva or *māra* or *nāga* or garuda, but must be that of Buddha Gotama, for the Bhagavā has seen me coming and is welcoming me!'

At that instant, King Mahā Kappina dismounted and bowing himself, approached the Buddha, being drawn towards the Buddha-rays. He felt as though he were immersed in a mass of cool liquid realgar as he walked through the Buddha-rays. He and his one thousand ministers made obeisance to the Buddha and sat in a suitable place. Then the Buddha gave them a discourse by gradual stages of exposition, through (l) the merit in giving, (2) the merit in morality, (3) the merit leading to the deva-world, and (4) the gaining of Path-Knowledge. By the end of the discourse, King Mahā Kappina and his one thousand ministers attained *sotāpatti-phala*.

Then they all rose up and asked the Buddha that they be admitted into the Order as *bhikkhus*. The Buddha reviewed their past to find out whether they were fit to receive robes and alms-bowl created by His supernormal powers and He saw that their past merit of having donated robes to one thousand Paccekabuddhas and that, during Buddha Kassapa's time, they had donated robes to twenty-thousand *arahats,* were their merits of receive robes and alms-bowl created by the His supernormal powers. Then the Buddha stretched out His right hand and said: "Come, *bhikkhus*, receive bhikkhuhood as you request. You have heard the Doctrine. Now work out your release with diligence by the Threefold Training." At that very instant King Mahā Kappina and his one thousand ministers were transformed from layman's appearance into that of *bhikkhu* of sixty years' standing, equipped with the *bhikkhu* paraphernalia, such as alms bowl. etc., which were created by the will of the Buddha. They rose into the air, then descended to the ground and, paying obeisance to the Buddha, sat (at a suitable place).

Queen Anojā meeting The Merchants

The merchants of Savatthi went to the court of Kukkuṭavatī and sought audience with Queen Anoja, informing her that they were seen by the King. Having obtained the Queen's assent to see them, they entered the palace, saluted her, and sat at an appropriate place. Then a dialogue took place between the Queen and them:

Queen:	O men, what brought you to our court?
Merchants:	O Queen, we are being directed to you by the King to claim three hundred thousand coins as reward.
Queen:	O men, you are making a big claim. What good turn have you done for the King so as to be granted such a rich reward?
Merchants:	O Queen, we have not done any good turn for the King except to impart some strange news, which gladdened him.
Queen:	Will you be able to tell me what that strange news were?
Merchants:	Yes, we can, O Queen.
Queen:	Then go ahead.
Merchants:	O Queen, the Buddha has appeared in the world.

On hearing that news, the Queen, just as the King, was overwhelmed by delight and remained senseless for a short while. This happened three times. On the fourth time that she heard that news, she asked the merchants: "O men, how much did the King reward you for bringing to him the news about 'the Buddha'?" "The King rewarded us one hundred thousand coins for that."

"The King's reward of a hundred thousand for bringing such extraordinary and wonderful news is improper, inadequate. For my part, I reward you, as poor subjects of mine, three hundred thousand coins. But what further news did you tell the King?" The merchants told her that they also apprised the King of the appearance of the Dhamma and the appearance of the Sangha, one by one. The Queen, being overwhelmed by delight, was senseless for a short while, for three times, on hearing each of those wonderful tidings. On the fourth time of mentioning the news, i.e. the news about the Dhamma, and the other about the Sangha, the Queen rewarded them three hundred thousand coins for each piece of the wonderful news. Thus the merchants received nine hundred thousand coins as the Queen's reward, in addition to the King's reward of three hundred thousand, making a total of twelve hundred thousand.

Then the Queen asked the merchants where the King was, and they told her that the King had gone forth to become a *bhikkhu*, as a disciple of the Buddha. The Queen added: "What message did the King leave for me?" The merchants told her that the King was leaving the throne and the country to the Queen who was to succeed him as the sovereign. Then the Queen inquired after the thousand ministers. The merchants told her that the ministers also had gone forth to become *bhikkhus*.

Queen Anojā's Renunciation

The Queen sent for the wives of the one thousand ministers and a discussion took place as follows:

Queen: Dear sisters, your husbands have renounced the world and become *bhikkhus* along with the King. What are you going to do now?

Wives: Great Queen, what was the message to us by our husbands?

Queen: Your husbands have bequeathed all their properties to you. You are lord of the household now.

Wives: Great Queen, what do you intend to do?

Queen: Sisters, my Lord, King Mahā Kappina, was greatly delighted by the news of the appearance of the Three Gems and rewarded three hundred thousand coins to the conveyors of the news as token of honouring the Triple Gem, even while he was on his journey. Now, he has renounced the world considering the glory of kingship as if it were spats of saliva. As for me, the news of the appearance of the Triple Gem was equally welcome. I have rewarded nine hundred thousand coins to the merchants who brought me the news as token of honouring the Triple Gem. The glory of a sovereign is a source of suffering for me, as much as it is for the King. Now that the King has bequeathed sovereign power to me, if I were to accept it, it would be like receiving the spats of saliva with relish. I am not as foolish as that. I too will renounce the world and become a recluse, as a disciple of the Buddha.

Wives: Great Queen, we will also join you in going forth as recluses.

Queen: It is well and good, if you are capable of it.

Wives: Great Queen, we are capable of it.

Queen: Then let us go.

The Queen mounted on a chariot, each of the wives of the ministers also mounted on their chariots and departed forthwith for Sāvatthi. On the way, they came across the first river. She inquired, as the King did before, about the possibility for crossing it. She asked her charioteer to look for the footprints of the King's horses but no trace could be found. She rightly surmised that since her husband had a deep devotion for the Triple Gem and for the sake of which he was renouncing the world, he must have made some asseveration in getting across the river. “I too have renounced the world for the sake of the Triple Gem. May the power of the Triple Gem overcome this stretch of water and let the water lose its property as water.” And reflecting on the supreme attributes of the Triple Gem. she drove her chariot and accompanied by a thousand other chariots, across the river. And lo! the water did not stay as water but hardened itself like a piece of rock so that not even the rims of the chariots were wet. At the two further rivers that lay across her path, she crossed them without difficulty, with the same devotion as the King. (The above material is gleaned from the **Commentary** on the **Dhammapada**. From this point on, we shall be drawing on the **Commentary** on the **Aṅguttara Nikāya**, Book One.)

After she had crossed over the Candabhāgā river, the third obstacle, Queen Anojā saw the Buddha sitting beneath the pipal tree. The Buddha knew that, if these women were to see their husbands, they would be torn by attachment to them which would render them being unable to listen to the sermon which He would taught, and which would be great disadvantage for attaining the Path-Knowledge. So, He employed His supernormal powers whereby the women could not see their spouses who were with Him. Then He taught them a discourse, at the end of which, all of them attained *sotāpatti-phala*. At that moment, they were able see their spouses. The Buddha then willed that Therī Uppalavaṇṇā appeared at where the women were sitting. Therī Uppalavaṇṇā admitted Queen Anojā and her companions into the Order of Bhikkhunīs. After which, she took them to the nunnery for *bhikkhunīs*. The Buddha took the thousand *bhikkhus* to the Jetavana monastery by His psychic power.

Verse spoken by The Buddha with Reference to Mahā Kappina

Then the Venerable Mahā Kappina practised the Noble Path and attained arahatship. Knowing that he had finished his task as a *bhikkhu*, the Venerable Mahā Kappina dwelt most of the time in the Fruition of Arahatship, and did not bother to discourse to his one thousand followers, the erstwhile ministers. Resorting to seclusion, whether underneath a tree or elsewhere, he would utter words of ecstasy: "Ah, blissful it is! blissful it is!" When other *bhikkhus* heard this they thought that the Venerable Mahā Kappina was ruminating on his kingly pleasures and they reported to the Buddha what they had heard. The Buddha said to these *bhikkhus*: "*Bhikkhu*, Mahā Kappina is extolling the bliss of *magga* and *phala* only, and on that occasion He uttered this stanza:

Dhammapīti sukhaṁ seti, vippasannena cetasā;
Ariyappavedite dhamme, sadā ramati paṇḍito.

(*Bhikkhus*:) he, who drinks the Supramundane Dhamma, lives happily with a serene mind. The wise man always finds delight in the Dhamma (i.e. the thirty-seven constituents of Enlightenment) expounded by the *ariyas* such as the Buddha.

(By the end of the discourse many listeners attained Path-Knowledge at various levels.)

— **Dhammapada**, v. 79, and its **commentary** —

The Venerable Mahā-Kappina's Instruction to His Pupils

Then one day, the Buddha called the one thousand *bhikkhus* (who had been ministers) and asked them whether the Venerable Mahā Kappina had given them any instruction. The *bhikkhus* said that their teacher, the Venerable Mahā Kappina, never gave them any instruction, did not bother to instruct them but dwelt in the attainment of *arahatta-phala* most of the time, and that he did not give even an admonition to any of his pupils. The Buddha then asked the Venerable Mahā Kappina: "Kappina, is it true that you do not give even an admonition to your close pupils?" The Venerable Mahā Kappina replied: "Venerable Sir, that is correct."

"Brāhmana Kappina, do not remain so. From now on, give discourses to your close pupils."

"Very well, Venerable Sir," replied the Venerable Mahā Kappina. And, just by him giving a discourse, the one thousand *bhikkhus* attained arahatship. (This is the achievement that entitled the Venerable to be designated the foremost *bhikkhu*.)

(c) Etadagga Title achieved

On one occasion, when the Buddha held a congregation of *bhikkhus*, He declared:

"Etadaggaṁ bhikkhave mama sāvakānam bhikkhūnaṁ bhikkhuovādakānaṁ yadidaṁ Mahā *Kappino."*

"*Bhikkhus*, among My *bhikkhu*-disciples who give instruction to *bhikkhus*, Bhikkhu Mahā Kappina is the foremost (*etadagga*)."

(39) SĀGATA MAHĀTHERA

(a) Aspiration expressed in The Past

The future Sāgata was born into a worthy family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. On a certain occasion, while he was listening to the Buddha's discourse, he witnessed the Buddha honouring a *bhikkhu* as the foremost among the *bhikkhus* who were adept at the attainment of concentrating on the *tejokasiṇadhātu*, the element of heat. He aspired for that honour and expressed his aspiration to become the foremost *bhikkhu* in the mastery of that concentration to the Buddha. The Buddha predicted that his aspiration would be fulfilled.

(b) Ascetic Life adopted in His Final Existence

The future Sāgata devoted himself to works of merit throughout his life. After his death, he was reborn in the deva-world and the human world only, and during the time of Buddha Gotama, he was reborn into a brahmin family in Savatthi. The young brahmin, named Sāgata, had occasion to listen to a discourse by the Buddha which caused him steadfastly devoted to the Buddha and hence become a *bhikkhu*. He mastered the eight mundane jhānic attainments and became adept at the five mundane supernormal powers.

Taming of A Nāga

(Extract from **Vinaya Piṭaka**, Pācittiya Division, Surāpāna Sikkhāpada) Once, on his tour of the country, in the Province of Cetīya, the Buddha arrived at Bhaddivatika village (so named because of its strong fencing). Cow-herds, goat-herds, cultivators and passers-by saw the Buddha coming at a distance and warned Him urgently that there lived a swift, vicious, poisonous serpent at the ferry-crossing, which was marked by the mango tree, and that they were concerned that the Buddha might face danger if He went that way. The Buddha did not say anything to them.

> (The vicious serpent at the Mango Tree Ferry, was, in its former life, a ferry man plying there. He quarrelled with some travellers and was killed in the fray. He swore vengeance on his attackers before his death and consequently he was reborn as a powerful serpent there.
>
> (Since the man had held a grudge against the local populace, when he was reborn as a powerful serpent, he exercised his powers in such a way that he would cause draught in the rainy season and heavy rains to fall in the wrong season. Crops failed and people resorted to propitiating him every year. They also put up a shrine for him at the ferry point.)
>
> — **Commentary** on **Aṅguttara** —

The Buddha crossed the river at the Mango Tree Ferry with His company of *bhikkhus*, meaning to put up for the night at that place. Cow-herds, goat-herds, cultivators and passers-by warned the Buddha three times against going that way but the Buddha, knowing well how to handle the situation, did not say anything.

Then the Buddha, going by stages, arrived at Bhaddivatika village. The Venerable Sāgata stayed at the shrine dedicated to the serpent at the Mango Tree Ferry. He went into the den where the serpent lived, placed a grass mat on the ground, sat with legs crossed, and with his body held erect, he entered into *jhāna*.

The serpent was very angry with the intruder and sent out hot fumes. The Venerable Sāgata responded with fumes of greater power. The serpent got furious and sent out flames. But the Venerable Sāgata, who was entering into the jhānic attainment of concentration on the element of heat, produced flames of greater intensity.

Then the serpent realized that he was up against someone who was more powerful than himself. He said: "Venerable Sir, I take refuge in your reverence." The Venerable Sāgata said: "You need not take refuge in me. Take refuge in the Buddha." "Very well, Venerable Sir," the serpent said. Hence, he became a disciple of the Buddha and was established in the Three Refuges, and became friendly to the local populace. Rains fell during proper season and bumper crops were harvested. (**Commentary** on **Aṅguttara**) After the Venerable Sāgata had tamed the serpent, he joined the Buddha at Bhaddhivatika village.

The Buddha's Visit to Kosambī

After bringing Enlightenment to many deserving persons, the Buddha proceeded to Kosambī. The citizens of Kosambī had learnt about the conquest of Venerable Sāgata over the serpent, after a great battle. When the Buddha entered Kosambī, He was welcomed by the citizens. They also visited the Venerable Sāgata, made obeisance to him, and sitting in a suitable place, said him: "Venerable Sir, what sort of thing is a rare thing for your reverence? What sort of of thing would please your reverence? What sort of thing shall we prepare for your reverence?" Although Venerable Sāgata did not say anything, *bhikkhus* of the Group of Six intervened and said: "Lay supporters, there is a red beverage with the

colour of the pigeon's feet and which is clear. That alcoholic drink is a rare thing for *bhikkhus*; it is delightful. So prepare that kind of beverage."

A Note on the Band of Six, Chabbaggī

There were in Sāvatthi six friends who considered earning a living burdensome and preferred a life of ease as *bhikkhus*. They were (l&2) Paṇḍuka and Lohitaka, the twain; (3&4) Mettiya and Bhūmajaka, the twain; and (5&6) Assaji and Punabbasuka, the twain. They sought *bhikkhu*-elders of great authority, namely, the two Chief Disciples, as their preceptors whom they could look to in case of trouble.

(After five years' standing in bhikkhuhood and having mastered the Fundamental Precepts for *bhikkhus* (the *Mātikā*), they agreed among themselves to split up into three sub-groups to be stationed at prosperous places. This was to ensure a regular livelihood for themselves.

(The first sub-group with (1) Paṇḍuka and (2) Lohitaka as leaders was, by agreement among the group of Six, assigned to Sāvatthi with these considerations: Sāvatthi was a city of 5.7 million houses resided by worthy families. It had suzerainty over the Provinces of Kāsi and Kosala with eighty thousand villages, Paṇḍuka and Lohitaka were to set up monastic compounds at advantageous sites at Sāvatthi, where fruit trees of sorts were to be cultivated and gardens to attract lay supporters. These fruits and flowers should be presented regularly to lay supporters who, thus befriended, would send their boys to the monastery to be novitiated and then admitted into the Order. In this way, a big following of *bhikkhu* pupils was to be raised by the two leaders.

(Likewise, (3) Mettiya and (4) Bhūmajaka, the second subgroup was assigned to Rājagaha with these considerations: Rājagaha was a city where 130 million people lived. It had suzerainty over the Provinces of Aṅga and Magadha, which were three hundred *yojanas* wide, and had eighty thousand villages. Similarly, Mettiya and Bhūmajaka were to set up monastic compounds at advantageous sites at Rājagaha, where fruit tree of sorts were to be cultivated and gardens to attract lay supporters. By making gifts of fruits and flowers, the people should be befriended. And they would send their boys to the monastery to be novitiated and then admitted into the Order. In this way, a big following of *bhikkhu* pupils was to be raised by the two leaders.

(Kīṭāgiri was a market town with a big area around it. Since it received rains during the rainy season as well as during the cold season, it produced three crops of paddy a year. There the third sub-group, headed by (5) Assail and (6) Punabbasuka should settle down. They were given the same assignments and objectives as the previous leaders.

(The six leaders carried out the above plan with some success. Each of the three sub-groups were able to raise five hundred (or more) *bhikkhu* pupils, making a total of over fifteen hundred *bhikkhu* pupils in their fold, who were known as the sect of 'the group of six *bhikkhus*'.

(Of the six leaders of the sect, Paṇḍuka and Lohitaka with their five hundred pupils were of good morality. They used to accompany the Buddha on his tours. Although they might commit fresh infringement of the *bhikkhu* precepts, they would do so because there was no specific ban on that particular action. If the precept clearly prohibited something, they did not infringe it. The other four leaders of the sect and their people did not care about the precepts.)

— **Commentary** on the **Nikāya** Book Two —

The citizens of Kosambī were simple folks. They took the advice of the *bhikkhus* of the Band of Six in all sincerity. They made a clear red brew, like the colour of the pigeon's feet, and hence called Kapotika. As Venerable Sāgata passed their door, each house offered the rare drink to the him. At that time there was no Vinaya rule prohibiting *bhikkhus* from

taking liquor. The Venerable Sāgata did not consider it improper to drink it. He obliged his donors by drinking a little of the brew at each house. When he left the city, he collapsed at the city door.

As the Buddha was leaving the city in the company of *bhikkhus*, He saw the Venerable Sāgata lying on the ground. He had him carried to the monastery, where the other *bhikkhus* laid him with his head turned towards the Buddha. But the Venerable, who was intoxicated with liquor, turned himself such that his feet were towards the Buddha. Then the Buddha addressed the *bhikkhus* thus:

Buddha: "*Bhikkhus*, Sāgata usually had respect and deference for Me, did he not?"

Bhikkhus: "He did, Venerable Sir."

Buddha: "Now, does Sāgata show any respect and deference for me?"

Bhikkhus: "No, Venerable Sir."

Buddha: "*Bhikkhus*, Sāgata had vanquished the serpent at the Mango Tree ferry, did he not?"

Bhikkhus: "Yes, he did, Venerable Sir."

Buddha: "In his present state, would Sāgata be able to vanquish the serpent?"

Bhikkhus: "No, Venerable Sir."

Buddha: "*Bhikkhus*, by taking liquor one is rendered senseless through intoxication, would it be proper for one to take liquor?"

Bhikkhus: "No, Venerable Sir."

The Buddha continued: "*Bhikkhus*, taking alcoholic drinks is improper, wrong, unwarranted, unbecoming for a *bhikkhu*, and yet Bhikkhu Sāgata, possessed of the five supernormal powers, took it. Why did he do it? *Bhikkhus*, this is an act which does not lend itself to reverence by those who do not already have reverence for a *bhikkhu* ..." After denouncing the act, the Buddha declared that any *bhikkhu* who takes alcoholic drink is liable to incur a *Pācittiya* breach of the Precepts.

— Extract from the **Vinaya Piṭaka**, Pācittiya Division, Surāpāna Sikkhāpada —

Attainment of Arahatship

On the next day, Venerable Sāgata recovered his senses and repented his mistake. A sense of shame and dread overcame him. After admitting this fault to the Buddha and making obeisance, he had a deep emotional awakening. And with diligence in the development of Insight, he soon attained arahatship.

(c) Etadagga Title achieved

On one occasion, when the Buddha held a congregation of *bhikkhus* at the Jetavana monastery, He declared:

> *"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnaṁ tejodhātu-kusalānaṁ yadidaṁ Sāgato."*
>
> "*Bhikkhus*, among My *bhikkhu*-disciples who are adept at dwelling in the jhānic attainment of concentration on the element of heat, Bhikkhu Sāgata is the foremost (*etadagga*)."

(40) RĀDHA MAHĀTHERA

(a) Aspiration expressed in The Past

(In describing the past aspiration of the Venerable Rādha, we draw from the Commentary on the **Theragāthā** as it is more informative than the **Commentary** on the **Aṅguttara**.)

The future Rādha was born into a worthy family in the city of Haṁsāvatī, during the time

of Buddha Padumuttara. When he came of age, he visited the Buddha's monastery and, after making obeisance to the Buddha, sat in a suitable place. While sitting there, he witnessed the Buddha honour a *bhikkhu* as the foremost in the field of illuminating the Doctrine to his audience. As such, he had a great desire to be honoured with the same recognition by some future Buddhas. He made exceptional offerings to the Buddha and, thereafter, he aspired to that honour. The Buddha predicted that his aspiration would be fulfilled.

Life as A Clansman in Buddha Vipassī's Time

The future Rādha, after aspiring to the senior discipleship at the time of Buddha Padumuttara, and after many more existences of meritorious deeds, he was reborn as a worthy man again during the time of Buddha Vipassī. When he came of age, he met Buddha Vipassī who was going on the alms-round. He had an intense devotion to the Buddha and offered Him a mango of a very delicious type.

(b) Ascetic Life adopted in His Final Existence

Future Rādha was reborn in the deva-world because of that meritorious deed. After the deva existence, he was reborn only in the deva-world and the human world, where he engaged himself in further deeds of merit. During the time of Buddha Gotama, he was reborn as a brahmin youth by the name of Rādha, in the city of Rājagaha. He married and when he became old, he did not enjoy the usual care by his wife. Wishing to become a *bhikkhu*, he went to the monastery but his requests for admission into the Order were refused by all the *bhikkhus* because they were not interested in having an aged pupil who would not be able to serve them personally.

Radha the brahmin, already decrepit due to old age, looked even more aged because of his frustrations in being refused repeatedly to be admitted into the Order. He was a sorrowful sight as he was being reduced to a mere skeleton, completely worn out, pale like a withered leaf with veins running over his whole body, like netting. One day, he went to the Buddha and after an exchange of courteous greetings, sat in a suitable place. The Buddha saw that the old brahmin had sufficient merit to gain Path-Knowledge. And to start a dialogue, the Buddha asked: "Brahmin, are you being taken good care of by your wife and children?" The old brahmin replied: "O Gotama, I am far from being taken care of by my wife and children. In fact, they have been treating me as a total stranger because I am too old to be of any use to them." "Brahmin, in that case, had you not better take up bhikkhuhood?"

Venerable Sāriputta's Sense of Gratitude

"O Gotama, who would let me get admitted as a *bhikkhu*? There is no *bhikkhu* who is willing to be my preceptor due to my old age." The Buddha then asked the *bhikkhus* why the old brahmin looked so haggard and wasted. The *bhikkhus* answered that he looked so desperate and forlorn because he could not find a preceptor. "*Bhikkhus*, is there any *bhikkhu* who, is in some way, obligated to this brahmin?"

Thereupon, the Venerable Sāriputta said: "Venerable Sir, I remember a good turn done to me by this brahmin." "What was that?" asked the Buddha. "Venerable Sir, when I went on the alms-round in Rājagaha, he had offered me a spoonful of cooked rice. I remember that good turn done to me." "Very good, Sāriputta, very good. Virtuous persons do not forget a good turn done to them, and they feel obliged to repay the debt of gratitude. In that case, Sāriputta, see that the brahmin is novitiated and then admitted into the Order."

"Venerable Sir, by which mode of admission may I admit him?" The Buddha gave a discourse concerning the question of the Venerable Sāriputta and declared thus: "*Bhikkhus*, from now on, the mode of admitting a person into full bhikkhuhood by getting him established in the Three Refuges is to he discontinued. Henceforth, a novice should be admitted by a congregation, after a formal proposal for three times and, if there be no objection, then the novice shall be admitted." This was the first instance of the new mode of admission called *ñatti catuttha* procedure.

(**Points to note**: The Buddha attained Perfect Self-Enlightenment on the full-moon day in Vesākha, 103 of the Great Era. He passed his first *vassa* in the Deer Park. At the end of that *vassa,* He sent the first sixty of His *bhikkhu*-disciples, all *arahats*, to the four corners of the land to propagate the Doctrine. He admitted into the Order new *bhikkhus*, first as novices, and then as full *bhikkhus*, sponsored by these sixty *arahats*, by getting them established in the Three Refuges. The Buddha Himself adopted the same mode. Later, considering the great distances the new entrants had to travel to the Buddha's monastery, admissions by this mode were allowed by the Buddha, at places of their joining the Order.

(On the full-moon day in Phussa of the same year, the Buddha went to reside at Rājagaha. A fortnight later, the two Chief Disciples together with their pupils became *bhikkhus*. On the seventh day of their bhikkhuhood, the Venerable Mahā Moggallāna became an *arahat*. On the fifteenth day (in Māgha), the Venerable Sāriputta became an *arahat*. The Brahmin Rādha's admission into the Order took place during the month falling between the full moon day in Māgha and the full moon day in Phagguna.

The Venerable Sāriputta had known that when the Buddha lived in the Deer Park at Migadāya forest, admission as novices and as full *bhikkhus* was done by getting the incumbent established in the Three Refuges. And yet why did he ask about the mode of admission in this case?

The answer is: the Venerable Sāriputta, as a constant companion to the Buddha, knew the Buddha's wishes, as was the usual competency of those companions. As a matter of fact, he was the most competent among those close companions. He had hindsight that the Buddha was thinking of instituting a stricter mode of admission than the simple mode of getting the incumbent established in the Three Refuges. Since the Buddha's residence at Rājagaha, the number of *arahats* had also grown to more than twenty thousand. The remarkable acuteness of the Venerable Sāriputta's understanding of the Buddha's mind was revealed on one occasion too. It was in connection with Rāhula, the Buddha's son. In 103 of the Great Era, at the close of the year, the Buddha travelled to His native place, the city of Kapilavatthu. The journey took two months. On the seventh day, after arrival in that city, His son, Rāhula, (aged seven) demanded his inheritance. The Buddha gave him (the most worthy) inheritance by saying to the Venerable Sāriputta to admit Rāhula as a novice. On that occasion, the Venerable Sāriputta, knowing well that novitiation was done by making the incumbent established in the Three Refuges, asked the Buddha: "Venerable Sir, by what mode shall I admit Prince Rāhula as a novice?"

The earlier practice adopted at the Deer Park was to give admission to novices as well as to full *bhikkhus* by getting them established in the Three Refuges. But in the later case of Rādha, the admission into bhikkhuhood was done by a congregation of the Sangha making formal proposal for admission by the Preceptor thrice and then if the Sangha agreed (by remaining silent) admission was effected. But, in the case of novitiation, the Venerable Sāriputta fathomed the Buddha's intention that novitiation should be done either by getting the incumbent established in the Three Refuges or by formal congregation. Otherwise, the Sangha might be under the impression that novitiation would be valid only by congregation. Therefore, to get the express consent from the Buddha to perform novitiation by getting Rāhula established in the Three Refuges, the Venerable Sāriputta put that question to the Buddha.)

— **Commentary** on the **Vinaya Mahāvagga** —

Rādha's Ascetic Life and Attainment of Arahatship

The Venerable Sāriputta, respectfully complying with the orders of the Buddha, acted as preceptor in the formal congregation which admitted Brahmin Rādha into the Order. He knew that the Buddha had a high regard for the Brahmin and so after the admission, he looked after the personal welfare of the aged *bhikkhu*.

He took Venerable Rādha to a forest abode. A *bhikkhu*, who is junior in *bhikkhu* standing, has little privileges in the matter of the four requisites. The Venerable Sāriputta, who was a senior *bhikkhu*, enjoyed priority in receiving these requisites but he shared them with Venerable Radha, while he himself lived on the daily alms-food. Thus, being shared monastic dwelling and food by his Preceptor, the Venerable Sāriputta, Venerable Rādha recovered physically into a healthy state. Then taking instructions in the practice of the Noble Path from his Preceptor, he worked with diligence and soon attained arahatship.

Alīnacitta Jātaka

Then the Venerable Sāriputta took Venerable Rādha to pay homage to the Buddha. Although the Buddha knew how Venerable Rādha was doing, He asked the Venerable Sāriputta: "Sāriputta, I had given Bhikkhu Rādha to your care. How is Rādha doing? Is he happy in bhikkhuhood?" The Venerable Sāriputta replied: "Venerable Sir, if one were to point to a *bhikkhu* who finds full satisfaction in the Teaching, one has only to point to a *bhikkhu* of Rādha's type."

Then there became common among *bhikkhus* with words of praise concerning the Venerable Sāriputta, they were saying: "Friends, Sāriputta has a strong sense of gratitude and is also apt to repay the debt of gratitude he owes to others." When the Buddha heard these words, he said to the *bhikkhus*: "*Bhikkhus*, it is not such great a wonder that Sāriputta, in his last existence, should remember his debt of gratitude and repay it. Even in his long past, when he was a mere animal, he had this sense of gratitude." The *bhikkhus* then requested the Buddha to relate to them the past story concerning the Venerable Sāriputta. The Buddha related to them the **Alīnacitta Jātaka** (Duka Nipāta).

"*Bhikkhus*, in the past, there lived, at the foot of a hill, five hundred carpenters who used to fell trees in the forest. They would cut them to suitable sizes and then float down the lumbers downstream, in rafts. At one time, an elephant was wounded in the forest by a piece of heavy bough which it tore off from the tree. The pointed piece of wood pierced its foot so severely that it was rendered immobile.

After two or three days, the wounded elephant noticed that there were a big group of men passing its way everyday, and hoped that they might be able to help it. It followed the men. When the men saw it following them, they were frightened and ran away. The elephant then did not follow them but stopped. When the carpenters stopped running, the elephant drew near them again.

The head of the carpenters, being wise, pondered on the behaviour of the elephant: "This elephant comes to us as we do not move on, but stops when we run away from it. There must be some reason." Then the men went up the trees and observed the movements of the elephant. The elephant went near them and, after showing them the wound at its foot, lay down. The carpenters understood the elephant's behaviour then: it was critically wounded and was seeking help. They went to the elephant and inspected the wound. Then they cut the end of the big wooden spike piercing the elephant's foot into a neat groove, tied a strong rope around the groove, and pulled the spike out. They washed the wound with herbs, applied medicinal preparations to their best of ability and then dressed the wound. Soon the wound healed and the elephant was well.

Deeply grateful to its healers, the elephant thought about repaying the debt of gratitude. It went back to its den and brought back a young calf which was white all over. This was a most auspicious kind of white elephant called *Gandha* species. The carpenters were very glad to see the elephant returned with a calf. The elephant was not merely showing them the noble calf but it meant to make a gift of it to the benefactors. To make its intention clear, it left the place alone.

The calf followed it but the father elephant gave a signal sound to the calf to go back to the men. The calf obeyed. The men then said to the calf: "O dear boy, we have no use with you. Just go back to your father." The calf went back but the father would not take him back. For three times, the carpenters sent him back, only to be refused by the father. So they were obliged to keep it. The five hundred carpenters each gave a handful of cooked

rice to the calf which was sufficient nourishment for it. It would help them by piling up the cut-up logs, ready to be rafted.

> (The **Commentary** on the **Aṅguttara** relates the story up to this point only, to show the sense of gratitude of the Venerable Sāriputta when he was an elephant. We now continue the story as described in the **Jātaka**.)

*(***Continuation of the Alīnacitta Jātaka***:)* From that time on, the white elephant calf became part of the team of carpenters. Obeying their commands, he assisted them in all their tasks. The carpenters fed him with their share of cooked rice. At the close of the day's work, the men and the calf went into the river to bathe and play together.

> There is a noteworthy thing about noble elephants or noble horses or noble humans: they never defecate or urinate in the water, but go up to dry ground for the purpose.

One day, great torrent came down from up-stream from Bārāṇasī. In that current, there floated down a piece of dried dung excreted by the white calf, and was caught in a bush at the public washing place in Bārāṇasī. The tenders of the royal elephants brought to the river five hundred elephants to be washed. These elephants sniffed around, got the smell of the dung of the white elephant and panicked. They dared not enter the water but tried to run away with raised tails. The elephant tenders reported the strange behaviour of the elephants to the physicians in charge of elephants. They knew that there must be something in the water that caused the panic of the King's elephants. A close search was made and they discovered the piece of dung in the bush. Thus, the reason for the fright of the five hundred elephants was ascertained. A big jar was filled with water and in it the white elephant's dung was made to dissolve. The five hundred elephants were then washed in that solution which had a pleasant odour. Then only the elephants would enter the water.

The elephant physicians reported their experience to the King and strongly suggested to him that the noble white elephant should be searched for. The King led the expedition in a big flotilla up the stream until they reached the working place of the carpenters, at the foot of the hill. The white elephant calf was then bathing in the river. He heard the sound of the royal drums and ran to its masters, the carpenters, who welcomed the King. “Great King,” they said, “you do not need to come up personally to obtain timber. You could send someone for that.” The King answered: “Friends, we do not come here for timber. We have come to take this white elephant calf that is in your possession.” “Then, O King, take it by all means.”

The young calf, however, was not willing to leave its masters, and did not budge from where it was standing. The elephant physicians were consulted. They explained to the King that the young calf would like to see its masters fully compensated for its upkeep. The King then ordered that a hundred thousand coins of silver be placed at each of the six parts of the body of the calf, i.e. at the four feet, at the trunk and at the tail. Still the calf would not budge. It wanted the King to give personal presents (as well). When every man in the party of carpenters, and their wives were given a piece of clothing and playthings for their children, who were his playmates, it then agreed to go with the King. It cast long parting looks at the men, their wives and children as it went along with the King.

The calf was escorted to the city which it was made to go round clockwise thrice in pomp and ceremony, the whole of the city and the elephant-yard were decorated. He was then housed at the elephant-yard, fitted with the paraphernalia of a royal mount. Then it was anointed as the King's personal associate, as well as the royal mount. It was assigned half of the royal estate, with every aspect of regal status. From the day of its arrival, Bārāṇasī acquired the dominance of the whole Jambudīpa.

After some time, the future Buddha was conceived in the womb of the Chief Queen of Bārāṇasī. When the gestation period was due the King died. The news of the King's demise was not revealed to the white elephant for fear that it might suffer broken-heart.

However, the news could not be kept secret for long. For when news of the King's death became known to the neighbouring province of Kosala, the King of Kosala besieged Bārāṇasī. The citizens of Bārāṇasī sent an envoy to the Kosalan King with the message

which purported to say: "Our Queen is due to give birth to a child seven day's hence, according to persons adept at reading people's appearance. If the Queen gives birth to a son, we shall wage war. Meantime, would the Kosalan King hold his peace just for seven days?" The Kosalan King agreed.

The Queen gave birth to a son on the seventh day. The birth of the child was marked by the citizens of Bārāṇasī being in cheerful spirits, hence the boy was named Prince Alīnacitta, (meaning 'Prince who brings good cheer').

The war started, as mutually agreed, on the day of the birth of the Prince. The warriors of Bārāṇasī, lacking a general on the field, fought bravely yet their morale was running low. The ministers confided with the Queen that to avert defeat, the white elephant should be told of the death of the King, and the plight of a kingless city under siege by the Kosalan King. The Queen agreed. Then fitting the royal infant in regalia, placing it on a piece of white cloth, she carried it to the elephant-yard accompanied by her ministers and put down the child near the foot of the white elephant. She said: "O Great White Elephant, we have kept the news of the King's death from you because we feared you might suffer broken-heart. Here is the Prince, the son of your deceased friend, the King. Now our city is under siege by the Kosalan King, your little child, the Prince, is in danger. The people defending the city are in low spirits. You may now destroy the child, or save him and his throne from the invaders.

Thereupon the white elephant fondled the baby with his trunk, took it up, and placing it on his head, wailed bitterly. Then he put down the baby and placed it in the arms of the Queen. Making a signal, sound of his readiness for action, meaning: "I will capture the Kosalan King alive", it went out of the elephant yard. The ministers then fitted the white elephant with chain-mail and, opening the city gate, led it out, surrounded by them. After getting out of the city, the white elephant gave out a shrill sound like that of the crane, ran through the besieging forces and, taking the Kosalan King by his hair knot, put him at the feet of the Princeling Alīnacitta. Frightening off the enemy troops who threatened to harm the Princeling, it seemed to say to the Kosalan King: "From now on, Kosalan King, be mindful. Do not take the Princeling as someone to trifle with." The Kosalan King was thus properly subdued.

From that time on, the suzerainty of the entire Jambudipa became secure in the hands of Prince Alīnacitta. No rival king dared challenge the authority of the Prince. When the Prince, the Bodhisatta, was aged seven, he was anointed King Alīnacitta. He ruled righteously and at the end of his life span, he was reborn in the deva realm.

(The **Alīnacitta Jātaka** was originally related by the Buddha in connection with a certain *bhikkhu* who was faltering in the observance of the Noble Practice. At another time, in connection with the sense of gratitude shown by the Venerable Sāriputta in the case of the Venerable Rādha, this episode was partially related — up to the noble tusker giving up its white elephant calf to its benefactors.)

After discoursing on the story that had taken place in the past, the Buddha, in the present context, uttered these two verses:

(1) Alīnacittaṁ nissāya, pahaṭṭhā mahātī camū;
Kosalam senasantuttham, jivaggāhaṁ agāhayi.

(*Bhikkhus*,) dependent on Prince Alīnacitta, the Bodhisatta, the big army of Bārāṇasī had captured alive, (through the might of the royal white elephant), the Kosalan King who was unsatisfied with his own domain.

(2) Evaṁ nissāya sampanno, bhikkhu āraddhavīriyo;
Bhāvayam kusalaṁ dhammaṁ; yogakkhemassa pattiyā;
Pāpuṇe anupubbena, sabbasaṁyojanakkhayaṁ.

Similarly, with the good fortune in having the virtuous ones, such as the Buddha and the *ariyas,* as friends, a *bhikkhu* who puts forth earnest effort

may cultivate the Good Doctrine (i.e. the Thirty-seven constituents of Enlightenment and attain arahatship which is characterized by the extinction of all fetters, and by gradual stages reach the end of the four bonds (i.e. Nibbāna).

After ending the discourse with the attainment of the Deathless as its highest objective, the Buddha continued to show the Four Ariya Truths. At the end of which, the faltering *bhikkhu* attained Path-Knowledge. The Jātaka story ended with the usual identification of the personalities involved, namely, the Chief Queen, the Bodhisatta's mother was Queen Māyā in the present existence; the King of Bārāṇasī, King Suddhodāna; the royal white elephant, the faltering *bhikkhu*; the noble tusker, father of the white calf, the Venerable Sāriputta; the Kosalan King, the Venerable Mahā Moggallāna; Prince Alīnacitta, the Buddha. This is the Alīnacitta Jātaka in the **Duka Nipāta**.

The Buddha related the Jātaka story in connection with the Venerable Sāriputta's sense of gratitude, how in the past existence he repaid his debt of gratitude. As regards the Venerable Rādha, the Buddha had made 46 discourses in four *vaggas* in connection with him. Refer to 2-Rādha Saṁyutta, Khandha Vagga Saṁyutta, **Saṁyutta Nikāya**.

Further, when the Venerable Sāriputta took Venerable Rādha before the Buddha after Rādha's attainment of arahatship, both of them kneeling before the Buddha, the Buddha asked Sāriputta: "Sāriputta, does your close pupil Rādha take kindly to your admonition?" The Venerable Sāriputta replied: "Venerable Sir, Bhikkhu Rādha is very amenable to admonition. Whenever a fault of his is pointed out, he does not show the slightest resentment." "Sāriputta, how many amenable pupils like Rādha would you be prepared to accept?" "Venerable Sir, if I am to receive pupils as amenable as Bhikkhu Rādha, I would accept as many as they might come to me."

Then, after relating the past story of Venerable Sāriputta, as described in the *Alīnacitta Jātaka*, how, even as an animal, the Venerable Sāriputta had shown his sense of gratitude, which was the subject-matter of fellow-*bhikkhus'* remarks, the Buddha extolled the virtues of the Venerable Rādha thus: "*Bhikkhus*, a *bhikkhu* should be amenable to admonition like Bhikkhu Rādha. When the teacher points out a fault of the pupil, the latter should not show resentment but should take it as if rich treasures were revealed to him." In this connection, the Buddha uttered this verse:

Nidhīnaṁ va pavattāraṁ,
yam passe vajjadassinaṁ.
Niggayhavādiṁ medhāviṁ,
tādisaṁ paṇḍitaṁ bhaje.
Tādisaṁ bhajamānassa,
seyyo hoti na pāpiyo.

(*Bhikkhus*,) if you should meet with a man of wisdom who points out faults and reproves you, you should associate with such a wise person as someone who reveals to you hidden treasures. It will be to the advantage, and not the disadvantage, of one who seeks the company of such a wise man.

— **Dhammapada**, v. 76 —

By the end of the discourse, many hearers attained Path-Knowledge at various levels.

(c) Etadagga Title achieved

On one occasion, when the Buddha named foremost *bhikkhus*, He declared:

"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnaṁ patibhāneyyakānaṁ yadidaṁ Rādho."

"*Bhikkhus*, among My *bhikkhu*-disciples who inspire Me to amplify My discourses, Bhikkhu Rādha is the foremost (*etadagga*)."

(The Venerable Rādha's perspicacity and deep conviction in the Doctrine was a source of inspiration to the Buddha to amplify His discourses. (This fact may be

gathered from **Rādha Saṁyutta**, particularly the six last suttas in the *First Vagga*, and the whole of the *Fourth Vagga*). The term *patibhāneyyaka* has been defined as: *Patibhānaṁ janentīti patibhāneyyakā*, — those disciples who cause to arouse the Buddha's facility in discoursing.)

(41) MOGHARĀJA MAHĀTHERA

(The story of the Venerable Mogharāja is gleaned from the Commentary on the **Aṅguttara Nikāya** and the Commentary on the Pārayana vagga of the **Sutta Nipāta**.)

(a) Aspiration expressed in The Past

The future Mogharāja was born into a worthy family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. On one occasion, while he was listening to a sermon by the Buddha, he witnessed a *bhikkhu* being declared by Him as the foremost *bhikkhu* among His disciples who wear robes that were inferior in three ways, namely, of inferior rag material, of inferior thread, and of inferior dye. The future Mogharāja had a strong desire to be acknowledged likewise as a foremost *bhikkhu* in some future time. He made extraordinary offerings to the Buddha and expressed this aspiration before Him. The Buddha predicted that the aspiration would be fulfilled.

Life as Minister to King Kaṭṭhavāhana

The future Mogharāja spent a meritorious life and passed away into the realm of devas and then in the realm of humans and devas. Prior to the appearance of Buddha Kassapa he was reborn in the city of Kaṭṭhavāhana, into a noble family. When he was of correct age, he became a courtier at King Kaṭṭhavāhana's court and later was appointed as a minister.

We shall now relate the story of King Kaṭṭhavāhana, the details of which are found in the Commentary on the **Sutta Nipāta**, Book Two. Before the advent of Buddha Kassapa, there was an accomplished carpenter, a native of Bārāṇasī, whose carpentry skill was unrivalled. He had sixteen senior pupils, each of whom had one thousand apprentices. Thus, together with this Master Carpenter, there were 16,017 carpenters, who made living in Bārāṇasī. They would go to the forest and gather various kinds of timber to make various kinds of articles and high class furniture, which were fit for royalty and nobility in the city. They brought their wares to Bārāṇasī in a raft. When the King wanted to have palaces built, ranging from a single-tiered mansion to a seven-tiered mansion, they did it to the satisfaction and delight of the King. They also built other structures for other people.

Construction of A Flying Machine

The master craftsman conceived an idea one day: “It would be too hard for me to live on my carpenter's trade in my old age; (I must do something).” He ordered his pupils to gather species of light wood with which he built a flying machine resembling the garuḷa bird. After assembling the machinery in it, he started the ‘engine’ which made the contraption fly in the air like at bird. He flew in it to the forest where his men were working and descended there.

He said to his pupils: “Boys, let us build flying machines like this and with our superior power, we can rule the Jambudīpa. Now, copy this flying machine. We must escape from the drudgery of our carpenters' existence.” The pupils successfully built similar flying machines and reported it to the master. “Now, which city shall we conquer?”asked the master. “Let us conquer Bārāṇasī, Master,” they suggested. “That would not do, boys. We are known as carpenters in Bārāṇasī. Even if we were to conquer and rule it, everybody will know our origin as carpenters. The Jambudīpa is a vast place. Let us find our fortune elsewhere,” thus advised the master. The pupils agreed.

Ascension to The Throne as Kaṭṭhavāhana

The carpenter guild of 16,017 members had each of their families put aboard a ‘flying machine’, and wielding arms, flew in the direction of the Himalayas. They entered a city,

grouped together in the royal palace and dethroned the king. They then anointed the master craftsman as king. Because he was the inventor of the 'flying machine' made of wood, he came to be known as King Kaṭṭhavāhana ('one who rode on a vehicle made of wood'). Based on this personal name of the King, the city and the country also acquired the same name. An heir-apparent and a council of sixteen ministers were appointed. The King and all these top leaders of the country conducted themselves with righteousness. The King extended necessary assistance to the people according to the principle of four means of help, with the result that the people were happy and prosperous and had few dangers and hazards. Everybody spoke in praise of the King and his staff who were loved, respected and relied upon.

Friendship with King of Bārāṇasī

One day, a group of merchants from Bārāṇasī went to Kaṭṭhavāhana with their merchandise. When they were given audience by King Kaṭṭhavāhana, the King asked them where they lived. Being told that they lived in Bārāṇasī, the King said to them:

"O men, I would like to be on cordial relationship with the King of Bārāṇasī. Would you render your service to that end?" The merchants gladly undertook to help. During their stay in Kaṭṭhavāhana, the King provided them with all their needs and at the time of their departure, they were again reminded courteously to help promote friendship between the two cities.

When the merchants arrived at Bārāṇasī, they conveyed to their King the message of the King of Kaṭṭhavāhana. The King was delighted. He made public announcement by the beat of the drum that merchants of Kaṭṭhavāhana, who were selling their goods in Bārāṇasī, would be exempt from taxes. Thus, the two Kings, who had never met, were already in bonds of friendship. The King of Kaṭṭhavāhana reciprocated by proclaiming that merchants of Bārāṇasī, who were doing business in his city, would also be exempt from taxes. He also issued standing orders that merchants of Bārāṇasī would be provided with all their needs out of the King's coffers.

The King of Bārāṇasī then sent a message to the King of Kaṭṭhavāhana to the effect that if there should occur within the domains of Kaṭṭhavāhana something noteworthy, whether seen or heard, would King Kaṭṭhavāhana see to it that that event be seen or heard by the King of Bārāṇasī? The King of Kaṭṭhavāhana also sent to the King of Bārāṇasī a similar message.

Exchange of Gifts

One day the King of Kaṭṭhavāhana obtained a certain fabric of most rare quality which was not only extra-fine but had a sheen that dazzled like the rising sun. He remembered the message received from the King of Bārāṇasī and thought it fit to send this extraordinary fabric to Bārāṇasī. He had eight caskets of ivory carved out for him, in each he put a piece of the fabric. Outside the ivory caskets, he had a lac ball embalming each casket. The eight lac balls were placed in a wooden box which was wrapped in very fine fabric. On it was written the inscription: "To be presented to the King of Bārāṇasī." An accompanying message suggested that the King of Bārāṇasī open this gift himself on the palace grounds where all the ministers should be present.

The royal delegation from the court of Katthavāhana presented the gift box and the message to the King of Bārāṇasī who caused a meeting of the ministers at the courtyard. He opened the box in their presence. On finding just eight balls of lac, he was disappointed, thinking that the King of Kaṭṭhavāhana had played a practical joke on him. He struck one of the lac balls hard against the throne which he was sitting on and to his amazement when the lac broke open and the ivory casket and its lid came apart. Inside, the King saw the fine fabric. The seven other lac balls yielded similar ivory caskets with the fabric inside. Each piece of fabric measured 16 cubits by 8 cubits. When these fabrics were unfolded, they presented a most spectacular scene as though the entire courtyard were glimmering in the sun.

The onlookers snapped their fingers in amazement and some threw up their head-gear

into the air in joy, saying: "King Kaṭṭhavāhana, the unseen friend of our King, has sent such a marvellous gift! Truly that King is a worthy friend of our King."

Gift from Bārāṇasī

The King of Bārāṇasī sent for valuers and referred the fine fabrics to them for their appraisal. The valuers were at a loss to name a value for them. Then the King thought to himself: "My good friend, the King of Kaṭṭhavāhana has sent me a priceless gift. A return gift should be somehow superior to the gift received. What should that gift be?"

It was the time when Buddha Kassapa had appeared in the three worlds and was residing at Bārāṇasī. The King considered that there is nothing as adorable as the Triple Gem. "I should send the news of the appearance of the Buddha to King Kaṭṭhavāhana. That would make the most appropriate return gift."

So he had the following stanza consisting six lines inscribed with vermilion on gold plate:

Buddho loke samuppanno, hitāya sabbapāṇinaṁ.
Dhammo loke samuppanno, sukhāya sabbapāṇinaṁ.
Saṁgho loke samuppanno, puññakkhettaṁ anuttaraṁ.

(O Friend Katthavahana,) for the welfare of all living beings, the All-Knowing Buddha has appeared in our world, like the rising of the sun at the Udaya Mountain in the east.

For the happiness of all living beings, the Dhamma (comprising the four *maggas*, four *phalas,* Nibbāna and the Doctrine) has appeared in our world like the rising of the sun in the Udaya mountain in the east.

The Sangha, the incomparable fertile field for all to sow seeds of merit, has appeared in our world, like the rising of the sun at the Udaya mountain in the east.

Besides these lines, the King had an inscription containing the practice of the Dhamma, beginning from getting established in morality for a *bhikkhu*, progressively towards attainment of *arahatta-phala*. The above gold plate was: (1) first put inside a casket wrought with the seven kinds of gems; (2) then the jewel casket was placed inside a casket of emerald; (3) then the emerald casket was placed inside a casket of cat's-eye gem; (4) the cat's-eye casket was then placed inside a casket of red ruby; (5) the ruby casket was then placed inside a gold casket; (6) the gold casket was then placed inside a silver casket; (7) the silver casket was then placed inside an ivory casket and (8) the ivory casket was then placed inside a casket of scented musk wood. This casket was put inside a box, wrapped with fine fabric and on it the royal seal was affixed.

This gift was sent to Kaṭṭhavāhana in state. A noble tucker in musk was fitted with golden ornaments, covered with gold lace, and a golden flag flew on his majestic body. On its back, they secured a raised platform, on which the gift box was placed. A white umbrella was hoisted above it. It was sent off after performing acts of honour with flowers and scents, dancing and music. The King himself headed the group of royal escorts in sending it off up to the border of Kasi Country, the King's domain. Moreover, the King of Bārāṇasī sent presents with his messages to other rulers of neighbouring states on the route, requiring them to pay homage to the special return gift of his. All those rulers complied gladly till the carrier tusker reached the border of Kaṭṭhavāhana.

King Kaṭṭhavāhana went out to some distance to welcome the return gift; paying homage to it. The gift was opened in the courtyard before the people. After removing the thin cloth wrapper and opening the box, a scented hard-wood casket was found. Inside it, the eight caskets were opened, one after the other in turn till the gold plate informing the appearance of the Triple Gem was revealed. "This is the rarest gift that one comes by only over an immense period of time. My good friend, the King of Bārāṇasī, has been very thoughtful in sending this news to me together with an outline on the practice of the Dhamma." thus reflected King Kaṭṭhavāhana joyfully. "The appearance of the Buddha, never heard of

before, has taken place. It were well if I should go and see the Buddha and learn his Doctrine," he mooted. He consulted the idea with his ministers who advised him to stay awhile in the city during which they would go and inquire.

Ministers' Mission

The sixteen ministers, together with a thousand followers each, said to the King: "Great King, if the Buddha has actually appeared in the world, there is no likelihood of our seeing you again (at your palace) i.e. we are all going to become *bhikkhus*. If the Buddha has not actually arisen, we shall come back to you."

Among the ministers was the King's own nephew (son of his sister) who said: "I am going too." The King said to him: "Son, when you have found that the Buddha has appeared, come back to me and tell me the news." His nephew agreed: "Very well, O King."

The sixteen ministers with their sixteen thousand followers went hastily, resting only once at a night camp on the way and reached Bārāṇasī. However, before they got there, Buddha Kassapa had passed away. The ministers entered the Buddha's monastery and asked: "Who is the Buddha? Where is the Buddha?" But they found only the *bhikkhu*-disciples who had been living together with the Buddha.

The *bhikkhu*-disciples told them: "The Buddha has passed away." The ministers then wailed, saying: "We have come from afar and we miss even the chance to see the Buddha!" They said to the *bhikkhu*-disciples: "Venerable Sirs, are there some words of advice or admonition of the Buddha left for the world?" "Yes, lay supporters. They are: 'Be established in the Three Refuges. Observe the five precepts all the time. Also observe *uposatha* precepts of eight constituents. Give in charity. If you are capable, take up bhikkhuhood yourself.' " Thereupon, all the ministers, with the exception of the King's nephew, together with their followers, took up bhikkhuhood.

King Katthavāhana's Demise

King Kaṭṭhavāhana's nephew returned to Kaṭṭhavāhana after having obtained an article that had been used by the Buddha, as an object of veneration. It was a water strainer. In this connection, it may be noted that the articles that had been used by the Buddha included the Bodhi tree, alms-bowl, robes, water-strainer, etc. The nephew also arranged for a *bhikkhu* who had learnt by heart the Suttanta, the Vinaya and the **Abhidhamma** to accompany him to Katthavāhana.

Travelling by stages, the nephew reached Kaṭṭhavāhana and reported to the King: "Uncle, the Buddha actually had appeared in the world, and it is also true that He had passed away." He related the Buddha's advice as he had learned from the Buddha's disciples. The King resorted to the *bhikkhu* learned in the Tipiṭaka and listened to his discourses. He built a monastery for the teacher, erected a stupa where the Buddha's water strainer was enshrined and planted a new Bodhi Tree. He was established in the five precepts and observed *uposatha* precepts on *uposatha* days. He gave freely in charity; and after living till the end of his life span, he passed away and was reborn in the deva realm. The sixteen ministers, who had become *bhikkhus* together with their sixteen thousand followers, also practised the Noble Practice, died as worldlings, and were reborn in the deva realm as followers to the deva who had been King Kaṭṭhavāhana. (Among the sixteen deva followers of the deva king there was the future Venerable Mogharāja.)

(b) Ascetic Life adopted in His Final Existence

During the world-cycle that intervened the two Buddhas, the master craftsman and all his followers had deva existence. Then on the eve of the advent of Buddha Gotama, they were reborn in the human world. Their leader was born as a son of the King's *purohita* at the court of King Mahā Kosala, father of Pasenadi Kosala He was named Bāvarī, and was endowed with three distinguishing marks of a great man. Being a master of the three Vedas, he succeeded to the office of *purohita* (Counsellor) at the death of his father. The remaining sixteen thousand men were reborn in Savatthi in the brahmin clan. Among them

were:

Ajito Tissa Metteyyo,
Puṇṇako atha Mettāgū,
Dhotako Upasīvo ca,
Nando ca atha Hemako.
Todeyya Kappā dubhayo,
Jatukkaṇṇī ca paṇḍito,
Bhadrāvudho Udayo ca,
Posālo cāpi Brāhmaṇo.
Mogharājā ca medhāvī,
Piṅgiyo ca mahā isi.

(1) Ajita (2) Tissa Metteyya, (3) Puṇṇaka (4) Mettāgū (5) Dhotaka (6) Upasīva (7) Nanda (8) Hemaka (9) Todeyya (10) Kappa (11) Jatukaṇṇī (12) Bhadrāvudha (13) Udaya (14) Posala (15) Mogharāja (16) Piṅgiya.

These sixteen Brahmins learned the three Vedas from Master Bāvarī. The one thousand followers under each of them, in turn, learned from them. Thus, Bāvarī and his company of followers making a total of 16,017 Brahmins became united again in their last existence. (The fifteenth brahmin, Mogharāja, later became the Venerable Mogharāja.)

Renunciation by Bāvarī and His Followers

At the death of King Mahā Kosala, his son, Pasenadi Kosala, was anointed King. The King's *purohita*, Bāvarī, retained his office under the new king, who granted fresh privileges to him in addition to those given by his father. (This was so because the new King, as a prince, had been a pupil under Bāvarī so that his relationship with the old Counsellor was not only official but also personal.)

One day, Bāvarī, remaining in seclusion, took a cool assessment of the learning that he possessed. He saw that the Vedas were not of any value to him in good stead in the hereafter. He decided to renounce the world as a recluse. When he revealed this plan to King Pasenadi Kosala, the King said: “Master, your presence at our court gives me the assurance of elderly counsel which makes me feel I am still under the eyes of my own father. Please don't leave me.” But, since past merit had begun to ripen into fruition, old Bāvarī could not be persuaded against his plan, and insisted that he was going. The King then said: “Master, in that case, I would request you to stay as a hermit in the royal gardens so that I might be able to see you by day or by night.” Bāvarī conceded to this request and he and his company of sixteen senior pupils together with the sixteen thousand followers resided in the royal gardens as recluses. The King provided them with four requisites and paid his master regular visits, in the morning and evening.

After some time, the pupils said to their master: “Master, living near the city makes a recluse's life unsatisfactory because of the many botherations. The proper place for a recluse is somewhere remote from the town. Let us move away from here.” The master had only to agree. He told this to the King but the King would not let him leave him alone. For three times Bāvarī made persistent requests to the King. At last the King had to yield to his wishes. He sent along two of his ministers with two hundred thousand coins of money to accompany Bāvarī and his followers to find a suitable site for their hermitage, on which all monastic dwellings for them were to be built.

The hermit Bāvarī, together with 16,016 recluse pupils, under the care of the two ministers, left in the southerly direction from Sāvatthi. When they went beyond the Jambudipa to a place, which lay between the two kingdoms of Assaka and Aḷaka, which was a big island where the two streams of River Godhāvarī parted, a three-*yojana* wide forest of edible fruits, Bāvarī said to his pupils: “This is the spot where ancient recluses had lived. It is suitable for recluses. As a matter of fact, it was the forest where famous hermits, such as Sarabhaṅga, had made their dwellings.

The King's ministers paid a hundred thousand coins of silver each to King Assaka and

King Aḷaka for possession and use of the land. The two rulers gladly ceded the property and also added the two-*yojanas* wide land adjoining the forest, thereby granted a total area of five *yojanas*. The ministers from the court of Sāvatthi caused a dwelling to be built there. They also brought some necessary materials from Sāvatthi and set up a big village for the hermits to gather daily alms-food. When their task was completed, they returned to Sāvatthi. (The above account is what is stated in the **Commentary** on the **Sutta Nipāta**. The **Commentary** on the **Aṅguttara Nikāya** tells us of further incidents concerning recluse Bāvarī which are described below:) On the day, after the two ministers had returned to Sāvatthi, a man appeared at the dwelling and sought permission from the hermits to build a house for his own dwelling on the estate. He was allowed to do so. Soon other families followed suit and there were a hundred houses on the estate. And so with the kindness of Recluse Bāvarī, the community of lay householders flourished, providing a source of daily alms-food for the recluses, who also got daily sustenance from the fruit trees.

Yearly Charity worth A Hundred Thousand

The village at the hermitage had become prosperous. Revenues from agriculture and other activities amounted to a hundred thousand every year which the villagers paid to King Assaka. But King Assaka said to them that the revenue should be paid to Hermit Bāvarī. When they took the money to Bāvarī, the hermit said: "Why have you brought this money?" The householders said: "Reverend Sir, we pay this sum as token of our gratitude for the right of occupancy of your land." Bāvarī replied: "If I cared for money, I would not have become a recluse. Take back your money." "But, Sir," the householders said, "we cannot take back what has been given to you. We shall be paying you the sum of a hundred thousand every year. We may humbly suggest that you accept our annual tribute and make your own donations with the money as you please." Bāvarī was obliged to agree. And so every year there took place a big charity by the good recluse for the benefit of destitutes, peasants, travellers, beggars and mendicants. The news of this noble act spread to the whole of the Jambudīpa.

A Bogus Brahmin's Threat

After one such annual occasion, on a certain year, while Bāvarī was exulting in his good deed at his dwelling, he was roused up from his short slumber by a hoarse cry of a man demanding: "Brahmin Bāvarī, give something in charity. Give something in charity." It was the voice of a bogus Brahmin who was a descendant of Brahmin Jūjakā (of the Vesantara **Jātaka**) who came from Dunniviṭṭha brahmin village in the Kingdom of Kaliṅga. He had come at the behest of his nagging wife who said to him: "Don't you know that Brahmin Bāvarī is giving away freely in charity? Go and get gold and silver from him." The bogus Brahmin was a hen-pecked husband. He could not help but do her bidding.

Bāvarī said to him: "O Brahmin, you are late. I have distributed everything to those who came for help. I have not a penny left now." "O Bāvarī, I do not want a big amount of money. For you, who are giving away such big sums, it is not possible to be penniless as you say. Give me just five hundred." "I don't have five hundred. You will get it at the next round." "Do I have to wait till the next time you chose to give?" He was clearly angry in saying those words for he started to utter a curse with some elaboration. He fetched some cow-dung, red flowers, coarse grass into the dwelling, and hastily smeared the floor at the entrance to the residence of Bāvarī with cow-dung, strewed it with red flowers, and spread the coarse grass all over. Then he washed his left foot with water from his water pot, made seven steps on the floor and, stroking his (left) foot with his hand, uttered the following curse as when a holy man would chant a *manta*:

Sace me yācamānassa, bhavaṁ nānupadassati.
Sattame divase tuyhaṁ, muddha phalatu sattadhā.

If you refuse to give me the money asked by me, may your head splinter into seven pieces on the seventh day from now.

Bāvarī was deeply disturbed. "Perhaps his curse might take effect," he pondered as he lay

on his bed, unable to sleep. Then Bāvarī's mother, in the immediately previous existence, who was now the guardian goddess of the hermitage, seeing his former son in distress, said:

Na so muddhaṁ pajānāti, kuhako so dhanatthiko,
Muddhani muddhapāte vā, ñāṇaṁ, tassa na vijjati.

(Son,) that Brahmin does not know what is called 'the head'. He is a mere bogus Brahmin who is out to get your money. Neither does he understand the meaning of 'the head' (*muddha*) nor the factor that can cause 'the head' to be split asunder (*muddhādhipāta*).

Then Bāvarī said: "O mother, if you know what is meant by 'the head' and the factor that can cause 'the head', may I know them."

The goddess said: "Son, I do not know these two things. Only the Buddhas know them." "Who in this world know them? Please direct me to that person." "There is the All-Knowing Buddha, Lord of the Three Worlds." When the word 'Buddha' was heard, Bāvarī was extremely delighted and all worries left him. "Where is the Buddha now?" "The Buddha is residing at the Jetavana monastery in Sāvatthi."

Early next morning, Bāvarī called his sixteen pupils and said: "O men, the Buddha is said to have appeared in the world. Go and verify the fact and let me know. I mean to go to the Buddha myself but at my advanced age, I am expecting death at any moment. Go and see the Buddha and put these seven questions to him." The questions arranged in verse known as *muddha phālana* (also known as *muddhādhipāta*) were then taught to them in detail.

Note that on the eighth year of Bāvarī's settling down by the banks of River Godhāvarī, the Buddha appeared in the-world.

— **Commentary** on the **Sutta Nipāta**, Book Two. —

Then Bāvarī pondered thus: "All of my sixteen pupils are wise persons. If they have attained the ultimate goal of bhikkhuhood (i.e. Arahatship) they might or might not come back to me." And so he said to Pingiya, his nephew: "Nephew Piṅgiya, you ought to come back to me without fail. Do tell me the benefit of the Supramundane when you have attained to it."

Then the sixteen thousand followers of Bāvarī under the leadership of Ajita (of the sixteen pupils), together with their sixteen teachers, made obeisance to Bāvarī and left their dwelling in the northerly direction.

They proceeded their journey through Mahissati which was the royal city of Aḷaka, Ujjenī, Gonaddha, Vedisa, Pavana, Kosambī, Sāketa, Sāvatthi, Setabya, Kapilavatthu, Kusinārā, Pāvā, Bhoga, Vesālī and Rājagaha,, which was in Magadha country. It was a long journey covering many *yojanas*.

As they passed a city, the people asked them where they were going and when they said that they were going to see the Buddha to clarify certain problems, many people joined them. By the time they passed Kosambī and reached Sāketa, the line of pilgrims was six *yojanas* long already. The Buddha knew the coming of the hermits, pupils of Bāvarī, and that they were being joined by many people along the way. But as the faculties of the hermits were not ripe yet, the Buddha did not stay in Sāvatthi to receive them, as the proper place for their enlightenment was Pāsāṇaka Shrine in Magadha. By having to pass through more cities to that particular place, the number of pilgrims would have grown larger and that all of them would benefit from His discourse there, i.e. gain the Knowledge of the Four Ariya Truths.

Taking into consideration this great advantage to the pilgrims, the Buddha left Sāvatthi and went in the direction of Rājagaha ahead of the arrival of the pilgrims there.

When the big crowd reached Sāvatthi, they entered the Buddha's monastery and inquired where the Buddha was. At the entrance to the private quarters of the Buddha, the scented chamber, they noticed the footprint of he Buddha (which was left there by the Buddha's

will to remain intact till they came there). They were adept at reading the footprints of all types of persons that:

Rattassa hi ukkutikaṁ padaṁ bhave,
duṭṭhassa hoti avakaḍḍhitam padaṁ,
Mūḷhassa hoti sahas ānupīḷitaṁ
vivaṭacchadassa idam īdisaṁ padaṁ.

A person who is lustful has his or her footprint with a hollow at the middle.
A person who is full of hatred has his or her footprint inclined backwards.
A person who has much bewilderment has his or her print very markedly impressed at the toes and at the heel.
The present footprint is surely that of the All-Knowing Buddha who has destroyed all the defilements.

By their own learning, the recluses were sure that they had come across the footprint of the Buddha.

The Buddha travelled by stages through Setabya, Kapilavatthu, etc. and reached the Pāsāṇaka Shrine near Rājagaha, letting a big number of persons follow him. The hermits then left Savatthi as soon as they had ascertained themselves about the footprint of the Buddha, and travelling by stages through Setabya and Kapilavatthu, etc., reached the Pāsānaka Shrine near Rājagaha.

(Pāsāṇaka Shrine was a pre-Buddhistic shrine. It was built on a vast rock in honour of a local deity. When the Buddha appeared, the people built a new temple and donated for the use by Buddhist devotees. The old name however was retained.)

Sakka had prepared sufficient place to have the huge crowd accommodated at the Pāsāṇaka temple. In the meanwhile, the hermits tried their best to catch up with the Buddha, travelling in the cool hours of the mornings and evenings. When they saw Pāsāṇaka Shrine, their destination where the Buddha was understood to be residing, they were extremely happy like a thirsty man seeing water, or like a merchant who has realized a good fortune, or like a weary traveller seeing a cool shade. They rushed into the Shrine in all haste.

They saw the Buddha delivering a sermon in the midst of many *bhikkhus* with a voice that reminds one of a lion roaring. Ajita, the leader of the Brahmins, was greatly delighted on seeing the Buddha emitting the six Buddha-rays while expounding the Dhamma and was further encouraged by the Buddha's amiable words of greetings, such as: "How did you find the weather? Was it tolerable?" etc. Sitting in a suitable place, he put the first question to the Buddha without speaking it aloud but directing his mind to the stanza taught by his master Bāvarī, thus:

Ādissa jammanaṁ brūhi, gottaṁ brūhi salakkhaṇaṁ;
Mantesu paramīṁ brūhi, kati vāceti Brāhmaṇo.

May I be told: (1) How old our master (Bāvarī) is? (2) What distinguishing bodily marks is our master endowed with? (3) What his lineage is? (4) How accomplished is he in the three Vedas? (5) How many pupils are learning the Vedas under him?

Bāvarī had instructed Ajita to put those questions mentally. And he did as he was told. The Buddha, as expected by Bāvarī, knew Ajita's questions and gave the following answers without hesitation (in two stanzas):

Vīsaṁ vassasataṁ āyu, so ca gottena Bāvarī;
Tīṇissa lakkhaṇā gatte, tiṇṇaṁ vedāna pāragū.

Lakkhaṇe itihāse ca, sanighaṇḍu saketubhe;

Pañca satāni vāceti, sadhamme Paramīṁ gato,

(Ajita,) (1) your teacher's age is one hundred and twenty years, (2) he belongs to the clan of Bāvarī, (3) he has three distinguishing marks of a great man, (4) he has mastered the three Vedas; "He has mastered the Nigandu (the *Abidhāna*), the Ketubha (poetics), Lakkhaṇa (Characteristics of the great man), the Itihāsa (Legendary lore). (5) He is teaching the three Vedas to five hundred pupils who are lazy and dull.

Ajita wanted to know what three characteristics are possessed by his master, with reference to the third answer above, and put the following question mentally:

Lakkhanaṁ pavicayaṁ, Bāvarissa naruttama;
Kaṅkhacchida pakāsehi, mā no kaṅkhāyitaṁ ahu.

O Supreme Man endowed with the faculty of dispelling doubts of all beings, please specify in detail what are the three distinguishing marks of Bāvarī. Do not let us have any scepticism.

The Buddha made the following reply:

Mukhaṁ jīvhāya chādeti, uṇṇassa bhamukantare,
Kosohitaṁ vatthaguyham, evaṁ jānāhi mānava.

(Ajita,) (1) your teacher Bāvarī can cover his face with his tongue, (2) there is the spiral auspicious hair between his eyebrows, (3) his genital organ is sheathed (like that of the Chaddanta elephant). Ajita, note these three distinguishing marks on him.

This the Buddha answered in precise terms. Then the audience, which covered an area of twelve *yojanas*, were amazed, for they heard no one asking questions except the Buddha's prompt and detail answers. Raising their joint palms above their heads, they wondered aloud: "Who is the questioner? Is he a deva or a Brahmā, or Sakka the beloved husband of Sujātā?"

Having heard the answers to his five questions, Ajita asked two more questions mentally:

Muddhaṁ muddhādhipātañ ca, Bāvarī paripucchati;
Tam vyākarohi Bhagavā, kaṅkhaṁ vinaya no ise.

O Virtuous One, our teacher wishes to ask two problems: first what is meant by 'the head' (*muddha*)? Secondly, what is the factor that can chop off 'the head' (*muddhādhipāta*)? Kindly answer these two questions and dispel our doubts.

To that mental question of Ajita, the Buddha answered aloud thus:

Avijjaṁ muddhā ti jānāhi, vijjā muddhādhipātini;
Saddhā sati samādhīhi, chandavīriyena saṁyutā.

(Ajita,) Ignorance (*avijjā*) of the four Ariya Truths is the head (*muddha*) of repeated rebirths (*saṁsāra*). Knowledge of the Ariya Path (*muddhādhipātins*) that is associated with confidence (*saddhā*), mindfulness (*sati*), concentration (*samādhi*), strong will (*chanda*) and endeavour (*vīriya*), is the factor that chops off the head. Thus should you know.

On hearing the exact answers, Ajita was overjoyed. And, placing the antelope's skin on his left shoulder, touched the Buddha's feet with his head. Then he said aloud:

Bāvarī Brāhmaṇo bhoto,
saha sissehi mārisa;
Udaggacitto sumano,
pade vandati Cakkhuma.

Venerable One who has made an end of *dukkha*, endowed with the Eye of Knowledge, Brahmin Bāvarī, together with his pupils numbering sixteen thousand, being in high spirits, worship at your feet!

The other pupils of Bāvarī joined Ajita in these words of praise and made obeisance to the Buddha. The Buddha had compassion on Ajita and wished him well in these terms:

Sukhito Bāvarī hotu,
saha sissehi brāhmano;
Tvañ cā pi sukhito hohi,
ciraṁ jīvāthi māṇava.

May Bāvarī and his pupils be happy and well. Young brahmin, may you also be happy and well. May you live long.

Then the Buddha continued:

Bāvarissa ca tuyhaṁ vā, sabbesaṁ sabbasaṁsayaṁ;
Katāvakāsā pucchavho, yam kiñci manasicchatha.

If Bāvarī or yourself, Ajita, or anyone of you would like to clear up any problem that may arise in your mind, I allow you to ask.

It was the custom of the All-Knowing Ones to invite queries.

When this opportunity was extended to them, all the Brahmin sat down, made obeisance to the Buddha, and took turns to ask. Ajita was the first to do so. The Buddha answered his questions and those answers gradually culminated in the realization of arahatship. Ajita and his one thousand pupils attained arahatship at the end of the discourse; thousands of others also attained *magga-phala* at various levels. As soon as Ajita and his pupils attained arahatship, they were called up by the Buddha into bhikkhuhood. They instantly assumed the form of *bhikkhu*-elders of sixty years' standing, complete with *bhikkhu* equipment which appeared by the supernormal power of the Buddha. They all sat before the Buddha in worshipping posture. (The rest of Bāvarī's pupils asked their own questions to the Buddha, the details about which may be found in the **Sutta Nipāta**. Here we shall continue only with what is concerned with the Venerable Mogharāja and Bāvarī.)

Bāvarī's pupils, mentioned above, asked questions in turn to which the Buddha gave answers and which ended in the attainment of arahatship by the questioner and his one thousand pupils. All of them, becoming *bhikkhus*, were called up by the Buddha.

Mogharāja was a very conceited person who considered himself as the most learned among the sixteen close pupils of Bāvarī. He thought it fit to ask his questions only after Ajita because Ajita was the eldest among the close pupils. So after Ajita had finished, he stood up to take his turn. However, the Buddha knew that Mogharāja was conceited and was not yet ripe for enlightenment, and that he needed chastisement. So the Buddha said to him: "Mogharāja, wait till others have asked their questions." Mogharāja reflected thus: "I have all along been thinking of myself as the wisest person. But the Buddha knows best. He must have judged that my turn to ask questions has not become due." He sat down silently.

Then after the eight pupils of Bāvarī, viz., (1) Ajita, (2) Tissa Metteyya, (3) Puṇṇaka, (4) Mettāgū (5) Dhotaka, (6) Upasīva, (7) Nanda and (8) Hemaka, had finished their turns, he became impatient and stood up to take his turn. Again, the Buddha saw him still not ripe yet for enlightenment and asked him to wait. Mogharāja took it silently. But when remaining six pupils of Bāvarī, viz., (9) Todeyya (10) Kappa, (11) Jatukaṇṇi, (12) Bhadrāvudha, (13) Udaya, and (14) Posala, had finished their turns, Mogharāja was concerned about the prospect of his becoming the most junior *bhikkhu* among Bāvarī's disciples and took the fifteenth turn. And now that Mogharāja's faculties had ripened, the Buddha allowed him. Mogharāja began thus:

Dvāhaṁ sakkaṁ apucchissaṁ,
na me vyākāsi Cakkhumā;

Yāvatatiyañ ca devīsi,
vyākarotī ti me sutaṁ.

Twice have I put my questions to the Buddha of Sakyan descent, but the Possessor of the Five Eyes, has not replied to me. I have heard it said that the Buddha answers, out of compassion, at the third time.

Ayam loko paro loko,
Brahmā loko sadevako;
diṭṭhiṁ te nābhijānāti,
Gotamassa yasassino.

Neither this human world nor the world of devas and Brahmas understand the view held by Buddha Gotama of great fame and following.

Evaṁ abhikkantadassāviṁ,
aṭṭhi paññena āgamaṁ;
katham lokaṁ avekkhantaṁ,
maccurājā na passati.

To 'the One-who-sees-the-excellent-Dhamma' (i.e. the Knower of the inner tendencies (*āsaya*), supreme release (*adhimutti*), destinies (*gati*) and Nibbāna (*pārāyana*), etc. of the sentient world), we have come to ask a question: howsoever should one perceive the world so that *māra* cannot see him (any more)? (By what manner of perceiving the conditioned world, does one attain arahatship which is liberation from death?)

To the question contained in the second half of Mogarāja's three stanzas above, the Buddha replied:

Suññato lokaṁ avekkhassu,
Mogharāja sadā sato.
Attānudiṭṭhiṁ ūhacca,
evaṁ maccutaro siyā.
Evaṁ lokaṁ avekkhantaṁ
maccurājā na passati.

Mogharāja, be mindful all the time, and abandoning the wrong view concerning the five aggregates, i.e. the delusion of self, perceive the world (animate or inanimate) as naught, as empty. By perceiving thus, one should be liberated from *māra* (Death). One who perceives the world thus cannot be seen by *māra*.

— **Sutta Nipāta**, v. 1126. —

(The wrong view of a personal identity as 'oneself' which is the mistaken concept of the present body, *sakkāyadiṭṭhi*, must be discarded and all conditioned phenomena should be viewed as insubstantial not-self (*anatta*), and in truth and reality, a mere nothingness. When this right perception has struck root, Death is conquered. When *arahatta-phala* is realised, the *arahat* passes beyond the domain of death (*māra*). 'Passing beyond Death's domain' is a metaphor which means attainment of arahatship. This stanza has as its main object, the attainment of arahatship.)

After hearing this stanza which culminated in *arahatta-phala*, Mogharāja and his one thousand followers attained arahatship, as did the previous pupils of Bāvārī. They were 'Called-up *bhikkhus*'. Thousands among the audience gained *magga-phala* at various levels, too.

(c) Etadagga Title achieved

Since he became a *bhikkhu* by being called up as a *bhikkhu* by the Buddha, the Venerable Mogharāja had the habit of wearing only inferior or poor robes in that they were stitched out of coarse rags, dyed poorly just to meet the rules of the Vinaya, and stitched with inferior thread. Therefore, on one occasion, when the Buddha was holding a congregation of *bhikkhus* at the Jetavana monastery, He declared:

> *"Etadaggaṁ bhikkhave mama sāvakānaṁ bhikkhūnaṁ lūkhacīvaradharānaṁ yadidaṁ Mogharājā."*
>
> "*Bhikkhus*, among My *bhikkhu*-disciples who always wear coarse robes (of poor material, poor dye and poor thread), Bhikkhu Mogharāja is the foremost (*etadagga*)."

ADDENDA

BĀVARĪ THE BRAHMIN TEACHER (Continued)

Of the sixteen close pupils of Hermit Bāvarī, the first fifteen, up to Mogharāja, after putting forwards their questions to the Buddha and receiving the answers, attained arahatship along with their respective pupils of a thousand each. All were 'called-up *Bhikkhus* by the Buddha.' Pingiya, the sixteenth close pupil and a nephew of Bāvarī, who was then 120 years of age, asked the Buddha this question:

> *Jiṇṇohamasmi abalo vītavaṇṇo,*
> *nettā na suddhā savanaṁ na phāsu.*
> *Māham nassaṁ momuho antarāva,*
> *ācikkha dhammaṁ yam ahaṁ vijaññaṁ.*
> *Jātijarāya idha vippahānaṁ.*
>
> (Venerable Sir,) I am worn out with age, weak and wan. My eyes and ears are failing me. I do not wish to die in deep ignorance before having the benefit of your Doctrine. So please show me, here in Your very presence, the Supramundane Dhamma that can abandon rebirth and ageing.

Piṅgiya was very much concerned about his physical deterioration, He had attachment to his body. To gain a detached view of the body, the Buddha taught him thus:

> *Disvāna rūpesu vihaññamāne,*
> *ruppanti rūpesu janā pamattā.*
> *Tasmā tuvaṁ Piṅgiya appamatto,*
> *jahassu rūpaṁ apunabbhavāya.*
>
> (Piṅgiya,) the heedless multitudes are brought to ruin on account of corporeality. Having seen yourself how corporeality is the cause of the suffering of those heedless persons, be heedful (mindful) and abandon attachment to the corporeality so that fresh existence may not arise.

(The Buddha expounded the necessary practice (*patipatti*) that leads one to arahatship by the expression 'so that flesh existence (*apunabbhava*) may not arise'.) The hearer, Pingiya, however was old and getting mentally slow. So he did not gain enlightenment at once. He put a further question in the following stanza, extolling the immense wisdom of the Buddha:

> *Disā catasso vidisā catasso,*
> *uddhaṁ adho dasa disā imāyo.*
> *Na tuyhaṁ adiṭṭham asutaṁ amutaṁ,*
> *atho aviññātaṁ kiñcanam atthi loke.*
> *Ācikkha dhammaṁ yam ahaṁ vijaññaṁ,*

jātijarāya idha vippahānaṁ.

(Venerable Sir,) in all the four cardinal directions, in all the four intermediate directions, above, and below, in all the ten directions, there is nothing whatever in the world that the Bhagavā does not see, hear, know, or understand. Do show me, here in Your very presence, the supramundane Dhamma that can abandon rebirth and ageing.

The Buddha again pointed to the necessary practice leading to Nibbāna thus:

Taṇhāhipanne manuje pekkhamāno,
santāpajāte jarasā parete.
Tasmā tuvaṁ Piṅgiya appamatto,
jahassu taṇhāṁ apunabbhavāya.

(Piṅgiya,) the multitudes are afflicted by their own craving. Having seen yourself how they are worn out and ruined by the relentless process of ageing, be heedful (mindful) and abandon craving for sense pleasures, for continued existence, and for non-existence so that fresh existence may not arise.

At the end of the discourse, which was directed towards *arahatta-phala*, Piṅgiya attained *anāgāmī-magga*, the Path-Knowledge at the third level. While listening to the discourse, Piṅgiya's mind was wandering: he felt sorry that his uncle, Bāvarī, had missed the opportunity to hear such a profound exposition. Hence, his failure to attain arahatship. However, his one thousand pupils became *arahats*. All of them, Piṅgiya as an *anāgāmin* and his pupils as *arahats*, were called up as *bhikkhus* by the Buddha.

(The question posed by each of the sixteen pupils of Bāvarī and the Buddha's answers to them were compiled as distinct Suttas by the reciters at the Council such as Ajita Sutta, etc. The background story and the sixteen suttas has been given the title of Pārāyana Sutta because they lead to the yonder shore (Nibbāna) of *saṁsāra*.)

By the end of Pārāyana Sutta, 16,016 recluses attained arahatship, i.e. all but Piṅgiya became *arahats*. Fourteen crores of hearers also attained *magga-phala* at various levels of Path-Knowledge, having understood the Four Ariya Truths.

The huge audience, on the occasion of the Pārāyana Sutta, came from different places, found themselves back at home at the end of the sermon due to the Buddha's powers. The Buddha returned to Savatthi accompanied by thousands of *arahat* disciples (with the exception of the Venerable Piṅgiya).

Piṅgiya's Discourses to Bāvarī

The Venerable Piṅgiya did not accompany the Buddha to Sāvatthi because he had undertaken to report back his experience to his uncle. Buddha granted him the permission to return to his dwelling. He appeared at the bank of River Godhāvarī by his psychic power, and thence to his dwelling on foot.

As Bāvarī awaited the return of his nephew, sitting and watching the road, he saw Venerable Piṅgiya, in the guise of a *bhikkhu*, instead of his former appearance as a hermit with the usual equipment. He rightly conjectured that the Buddha indeed had appeared in the world. When the Venerable Piṅgiya got before his presence, he asked him: "How is it? Has the Buddha appeared?" "That's true, Brahmin, the Buddha has appeared in the world. He gave us a sermon while residing at the Pāsānaka Shrine. I shall pass on the Doctrine to you." On hearing this, Bāvarī and his five hundred pupils prepared a special seat for the Venerable Piṅgiya, showing him great respect. Then the Venerable Piṅgiya took his seat and delivered a discourse consisting of 15 stanzas to Bāvarī, which is known as the *Pārāyanānugīti*. (Refer to the Pāli text in **Sutta Nipāta**. A prose rendering of it follows.)

The Venerable Piṅgiya expounded thus:

(1) "I will attempt to echo the Buddha's discourse on *Pārāyana*:

The Buddha who is an *arahat,* untainted by the filth (of delusion), endowed with vast knowledge comparable to the earth, released from sensuousness, barren of forests of defilements, expounded the Dhamma as He has understood it. Why should the Buddha say something which is untrue?

(2) "Come, now, I will sing in praise of the Buddha, the One purified of the dirt of delusion (*moha*), the One purged of vanity (*mānā*) and ingratitude (*makkha*).

(3) "Brahmin, the Buddha has dispelled the darkness of defilements. He is endowed with the All-seeing Eye. He has reached the end of the world. He has passed beyond all forms of existence. He is free of moral intoxicants. He has exhausted all *dukkha*. He has earned the name of 'the Awakened One'. This man, Brahmin, is the man I have resorted to.

(4) "Brahmin, like a bird that leaves the lowly bushes of scanty fruit and resorts to a fruitful grove, so also I have left the company of lesser minds, and like a golden swan, have reached a great lake of immense wisdom.

(5) "Brahmin, before the time of Buddha Gotama's Teaching, religious teachers proclaimed their views to me saying: 'This is how it has always been, and this is how it will always be'. They were mere hearsay knowledge, gaining ground as oral tradition. They only serve as sources of unwholesome speculation bearing on sensuality, etc.

(6) "Brahmin, that Buddha Gotama whom I have followed is unrivalled. He is committed to dispelling darkness. He has a halo around His person and sheds light of knowledge everywhere. My Teacher, Buddha Gotama, has awe-inspiring wisdom. His intelligence is infinite like the earth.

(7) "Brahmin, the Buddha expounded to me the Dhamma which can be personally apperceived, which is not delayed in its result, which leads to the end of Craving, and to Security (Nibbāna). That Buddha, my Teacher, is beyond comparison.

(8 - 9) "Thereupon Bāvarī asked Pingiya thus: "Pingiya, whereas the Buddha expounded to you the Dhamma which is personally appreciable, which is not delayed in its result, which leads to the end of craving, and to security against all defilements and, whereas the Buddha is beyond comparison; has awe-inspiring Wisdom, and infinite intelligence like the earth, yet why do you ever stay away from him?" (Bāvarī scolded his nephew for not staying close to such a great man as the Buddha.)

(10 - 11) "Brahmin, that Buddha, my Teacher, expounded to me the Dhamma which can be personally apperceived, which is not delayed in its result, which leads to the end of craving, and to security against all defilements. He has awe-inspiring wisdom, and infinite intelligence like the earth. In fact, I do not stay away from Him even for a moment.

(12) "Brahmin, with mindfulness, I am seeing the Buddha with my mind as clearly as with my eyes, I am seeing Him by day or by night. By night I remain remembering His greatness with reverence. That is why I never consider myself away from the Buddha, even for a moment.

(13) "Brahmin, my conviction, my delightful satisfaction, and my mindfulness, never leave Buddha Gotama's Teaching. Wherever the Buddha, endowed with infinite Wisdom, goes I bow (with my mind) in that direction in homage.

(14) "Brahmin, it is due to my old age that I am not physically able to go near the Buddha. But I always go to Him in my thoughts. My mind is always connected with His presence.

(15) "Brahmin, I had lain in the mire of sensuousness, agitating all the time, while drifting from one island to another, i.e. taking refuge in one teacher now, and then another teacher next. Now I have met (seen) the Teacher, (at the Pasāṇaka Shrine) who is free of moral intoxicants, who has crossed over the floods of saṁsāra."

(**Note**: that the Venerable Piṅgiya having become an *ariya*, could address his uncle only as 'Brahmin', and not 'uncle'. On the part of Bāvarī, he was used to calling his nephew, 'Piṅgiya' and did not mean to be disrespectful to the *bhikkhu* in calling him by the name.)

Buddha's Sending of Rays and Delivery of A Discourse

At the end of the fifteenth stanza above, the Buddha knew that the Venerable Piṅgiya and his uncle, Bāvarī, had become fit enough to receive higher Knowledge, their five faculties [confidence (*saddhā*), endeavour (*vīriya*), mindfulness (*sati*), concentration (*samādhi*) and wisdom (*paññā*)] had matured, and sent His Buddha-rays to them while remaining at the Jetavana monastery in Sāvatthi. The golden-hued rays appeared before them. Just as the Venerable Piṅgiya was describing the noble qualities of the Buddha to his uncle, he saw the golden shaft of rays and, paying his attention to it carefully, he saw the presence of the Buddha as if the Buddha was standing in front of him. "Look! The Buddha has come!" he exclaimed in wonderment.

Bāvarī then stood up and paid homage to the Buddha with palms joined and raised to his forehead. The Buddha then intensified the rays and let His person seen by Bāvarī. Then He made a discourse suited to both Bāvarī and his nephew, but addressing it to the Venerable Piṅgiya:

Yathā ahū Vakkali muttasaddho,
bhadrāvudho Āḷavi Gotamo ca.
Evam eva tvampi pamuñcassu saddhaṁ,
gamissasi tvaṁ Piṅgiya maccudheyyassa pāraṁ.

> Piṅgiya, there have been *bhikkhus* who attained arahatship through sheer force of confidence in the Triple Gem such as Vakkali, Bhadrāvudha (one of the sixteen close pupils of Bāvarī) and Gotama of Āḷavī. Likewise, you should place your confidence in the Triple Gem and by directing that confidence towards Nibbāna, you cross over from the other shore of *saṁsāra,* which is the domain of death.

At the end of the discourse, the Venerable Piṅgiya attained arahatship. Bāvarī attained *anāgāmī-phala* and his five hundred pupils attained *sotāpatti-phala*.

The Venerable Piṅgiya responded to the above admonition of the Buddha thus:

1) *Esa bhiyyo pasīdāmi,*
sutvāna munino vaco.
Vivaṭṭacchado Sambuddho,
akhilo paṭibhanavā.

2) *Adhideve abhiññāya,*
sabbaṁ vedi varovaraṁ.
Pañhānantakaro Satthā,
kaṅkhinaṁ patijānataṁ.

(1) Venerable Sir, the words of the Great Recluse (*Mahāmuni*), the Buddha, makes me deeply satisfied. My confidence in the Triple Gem is strengthened. The Buddha has removed the roof of *saṁsāra*. He is free from the darts of defilements. He is endowed with elaborate and analytical Knowledge.

(2) The Perfectly-Enlightened One, who resolves all problems and who is the Teacher of those that falsely claim to be free from doubt, knows the Pure Ones that are superior to the greatest of devas and humans, having understood through His extraordinary wisdom all factors that lead to Purity.

3) *Asaṁhīraṁ asaṁkuppaṁ,*
yassa n'atthi upamā kvaci.

Addhā gamissāmi na m'ettha kaṅkhā,
evaṁ maṁ dhārehi adhimuttacittaṁ.

(3) (O Great Recluse,) unperturbable, immutable, and beyond any standards of comparison is Nibbāna with no trace of existence remaining. And I have no doubt that I am bound for that Nibbāna. May the Bhagavā recognize me as one who has directed his confidence to Nibbāna, whose mind is free from defilements.

Chapter 44

LIFE HISTORIES OF BHIKKHUNĪ ARAHATS

(1) MAHĀPAJĀPATI GOTAMĪ THERĪ

(a) Her Past Aspiration

The future Mahāpajāpati Gotamī Therī was born into a worthy family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. On one occasion, she was listening to a discourse by the Buddha when she happened to see a *bhikkhunī* being named by the Buddha as the foremost among the *bhikkhunīs* who were enlightened earliest[1]. She aspired to the same distinction in a future existence. So, she made extraordinary offerings to the Buddha and expressed that wish before Him. The Buddha predicted that her aspiration would be fulfilled.

In Her Previous Existence as The Head of Water-carriers

The future Mahāpajāpati Gotamī Therī led a life of charity and observed the moral precepts and at the end of her life she was reborn in the deva realm When she passed away from deva existence during the interval between the two Buddhas, she was reborn into the slave class in Bārāṇasī, as the head of water carriers.

Then, when the rains-retreat period was drawing near, five Paccekabuddhas who lived in Nandamū Cave, descended at the Migadāvana Forest, near Bārāṇasī, from the sky and went into the city to gather alms-food. They stayed at the Isipatana Migadāvana forest after the alms-round and discussed among themselves about seeking help in making small dwelling places for use during the rains-retreat.

> (A *bhikkhu*, who vows to remain at a chosen place during the rains-retreat period, is required by the Vinaya Rules to live in a sort of dwelling with some roof (made of slate, or baked tile, or cement tile, or grass or leaves) and with a door. This rule has no exception even for those *bhikkhus* who have vowed to observe such austere practices as the *Nālaka* practice or the *Moneyya* practice. If a dwelling for the purpose is not offered to them ready-made, they have to seek assistance in getting one built. This dwelling is the place where they vow to live during the three-month rains-retreat period, and is essential for making the vow.)

The five Paccekabuddhas, who had to fulfil the need for a dwelling for use during the rains-retreat, arranged their robes in the evening and entered the city of Bārāṇasī to seek assistance. Their going into the city was noted by the chief of the water carriers. The Paccekabuddhas stood at the door of the rich man of Bārāṇasī but when they told him about their need, the rich man said, "We were not prepared to help. May the revered ones go elsewhere."

The chief of water carriers met the Paccekabuddhas as they came out of the city at the city gate and putting down the water pot, she made obeisance. Then she asked the purpose of the revered ones in going into the city and coming out so soon from it. The Paccekabuddhas told her that they were seeking assistance to have a small dwelling built for use during the rains-retreat period. And also on further inquiry, she learnt that the need was still unfulfilled. She asked them: "Is this dwelling to be the gift of only well-to-do donors? Or is it proper for a slave like me to donate one?"

"Anybody may do so, female lay supporter," they replied.

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1. *Rattaññū Puggala:* one who was enlightened earliest. This is a techanical term which means the bhikkhu who is the senior-most in the Order. It also means the bhikkhu who understands the Four Ariya Truths earliest. It also may mean the bhikkhu who attain arahatship earliest.

"Very well, Venerable Sirs, we shall donate the dwellings tomorrow. Meantime, may the Venerables accept my offering of food tomorrow."

After making the invitation, she picked up her water pot and, instead of returning to the city, she went back to the water-hole and gathered her company of water carriers there. Then she said to them: "Now girls, do you want to be slaves to others all the time? Or do you want freedom from servitude?"

They answered in unison: "We want freedom from servitude!"

"If so, I have invited the five Paccekabuddhas to an offering tomorrow. They are in need of dwellings. Let your husbands give their helping hands for one day tomorrow."

"Very well," they all said. They told this to their husbands in the evening after the latter had come home from the forest where they worked. The men all agreed to help and made an appointment at the door of the chief of the male slaves. When they had assembled there, the head of the water carriers urged them to lend a hand in building dwellings for the five Paccekabuddhas during the rains-retreat period, and thus extolling great benefits of such contribution. A few of the men, who did not agree to help at first, were admonished by her and persuaded into the task.

The next morning, the head of the water carriers offered food to the five Paccekabuddhas. After that, she signalled the five hundred male slaves to start work. They promptly went to the forest, cut down trees, and each group of a hundred men built a modest dwelling unit for one Paccekabuddha, complete with an adjacent walk to it. They filled the water pots and saw to the bare essentials in five dwellings for the five Paccekabuddhas. They then offered them to the Paccekabuddhas, requesting them to dwell there during the rains-retreat period. Having received the consent of the revered ones, they also took turns to offer daily food to them.

If there was some poor water carrier who was unable to prepare a meal for the five Paccekabuddhas on her appointed day, the head of the water carriers would give her the necessary provisions. The three months of *vassa* thus passed. Near the end of the *vassa*, the head of the water carriers asked the five hundred slave girls each to weave a piece of rough cloth. The five hundred pieces collected from them were exchanged for five sets of fine robes which were offered, one set to each of the five Paccekabuddhas. The Paccekabuddhas, after receiving the robes, rose to the sky in the presence of their donors and went away in the direction of Gandamādāna mountain.

In the Past Existence as The Chief Weaver

These water carriers slave girls spent the rest of their life in doing meritorious acts. On their death, they were reborn in the deva realm. The head of the deva girls, on her passing away, was reborn into the family of the chief weaver, in a weaver's village, near Bārāṇasī. One day, the five hundred sons of Queen Paduma devī, all Paccekabuddhas, went to the door of the royal palace at the Bārāṇasī on invitation. But there was no one to attend to them; to offer seats or to offer food. They had to return to their abode. As they left the city and were at the weaver's village, the chief weaver, who had much devotion for them and after paying obeisance to them, offered food. The Paccekabuddhas accepted her offering of food and, after finishing the meal, left for the Gandamādāna mountain.

(b) Becoming A Bhikkhunī in Her Last Existence

The chief weaver spent the rest of her life in deeds of merit. After passing away from that existence, she was reborn in the deva realm or the human realm in turns, On the eve of the appearing of Buddha Gotama, she was reborn into the Sakyan royal family as the younger daughter of King Mahāsuppabuddha in Devadaha. She was named Gotamī and was the younger sister of Princess Mahāmāyā. Court astrologers, learned in the Vedas and adept at reading human forms and marks (physiognomy) and palmistry, after scrutinizing the distinctive bodily features of the two sisters predicted that the sons born of the two sisters would become a Universal Monarch.

When the two sisters came of age, they were betrothed to King Suddhodāna and they were taken to Kapilavatthu where Princess Mahāmāyā was made the Chief Queen. Later,

the Buddha-to-be passed away from Tusitā Deva realm and was conceived in the womb of Queen Mahāmāyā. After the Queen had given birth to her son (on the full moon of Kason (May) in the 68th year of the Great Era), on the seventh day, she passed away and was reborn in Tusitā Deva realm by the name of Santusita. On the death of Queen Mahāmāyā, King Suddhodāna made the younger sister, Queen Gotamī, the Chief Queen.

After Queen Mahāmāyā had given birth to Prince Siddhattha, two or three days later, Queen Mahāpajāpati Gotamī, the step mother of Prince Siddhattha, gave birth to Prince Nanda. So, at the time Queen Mahāmāyā died, Prince Siddhattha was only seven days old while Prince Nanda was only four or five days old. Queen Mahāpajāpati Gotamī nursed her nephew, Prince Siddhattha, from her own breast, while leaving her own son, Prince Nanda, to be nurtured by nurses. She devoted her whole attention to the bringing up of her little nephew, the Buddha-to-be.

Later, the Buddha-to-be renounced the world and attained Supreme Enlightenment. While He was on the Buddha's mission to bring welfare to the world, He made His first visit to Kapilavatthu. On the next day, after His arrival, He went into the city to collect alms-food. His father, King Suddhodāna, had the opportunity to listen to the Buddha's discourse while He was still on His alms-round and resulted in him attaining the Stream-Entry Knowledge. Then on the second day, Prince Nanda was admitted into the Order. On the seventh day, the Buddha's son, Rāhula, was admitted as a novice (The details of these events have already been given.)

The Buddha spent His fifth *vassa* in Kūṭagāra monastery in the Mahāvana forest, near Vesālī. During that time King Suddhodāna attained arahatship under the regal white umbrella at the court of Kapilavatthu and passed away the same day. Then Queen Mahāpajāpati Gotamī renounced the world and become a *bhikkhunī*. Later, the five hundred queen consorts of the five hundred Sakyan princes, who became *bhikkhus* on the occasion of the expounding of the Mahāsamaya Sutta, unanimously decided to become *bhikkhunīs*. They made Queen Mahāpajāpati Gotamī their spokeswoman to request the Buddha for admission into the Order. The first attempt by the Queen, the Buddha's step-mother, failed. Then she and the five hundred Sakyan princesses shaved their heads, donned dyed robes, and marched on foot from Kapilavatthu to Vesālī. They sought Venerable Ānanda's support in pleading for their admission. Finally, the Buddha admitted them into the Order as *bhikkhunīs* or female *bhikkhu*. Mahāpajāpati Gotamī was admitted by administering the eight principal vows (*garu dhamma*). The five hundred Sakyan princesses were admitted by an assembly of *bhikkhus* only. (Note: Later under normal procedure, a *bhikkhunī* had to be admitted by an assembly of *bhikkhunīs* also.) (The details about this paragraph may be found in Chapter Thirty-two.)

The Buddha's step-mother, Mahāpajāpati Gotamī Therī, attained arahatship after hearing the Saṁkhitta Sutta. The five hundred *bhikkhunīs* later attained enlightenment at various levels after hearing the Nandakovāda Sutta.

(c) Mahāpajāpati Gotamī Therī The Foremost Bhikkhunī

On one occasion when the Buddha was residing at the Jetavana monastery and naming foremost *bhikkhunīs*, He declared:

> "*Bhikkhus*, among My *bhikkhunī*-disciples who are of long standing in the Order, Mahāpajāpati Gotamī is the foremost (*etadagga*)."

(Herein, the name 'Gotamī' represents the Gotama clan. 'Mahāpajāpati' is the epithet which means 'mother of great offspring'. This epithet was based on the prognostication of physiognomists and palmists that, from the special features observed on her person, she was to be the mother of a Universal Monarch if she gave birth to a son, or the mother of the wife of a Universal Monarch if she gave birth to a daughter.) — **Commentary** on **Majja**

The Passing Away of Gotamī Therī

When Gotamī Therī was of 120 years' age, she was residing at a *bhikkhunī* monastery which was in the city of Vesālī. (As a rule, *bhikkhunī* monasteries were set up inside the town or village.) The Buddha was then staying at the Mahāvana monastery near Vesālī. One morning, after collecting alms-food in the city and finishing her meal, Gotamī Therī entered into the attainment of *arahatta-phala* for a predetermined period. After rising from the *jhāna* attainment, she remembered the long series of her acquisition of merits in her past existences and felt very delighted. Then she reviewed her life span. She saw that it had come to an end. She thought it proper to inform the Buddha at Mahāvana forest about her approaching death, as well as bidding leave of her passing away to her colleagues who had been a source of her inspiration such as the two Chief Disciples and co-resident *ariyas*. Then only she would return to her "monastery" and pass away. The same idea also arose in the minds of the five hundred *bhikkhunīs* of Sakyan origin.

> (The touching events concerning the passing away of Gotamī Therī will now be told based on: (1) The **Chiddapidhānanī** (Volume One, Chapter Twelve) by Mahāvisuddhārāma Sayadaw, and the **Apādāna, Khuddaka Nikāya**, IV. Only a gist of those texts is given here.)

The Buddha's step-mother, Gotamī Therī thought: "I am not going to live to see the passing away of my son, the Buddha, nor that of the two Chief Disciples, nor that of my grandson Rāhula, nor that of my nephew Ānanda. I am going to predecease them. I shall seek permission to pass away from my son, the Buddha now." The same thoughts also occurred in the minds of five hundred *bhikkhunīs* of Sakyan origin.

At that moment, the earth quaked violently. Unseasonable rains thundered in the sky. The guardian spirits of the *bhikkhunī*-monasteries wailed. The five hundred *bhikkhunīs* went to Gotamī Therī and told her about the wailing of the guardian spirits and Gotamī Therī told them her plan to pass away. The five hundred *bhikkhunīs* also told her their plan likewise. They all asked the guardian spirits of the monastery to pardon them if they had offended them in any way. Then, casting her last glance at the "monastery", Gotamī Therī uttered this verse:

> "I shall now proceed to the unconditioned (Nibbāna) where there is no aging or death, no association with beings or things one dislikes, no separation from beings or things one holds dear."

Among those who heard these words, those who had not rid themselves of attachment, devas and humans alike, wailed miserably. (The touching scene of their lamentation is vividly described in the **Pāli text**.)

When the *bhikkhunīs* came out of their *vihāra* (nunnery), along the main street, devotees came out of their homes, and kneeling themselves before Gotamī Therī, wailed, expressing their deep distress. The Buddha's step-mother, Gotamī Therī, spoke words that help quell their sorrow. (Her words, rich with the Doctrine, may be gleaned from the Pāli text. This remark also applies to other stanzas that she was to utter later on.) She uttered nine and a half stanzas to allay the lamentation of the citizens of Vesālī. When she arrived before the Buddha, she informed Him of her impending death and asked the Buddha's approval to release her life-maintaining thought process, in verse, sixteen in all, beginning with the words: *Ahaṁ sugata te mātā tuṁ ca vīra pitā mama*. The Buddha gave His approval in a stanza. After that, she recited five stanzas in praise of the Buddha.

Then she asked permission of the Sangha, the Venerable Rāhula, the Venerable Ānanda and the Venerable Nanda, to approve of her passing away in two stanzas (beginning with the words, "*āsīvisālayasame*") describing the banefulness of sentient existence. The Venerables Nanda and Rāhula who were then *arahats* took the words of the great Therī as inspiring emotional religious awakening; but as for the Venerable Ānanda, who was still training himself for arahatship, they caused much sorrow and lamentation. He expressed his grief in a stanza beginning with, *"hā santiṁ Gotamī yā it."* The great Therī solaced her nephew with words of wisdom.

Thereafter, the Buddha asked Gotamī Therī, in the following verse, to display her

supernormal powers:

> "Gotamī, for the sake of those who have doubts about female devotees attaining Enlightenment in My teaching, to enable them shed those doubts, display your supernormal powers."

The one hundred and twenty years old *bhikkhunī* complied by showing her supernormal powers as described in the text on Supernormal powers, such as from being one to become many; from being many to become one; to become visible and to become invisible; to pass through a wall or a mountain, etc. Then she walked in mid-air holding Mount Meru as the prop on which the great earth rested as an umbrella, and turning upside down this miraculous umbrella. She created an atmosphere of incense heat as when six suns arise simultaneously, etc. Having complied with the Buddha's request, she came down and making obeisance to Him, sat in a suitable place. She said: "Venerable son, I, your step-mother, is 120 years of age. I have grown old, I have lived long enough. May I be allowed to die."

The audience, stunned by the miraculous powers displayed by Gotamī Therī, asked her: "Venerable, what was the extent of merit you had performed to be endowed with such power and capability?" And Gotamī Therī related to them the successive acts of merit she had performed since the days of Buddha Padumuttara to the last existence. Those events ran into a number of stanzas.

Then the five hundred *bhikkhunīs* rose up to the sky as a cluster of stars, captivating the eye of the audience, displayed their supernormal powers, and having obtained the Buddha's approval to end their miraculous feats, they made obeisance to Him and sat in a suitable place. They recounted to the Buddha in verses how much they owed to Gotamī Therī. Then they asked the Buddha's permission to pass away.

The Buddha said: "*Bhikkhunīs*, you know the time to pass away." Thus having obtained the Buddha's approval, they made obeisance to Him and returned to their "monastery". The Buddha, accompanied by a large company of devotees, saw Gotamī Therī off up to the entrance to His forest abode. There, the great Therī and her five hundred *bhikkhunīs* disciples made their last obeisance to the Buddha together. Then the five hundred *bhikkhunīs* entered the city and sat cross legged in their respective dwellings in the "monastery".

At that time, many male and female lay disciples of the Buddha, seeing the time had come to see the last of the noble ones, gathered around to pay their last respect, beating their chests in great sorrow. They threw themselves down on the ground like a tree uprooted. Gotamī Therī caressed the head of the eldest of the female devotees and uttered this stanza:

> "Daughters, lamentation leads only to Māra's domain and is therefore in vain. All conditioned things are impermanent; they end up in separation, they cause endless agitation."

Then she told them to go back to their homes. When alone, she entered into the first *jhāna* of Fine Material Sphere and then, stage by stage, till the *jhāna* of the neither-consciousness-nor-nonconsciousness, and then back, stage by stage, to the first *jhāna* of Fine Material Sphere. Thus, back and forth, she dwelt in the eight mundane jhānic attainments. Then she dwelt in jhānic attainment beginning from the first *jhāna* up to the fourth *jhāna*. Arising from that *jhāna* she realized complete Cessation of the aggregates, just as a lamp goes out when the oil and the wick become exhausted. The remaining five hundred *bhikkhunī*-disciples also realized complete Cessation.

At that moment, the great earth quaked violently and meteors fell from the sky. The skies rumbled with thunder. The celestial beings wailed. Celestial flowers rained from the sky. Mount Meru tottered like a dancer swaying. The great ocean roared, as if deeply troubled. *Nāgas*, *asuras*, devas and Brahmās expressed their emotional religious awakening in such term as: "Impermanent are all conditioned things; they have the nature of dissolution."

Devas and Brahmās reported the death of Gotamī Therī and the five hundred *bhikkhunīs*

to the Buddha. The Buddha sent the Venerable Ānanda to inform the matter to the *bhikkhus*. Then, accompanied by many *bhikkhus*, the Buddha joined the funeral procession which took this order: (1) devas, humans, *nāgas, asuras* and Brahmās marched at the head, followed by; (2) the five hundred Golden hearses of five hundred *bhikkhunīs* with multi-tiered roofs created by Deva Visukamina wherein were placed the remains of the *bhikkhunīs* on their cots, and these hearses were borne by devas; (3) then followed the hearse of Gotamī Therī, the Buddha's step-mother, which was borne by the Four Great Deva Kings; (4) then followed the Sangha and the Buddha. The whole route from the nunnery to the funeral ground was canopied and all along the route were placed streams, pennants, while all the ground was strewn with flowers. Celestial lotus flowers came down, thick and fast, as though they were hanging loosely in the sky. All sorts of flowers and perfumes wafted in the air. All sorts of music, singing and dancing took place in honour of the departed noble *arahats*.

During the progress of the funeral procession, both the sun and the moon were visible to the people. Stars were shining in the sky. Even at noon, the sun's rays were cool like that of the moon. In fact, the occasion of Gotamī Therī's funeral was surrounded by even more wonderful happenings than on the occasion of the funeral of the Buddha himself. On the occasion of the Buddha's funeral there was no Buddha nor the Venerable Sāriputta and *bhikkhu*-elders to supervise the funeral proceedings whereas on the occasion of the funeral of Gotamī Therī, there were the Buddha and the *bhikkhu*-elders, such as the Venerable Sāriputta, to supervise the proceedings.

At the charnel-ground, after the remains of Gotamī Therī were incinerated, the Venerable Ānanda picked up the relics and uttered this stanzas:

> "Gone now is Gotamī. Her remains have been burnt up. And soon the passing away of the Buddha, the much anxiously awaited event, will take place."

The Venerable Ānanda collected the relics in the alms-bowl used by Gotamī Therī and presented them to Buddha. Thereupon, the Buddha held up the relics of his step-mother for the audience to view and spoke to the assembly of devas, humans and Brahmās thus:

> "Just as a big tree full of hard core standing firmly has a great trunk and that great trunk, being of impermanent nature, falls down, so also Gotamī who had been like a big tree trunk to the *bhikkhunī-sangha* is calmed (i.e. has entered Nibbāna.)"

The Buddha uttered altogether ten stanzas for the benefit of the audience on that memorable occasion. These ten stanzas with text and word-for-word meanings may be gleaned by the reader in the **Chiddapidhānī**.)

2. KHEMĀ THERĪ

(The story of Khemā Therī is treated briefly in the Commentary on the **Aṅguttara Nikāya**, the Commentary on the **Therīgāthā** and the Commentary on **Dhammapada**. In the **Apādāna Pāli**, it is related in detail by the great Therī herself. What follows is mainly based on the **Apādāna** with selections from the three Commentaries.)

(a) Her Past Aspiration

The future Khemā Therī was born into a worthy family in the city of Haṁavatī, during the time of Buddha Padumuttara, a hundred thousand world-cycles ago. One day, she listened to the Buddha's sermon and became a devotee of the Buddha, being established in the Three Refuges.

Then she had her parents approval to offer an extraordinary feast to the Buddha and His Sangha. At the end of seven days of the great offering, she saw Sujātā Therī whom the Buddha named as the foremost *bhikkhunī* in Knowledge. She was inspired by that. She gave an extraordinary offering again before expressing her wish to become such a foremost *bhikkhunī* in her own time later. Buddha Padumuttara prophesied that a hundred thousand world-cycles hence she would become the foremost *bhikkhunī* with regards to Knowledge in the time of Buddha Gotama.

Repeated Existences as Deva Queen or Human Queen

The future Khemā Therī, on passing away from that existence, was reborn in five deva realms, namely, Tāvatiṁsa, Yāmā, Tusitā Nimmānarati, and Paranimmitavasavatī successively, as queen of the devas. When she passed away from there, she was reborn as queen of the Universal Monarch or as queen of a great king Thus, wherever she was reborn, she was born as queen. She enjoyed the most glorious state in the deva-world and the human world for many many world-cycles.

Existence as A Bhikkhunī leading A Life of Purity

After being reborn in the fortunate existences only, during the time of Buddha Vipassī, ninety-one world-cycles previous to the present world-cycle, she was reborn into a worthy family. She had the opportunity of hearing the Buddha's Dhamma which made her solely devoted to the Pure Life and she became a *bhikkhunī* who was learned in the Doctrine, skilful in the knowledge of Paṭiccasamuppāda, a bold exponent of the Four Ariya Truths, and a persuasive preacher besides being a diligent one in the practice of the Dhamma. Thus she was a model to those who took up the Threefold Training under the Buddha's Teaching. She spent this life of Purity during her life span of ten thousand years.

Passing away from there, she was reborn in Tusitā Deva realm. After that, wherever she was reborn, the great merit, which she acquired in her existence during time of Buddha Vipassī, endowed her with the best that that particular existence could offer, such as making her talented, pure in morality, rich in resources attended by wise following, well provided with ease and comfort. Further, the religious practices observed in that existence led her to superior social status such as making her a queen, whether in deva existence or human existence and being loved and respected by her king.

Her Existence as Donor of A Monastic Complex

During the time of Buddha Koṇāgamaṇa, in the present world-cycle, she was reborn into a rich family in Bārāṇasī. Together with two other rich ladies by the name of Dhanañjānī and Sumedha (her own name being unknown but may be referred to as Khemā), they built a monastic complex for the Sangha as a whole. At their death, they were reborn in the Tāvatiṁsa Deva realm, and after that existence, they were reborn in the human world and the deva-world, enjoying superior social status too.

Her Existence as The Eldest of The Seven Daughters of King Kikī

During the time of Buddha Kassapa, in the present world-cycle, King Kikī of Bārāṇasī, in the province of Kāsi, was an ardent supporter of the Buddha. He had seven daughters by the names of: (1) Princess Samaṇī, (2) Princess Samaṇaguttā, (3) Princess Bhikkhunī, (4) Princess Bhikkhadāyikā, (5) Princess Dhammā, (6) Princess Sudhammā and (7) Princess Saṁghadāyikā. Later, during time of Buddha Gotama, they became respectively (1) Khemā Therī, (2) Uppalavaṇṇā Therī, (3) Paṭācārā Therī, (4) Kuṇḍalakesī Therī, (5) Kisāgotamī Therī, (6) Dhammadinnā Therī and (7) Visākhā, donor of Pubbārāma Monastery.

The future Khemā Therī (Princess Samaṇī), on hearing a sermon by Buddha Kassapa, was very keen to become a *bhikkhunī* but her father would not give her permission to do so. So, as the eldest, together with her six younger sisters, they made a common resolve not to marry and remained spinsters throughout their lives which lasted twenty-thousand years. They supported Buddha Kassapa with the four *bhikkhu* requisites for life.

On one occasion, the Buddha made a marvellous discourse entitled Mahānidāna Sutta, (which is recorded as the second sutta in Mahāvagga of **Dīgha Nikāya**). Princess Samaṇī was so absorbed in hearing it that she learnt it by heart, and recited it often.

As the result of these good deeds, on her death, she became the Chief Queen (of Sakka) in the Tāvatiṁsa.

(b) Becoming A Bhikkhunī in Her Last Existence

During the time of Buddha Gotama, she was reborn in her last existence as the daughter

of King Maddarāja of Sāgala. Since her birth brought peace to the land, she was named 'Khemā' (peace). When she came of age, she became the Queen of King Bimbisāra and was adored by her husband. She was conceited with her beauty.

The Buddha was then residing at the Veḷuvana monastery in Rājagaha. Queen Khemā had heard people saying that the Buddha always made discourses pointing out the faults of physical beauty, so she never went to see Him for fear that her beauty might well come under His censure.

King Bimbisāra's Clever Manoeuvre

King Bimbisāra thought: "While I am the most important lay supporter to the Buddha, it is inconceivable that my Queen has never visit the Buddha." He contrived a plan by having a song composed by an able poet, in praise of the Veḷuvana monastery, which he ordered songsters to sing within earshot of the Queen.

A Four-stanza Eulogy on The Veḷuvana Monastery

(1) Anyone who is not fortunate enough to see the Veḷuvana monastery, the Bamboo grove residence of the Buddha, we consider him or her as one who has never seen the Nandavana Park of the celestial realm.

(2) He or she who has seen the Veḷuvana Grove, which is so much cherished by King Bimbisāra of Rājagaha, the people's favourite ruler, the cynosure of the whole world, has truly seen the Nandavana Park, the favourite resort of Sakka, King of Devas.

(3) Many of the Tāvatiṁsa devas, having abandoned the Nandavana Park and descended to the earth (the southern Island Continent) and cast their eyes on the Veḷuvana Grove, are astonished and all their cares forgotten, they are never satisfied with seeing it.

(4) That Veḷuvana Grove has appeared due to the King's past merit and is adorned by the Buddha's majesty that poet could adequately describe its endless merits?

When Queen Khemā heard that song, although she had been to the Veḷuvana Grove on a pleasure visit with the King, her interest in the Grove was aroused afresh. She was very keen to visit it again. She asked the King's permission to go there and went there with a big retinue. She chose the hour of the day that she presumed the Buddha was surely not there, i.e. during the morning, when the Buddha usually went to the city for collecting alms-food. She roamed about the Bamboo Grove which was full of all kinds of flowering trees, fruit trees, where bees and bumble bees busied themselves collecting honey, and where the koels sang and the peacocks preened their fathers in the quiet seclusion of the park. She also visited the monastic dwellings of the religiously inclined men, their meeting halls, rest-houses and walks.

She came across a youthful *bhikkhu* sitting in meditation at the foot of a tree and thought that young man should be enjoying the pleasures of life at present and take up the religious life only in his old age. Feeling sure that the Buddha was not in his private chamber, she went near it. Instead, the Buddha knew that she would come and He remained in His private chamber. He had created, by His powers, a young maiden whose beauty surpassed that of Queen Khemā and was fanning Him.

When Queen Khemā saw that lovely maiden, she abandoned attachment to her own good looks but become fascinated and enamoured of the strange beauty in front of her. But even as she was gazing at the girl, due to the Buddha's powers, the beauty of the girl diminished perceptibly and within a few moments, she turned old and decrepit with wrinkled skin, gray hair, nursing teeth, black spots all over the skin, floppy breasts, bony joints protruding, veins twining about the body, bent double, and soon the old woman was trembling and breathing hard struggling for life and finally she gasped and collapsed. She was dead.

This vivid sight caused emotional religious awakening (*saṁvega*) in Queen Khemā. She realized thus:

"Oh, this form (body) is impure. It is indeed loathsome. Foolish women relish this

impure, loathsome body."

Then the Buddha spoke to Queen Khemā in these verses:

(1) "Khemā, look at the body that is afflicted with pain, impure, putrid, discharging impurities upwards and downwards, which foolish persons take so much delight in.

(2) "Cultivate the mind to get fixed on an object of meditation, so as to be able to perceive the loathsomeness of the body. Let you be mindful of the thirty-two aspects (constituent parts) of the body; let there be weariness about them.

(3) "(Khemā), just as the body of this woman by My side breaks up, so too will your body break up. Just as your body seem attractive for a while before death, so too the body of this woman by My side looked attractive before she died; (therefore) give up attachment to the body, both internally and externally.

(4) "Cultivate a perception of unsubstantiality and noting closely the rising and falling of phenomena. Give up the notion of a self, by doing so, you will quell the eleven fires burning in you and reach Nibbāna.

(5) "Just as the spider follows the web of its own making, so also sentient beings, who have attachment, follow the stream of defilements that are of their own making. The wise do not have any desire or regard for sense pleasures, but cut off the stream of defilements and go forth to Nibbāna."

The Buddha knew that after listening to the discourse, the mind of Queen Khemā had become delighted and receptive, He continued with another discourse entitled *Mahānidāna Sutta* (which was the very *sutta* Queen Khemā had heard and learnt by heart from Buddha Kassapa in her previous existence as Princess Samaṇī). Queen Khemā remembered this *Sutta* and she attained Stream-Entry knowledge immediately.

After becoming an *ariya* as a Stream-Enterer, she wanted to make amends for her mistaken conceit about her beauty. She prostrated before the Buddha and submitted her apology in these five stanzas:

(1) "The all-knowing One, I pay homage to You.
The Embodiment of Compassion, I pay homage to You.
Buddha who has crossed over the flood of *saṁsāra*, I pay homage to you.
Giver of the Deathless, I pay homage to you!

(2) "I had been befuddled and led astray by attachment to sensuality, thus springing forward into the thicket of wrong view. By means of an appropriate device, you, the Bhagavā, have tamed me (who had been befuddled) and made me happy in being so tamed.

(3) "Lacking an opportunity of meeting such a great One as Yourself, who is endowed with morality, concentration, etc., sentient beings suffer enormous *dukkha* in the ocean of *Saṁsāra*.

(4) "Even though the Pure One, who has reached the Purity of Nibbāna, had been staying at the Veḷuvana monastery, I had failed to come and pay homage to the Lord of the three worlds. That failure, on my part, I (now) admit to the Bhagavā as my fault.

(5) "I had a mistaken idea about the Great Benefactor to the three worlds, the Bestower of the Ultimate Boon (*magga*, *phala, Nibbāna*) as one who is unprofitably censorious because I had been too fond of my beauty. My fault in having entertained such foolish thoughts and my failure to come and pay homage to you earlier, I (now) admit to the Bhagavā as my fault. (The Myanmar renderings are by the late Mahāvisuddhārāma Sayadaw in his **Chiddapidhānanī**.)

Upon admission by Queen Khemā of her previous fault, the Buddha said: "Let it be Khemā", which cooled her heart as though ambrosial water were poured onto her person. Then Queen Khemā made obeisance to the Buddha and respectfully left Him. Back at the royal palace, she saw King Bimbisāra and addressed him thus:

(1) "O great conqueror with golden complexion, you had employed a most apt strategy to persuade me to visit the Veḷuvana monastery. Marvellous indeed was your idea! For I had become keenly desirous of seeing the Veḷuvana Park, (with the consequence that) I have seen (with both my physical eye and the eye of wisdom) the Buddha, the great sage.

(2) "O King! If you would agree, I would take up bhikkhunīhood in the Teaching (which is replete with eight marvels) of the Buddha of unrivalled wisdom, of the embodiment of the highest virtues. Thanks to the wise words of the Buddha, I have gained insight into the tiresome nature of my body."

On hearing the two stanzas spoken by Queen Khemā, King Bimbisāra, who had even, from her mien, been recognizable as an *ariya*, one who had attained Path-knowledge, raised his joined palm to his forehead and said to his Queen: "My dear Queen, I allow you to become a *bhikkhunī*. May your renouncing the world come to its fulfilment (i.e. may you attain arahatship). (These words were spoken in half a stanza.) Thereupon the King put Queen Khemā on a golden Palanquin and sent her to the *bhikkhunī* 'monastery' in great state.

Khemā Therī gained Arahatship

On the fifteenth day of her bhikkhunīhood, Khemā Therī, while observing the *uposatha,* contemplated on the lamp in front of her, how the flame arose and how it went out. A keen emotional religious awakening took place in her mind. Applying the insight into the nature of the rise and fall of the flame to all conditioned phenomena, i.e. the mind-body complex that constituted her present existence, she gained arahatship together with the Four Discriminations and the Six Supernormal Powers. (This account of Khemā Therī's attainment of arahatship is as described in the **Khemā Therī Apādāna Pāli**. The Commentary on the **Aṅguttara Nikāya** and the Commentary on the **Dhamapada** tell this event in a somewhat different manner. We have refrained from discussing them here lest it would confuse the reader.)

Khemā Therī was devoted both to the learning and the practice of the Doctrine and so she was most proficient in the Seven Stages of Purity, and was unrivalled in the exposition of the Ten Subjects of Discussion (*kathāvatthu*), most erudite in the application of the **Abhidhamma** method, outstanding both in learning and practice. The veracity of these statements may be gauged from Khemā Sutta, the first *sutta* in the Abyākata Saṁgutta of **Saḷāyatana Saṁyutta**.

Khemā Therī makes A Subtle Discourse to The Kosalan King

At one time, when the Buddha was staying at the Jetavana monastery in Sāvatthi, Khemā Therī was making a tour of the Kosalan country, and was sojourning at Toraṇa, which lay between Sāvatthi and Sāketa. At that time, King Pasenadi of Kosala was camping for the night at Toraṇa. Then the King said to a courtier: "So, man, make inquires in this place which *samaṇa* or *brāhmana* is fit for my spiritual guide for today." The courtier made thorough inquires in Toraṇa but could find no *samaṇa* or *brāhmana* whom the King should go to for spiritual guidance. He only saw Khemā Therī who happened to be sojourning there. He went back to the King and said:

"There is no *samaṇa* or *brāhmana* in this place. But there is a *bhikkhunī* named Khemā Therī, a disciple of the Buddha. She is reported to be wise, skilful, learned, an expounder of the Doctrine in a fascinating way, endowed with a remarkable perspicacity. I would humbly suggest that your Majesty go to her for advice and guidance." The King accepted the advice and went to Khemā Therī. He made obeisance to her and sitting in a suitable place, addressed Khemā Therī thus:

"Venerable, does a sentient being exist after death?"

"Great King," replied Khemā Therī, "the Buddha does not say that a sentient being exists after death."

"If so, Venerable, does a sentient being not exist after death?"

"Great King, the Buddha does not say that a sentient being does not exist after death."

"Venerable, does a sentient being exist as well as does not exist after death?"

"Great King, the Buddha does not say that a sentient being exist as well as does not exist after death."

"If so, Venerable, does a sentient being not exist after death?"

"Great King, the Buddha does not say that a sentient being neither exists nor does not exist after death."

The King was at his wit's end. He further put questions which were replied as follows:

"Venerable, (1) When I asked: 'Does a sentient being exist after death?' you replied: ''Great King, the Buddha does not say that a sentient being exists after death!' (2) When I asked: 'If so, Venerable, does a sentient being not exist after death?' you replied: 'Great King, the Buddha does not say that a sentient being does not exist after death.' (3) When I asked: 'Venerable, does a sentient being exist as well as does not exist after death?' you replied: 'Great King, the Buddha does not say that a sentient being exists as well as does not exist after death.' (4) When I asked: 'If so, Venerable, does a sentient being neither exists nor does not exist after death?' you replied: 'Great King, the Buddha does not say that a sentient being neither exists nor does not exist after death.' Now, Venerable, why does the Buddha not say anything regarding these four questions? What is the reason for the Buddha's refusal to answer these four questions?"

Khemā Therī then said:

"Great King, in that case, let me put you a question. You may answer it as you wish. What do you think of what I am going to say now? Do you have within your dominion any man who can practically count things or an arithmetician who can say: 'There are such and such number of grains of sand in the Gaṅgā river?' Or who can say: 'There are so many hundreds, so many thousands, so many hundred thousand grains of sand in the Gaṅgā river?' "

"No, Venerable, there is none."

"Great King, do you have any man who can practically count things or an arithmetician who can say: 'There are so many vessels or bowls of water in the great ocean.' Or who can say: 'There are so many hundred, so many thousands, so many hundred thousands of bowls of water in the great ocean?' "

"No, Venerable, This is because the great ocean is too deep, beyond measure, incomprehensible."

"Even so, Great King. The Buddha has given up materiality (corporeality) which may be referred to as sentient being; he has eradicated it completely. He has made it like an uprooted palm tree, has rendered it incapable of coming into being again, and has made it impossible to arise in the future.

"The Buddha, who is liberated from being called the aggregate of corporeality or the phenomenon of materiality, is endowed with attributes and disposition or intention which are as great as the great ocean, beyond measure, incomprehensible. As for the Buddha, the statement, 'a sentient being exists after death' is irrelevant statement, 'a sentient being does not exist after death' is equally irrelevant; the statement, 'a sentient being exists as well as does not exist after death' is equally irrelevant; the statement, 'a sentient being neither exists nor does not exist after death' is equally irrelevant."

(It is not proper for the Buddha to say that a sentient being exists after death; or a sentient being does not exist after death; or that a sentient being exists as well as does not exist after death, or that a sentient being neither exists nor

does not exist after death. This is a very profound matter.)

"The Buddha has given up Sensation.... p ....Perception... p ...Volitional activities... p ...Consciousness, which may be referred to as a sentient being; has eradicated it completely, has made it like a palm tree stump, has rendered it incapable of coming into being again, and has made it impossible to arise in the future.

"The Buddha who is liberated from being called the aggregate of Consciousness or the phenomenon of Consciousness is endowed with attributes and disposition or intention which are as great as the great ocean, beyond measure, incomprehensible. As for the Buddha the statement, 'a sentient being exists after death' is irrelevant statement, 'a sentient being does not exist after death' is equally irrelevant; the statement, 'a sentient being exists as well as does not exist after death' is equally irrelevant; the statement, 'a sentient being neither exists nor does not exist after death' is equally irrelevant."

(That was the discussion that took place between the Kosalan King and Khemā Therī for the second round. Explanations on this will be given later.)

King Pasenadi of Kosala was delighted with the words of Khemā Therī. He made obeisance to her and respectfully departed. Later on, the King visited the Buddha and put the same questions as he did to Khemā Therī. The Buddha answered them just as Khemā Therī did, (These questions and answers may be gleaned from the text.)

When the King found that the Buddha's answers and those of Khemā Therī were exactly the same, down to the letter, he was greatly astonished and exclaimed: "Marvellous it is, Venerable Sir! Astounding it is! The Buddha's exposition is exactly the same as that of His disciple, both in meaning and in words. They are in full agreement without any discrepancy. Venerable Sir, I had once put these questions to Khemā Therī and she had answered to me in exactly the a same way, both in essence and in words. Marvellous it is, Venerable Sir! Astounding it is! The Buddha's exposition is exactly the same with that of His disciple, both in meaning and in words. They are in full agreement without any discrepancy." Then he begged leave of the Buddha. He was greatly delighted with the Buddha's answers. He rose, made obeisance to the Buddha and respectfully departed.

This is a gist of Khemā Sutta.

Explanation:

Why did the Buddha not give any reply to the questions which are so framed: 'that a sentient being exists after death'; 'that a sentient being does not exist after death'; 'that a sentient being exists as well as does not exist after death'; 'that a sentient being neither exists nor does not exist after death'?

(1) There is, in truth and reality, nothing in the sentient world other than the five aggregates. There is nothing, in the ultimate sense, such a thing as a sentient being. Therefore, whether a 'sentient being' exist or not is not for the Buddha to say. (**Abyākata Saṁyutta**; the third sutta therein).

(2) Only to one, who does not understand the nature of the five aggregates according to the Four Ariya Truths, there arises the problem of a sentient being and its existence or non-existence, in the said four questions, which occur to him due to Wrong View. To one who understands the Four Ariya Truths, there is no Wrong View that gives rise to these four questions. Since the Buddha has the most complete understanding of the Four Ariya Truths, there do not arise in Him these four questions. That is why He does not say anything about them. (**Ibid**., the fourth sutta.)

(3) Such questions, based on wrong view, arise only in one who has not rid of attachment, or craving for the five aggregates. To one who has no craving for the five aggregates, they do not occur. The Buddha, who has rid of Craving for the five aggregates together with any trace of acquired habit, does not have these wrong concepts. Therefore, He remained silent when these questions were asked. (**Ibid**., the fifth sutta).

(In the sixth sutta of the same Saṁyutta the four questions are dealt with adequately.)

In Khemā Sutta, Khemā Therī's answer was somewhat different; it had the undercurrent of reference to the Buddha. This was because she knew that the questioner (Kosalan King) had the Buddha also in mind when asking the four questions. So, Khemā Therī's answer in essence was:

The Buddha had (by getting rid of the cause of the five aggregates) rid of the five aggregates so that what was usually called a 'sentient being' was not coming into being after his death. He was freed from a future set of five aggregates, therefore, there was nothing that might be referred to as a being or a person. Since the Buddha knew this, a 'sentient being' after 'death was irrelevant for Him to speak of'. Therefore, He remained silent about the four questions.

One might argue thus: since the Buddha would not acquire a fresh set of the five aggregates, it is understandable that He refused to answer the first question, i.e. 'Does sentient being exist after death?' But why did He refuse to answer the second question: 'Does a sentient being not exit after death?' Should He say: 'No, it does not'? He refused to answer this question too because a 'sentient being' is not a real thing in the ultimate sense. (This is the explanation given in the Sub-Commentary.) Khemā Therī Sutta is profound in Dhamma. It is a matter for further inquiring for the virtuous.

(c) Khemā Therī is named as The Foremost Bhikkhunī

The discourse to the Kosalan King at Toraṇa was the immediate cause of Khemā Therī's being designated by the Buddha as the foremost *bhikkhunī* in the possession of profound Knowledge. On one occasion, when the Buddha was residing at the Jetavana monastery, in a *bhikkhu* congregation, while naming outstanding *bhikkhunīs* as foremost in their own areas (of proficiency), He declared:

> "*Bhikkhus*, among My *bhikkhunī*-disciples who have profound Knowledge, Khemā Therī is the foremost (*etadagga*)."

This declaration accorded her by the Buddha also had been happily recorded by Khemā Therī herself in the following stanzas, in her own life history:

(1) "After I had become a *bhikkhunī*, I had explained to King Pasenadi of Kosala in accordance with the Doctrine on the profound questions he put to me at a place called Torana (which was between Sāvatthi and Sāketa.)

(2) "Later the King approached and put these same questions to the Buddha, and He answered these propound questions exactly as I had answered.

(3) "The Conqueror of the five *māras*, the Supreme One among all men, being satisfied with my excellence in expounding the Dhamma, has designated me as the foremost *bhikkhunī* among the eminently wise."

3. UPPALAVAṆṆĀ THERĪ

(a) Her Past Aspiration

The future Uppalavaṇṇā Therī was born into a worthy family in the city of Haṁsāvatī, during the time of Buddha Padumutara. On one occasion, she listened to a discourse by the Buddha in the midst of a big audience, where she saw the Buddha named a *bhikkhunī* as the foremost *bhikkhunī* among those endowed with supernormal powers. She aspired to become such a great *bhikkhunī* in the future. She made an extraordinary offering to the Buddha and His Sangha for seven days. At the end of seven days, she placed seven bunches of lotus flowers at the feet of the Buddha as her tribute and expressed her aspiration to be the foremost *bhikkhunī* among those endowed with supernormal powers. Buddha Padumuttara prophesied that her aspiration would be fulfilled.

Offering of Lotus flowers to A Paccekabuddha

After passing away from that existence in which she made a lifelong dedication to the Buddha and the Sangha, she was reborn in the Tāvatiṁsa Deva realm. Next, she was reborn in the human world where she offered lotus flowers and alms-food to a Paccekabuddha.

In Her Existence as The Daughter of A Rich Man

Ninety-one world-cycles ago, there appeared Buddha Vipassī during which period the future Uppalavaṇṇā Therī was born into a Rich Man's family in Bārāṇasī. She invited the Buddha and the Sangha to her residence and made an extraordinary offering of food. Making a gift of lotus flowers to Buddha Vipassī, she mentally wished for personal charm in her future existences.

In Her Existence as A Daughter of King Kikī

After passing away from that existence, and as a result of her meritorious deeds, the rich man's daughter was reborn as a deva, and subsequently in the deva or human existence. During the time of Buddha Kassapa, in the present world-cycle, she was the second of the seven daughters of King Kikī of Bārāṇasī and was named Princess Samaṇaguttā. In that existence she, like her eldest sister, the future Khemā Therī, remained a spinster for life, which lasted twenty thousand years. They donated a monastic complex to the Sangha. At her death, she was reborn in the deva realm again.

In Her Existence as Ummādantī

After passing away from the deva realm, she was reborn into a worthy family in the human world. During that existence, she donated a gold coloured piece of cloth to an *arahat*, who was a disciple of Buddha Kassapa. (For details refer to **Ummadantī Jātaka**.)

She passed away from that existence to be reborn as Ummādantī, the exquisitely beautiful daughter of a rich brahmin named Tiriṭivaccha in Ariṭṭhapura, in the Province of Sivi. (For details refer to **Ummādantī Jātaka**, Paṇṇāsa Nipāta).

In Her Existence as A Watch Woman in The Field

Her next existence was the daughter of a farmer in a small village. Early one morning, as she went to the farm house, she found in a pond, on her way, a freshly blooming lotus flower. She went into the pond and plucked it. In the farm house she gathered some ears of rice and roasted them into pop corn which she counted up to five hundred. She put the pop corn in a lotus leaf which was gathered from the pond.

At that moment, a Paccekabuddha, after rising from His dwelling in the attainment of cessation, came by way of the air and stood not far away from the farmer's daughter. She saw Him and went to the farm house to get the pop corn and the lotus flowers, and then she put the pop corn into the Paccekabuddha's alms-bowl, covered it with the lotus flower, and offered it to Him.

After the Paccekabuddha had gone awhile, she thought: "A Paccekabuddha has no use with a flower, perhaps I should get it back and wear it." Hence, she went towards the Paccekabuddha and then asked back the lotus flower. But then she pondered: "Well, if the Paccekabuddha did not want my gift of the flower, He would have refused to accept it at the beginning. Now that He allowed me to put it on His alms-bowl, He must have liked it as a gift." So thinking, she placed the flower back into the alms-bowl. (For this wavering act, her future existences, as we shall see, were marked by mixed fortunes.)

Having thus returned the gift of the lotus flower, and admitting her fault for taking it back earlier, she expressed her wish: ""Venereal Sir, for offering this pop corn may I be blessed with five hundred sons in my future existence. This is equal to the number of pop-corn flowers that make up my gift.

Furthermore, for my gift of the lotus flower, may lotus flowers rise up from the earth to receive every step I make in my future existence!"

(According to the life history of Uppalavaṇā, while the farmer's daughter was

making her offerings to the Paccekabuddha, five hundred farm workers, who were watching the field, offered some honey to the Paccekabuddha and made their wish that in their future existence they be reborn as the sons (five hundred of them all) of the young lady.)

The Paccekabuddha then rose into the sky even while the girl was watching Him and returned to Gandamādāna mountain where He placed the lotus flowers at the entrance to Nandamūla Cave, for use by all Paccekabuddhas as a door-mat at the foot of the flight of steps.

In Her Existence as Queen Padumadevī

As the result of that good deed, when future Uppalavaṇṇā Therī passed away from that existence, and was reborn, by instantaneous full-grown birth, as a deva. There, in her own existence, a lotus flower arose from the earth at her foot at every step she made. When she passed away from this deva existence, she was reborn in the human world from a lotus flower in a big lake of lotus flowers at the foot of a mountain. A recluse living nearby, early one morning, went to the lake to wash his face and saw a lotus flower in bud which was already bigger than other buds. While the other buds had opened up their petals into full bloom, this bud remained in bud. He thought it strange and so he went into the lake and plucked it.

While in his hand, the big bud opened its petals and inside he saw a female child lying. He felt a curious sense of paternal love for the child. He took her to the hermitage along with the lotus flower, and put her on a small cot. Thanks to the past merits of the baby girl, milk oozed out from the big thumb of the recluse with which he nursed her. When the first lotus flower that she lay on became withered, a new lotus flower was placed underneath her.

When the young girl could walk and romp about, lotus flowers appeared from the earth, under her feet wherever she went. She had a saffron-coloured complexion. Her personal charm was super-human and would nearly equal that of a celestial maiden. Since she was born from the lotus, her foster father, the good recluse, named her Padumavatī (Miss Lotus). Whenever the recluse went out in search of fruit, she was left alone at the hermitage.

Padumavatī becomes A Queen

When Padumavatī came of age, one day, when the recluse was out gathering fruit, a hunter who happened to come to the hermitage saw her and thought: "There is no human being on earth as beautiful as this girl. I must find out what she is." And so he awaited for the return of the recluse. When the recluse was seen returning, the girl went out to meet him, took the yoke (laden with fruits) and the water pot from him, had her foster father seated and attended on him lovingly.

The hunter was now sure that the girl was, in fact, a human being, and after paying homage to the recluse, he sat. The recluse gave him fruits and water, then asked him: "Are you going to stay in the forest or, are you going back to your home?"

The hunter said: "I have no business in the future, Sir, I am going back to my home."

"Could you keep this experience of your meeting with the girl to yourself without letting anyone know about it?"

"If you would rather not let others know about this, Sir, why should I tell others?" But he said this merely to please his kind host. On his way home, after paying respect to the recluse, he carefully carved on the trees and arranged some branches along his way from the hermitage so that he could recognize his path.

And back at the city, he went to see the King who asked the purpose of his visit. He said: "Great King, I am your humble servant, a hunter. I come to report to you the presence of a most remarkable woman in the forest at the foot of the mountain, who would surely be an asset for Your Majesty." He explained the circumstance of his discovery to the King. The

King was deeply interested. He marched for the foot of the mountain without losing time. Having encamped at a place not far away from the hermitage, he awaited till the recluse had finished his meal and went to see the recluse, accompanied by a few courtiers. The recluse was then sitting in his hermitage where the King greeted him, exchanged courteous words and sat in a suitable place.

The King made offering to the recluse, articles used by recluse. And then as a 'feeler' he said: "Venerable Sir, what is the use of living here? Let us go to the city." "I am not going, Great King," said the recluse. "You may go." To which the King said: "Very well, Venerable Sir, but I am given to understand that there is a woman in your company. It is not proper for a woman to be living in the company of a recluse. I would request that the woman be allowed to go with me."

To this direct request made by the King the recluse replied: "It is not easy for one to please many people. How could my daughter fit in with the court life with its many queens and ladies in waiting?"

The King allayed the fear of the recluse, saying: "Venerable Sir, if I (am allowed to marry her and) have given my love to her, I will make her my Chief Queen."

Thereupon the recluse called his daughter, as he usually addressed her since childhood: "Padumavatī, my little girl!" Young Padumavatī promptly responded; she came out of the hermitage and, saluting her father, stood before him, who said: "Dear girl, you have come of age. From the moment the King has cast his eyes on you, you should not stay here any longer. Go along with the King, my little girl."

"Very well, dear father," she said, weeping, and still standing.

The King of Bārāṇasī, wishing to prove his sincerity, showered Padumavatī with gold, silver and jewellery and anointed her as his Chief Queen immediately.

Queen Padumavatī became A Victim of Court Intrigue

At the court of Bārāṇasī, the King's heart was captivated by the Chief Queen so much so that since her arrival, all the other queens and ladies-in-waiting were totally neglected by the King. The womenfolk felt bitter about this and they tried to undermine the King's affection for the Chief Queen, saying: "Great King, Padumavatī is not a human being. Where on earth have you ever seen a human being whose every step is received by a lotus flower arising from the earth? She is a demon, for sure. She is dangerous. She ought to be banished forthwith!" The King did not say anything.

At another time, when the King was called away by duty to suppress a rising at the remote part of the kingdom, he had to leave behind Padumavatī at the palace, knowing that she was pregnant. The womenfolk at court seized this opportunity to strike. They bribed Padumavatī's attendant into a wicked plot. She was instructed to remove the infant when the Chief Queen gave birth to her child and replace it with a piece of wood smeared with blood.

When Padumavatī delivered the child, Prince Mahā Paduma was the real off-spring whom she gave birth to, as he was the only child conceived in her womb. The other sons, four hundred and ninety-nine of them, arose from the drops of her blood splattered about at child birth. The attendant duly carried out the instruction and informed the news of the Chief Queen's delivery to the other queens. The five hundred womenfolk at the court stole one child each while their mother was still asleep after her labour. Then they ordered five hundred wooden caskets, made by turners, to put each child in one. They placed them inside the caskets, and put seals on each.

When Queen Padumavatī woke up and asked her assistant about her child, the latter frowned and retorted: "When did you ever give birth to a child? This is what you have delivered," and produced the piece of wood smeared with blood. The Queen was very unhappy and asked her to put it away quickly. The woman quickly complied as if eager to safeguard the Queen's honour by splitting up the piece of wood and throwing it into the fireplace in the kitchen.

The King returned from his expedition and was camping outside the city awaiting the

auspicious time, according to astrological calculation. The women-folk went to greet the King there and pressed their case for banishing Queen Padumavatī. “Great King, you did not believe our word about the Chief Queen. But now ask the assistant of Queen Padumavatī who had given birth to a block of wood!” The King, without investigating on the matter, believed that Padumavatī was a demon and ordered her banishment.

As she was banished from the palace, no lotus flowers appeared underneath her feet. Her good looks left her. She roamed about in the road, feeling forlorn. When an old woman saw her, she had an instinctive affection for her and said: “Where are you going, my daughter?” Padumavatī replied: “O mother, I am looking for some place for shelter.” The old woman said: “In that case, my daughter, come with me to my house,” and taking her home, fed her and put her up there.

The Court Intrigue came to light

When Padumavatī was staying at the old woman's house, the women-folk at the court said to the King in one voice: “O Great King, when you were on your military expedition, we had invoked the guardian spirit of the Gaṅgā river for your success and promised him to make offerings on your victorious return. So let the King and all of us go to the Gaṅgā river and make offerings to the river spirit and have fun bathing in the river.” The King gladly consented and they all went to the river.

The five hundred women of the court secretly carried the caskets with babies in them and went into the water with their garments on, underneath which were the hidden caskets. Once in the river, they released the caskets which floated down-stream in the river. The five hundred caskets grouped together in the current, floated down together, and were caught in fishermen's net at down-stream. After the King had finished bathing in the river, the fishermen also raised their net from the water and to their great surprise, found the five hundred caskets, which they presented to the King. The King asked them: “What do the caskets contain?” And they answered: “We do not know what is inside them, Great King, we only believed them to be something strange.” When the five hundred caskets were opened under the King's orders, the first one to be opened happened to contain Prince Mahāpaduma.

The past merit of the five hundred princelings was such that from the day of their confinement in the caskets, milk flowed from their thumbs to nourish them. Sakka also cleared the doubts in the King's mind by inscribing inside the caskets the message:

> “These babies are born of Queen Padumavatī and are the sons of the King of Bārāṇasī. They have been put inside the caskets by the five hundred Queens and their accomplices, who bore a grudge against the Chief Queen, and have them thrown into the river. Let the King of Bārāṇasī know these facts.”

The King, being thus enlightened, took up Prince Mahāpaduma, and ordered: “O men, harness the chariots and dress up the horses quickly! I shall now go into the city and show my love to some womenfolk.” So saying, he rode hastily into the city, entered his palace, and ordered the royal elephant fitted, for a tour of the land with (a velvet bag of) a thousand ticals tied at the neck of the elephant, and ordered the proclamation read aloud to all the people, announcing that whoever has seen Queen Padumavatī may take the King's reward of one thousand ticals.

Padumavatī, on hearing the proclamation, said to the old women: “Mother, take that one thousand from the neck of the royal elephant!” The old women said: “O daughter, I dare not do it.” Padumavatī urged her thrice to do so. Then the old lady said: “O daughter, what should I say in taking the reward?” Just say, mother: “I have seen Queen Padumavatī?” The old lady then made herself bold to claim the reward.

The King's men asked her: “Have you actually seen Queen Padumavatī?” “I have not seen her myself,” she said, “but my daughter has.”

“Where is your daughter now?” the men asked. And they were let to her house by the old lady. They recognized their queen and prostrated themselves before her. The old lady,

seeing only now the real identity of the young woman, affectionately chided her: "This noble lady has been so reckless. Notwithstanding her eminent position as the Chief Queen, she had chosen to live unattended in such a lowly place."

The King's men then made an enclosure of white cloth around the humble house which Padumavati was staying, posted guards around it, and reported their discovery to the King. The King sent a golden palanquin to her. Padumavatī however insisted that she deserved more ceremony on returning to the palace. She had a canopied walk decorated with gold stars set up all along her way to the palace with exquisite carpets. She also demanded that her regal paraphernalia be sent to her. "I am walking there," she said, "Let my greatness be seen by all the citizens." The King ordered that every wish of the Chief Queen must be complied. Then Queen Padumavatī, outfitted with full regalia, announced: "I am now going to the palace." Thereupon every step she made, a lotus flower arose from the earth through the exquisite carpets. Thus letting all the people witness her greatness as she entered the palace. After that, she gave the rich carpets to the old lady as taken of the gratitude she owed to her.

The Magnanimity of Queen Padumavatī

The King summoned the five hundred women-folk to court and said to Queen Padumavatī: "My Queen, I give these five hundred women as slaves to you." The Queen said: "O King, let the whole city know about this giving of the five hundred ladies to me." The King had the fact of this assignment of the five hundred women to Queen Padumavatī proclaimed throughout the city by the beat of the gong. Having been satisfied with the public knowledge of the assignment, Queen Padumavatī said to the King: "Great King, do I have the authority of emancipating my own slaves?" To which the King replied: "O Queen, you have the right to do whatever you wish with them." "In that case, O King," she said, "Let those men, who had made the proclamation of the assignment, made another round of the proclamation to the effect that all the five hundred slaves assigned to Queen Padumavatī are hereby granted their freedom by the Queen." Then the Queen entrusted the 499 princelings to the care of the emancipated women while she took charge of looking after Prince Mahāpaduma.

The Five Hundred Princes became Paccekabuddhas

When the five hundred princelings were of playing age, the King provided all sort of things in the royal gardens for the boys to play. When they were of sixteen years of age, one day, while they were playing in the royal lakes, where the *Paduma* lotus were growing in profusion, they observed the blossoming of the lotus flowers as well as the withering away and dropping off of old flowers which, thanks to their acquisition of sufficient merit, struck their young hearts as a phenomenon worth reflecting on. And this was how they reflected:

> "Even these lotus flowers dependent only on temperature and nutrient are subject to ageing; how could our bodies, dependent on four factors (kamma, mind, temperature and nutrient) escape the same fate (i.e. we are likewise subject to ageing and death.)"

They reflected deeply on that phenomena (of impermanence of conditioned existence), gained insight into the nature of mind-and-body, and attained Enlightenment on their own, without being taught by anyone. This is called *Paccekabodhi-ñāṇa,* which lead to the four Ariya Path-Knowledges. In other words, they became Paccekabuddhas. Then rising from their respective seats, they each sat cross-legged on a lotus flower by means of their supernormal powers.

Late in the evening, the attendants of the princelings reminded them: "O Lords, it is time to go home." The five hundred Paccekabuddhas did not say anything. So the attendants went to the palace and reported the matter to the King about the princes remained silent, all of them sitting on the lotus flowers. The King merely said: "Let my sons remain as they wish."

The five hundred Paccekabuddhas were placed under guard during the whole night, as

they remained sitting on the flowers. In the dawn, the attendants went near them and said to them: "O princes, it is time to go home." Then the princes, who were Paccekabuddhas, said: "We are no more princes; we are Paccekabuddhas." The men were sceptical and said: "You say in an irresponsible way. Paccekabuddhas are not like you, they have only two finger-breadths of hair and moustache or beard, they have recluse's paraphernalia on them. But you have your princely garb on, with long hair and moustaches, and with regal paraphernalia on you. How could you say you are Paccekabuddhas?" (The attendants were describing the Paccekabuddha as they knew it to be.) Thereupon the princes passed their hands on their heads, and lo! their appearance turned into Paccekabuddhas, and they were fully equipped with the eight requisites of a *bhikkhu* (Paccekabuddha). And while the people were looking at them, they rose into the air and went in the direction of Gandamādāna mountain.

The Future Uppalavaṇṇā Therī in Her Existence as A Farm Hand

Queen Padumavatī, after enjoying deep satisfaction on regaining her five hundred sons, was now shocked by the sudden loss of them. She did not survive the shock. After passing away from that existence, she was reborn, as a woman, into a family of labourers, in a village near a city gate in Rājagaha. She married, and went to live with her husband's family. One day, while she was carrying some gruel for her husband, who was working in the field, she saw eight of the five hundred Paccekabuddhas travelling by way of the air. She went quickly to her husband and said: "O Lord look at those Paccekabuddhas! Let us invite them to an offering of aims food." But the husband who was a simpleton did not know what a Paccekabuddha meant. He said to her: "Dear wife, they are called flying *bhikkhus* (lit, '*bhikkhu*-birds'). They are also found in other places (at other times also. Srī Laṅkan version) flying about. They are not Paccekabuddhas, they are just (strange) birds."

As the couple was still discussing, the eight Paccekabuddhas descended to the ground not far away from them. The wife offered her share of meal for the day to the eight Paccekabuddhas and invited them for the next days offerings. The Paccekabuddhas said: "Very well, female lay supporter, let your offerings be for eight donees only. And let your accommodation be for eight invitees only. When you see many other Paccekabuddhas besides ourselves, your devotion will grow even greater." And the woman (who in her previous existence had been the mother of the Paccekabuddhas,) prepared eight seats and offerings for eight Paccekabuddhas.

The eight invitees said to the remaining Paccekabuddhas: "Do not go elsewhere today for alms-food, but bestow welfare to your mother of previous existence." Those other Paccekabuddhas agreed, and all the five hundred of them went through the sky to their former mother's residence. The mother in her past existence who had wished of seeing all the five hundred sons, now Paccekabuddhas, did not have any worry about the insufficiency of her offerings. She invited all the five hundred into her house and offered eight seats. When the eight had taken their seats the ninth Paccekabuddha created through his supernormal powers another eight seats and sat there; and so on until the last of the five hundred was seated and her house was expanded through their supernormal powers.

The farm labourer, the mother in the previous existence, who had prepared alms food for eight donees went on serving it to all the five hundred as much as needed by them. Then she brought eight stalks of lotus flowers, and placing them before the original eight invitees, offered them, saying: "Venerable Sirs, for this act of merit, may I be born with a complexion like the colour of the inside of the pollen chamber of this brown lotus." The five hundred Paccekabuddhas said complimentary words for her good deed, and went back to Gandamādāna mountain through the sky.

(b) Becoming A Bhikkhunī in Her Last Existence

The farm hand (the future Uppalavaṇṇā Therī) lived a life full of meritorious deeds and at the end of her life span was reborn in the deva-world. During the time of Buddha Gotama, she was reborn into the family of a rich man in Sāvatthi. She was born with a complexion like the inner side of the pollen chamber of the brown lotus and hence was

named Uppalavaṇṇā. When she came of age, all the worthy families; rich men and Princes of the whole of the Southern Island Continent, asked her father to give Uppalavaṇṇā in marriage to their sons.

Her father was in a quandary, he did not know how to reply to so many proposals from the worthy men. Not wishing to disappoint them, as a final resolve, he asked his daughter: "Dear daughter, would you become a *bhikkhunī*?" Now, Uppalavaṇṇā, being the bearer of the last burden of sentient existence, was extremely delighted to hear these words, just as rarefied scented oil, refined a hundred times over, were poured down her head. "Yes, father, I would become a *bhikkhunī*," she replied gladly.

As such, he sent his daughter Uppalavaṇṇā to the *bhikkhunīs'* 'monastery', after paying great honour to her. Uppalavaṇṇā became a *bhikkhunī*. Not soon after, she was assigned to tidy up and light up the outside of the Sīmā (the congregation hall). There she observed the flame arising in a lamp which she used as her subject of meditation. She concentrated on the element of Heat in that flame, and achieved concentration (*jhāna*). Basing that concentration as object of insight meditation, (through contemplating the three characteristics of physical and mental phenomena, she gained insight into conditioned phenomena) and soon attained arahatship. As the result of her past aspiration to be outstanding in supernormal powers, she became endowed with facility in *jhānic* practice, which is the essential asset in bringing into effect her supernormal powers.

(c) Uppalavaṇṇā Therī as the Foremost Bhikkhunī

On the day Uppalavaṇṇā Therī displayed her miraculous powers, was during the Buddha's seventh year after His Enlightenment. Before doing so, she first asked the Buddha: "Venerable Sir, may the Bhagavā allow me to display my miraculous powers.". Referring to this, the Buddha, on another occasion when outstanding *bhikkhunīs* were named at a congregation, declared:

> "*Bhikkhus*, among my *bhikkhunī*-disciples endowed with supernormal powers, Bhikkhunī Uppalavaṇṇā is the foremost (*etadagga*)."

4. PAṬĀCĀRĀ THERĪ

(a) Her Past Aspiration

The future Paṭācārā Therī was reborn into a rich man's family in the city of Haṁsāvatī during the time of Buddha Padumuttara. On one occasion, while she was listening to a sermon by the Buddha, she saw a *bhikkhunī* being named as the foremost among those who were most learned in the Vinaya Rules. She aspired to that honour. And after making an extraordinary offering to the Buddha, she expressed her desire for the honour of being declared as the foremost *bhikkhunī* in Vinaya learning. Buddha Padumuttara prophesied that her wish would be fulfilled.

In Her Existence as One of The Seven Daughters of King Kikī

After filling her whole life with meritorious deeds, the future Paṭācārā Therī passed away and was reborn in the deva-world and subsequently the human world or the deva-world in turn. During the time of Buddha Kassapa, she was reborn as the third of the seven illustrious daughters of King Kikī (of Bārāṇasī). Her name was Bhikkhunī. She and the six sisters remained spinsters, living a life of chastity for their whole life span of twenty thousand years. Together with her sisters, they donated a big monastic complex.

(b) Becoming A Bhikkhunī in Her Last Existence

The King's daughter (the future Paṭācārā Therī), after passing away from that existence, was reborn in the deva-world. For the innumerable years of the intervening period between the two Buddhas she enjoyed celestial pleasures. During the time of Buddha Gotama, she was reborn as the daughter of the rich man of Sāvatthi.

When she came of age, she fell in love with a servant of her father's household. When

her parents arranged for her betrothal to the son of another rich man, she warned her lover, on the day before the day of betrothal, that unless he was prepared to elope with her, their love affair would be ended. The man was true to her. He eloped with her, taking whatever little savings he had set aside. The two lovers ran away stealthily and took shelter in a small village three or four *yojanas* away from Sāvatthi.

Soon the rich man's daughter became pregnant and she said to her husband: "My Lord, this is a desolate place for us to give birth to my child. Let us go back to my fathers house." Her husband was a timid man. He dared not face the consequences of returning to his master's house and, therefore, procrastinated. The wife then decided that her husband was not going to accompany her back to her father's house and she chose, during the absence of her husband, to return alone.

When the husband returned from his short trip and learnt that his wife had gone back to her parents' house, he felt pity for her. "She has to suffer because of me," he repented and went after her without delay. He caught up with her on the way but by then she had given birth. Then they agreed that since the purpose of her returning to her parents was for the safe birth of her child, and since she had given birth safely, there was no point in going there. So they went back to their small village.

When she was pregnant again, she asked her husband to take her to her parents' place. Her husband procrastinated as before, and getting impatient, she went alone. On the way, she gave birth to her second child safely before her husband could catch up with her. At that time, there was heavy rains everywhere. The wife asked her husband to put up some shelter from the rains for the night. He made a rickety shelter from whatever faggots he could find. He then went in search of some tufts of grass to build an embankment around the little hut. He started pulling out grass from a mound, regardlessly.

The cobra, which lay inside the mound, was annoyed and struck the husband who fell dead on the spot. The wife, who was kept waiting in the rickety hut, after awaiting the whole night, thought that her husband had deserted her. She went to look for him and found him dead near the mound. "Oh, me! my husband met his death all on account of me!" She wailed. And holding the bigger child by the hand and putting the infant on her waist, she took the road to Sāvatthi. On the way, she had to cross a shallow stream (which seemed deep). She thought she might not be able to cross it with both the children together. So she left her elder boy on this side of the stream and after crossing it, placed the infant on the other side, wrapped up snugly. She waded the stream back for the elder son. Just as she was half-way in the stream, a kite swooped down on the infant baby taking it for its prey. The mother became excited and tried to frighten away the kite but her throwing up the hands in the air was mistaken as beckoning to him by the elder son who ran into the stream. He slipped and was carried away by the swift current. Before the mother could reach her infant child, the kite had flew away with it. She wailed her fate in half a stanza thus:

"Both my two sons are dead and gone!
And my husband too had died on the way!"

Wailing in these desperate words, she proceeded along her way to Sāvatthi.

When she arrived in Sāvatthi, she was unable to find her parents' home. This was partly due to her intense grief but there was a substantial reason for her failure to recognize her own childhood home. For, as she asked the people where the Rich Man's house which used to be somewhere there, they answered: "What use is there if you find the house? It has been destroyed by last nights' gale. All the inmates of the house died inside the house which collapsed. They were cremated on a single pyre. And that is the place of their burial," the people showed her the thin smoke from the burnt pyre.

"What, what did you say?" Those were the only words she could say and she fainted. When she recovered, she was not in her own wits. She could not care about decency: with no clothes on, her hands raised in the air wildly, she went near the burnt-up pyre and wailed:

"Both my two sons are dead and gone!
And my husband too has died on the way!
My mother, my father and my brother,
(Having perished together,)
Have been cremated on a single pyre."

The Meaning of The Word 'Paṭācārī'

The Rich Man's daughter went about the city naked. When other people tried to cover up her body, she would tore off the clothes. Thus, wherever she went, she was surrounded by astonished crowds. Hence, she came to be referred to as 'The naked woman' (Paṭācārī). (Or in another sense of the Pāli word, 'the shameless woman'.) As she went about dazed and confused wailing the tragic stanza, people would say: "Hey go away, mad woman!" Some would throw dirt and refuse on her head, some would throw stones at her.

Paṭācārā found Peace

The Buddha saw Paṭācārā roaming about aimlessly while He was making a discourse to an audience at the Jetavana monastery. Seeing that her faculties had now ripened, the Buddha willed that Paṭācārā come to Him at the monastery. People tried to prevent her going into the monastery but the Buddha said to them: "Don't try to stop her." When she went nearer, the Buddha said to her: "Paṭācārā be mindful."

As soon as she heard the Buddha's words, Paṭācārā regained her senses. Awared of her nakedness, she sat down on her closed knees and remained with her body bent, and trying her best to cover up her naked body with her hands. Someone then threw to her a piece of garment which she picked up, cloaked herself, and drew near the Buddha. In worshipping posture, she related the tragic story thus:

> "Venerable Sir, may you be my refuge! My younger son was swooped away by a kite. My elder son was drowned in the current of a stream. My husband died on the way. My parents and my brothers were killed in the house which collapsed and they were cremated on a single pyre."

The Buddha said to her: "Paṭācārā do not vacillate. You have now come to one in whom you can take refuge. Just as you have shed tears for the loss of your sons, husband, mother, father and brother, so also had you shed much tears, even greater than the waters of the four great oceans, throughout the beginningless round of existences." The Buddha also spoke in verse as follows:

> "Paṭācārā, the waters of the four great oceans are little when compared to the amount of tears shed by one person on account of the grief suffered for loss of his or her beloved ones. Now, my daughter, why are you so negligent? Be mindful."

On hearing the Buddha's discourse containing the perspective of *saṁsāra*, grief abated in the mind of Paṭācārā. The Buddha, knowing that Paṭācārā had been able to control her sorrow, discoursed further thus:

> "Paṭācārā, neither son nor husband can protect one on the journey through afterlife, nor are they one's refuge. That being so, even though sons or husband may be living, they are as good as non-existent for a wayfarer in *saṁsāra*. Therefore a wise person should purify his morality and get himself or herself established on the Noble Practice leading to Nibbāna."

Then the Buddha spoke in verse as follows:

> "Paṭācārā, when one falls victim to Death, neither one's sons nor parents nor close relations can protect one; one's kith and kin have no power to give protection."
>
> — **Dhammapadā**, V-288 —

> "Knowing this lack of protection against Death, the wise person restrained by morality, should make haste to clear the Ariya Path that leads to Nibbāna."

At the end of the discourse, Paṭācārā burnt up the infinite defilements by means of Stream-Entry Knowledge and was established in *sotāpatti-magga*.

After becoming a Stream-Enterer, Paṭācārā requested the Buddha that she be admitted into the Order of Bhikkhunīs. The Buddha caused her to be taken to a *bhikkhunīs* and be admitted as a *bhikkhunī*.

How Paṭācārā attained Arahatship

One day, Bhikkhunī Paṭācārā was washing her feet. As she poured down the water on her feet, the water flowed to a short distance and then stopped there, When a second cup was poured, the water flowed to a place slightly farther away than the first stream and then stopped. When a third cup was poured, the water flowed to a place slightly farther away than the second stream. Paṭācārā, already a Stream-Enterer, meditated on this phenomenon of the three stream of water, and applied it to the three periods of life thus:

> "Just as the first stream of water stopped at a short place, sentient beings are liable to die during their first period of life. Just as the second stream flowed slightly farther than the first stream and stopped, so also sentient beings are liable to die during their middle age.
>
> And just as the third stream flowed farther than the second stream and stopped, so also sentient being are liable to die in their last period of life."

She reflected further that just as all the three streams must end and disappear, so also living beings must give up their tenure of life and perish. Thus, the impermanence of things gave her insight into all conditioned phenomena. From that insight into impermanence, the characteristic of the woefulness (*dukkha*) of all conditioned phenomena dawned on her conditioned mind and hence the insubstantiality, the emptiness of all and conditioned phenomena also was then perceived.

Pondering deeply on the three characteristics, she went into her monastic dwelling for a suitable change in the temperature. There she placed the lighted lamp at its usual place and, wishing to extinguish it, she pulled down the wick into oil with a pointed needle.

Just at that moment, the Buddha, while sitting in His private chamber, sent the Buddha-rays to Paṭācārā making Himself visible to her and said:

> "Paṭācārā, you are thinking rightly: all sentient beings are subject to death. Therefore, it is in vain to be living for a hundred years without the right perception of the five aggregates, of their arising and dissolution, whereas it is really worthwhile to live even for a day with a full understanding of the five aggregates."

The Buddha put this point in verse as follows:

> "Paṭācārā, even if one were to live a hundred years without perceiving (with Insight) the arising and perishing of conditioned phenomena (i.e. mind-and-body), yet more worthwhile indeed is a single day's life of one who perceives the arising and perishing of mind-and-body."
>
> — **Dhammapada**, V 13 —

At the end of the discourse, Paṭācārā attained Arahatship together with the Four Discriminative Knowledges.

(c) Paṭācārā as The Foremost Bhikkhunī

After attaining arahatship, Paṭācārā learnt the Vinaya from the Buddha extensively and made wise judgments on matters concerning the Vinaya. Therefore, on one occasion when the Buddha named distinguished *bhikkhunīs* in a congregation at the Jetavana monastery, He declared:

> "*Bhikkhus*, among My *bhikkhunī*-disciples who are wise in (adept in) the Vinaya, Bhikkhunī Paṭācārā is the foremost (*etadagga*)."

5. DHAMMADINNĀ THERĪ

(a) Her Past Aspiration

The future Dhammadinnā Therī was born into a poor working class family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. She was wise and virtuous. One day, when the Venerable Sujātā, the Chief Disciple of Buddha Padumuttara, went on his alms-round, she met him in the course of carrying water and personally offered him her share of ration (a cake) for the day. The Venerable, as a mark of appreciation for her devotion, and intending to bestow welfare on her due to her meritorious deed, sat down and ate the cake immediately.

> The Venerable had just arisen from dwelling in the attainment of Cessation, a condition which is conducive to immediate fruition of the merit.

The devotion, in the labourer girl slave, grew by leaps and bounds that she cut her (luscious) hair and sold it for whatever little price it could fetch. With that meagre but well-earned money, she bought a meal and offered it to Venerable Sujātā at her house. When the master of the slave girl heard this news, he was so pleased with her noble conduct that he gave his son in marriage to her and she became the Rich Man's (her master) daughter-in-law.

One day, she visited the Buddha's monastery together with her mother-in-law. When listening to the Buddha's sermon, she saw the Buddha naming a *bhikkhunī* as the foremost in expounding the Doctrine. She had a great desire to be honoured with the same title in future time. So, she made an extraordinary offering to the Buddha and His Sangha and aspired to that position. Buddha Padumuttara prophesied that her wish would be fulfilled during the time of Buddha Gotama.

Her Existence as Royal Treasurer

The future Dhammadinnā Therī lived a meritorious life and after her life span had ended, she passed away and was reborn in the deva realm. Thereafter, she was reborn only in the human world or the deva-world. Ninety-two world-cycles ago, she was reborn as the wife of a rich man, who was the official royal treasurer to three princes who were half brothers of the Buddha. She had a very generous mind so that when someone asked for one she would give two. (Regarding the story of the Treasurer and his wife read Chapter 15.)

Her Existence as One of The Seven Daughters of King Kikī

The rich man's wife had a life full of meritorious deeds. When she passed away, she was reborn in the deva realm. During Buddha Kassapa time, she was reborn as Princess Sudhammā, the sixth of the seven daughters of King Kikī of Bārāṇasī. Along with the other sisters, she remained a spinster, leading a noble chaste life for the whole life span of twenty-thousand years, and was a joint donor, with her sisters, of a great monastic complex to the Sangha.

(b) Becoming A Bhikkhunī in Her Last Existence

Princess Sudhammā spent the whole of her life doing meritorious deeds and at her death, she was reborn in the deva realm. Subsequently, for innumerable years, she was reborn either in the deva-world or the human world. During the time of Buddha Gotama, she was reborn into the family of a rich man in Rājagaha. When she was of marriageable age, she married a rich man named Visākhā and she was called Dhammadinnā (the Rich Man's wife).

Visākhā and Dhammadinnā, ninety-two world-cycles ago, were also a rich couple, as the Royal Treasurer and wife during Buddha Phussa time, who were noted for their liberality. Visākhā, the rich man, was one of the one hundred and one disciples of the Buddha, who gained Stream-Entry Knowledge on the day the Buddha arrived in Rājagaha (on the full moon in the month of Pyatho (January) in the year 103 of the Great Era). He was a close friend of King Bimbisāra.

After having become an *ariya* as Stream-Enterer, Visākhā, on a later occasion, listened to

the Buddha's discourse and gained *sakadāgāmī-phala* (a Once Returner) and then on a later day *anāgāmī-phala* (a Never-Returner). Once he became a Never-Returner, his outlook and behaviour changed visibly. For whereas he would go home with expectancy to see his wife, his face full of smiles, he was now looking staid, his mien composed and mind tranquil.

His wife Dhammadinnā was, as usual, looking through the window with a long motif carved at the sill, awaiting his return. When she saw the sedate attitude of her husband treading home, it struck her as strange. "What has gone wrong?" she thought. She went down the stair and stretched out her hand to him at the landing. Although it was his custom to take hold of his wife's welcoming hand and go up the stairs (speaking amiably together), on that day, he withdrew his hand instead of holding hers. "Perhaps I shall find out about this at the table," she thought to herself. But at the morning meal, he did not sit at table together with his wife as usual, but took his meal alone in silence, like an elderly *bhikkhu* engaged in meditation. "Perhaps I shall find out about this in the evening," she thought to herself.

But when evening came, Visākhā did not go into their inner chamber, instead, he had a separate room prepared for him with a wooden cot on which he slept alone. His wife now started worrying. "Is my husband in love with another woman? Or has someone tried to cause misunderstanding between us? Or has he seen some fault in me?" These wild unfounded speculations gnawed at her innocent heart. After two or three days she could not bear it any further silently and standing by his side meekly, her joined palms raised in salutation to her husband, she awaited how he would respond. Then he said:

"Why do you come near me at this untimely hour?"

"Untimely, yes, my lord. But you have changed now. What's the matter with you? Is there another woman beside me?"

"No, Dhammadinnā, there is none."

"Then, has someone put in a wedge between us?"

"No, there is none of the sort."

"In that case, do you see any fault in me?"

"No, Dhammadinnā, you have no fault whatever."

"If so, why do you stay aloof from me as though we were total strangers and not husband and wife? You have not talked to me much these few days."

When confronted thus by his wife, Visākhā pondered: "Supramundane Dhamma is a profound thing, not easy to explain like mundane matters. If possible, it had better be kept to oneself. But now, if I did not talk about it Dhammadinnā would certainly take it amiss and be broken hearted."

Thus thinking to himself, Visākhā said to her:

"Dhammadinnā, after I have listened to the Buddha's discourses, I have comprehended the Supramundane Dhamma. One who comprehends the Supramundane finds mundane affairs incompatible with him. If you would agree, there are forty crore worth of treasures that your parents have endowed to us, and another forty crore worth of treasures that my parents have endowed to us, these eighty crore worth of treasures, I would bequeath to you as sole owner, and treat me just as a mother or an elder sister. I shall be content with whatever manner you might look after me. Or, if you so choose, you may take all those wealth with you and go back to your parents' house. If you have no other man to give your heart, I shall look after you as my younger sister or as my daughter."

On hearing these momentous and frank words from her husband, Dhammadinnā was deeply satisfied. She thought to herself: "It is no ordinary man to say such things. My husband surely must have comprehended the Supramundane Dhamma. But is the Supramundane solely for men? Is it possible for a woman to understand it?" Pondering thus, she said to her husband: "My lord, is the Supramundane Dhamma solely for men? Are women also capable of knowing it?"

"Why, Dhammadinnā, anyone, male or female, who practices the Dhamma according to the Doctrine, with due diligence can become heirs to the Buddha, in the matter of the Dhamma. If one has sufficing condition, i.e. a built-up of past merit for attaining the Path-Knowledge, the Supramundane is realisable." answered Visākhā.

"If so, my lord, give me permission to become a *bhikkhunī*."

"Very well, my dear, I am glad you aspire for the Supramundane. I have not suggested it to you only because I did not know your aptitude."

Visākhā then immediately went to see King Bimbisāra who asked him: "O Rich Man, what is your purpose in seeing me at this untimely hour?"

"Great King," Visākhā said, "Dhammadinnā wishes to become a *bhikkhunī*."

"What shall I provide Dhammadinnā with?"

"Great King, I want just-two things: the golden palanquin and the tidying up of tile city."

The King complied with these two requests.

Great Ceremony on Dhammadinnā becoming A Bhikkhunī

Visākhā had Dhammadinnā bathed in scented water, fitted out gorgeously, and got her seated in the palanquin. Then, surrounded by all her relatives (and the husband's relatives) she was carried to the *bhikkhunīs'* 'monastery' through the city whose environment was rich with the fragrance of incense and flowers. At the *bhikkhunīs'* 'monastery', Visākhā requested the *bhikkhunī*-elders to admit his wife Dhammadinnā into the Order of Bhikkhunīs. "O rich man," they said, "forbear if she has been at fault for once or twice." (They thought that Visākhā was forsaking his wife.)

"Venerable", Visākhā replied, "My wife has no fault whatever, she is taking up the monastic life of her own accord."

Thereupon, a *bhikkhunī* who was adept at the Vinaya gave Dhammadinnā instructions to reflect on the loathsomeness of the body, beginning with reflecting on the group of its five constituent parts, namely, hair, body hair, nails, teeth, and skin. Then she shaved Dhammadinnā's hair, donned her with the robes. Visākha then made obeisance to Bhikkhunī Dhammadinnā and said: "Venerable, be happy in the monastic life in the Teaching. The Buddha has taught us the Doctrine which is superb in the beginning, in the middle, and in the end." Then he went home.

From the day Dhammadinnā became a *bhikkhunī*, she received much respect and many gifts from the people. In seeing so many visitors, she had little time left to meditate alone. (Thus this much is the account of Dhammadinnā, taken from the Commentary on **Majjhima Nikāya**, Mūla paṇṇāsa, Cūḷvedalla Sutta).

Dhammadinnā Therī considered thus: "Visākhā has made an end of *dukkha* even while remaining in household life. I, as a *bhikkhunī*, must make an end of *dukkha*." She went to her preceptor *bhikkhunī* and said: "Venerable, I am tired of living in this place which is full of five kinds of sense pleasures. I would like to go and live in a nunnery at a small village." The preceptors knew well that Dhammadinnā's wish could not be ignored as she came of a high class family, and so they took her to a nunnery at a small village.

Due to her meditative exercises, in her many past existences, in seeing through the nature of conditioned phenomena, Dhammadinnā did not take long to gain Insight and attained arahatship together with the Four Discriminate Knowledges. Then knowing her own attainment, she considered which place would suit her to help others attain Enlightenment. There was nothing much she could do in the small village whereas in Rājagaha she could help her own kith and kin. So she decided to return to Rājagaha and, requesting her preceptors to accompany her, she returned to Rājagaha.

Visākhā's Questions on The Doctrine

When Visākhā learnt that Dhammadinnā Therī had returned to Rājagaha, he was eager to

know why, after having gone to live in a small village, she returned so soon. He would go to her and find out but he did not wish to ask a plain question whether she was quite at home with monastic life. Rather, he would pose profound questions relating to the five aggregates that are the objects of clinging (i.e. about *sakkāyadiṭṭi*), and judge her mind from the way she answered. So after paying homage to her, he sat in a suitable place and asked her doctrinal questions concerning the five aggregates that are the objects of clinging. (The series of these profound questions and answers may be found in **Mūlapaṇṇāsa**, 5-Cūḷayamaka vagga, 4-Cūḷavedalla Sutta.)

Dhammadinnā answered all the questions put to her by Visākhā as promptly as a racing horse gallops away and so precisely as if lotus stems were cut down by a sharp blade. Visākhā realized the high intellect of Dhammadinnā and proceeded from matters relating to the (three) lower *magga*-knowledges which was his limit of knowledge. He then proceeded to matters relating to *arahatta-magga* which he had not attained himself but about which he had merely hearsay knowledge. Dhammadinnā knew that Visākhā could properly ask about matters pertaining to the *anāgāmī-phala*, and that he had exceeded his limitation of knowledge when he asked:

"Venerable, what is the counterpart of Nibbāna?" She answered: "Friend Visākhā, your question has gone too far. It is not possible for you to reach the limit of such questionings. (It is not possible for him to reach the limit of such questionings because he has asked what the counterpart of Nibbāna is, whereas Nibbāna is unique and has no counterpart.) Indeed, friend Visākhā, the Noble Practice of Purity consisting of three kinds of training tends to Nibbāna, has its ultimate goal in Nibbāna, and ends in Nibbāna. Friend Visākhā, if you so desire, go to the Bhagavā and ask him to explain this matter. And bear in mind the explanation of the Bhagavā."

Then Visākhā approached the Buddha and related to the Buddha all that had been said between him and Dhammadinnā Therī. When the Buddha heard the details of the questions and answers that took place between them, He said: "Bhikkhunī Dhammadinnā is free of all forms of Craving, either of the past, or the future, or the present *khandha* (aggregates)." Then the Buddha spoke in verse thus:

> "(Visākhā,) he who does not cling to the aggregates that are past, future, or present, who is free from moral intoxicants and attachment him I call a Brāhmana (i.e., an *arahat*)."
>
> — **Dhammapada**, V. 421 —

By the end of the discourse, many in the audience attained Enlightenment and its Fruition at the various levels.

Then the Buddha praised Dhammadinnā, "Visākhā, layman devotee, Bhikkhunī Dhammadinnā is wise. Visākhā, she is of great knowledge. Visākhā, had you asked Me the answers to those questions I, too, would have answered them in the same way Bhikkhunī Dhammadinnā had answered. These are the answers to the questions. Bear in mind the answers given by Dhammadinnā." (This event was an immediate cause of Dhammadinnā being designated as the foremost *bhikkhunī* in expounding the Doctrine.)

> (Herein, it should be remembered that the discourse given by Dhammadinnā, when endorsed by the Buddha in those clear terms, becomes a discourse of the Buddha Himself. It is like in the case of a message (written by a writer) properly endorsed and sealed by the King's seal, becomes the King's message. Other discourses by other disciples that have the Buddha's endorsement also became the Buddha's discourses.)

(c) Dhammadinnā Therī being designated as The Foremost Bhikkhunī

On one occasion, when the Buddha was staying at the Jetavana monastery in Sāvatthi, and naming distinguished *bhikkhunīs*, He declared:

> "*Bhikkhus*, among My *bhikkhunī*-disciples who are skilled in expounding the Doctrine, Bhikkhunī Dhammadinnā is the foremost (*etadagga*)."

6. NANDĀ THERĪ

(Nandā Therī's full name was Janapadakalyāṇī Rūpanandā Therī. Her story has been told in detail in Chapter 34 on Vijaya sutta. In the present Chapter, only a short account will be given, as described in the commentary on the **Aṅguttara Nikāya**.)

(a) Her Past Aspiration

The future Nandā Therī was reborn into a rich man's family in the city of Haṁsāvatī, during the time of Buddha Padumattara. On a certain occasion when she was attending to a sermon by the Buddha, she witnessed the Buddha naming a *bhikkhunī* as the foremost among *bhikkhunīs* who enjoyed themselves in abiding in *jhāna*. She aspired to that distinction and after making an extraordinary offering she wished that she be designated as the foremost *bhikkhunī* in *jhānic* ecstasy, some time in the future. The Buddha prophesied that her wish would be fulfilled.

(b) Becoming A Bhikkhunī in Her Last Existence

After passing away from that memorable existence, she was reborn in the fortunate existences for a hundred thousand world-cycles. In her last existence, she was reborn as a Sakyan Princess who later was intended to be betrothed to Prince Nanda. She was named Princess Abhirūpanandā, and her extreme attractiveness also earned her the endearing name of Princess Janapadakalyāṇī. She was born of Queen Mahāpajāpati Gotamī

Prince Nanda, Prince Rāhula and some of the closest kith and kin of the Buddha were admitted into the Order of Bhikkhus during the Buddha's visit to Kapilavatthu. Later, after the death of King Suddhodāna, her own mother, Queen Mahāpajāpati Gotamī and Queen Yasodaya, her sister, mother of Prince Rāhula, also joined the Order of Bhikkhunīs. As Princess Janapadakalyāṇī saw no point in her remaining at the royal palace, she joined her mother, Bhikkhunī Mahāpajāpati Gotamī, as a *bhikkhunī*.

After becoming *bhikkhunī*, she did not go to see the Buddha on the days scheduled for her to receive the Buddha's admonition, as other *bhikkhunīs* did. This was because the Buddha was reputed as being derogatory to personal attractiveness. So, she would send some other *bhikkhunīs* to receive the Buddha's admonition on her behalf. The Buddha knew that she was conceited about her personal beauty and ordered that *bhikkhunīs* must go personally to Him to receive admonition and not depute another. Bhikkhunī Rūpanandā had to abide by the rule and reluctantly she went to see the Buddha.

The Buddha had, by His powers, created a most attractive girl by His side, respectfully fanning Him with a palm-leaf fan. When Bhikkhunī Rūpanandā saw her, her vanity about her own personal beauty vanished. "Why," she thought to herself, "I had been so conceited about my beauty! Shame on me! Here is a girl whose beauty I could not match, for I am not even 256th part of her beauty. How foolish of me to stay away from the Bhagavā." She stood there awestruck by the beauty of the mind made girl near the Buddha.

Rūpanandā Therī had sufficing condition (of accumulated merit in the past), so that after hearing one stanza beginning with:

"*aṭṭhīnaṁ nagaraṁ kataṁ*..." (On the loathsomeness of the body; **Dhammapada** V. 150) and one *sutta* entitled **Vijaya Sutta** beginning with:

"caraṁ vā yadi vā tiṭṭham nisinno uda vā sayaṁ...." ("While walking, or standing, or sitting, or lying down...?" describing the constitution of the body which is basically no different from a corpse. — **Sutta Nipāta**, Vijaya Sutta), she meditated diligently on the emptiness of this sentient existence and in two or three days, she attained arahatship.

(c) Being designated as The Foremost Bhikkhunī

From the time of attaining arahatship, Rūpanandā Therī was unequalled by any other *bhikkhunī* in abiding in *jhāna*. Accordingly, when on the occasion of naming foremost *bhikkhunīs* during His residence at the Jetavana monastery, the Buddha declared:

"*Bhikkhus*, among My *bhikkhunī*-disciples who derive pleasure from jhānic absorption, Bhikkhunī Nandā is the foremost (*etadagga*)."

7. (BAHUPUTTIKA) SOṆĀ THERĪ

(a) Her Past Aspiration

The future Bahuputtika Soṇa Therī was reborn into a rich man's family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. She had occasion to listen to the sermon by the Buddha when she saw a *bhikkhunī* being named as the foremost *bhikkhunī* in earnest endeavour. She then had a strong desire to become such a foremost *bhikkhunī* in the future. So she made an extra-ordinary offering and later, aspired to the title. Buddha Padumuttara prophesied that her aspiration would be fulfilled.

(b) Becoming A Bhikkhunī in Her Last Existence

The future Bahuputtika Soṇa Therī was reborn, for a hundred thousand world-cycles, in the fortunate destinations. During the time of Buddha Gotama, she was reborn into the family of a rich man in Sāvatthi. She was married to the son of a rich man and went to live in her husband's house. She bore ten children and was known as Soṇa of the many children.

When her husband took up bhikkhuhood, she arranged for the marriage of her ten children and bequeathed all her property to them, leaving nothing for herself. The children were all ungrateful to her. None of them was willing to let her stay at their houses for more than two or three days, after which, they treated her unkindly.

The old lady became an unwanted, helpless mother, neglected by her own children. Realizing her dire position, she decided that she must renounce the world and became a *bhikkhunī*. After she had become a *bhikkhunī*, her seniors in the Order would scold her for any slight mistake or shortcoming in her community obligations. She was often required to serve out punitive measures by her seniors. When her unkind children saw her undergoing such punishment, instead of taking pity on their old decrepit mother, they made a laughing stock of her saying: "This old women has still not learnt monastic discipline."

This ridicule by her own children caused emotional religious awakening in her. "I do not have to live long. I must safeguard myself against unfortunate destinies." So reflecting, she let no time pass, whether sitting or going, or standing or lying down, without uttering and contemplating on the thirty-two aspects (constituent parts) of the body. Then, during all the free moment left to her, after discharging the communal duties to her co-residents, she went into meditation throughout the night. For she rightly realized that for her late age as a *bhikkhunī*, she could not afford to let a moment pass without being mindful. When she sat meditating at night, she held to a post on the ground floor of her nunnery, without losing hold of it. When she walked, meditating at night, she held a tree with her hand, never letting it go, for fear that she might otherwise bump her head against something in the darkness. (As per **Therīgāthā Commentary**)

Soṇa Therī's Name became associated with Earnest Endeavour

When she first became a *bhikkhunī*, she was called Bahuputtika Soṇa Therī. But later, her earnest endeavour in taking up the three kinds of training earned her the epithet 'earnest endeavour' and was known as *Āraddha vīriya Soṇa Therī*, — Soṇa Therī of earnest endeavour!

Attainment of Arahatship

One day, when the *bhikkhunīs* went to the Jetavana monastery to receive the Buddha's admonition, they told Āraddha vīriya Soṇa Therī to boil some water for the community. But before attending to that task, the old *bhikkhunī* walked up and down the kitchen and contemplated on the thirty two aspects of the body, uttering each item. The Buddha saw her, while sitting in His private-chamber at the Jetavana monastery and sent forth the

Buddha-rays to her, making His person visible to her, and uttered this verse:

> "Even though one should live a hundred years without seeing the sublime Dhamma (i.e. the Supramundane Dhamma comprising nine factors), yet more worthwhile indeed is a single day's life of one who perceives the sublime Dhamma."

After thus hearing the Buddha's discourse made through the Buddha's rays (which also made her see the Buddha in person), Āraddha vīriya Soṇa Therī attained arahatship. She now thought: "I have attained *arahatta-phala*. Those who do not know this will, on their return from the Jetavana monastery, treat me with disrespect (as usual) which will resulted in them doing great demerit. I must let them know about my attainment of arahatship so as to forewarn them. She placed the pot of water for boiling on the fireplace but did not make the fire.

When the co-resident *bhikkhunīs* returned from the Buddha's monastery, they saw no fire at the fireplace and murmured: "We told the old woman to boil some water for the community but she has not even made the fire." Then Soṇa Therī said to them: "Friends, what use with the fire? Let anyone who needs warm water take it from that pot (on the unlit fireplace)." The co-residents were surprised by these strange words and they realized that there must be some reason for the old *bhikkhunī* to say so. They went to the pot and felt the water inside. It was quite warm. They took an empty pot to the fireplace and poured out the warm water into it. Whenever they took out the water from that pot, the pot became filled up again.

Then only the *bhikkhunīs* realized that Soṇa Therī had attained arahatship. Those *bhikkhunīs* who were junior in *bhikkhunī* standing to Soṇa Therī made obeisance to her with fivefold contact, and said: "Venerable, we had been foolish in being disrespectful to you and bullied you. For all these transgressions, we beg your pardon." Those *bhikkhunīs*, who were senior in *bhikkhunī* standing, sat squatting before Soṇa Therī, and said: "Venerable, pardon us for our misbehaviour."

(c) Soṇa Therī as The Foremost Bhikkhunī

Soṇa Therī became an example of how an elderly person could become an *arahat* by dint of earnest effort. On one occasion, when the Buddha sat in congregation at the Jetavana monastery naming foremost *bhikkhunīs*, He declared:

> "*Bhikkhus*, among My *bhikkhunī*-disciples who have diligence and make earnest effort, Bhikkhunī Soṇa is the foremost (*etadagga*)."

8. SAKULĀ THERĪ

(Sakulā Therī is mentioned by the name of Bākula in the Commentary on the **Aṅguttara Nikāya** in the recorded version of the Sixth Council, whereas in the Sri Laṅkā version, the name is mentioned as Sakulā. In the Commentary on **Therīgāthā** of the Sixth Council version, the name also appeared as Sakulā. Hence we have opted for the name Sakulā, and based our narration on the Commentary on **Therī-get he** which gives a more extensive coverage.)

(a) Her Past Aspiration

The future Sakulā Therī was reborn into the family of King Ānanda of Haṁsāvatī, during the time of Buddha Padumuttara. She was the half sister of Buddha Padumuttara and was named Princess Nandā. When she had come of age, she attended the Buddha's sermon. She saw a *bhikkhunī* being named by the Buddha as the foremost *bhikkhunī* in the endowment of supernormal power of Deva Eye (characterized by a knowledge of past existences). She then had a strong desire to become one like that *bhikkhunī* with supernormal power of Deva Eye and accordingly she made an extra-ordinary offering and made her aspiration before Buddha Padumuttara. Buddha Padumuttara prophesied that her aspiration would be fulfilled during the time of Buddha Gotama. (For details of this part of the story, read

Sakulā Therī Apādāna.)

Her Past Existence as A Female Wandering Ascetic

Princess Nandā engaged herself in doing many great deeds of merit throughout her life, and, after passing away from that existence, she was reborn in the deva realm. Subsequently, she was reborn in the human or deva realm only. During Buddha Kassapa time, she was reborn into a brahmin family. She became a recluse and led a life of a secluded ascetic. After the passing away of Buddha Kassapa, His relics were enshrined in a great stupa. The ascetic, who was future Sakulā Therī, one day obtained some oil on her round for alms-oil. With that amount of oil she made an offering of lights throughout the night at the shrine where Buddha Kassapa's relics were enshrined.

(b) Becoming A Bhikkhunī in Her Last Existence

The wandering ascetic passed away and was reborn in Tāvatiṁsa Deva realm, as a deva endowed with special deva faculty of vision. For the whole period of the interval between the two Buddhas, she fared in the deva realm only. During the time of Buddha Gotama, she was reborn into brahmin family in Sāvatthi, by the name of Sakulā. When she became of age, she attended a ceremony which celebrated the donations of the Jetavana monastery (by Anāthapiṇḍika) to the Buddha where she listened to the Buddha's discourse and she became a lay disciple of His. Later, she received a discourse from an *arahat* which kindled her emotional religious awakening and resulted in her becoming a *bhikkhunī*. She strove diligently in the Noble Practice of Purity and soon attained arahatship.

(c) Sakulā Therī as The Foremost Bhikkhunī

After attaining *arahatta-phala,* Sakulā Therī, as the result of her past aspiration, was specially devoted to the exercise of the supernormal power of the Deva Eye, and was an adept at it. On one occasion, when the Buddha was naming outstanding *bhikkhunīs* at the Jetavana monastery, He declared:

> "*Bhikkhus*, among My *bhikkhunī*-disciples who are proficient in the supernormal power of the Deva Eye, Sakulā Therī is the foremost (*etadagga*)."

9. KUṆḌALAKESĀ THERĪ

(a) Her Past Aspiration

The future Kuṇḍalakesā Therī was reborn into the family of a rich man in the city of Haṁsāvtī, during the time of Buddha Padumuttara. She was listening to the Buddha's discourse, when she saw Subha Therī being named as the foremost *bhikkhu* in attaining arahatship with the quickest Insight. She wanted most strongly to be named such a foremost *bhikkhunī* in future time. After making great offering, and she made known her aspiration in front of Buddha Padumuttara, who then made the prognostication that her aspiration would be fulfilled during the time of Buddha Gotama.

Her Past Existence as A Daughter of King of Bārāṇasī

After faring for a hundred thousand world-cycles, either in the deva or human realms, the future Kuṇḍalakesā Therī was reborn as the fourth daughter, named Bhikkhadāyikā, of the seven daughters of King Kikī of Bārāṇasī, during the time of Buddha Kassapa. In that existence, she, like her other sisters, led a life of chastity for her entire life span of twenty thousand years, observing the ten precepts. She was also a joint donor, together with her sisters, of a great monastic complex for the Sangha.

(b) Becoming A Bhikkhunī in Her Last Existence

Princess Bhikkhadāyikā was reborn either in the deva realm or the human realm for the whole world-cycle during the interim period between the two Buddhas. During the time of

Buddha Gotama, she was reborn as a rich man's daughter in Rājagaha, by the name of Bhadda. On the same day when she was born, a son was also born to the King's Counsellor in Rājagaha. At the moment of the birth of the Chief Counsellor's son, all weapons throughout the city, beginning with those at the King's palace, dazzled mysteriously.

The King's Counsellor went to see the King early in the next morning and asked the King: "Great King, did you sleep well?" To which the King replied: "Master, how could I sleep well? All the weapons in the palace dazzled mysteriously the whole night making us nervous." "Great King," the Counsellor said, "Do not be afraid. Dazzling of weapons took place last night not only in the palace but throughout the city."

"Why, Master, did that happen?"

"Great King, last night a son was born to my family, whose time of birth coincided with the dominance of certain planets in the zodiac, and whose influence will determine the character of the new-born child. Due to that planetary influence, my son will grow into an incorrigible thief, an enemy to the whole city. But your Majesty, if you so desire, I shall eliminate him."

"If there is no personal danger to me, there is no reason to eliminate the child."

The Counsellor named his son, Sattuka (Vile Enemy) as signifying innate quality of the child which was acquired through his stellar influence at birth. As the future Kuṇḍalakesā Therī grew to age, so also young Sattuka. Even as a young boy of two or three years old, wherever he went, he would snatch anything that he could lay his hands on and took them home. The father admonished him not to do so but he would not listen.

Sattuka The Bane of Rājagaha

When Sattuka attained adolescence, his father, seeing that the son was truly beyond his correction, abandoned him. Giving the youth two pieces of dark cloth (to use in nocturnal exploits), a gadget for breaking open walls and fences and a sweep of twine ladders to his son, he mournfully said to him: "Take these, you useless boy, make your living by robbery. And be off!"

The young waif proved himself a formidable robber. Making use of the housebreaking gadget and the rope ladder, he would execute housebreaking neatly and rob all the houses of the well-to-do. Not before long every house in the city suffered from his exploits, showing gaping holes in the walls.

When the King made a chariot ride around the city, these holes made a curious sight for the King who then asked the charioteer the reason for them. Being told by the charioteer that all of them were the work of Sattuka, the housebreaker, the King sent for the Mayor and asked him why the robber was not apprehended. The Mayor explained that nobody had ever caught the robber red-handed and hence he was not apprehended. The king ordered him: "Catch the robber today, or else your life is forfeit."

His very life being at stake, the Mayor posted undercover men throughout the city and was successful in catching the robber red-handed. Sattuka was apprehended and brought before the King who ordered: "Take Sattuka out of the city by the South Gate and execute him. (Note: this event took place during King Ajātasattu's reign.) The Mayor acknowledged the King's sentence. He took Sattuka to every cross road in the city where a thousand lashes of whipping were administered to him at each cross road. And thus he was taken towards the South Gate, his hands bound at the back.

The Affection of Bhaddā, The Rich Man's Daughter

At that time, the tumult caused by the people watching the thief being punished aroused the curiosity of Bhaddā (the future Kuṇḍalakesā Therī). She looked out through the window which was carved with a lion motif at the sill. When she saw Sattuka in bondage being savagely whipped (owing to the mutual love and affection that had existed in their past existences), Bhaddā felt great pity for the robber. She felt very unhappy. She went to her bed-room with her hands pressed on her bosom to check the mental pain and lay on her bed with face downwards. As the only child, Bhaddā was the cynosure of the family. The

slightest scowl on her forehead caused much concern on the part of the parents.

Her mother went to her and asked the reason for her despair. The daughter did not hide her emotions but opened her heart to the mother that she had such love and affection for Sattuka that she would not live unless she was married to the man. The parents and the relations tried their best to make her see sense but to no avail. Finally they had to yield to her wishes making the conclusion: "At least that (giving the daughter to the culprit) is better than her death."

Her father approached the Mayor with a bribe of a thousand ticals to get the prisoner escape the death penalty, explaining that his daughter was hopelessly enamoured of the robber. The Mayor co-operated. He procrastinated the execution by all sorts of explanations until it was sundown. Then he substituted a prisoner with Sattuka, who was stealthily escorted to the rich man's house. The substituted prisoner was taken out of the city by the South Gate-and executed (in lieu of Sattuka).

Parental Love

When the rich man secretly received Sattuka from the Mayor's men, he decided to make his daughter happy by pampering the criminal. He had Sattuka bathed in scented water, dressed up finely, and sent to his daughter's mansion. Bhaddā was very happy for having obtained her prize. She made herself as lovely as possible with much adornment and attended on Sattuka fondly.

Sattuka's Wicked Plan

Sattuka's evilness was such that he coveted Bhaddā's personal adornments. He thought out a wicked plan and after two or three days, he said to Bhaddā: "I have to say something to you."

"Say it, my dear," said Bhaddā, anticipating some good words.

"You might think that you saved my life," Sattuka said. "As a matter of fact, I owe my life to the guardian spirit of the Corapapāta mountain. I had promised him an offering, if I came out of my captivity alive. Now I am bound by my word to make the spirit an offering. Make necessary preparations."

Bhaddā, being innocent and loving, readily agreed to comply with the wish of her husband. She prepared offerings, adorned herself fully, and rode in a carriage with Sattuka. At the foot of Corapapata mountain, she alighted from the carriage and made ready to go up the mountain, accompanied by her attendants. Sattuka, concealing his evil motive, persuaded Bhaddā to go up to the mountain alone because she must have no friend by her side. She carried the offering on her head and went up to the mountain with Sattuka.

Sattuka's Evil Motive Revealed

Once they were alone together on the ascent to the mountain, Sattuka's tone suddenly changed in his conversation with Bhaddā. His oily tongue now gave way to harsh usage. Bhaddā was intelligent enough to fathom the evil motive of her robber-husband. When they got to the top of the mountain, Sattuka commanded in his natural harshness: "Now Bhaddā, take off all your personal ornaments and wrap them up in your upper garment."

Bhaddā, pretending not to know the evil motive of Sattuka, sweetly replied: "What wrong have I made against you, my Lord?"

"Foolish girl, do you think I came here to make offerings to the mountain spirit? Fie! I dare open the heart of the mountain spirit. I have brought you here alone to rob you of your ornaments."

Bhaddā's Wisdom in Facing The Situation

Now that Sattuka's true colours had been revealed, Bhaddā employed her wit to save herself. Politely she asked: "But, my Lord, whose ornaments are all these? Whom do I belong to?"

"Look here, I do not understand what you mean. I only know that your property belongs

to you and you alone, and has nothing to do with me."

"Very well, my Lord. My only request is that I be allowed to show my love before I take off my ornaments (and make myself less beautiful to you). Allow me to embrace you from the front, from the sides, and at the rear," she begged him in a concerning voice.

"Very well," said Sattuka unsuspectingly.

Bhaddā now quickly embraced Sattuka from the front, and then going to his rear, pretended to embrace him but shoved him off violently over the mountain top. He fell headlong into a deep crevice, his body torn up into parts all along the way down.

(Here is a subtle point in analysing Bhaddās' mind in her act of self defence. At the moment of her actually pushing the villain off the mountain top, her mind is rooted in hatred and dominated by the mental concomitant of killing. However, the thoughts immediately preceding that killing impulsion and those which immediately follow it are meritorious thoughts called great types of moral consciousness (or Sublime consciousness), *Upāya kosalla ñāṇa* dominated by skill in strategy to ward off the danger to her life.)

The Mountain Spirit lauds The Cleverness of Bhaddā

The mountain spirit who witnessed the astounding wit and courage of Bhaddā, sang two verses in praise of her astute wisdom thus:

(1) A 'wise person' may not always be a man in all matters. A woman, with discerning wit in a given situation, may also prove herself to be a wise person.

(2) A 'wise person' may not always be a man in all matters. A woman, who can quickly choose her solution to the problem, can very well be a wise person.

After what has happened to her, Bhaddā had no desire to return home. She left the mountain and not knowing where she was going. Her only thought was to become a recluse. She happened to arrive at a place of some (female) ascetics, and asked them to let her join their Order. They asked her: "Which mode of admission would you prefer? The inferior mode, or the superior mode?" Being a person endowed with the destiny of winding up her existence, she replied: "Let me be admitted into your Order by the most valued mode of admission."

The Name 'Kuṇḍalakesā'

"Very well," the leading female ascetic said, and they pulled out Bhaddā's hair one by one with a pair of the shell of the Palmyra fruit. No doubt, shaving the head in this manner is most painful but it was the belief of those ascetics that shaving the head with a blade or a pair of scissors was an inferior mode of admitting one into their Order, and that plucking the hairs one by one was the superior mode. When fresh hair grew again they formed small clusters of rings that resembled ear-rings. Hence Bhaddā came to be called by her new name of Kuṇḍalakesā, 'one with little ear-ring-like coils of hair'.

Kuṇḍalakesā as A Doctrinaire Ascetics

Kuṇḍalakesā learned all that her ascetic teachers could teach her and, being a person of innate wisdom, decided that there was no superior kind of learning that she could get from them. So she left them and roamed the country in search of further knowledge, learning from various teachers. In time, she became learned in various doctrines which were acquired at various places and was also unequalled in expounding doctrines. She would go from place to place to find her match in the exposition of doctrines. As a mark of open challenge, she would set up a heap of sand at the entrance to the town or village she visited, on the top of which she would plant a twig of Eugenia. She would tell the children nearby to let everybody know that anyone, who could outwit her in the exposition of doctrines, might signal his or her challenge by destroying the Eugenia twig. If after seven days there appeared no challenger, she would pluck up the Eugenia twig in triumph and go on to another place.

Chapter 44

Venerable Sāriputta tamed Kuṇḍalakesā

By that time, Buddha Gotama had appeared in the world and was residing at the Jetavana monastery in Sāvatthi. The wandering ascetic Kundalakesā, who wore only a single garment, after touring cities, towns and villages, arrived at Sāvatthi. At the entrance of the city, she set up her symbol of challenge, a heap of sand with a twig of Eugenia planted atop it. After giving word to the children nearby about the meaning of the twig of Eugenia being used, she entered the city.

At that time, the Venerable Sāriputta, the Marshal of the Doctrine, had entered the city for collection of alms-food. He went alone after the other *bhikkhus* had entered the city for alms-food. This was because he had been discharging the tasks, set by himself, of overseeing the tidiness of the entire Jetavana monastery such as putting *bhikkhus'* beddings and articles of use in order, filling water pots, sweeping the grounds, tending to the sick *bhikkhus*, etc. When he saw the Eugenia twig planted on a heap of sand he inquired the children nearby what that meant. The children explained to him about Kundalakesā's message. Thereupon the Venerable Sāriputta told them to destroy the Eugenia twig. Some children were reluctant to do so but a few daring ones trampled the Eugenia twig into pieces.

When Kuṇḍalakesā returned from the city after finishing her meal, she saw her Eugenia twig destroyed and asked the boys who was responsible for it. They told her that they did it as asked by Venerable Sāriputta. Kuṇḍalakesā pondered thus: "Someone who does not know my ability would not dare to challenge me. This Venerable must be someone who has great wisdom and virtue. Now I will announce to all the people that I am going to engage in a test of wits with Venerable Sāriputta, the Marshal of the Doctrine, and thus build up a following of my own before meeting him." She spread the news to the people and within a short time the whole city of eighty-thousand houses were informed of the event among themselves.

The Venerable Sāriputta, after having finished his meal, sat underneath a tree, and waited for Kuṇḍalakesā. Then she arrived with a large crowd behind her. After exchanging cordial greeting with the Venerable Sāriputta, she sat in a suitable place and said:

"Venerable Sir, did you ask the children to destroy Eugenia twig set up by me?"

"Yes, I did," replied the Venerable.

"Venerable Sir, if that is so, shall we enter into a debate?"

"So be it, young female ascetic."

"Who should start putting the questions, Sir?"

"It is my privilege to put questions. However, you can begin by asking me about what you know."

When she had the permission to ask, Kuṇḍalakesā asked the Venerable Sāriputta all the doctrines that she knew. He answered them all. Then he said: "Young female ascetic, I have answered all your questions. Now I shall ask you a question."

"Please do Venerable Sir."

"*Ekaṁ nāma Kim?* — What is the one factor (that needs to be fully understood)?"

"Venerable Sir, I do not know it."

"Young female ascetic, you do not know even what a young *sāmaṇera* knows in our Teaching, what else would you know?"

Thereupon Kuṇḍalakesā, being a person of no mean past merit, knew the worth of her opponent. She said: "May Your Reverence be my refuge!"

"Kuṇḍalakesā," said Venerable Sāriputta, "You should not take refuge in me. There is the Buddha, the Supreme One among the three worlds, now residing at the Jetavana monastery, in His private chamber. Go and take refuge in the Buddha."

"Very well, Venerable Sir, I take your advice," she said.

In that evening she went to the Jetavana monastery where she found the Buddha delivering a discourse. She made obeisance to the Buddha with the five-fold contact and sat in a suitable place. The Buddha, knowing her ripeness for Enlightenment spoke this verse:

> "Better than a thousand verses that deal with trash, not tending to edification, is a single verse (such as one who says: "Unforgetfulness is the way to the Deathless"), by hearing which one is calmed."
>
> — **Dhammapada**, V. 101. —

At the end of the verse, Kuṇḍalakesā attained arahatship and was endowed with the four Discriminative Knowledges. She requested the Buddha to admit her into the Order of *Bhikkhunīs*. The Buddha agreed. So, she went to a *bhikkhunī* 'monastery' and was admitted as *bhikkhunī*.

(c) Kuṇḍalakesā as The Foremost Bhikkhunī

When the Buddha sat amidst the four kinds of assemblies, there was the lively topic among the audience about the marvellous facility of Kuṇḍalakesā Therī in attaining arahatship after hearing just a stanza comprising four lines. The Buddha, with reference to that topic, declared:

> "*Bhikkhus*, among My *bhikkhunī*-disciples who attain Path-Knowledge quickly, Bhikkhunī Bhaddā, known as Kuṇḍalakesā, is the foremost (*etadagga*)."

10. BHADDĀKĀPILĀNĪ THERĪ

(The story of Bhaddākāpilānī Therī is connected with that of the Venerable Mahā Kassapa whose elaborate account has been given in Chapter 43: Mahā Kassapa Mahāthera. The Commentary gives only brief account of this Therī. For a more complete account, the reader is advised to refer back to Chapter 43.)

(a) Her Past Aspiration

The future Bhaddākāpilānī Therī was born as the wife of Vedeha, the rich man of Haṁsāvatī, during the time of Padumuttra Buddha. When she was listening to a discourse by the Buddha, she saw a *bhikkhunī* being named as the foremost *bhikkhunī* in supernormal power of remembering past existences. She aspired to be such a *bhikkhunī* and, after making an extra-ordinary offering, mentioned that aspiration before the Buddha.

Her Existence as the Wife of A Householder

After passing away from her existence as a rich man's wife, she was reborn in the deva-world and subsequently either in the human world or the deva-world, for a hundred thousand world-cycles. Finally, she was reborn as the wife of a householder in Bārāṇasī. At one time, while she was having a quarrel with the sister of her husband, a Paccekabuddha arrived for alms-food. The householder's sister offered alms-food to the Paccekabuddha and said her wish which chafed his wife (the future Bhaddākāpilānī Therī), who became furious and took the alms-bowl from the Paccekabuddha, and threw away the alms-food in it. Further, she put mud in it, and offered it to the Paccekabuddha. Only when the astonished onlookers reminded her of her fault did she recover her proper sense. She threw out the mud from the Paccekabuddha's alms-bowl, cleansed it thoroughly, applied scented powder to it and then put in the four-food nutriment, *catu madhu*. In addition, she added ghee that had been made pure white, like the inside of the pollen chamber of the lotus, with the result that the food she offered glistened in the alms bowl. In returning the alms-bowl to the Paccekabuddha, she wished aloud that just as the food she offered glistened, so would she possesses a glistening complexion. (All these happenings may be gleaned from the Chapter 43: Mahā Kassapa Mahāthera.)

(b) Becoming A Bhikkhunī in Her Last Existence

It is noteworthy that both husband and wife renounced the world together. The husband,

the Venerable Mahā Kassapa-to-be, at a forked road took the right turn while his wife, Bhaddhākāpilānī, the left turn. The former, met the Buddha sitting under the great banyan (pipal) tree, known as Bahuputtaka. At that time, women were not yet admitted into the Order, so Bhaddākāpilānī had to spend five years as a wandering ascetic. (This fact was recounted by herself in her life story: "*Pañca vassānī nivasiṁ paribbājavate ahaṁ*.")

(c) Bhaddākāpilānī Therī as The Foremost Bhikkhunī

Thanks to her past aspiration, Bhaddākāpilānī Therī, after attaining arahatship, was exceptionally competent in remembering past existences. Therefore, on one occasion when the Buddha was residing at the Jetavana monastery and naming distinguished *bhikkhunīs*, He declared:

> "*Bhikkhus*, among My *bhikkhunī*-disciples who can recall past existences, Bhaddā, who is now called Kāpilānī, is the foremost (*etadagga*)."

(Kāpilānī was the family name of Bhaddā's husband Pippali.)

11. YASODHARĀ THERĪ

(As the Myanmar saying goes: "Masses of water follow the tide", so also is the story of Bhaddhā Kaccānā (Yasodharā Therī), which is inseparably bound with that of the Buddha. The Commentary therefore treats her story only in a brief manner. We do likewise in this book.)

(a) Her Past Aspiration

The future Bhaddha Kaccānā (Yasodharā Therī), was reborn into a worthy family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. When she was attending a sermon by the Buddha, she saw a *bhikkhunī* being named by the Buddha as the foremost *bhikkhunī* in attaining great supernormal power. She aspired to that attainment. After making an extraordinary offering to the Buddha, she made her aspiration in front of Him.

(b) Becoming A Bhikkhunī in Her Last Existence

The future Bhaddha Kaccānā was reborn only in the deva realm or the human realm for one hundred thousand world-cycles. During the time of Buddha Gotama, she was reborn as the daughter of the Sakyan Prince Suppabuddha, who was an uncle of the Buddha. She was named Bhadda Kaccānā.

When she came of age, she was married to Prince Siddhattha and became his Chief Queen. She gave birth to Prince Rāhula. On the night she gave birth to Rāhula, Prince Siddhattha renounced the home life. After attaining Perfect-Enlightenment at the foot of the Mahābodhi tree, the Buddha concerned Himself with the spiritual welfare of the sentient world. He made a journey to Kapilavatthu where He caused the enlightenment of His kith and kin.

During the Buddha's fifth year (*vassa*) of Buddhahood, His father attained arahatship while reigning as a king and passed away the same day. Then Queen Mahāpajāpati Gotamī and the five Sakyan Princesses, whose husbands had become *bhikkhus* (as a result of listening to the discourse of the Great Occasion of Mahāsamaya Sutta), became *bhikkhunīs* in the Buddha's Teaching. At that time, Queen Yasodharā (Bhaddha Kaccānā) and Princess Janapadakalyāṇī became *bhikkhunīs* with Mahāpajāpati Gotamī as the *therīs'* preceptress.

Yasodharā, as a *bhikkhunī* was referred to as Bhaddha Kaccānā Therī . She strove to gain Insight and in due time attained arahatship.

(c) Bhadda Kaccānā Therī as The Foremost Bhikkhunī

Bhaddha Kaccānā Therī, after attaining arahatship, was most proficient in the exercise of supernormal powers. At one sitting, in a single adverting of her mind (*āvajjana*), she could recall all her previous existences over one incalculable period and a hundred thousand world-systems. This extraordinary feat of hers became the talk of the *bhikkhu*-world. With

reference to that wide reputation, the Buddha, in naming distinguished *bhikkhunīs* in a congregation in Jetavana monastery, declared:

> "*Bhikkhus*, among My *bhikkhunī*-disciples who are endowed with great supernormal powers, Bhikkhunī Bhaddha Kaccānā is the foremost *etadagga*)."

(Note that there are only four outstanding disciples of the Buddha who are endowed with such great supernormal powers. They have exceptional powers to recall past lives over one incalculable period and a hundred thousand world-systems whereas other disciples can recall their past lives over a hundred thousand world-systems only. The four such exceptional disciples were the two Chief Disciples, Venerable Bākula and Bhaddha Kaccānā Therī.

The original name of the *bhikkhunī* was Bhaddha Kaccānā but on account of her golden complexion she was also known as Bhaddakañcānā.)

12. KISĀGOTAMĪ THERĪ

(a) Her Past Aspiration

The future Kisāgotamī Therī was reborn into an unknown family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. When she was listening to a sermon by the Buddha, she saw a *bhikkhunī* being named as the foremost *bhikkhunī* in wearing coarse, inferior robes. She aspired to be like that *bhikkhunī* in wearing coarse, inferior robes. After making an extraordinary offering, she expressed that wish before the Buddha. The Buddha prophesied that her aspiration would be fulfilled during the time of Buddha Gotama.

Her Existence as a Daughter of King Kikī

The future Kisāgotamī Therī was reborn in the fortunate destinations, and never into miserable states, for a period of a hundred thousand world-cycles. During the time of Buddha Kassapa in the present world-cycle which was graced by five Buddhas, she was reborn as the fifth daughter of King Kikī of Bārāṇasī. She was named Dhammā. For the whole of her life span of twenty thousand years, she led a life of purity, observing the Ten Precepts.

(b) Becoming A Bhikkhunī in Her Last Existence

Princess Dhammā was reborn in the Tāvatiṁsa Deva realm. In her last existence, she was born into a rich man's family, whose fortunes had dwindled and was in a state of poverty. Her original name was Gotamī but due to her lean and emaciated body she was called Kisāgotamī, "Gotamī the lean one."

(How Kisāgotamī became the daughter-in-law of a rich man will now be narrated, as told in the Commentary on the **Dhammapada**.)

"Exhaustion of Good Kamma causes Extreme Poverty."

Yadā kammakkhayo hoti, sabbametaṁ vinasati
"When good kamma is exhausted everything is lost."

So has the Buddha said in the Nidhikaṇḍa Sutta. There was a rich man in Sāvatthi whose property were all strangely turned into charcoal due to the exhaustion of his good kamma. The man was in a despondent state. He lost his appetite and lay on a couch. A friend came to his house and gave him encouragement. He also gave a practical way out of the stark poverty of the once rich man. His instruction was as follows:

> "Friend, spread out a mat in front of your house as a bazaar seller would. For you are going to sell the heaps of charcoal that are now your only property. Passers-by will say: 'Oh, other people sell oil, honey, molasses, etc. but you, rich man, are selling charcoal.' Then you just said to them: 'One sells what one owns. What's wrong with it?' These people are the ordinary people with no great past merit.

"Someone will come and say to you: 'Ah, other people sell oil, honey molasses, etc. but you, rich man, are selling gold and silver!' To that person you should say: 'Where are the gold and silver?'

"Then that person will point out to your heaps of charcoal and say: 'There they are.'

"Then you should say: 'Bring them to me,' and receive with your hands what that person has brought (from your heaps of charcoal) to you in his or her hands. Since that person is one endowed with great past merit, all he or she had touched and delivered into your hands will be turned into gold and silver, as they originally had been.

"I must mention the stipulation. It is this, if the person who mention about your gold and silver (and turns them back to gold and silver) is a young woman, you must marry your son to her, entrust all your property with forty crores to her and let her, as your daughter-in-law, manage your household. If that person is a young man, you must marry your daughter to him, entrust all your property worth forty crores to him, as your son-in-law, and let him manage your household"

Kisāgotamī, The One With Great Past Merit

The ruined rich man took his friend's advice. He sat as a bazaar seller in front of his house where every passer-by could see him sitting there selling his charcoal. People said to him: "Ah, other people sell oil, honey, molasses, etc., but you are selling charcoal." To them he simply said: "One sells what one owns. What's wrong with it?"

One day, Kisāgotamī herself, the daughter of another ruined rich man, happened to come along to the charcoal vendor. She said: "O father, other people sell oil, honey, molasses etc., but you are selling gold and silver!" The ruined rich man said to her: "Where are the gold and silver?"

"Well, are you not dealing in them here?"

"Bring those gold and silver to me, little daughter!"

Kisāgotamī took a handful of the vendor's 'goods' and handed it to him and to his amazement, all of them turned into gold and silver as they originally had been!

Kisāgotamī became The Daughter-in-law of The Rich Man

The rich man asked Kisāgotamī: "What is your family name?"

"It is called Kisāgotamī," she replied. The rich man then knew her to be unmarried. He collected his riches from that place, took Kisāgotamī to his house and married his son to her. Then every of his former gold and silver items assumed its original form. (This is according to the Commentary to the Dhammapada.)

In due course, Kisāgotamī gave birth to a son. From that time onwards, she began to be treated with love and respect by her father-in-law's family (for at first she was looked down by them as the daughter of a poor man). Just when her son could romp about, he died. Kisāgotamī, who had never suffered loss of a child, was overwhelmed with grief. She valued her son as the condition for her improved status and wellbeing. Her fortunes had improved with his birth. She could not think of her dead child being thrown away at the cemetery. So she held the dead child fondly in her arms, and muttering continuously: "O, let me have the medicine to bring back life to my son!" she roamed about from house to house.

As she behaved in that senseless though pitiable manner, people had no sympathy with her. They said jeeringly, flipping their fingers: "Where have you ever seen a medicine that restores life to the dead?" These unkind but truthful words failed to bring her sanity. A wise man then considered: "This young woman has lost her good senses due to the death of her son. The right medicine for her can only be dispensed by the Buddha," and said to her: "Little daughter, the medicine that can bring back life to your son is known only to the Buddha and to no one else. Indeed, there is the Buddha, the greatest person among devas

and humans, residing at the Jetavana monastery. Go and ask him."

The Buddha's Strategy to quell Kisāgotamī's Sorrow

Kisāgotamī thought the man's advice was a wise one. She went straight to the Buddha's monastery, holding her dead child in her arms. The Buddha was seated on His throne amidst an audience and was about to make His discourse when Kisāgotamī shouted to the Buddha: "Venerable Sir, give me the medicine that will bring back life to my child!" The Buddha saw the sufficiency of her past merit in attaining Enlightenment and said to her: "O Gotamī, you have done the right thing in coming to this place to ask for the medicine to restore life to your dead child. Now go to every house in Sāvatthi and ask for a small quantity of mustard oil from the house whose family has no death occurred, and bring it to me."

> (Herein, the Buddha's strategy is to be noted carefully. The Buddha merely says to Kisāgotamī to bring him a small quantity of mustard oil from the house whose family had no death occurred. He did not say that He would restore the dead child to life when she has got the oil. The Buddha's objective is to let the demented mother realized the point that loss of a son is not a unique experience but that everybody has suffered the same sorrow of death.)

Kisāgotamī thought that if she obtained the mustard oil, her son would be restored to life. She went to the first house and said: "The Buddha asks me to get a small quantity of mustard oil for making a medicine to restore life to my dead son. Kindly give me some mustard oil."

"Here it is," the householder said and gave some mustard oil.

"But, Sir," she said, "I must know one thing: has nobody died in this family?"

"What a question! Who can remember the number of people that died in this family?"

"In that case, I am not taking the oil," she said and went to another house. She heard the same reply there. At the third house she also heard the same reply. Now truth dawned into her merit. There can be no family in this city where death never occurred. Of course, the Buddha, the benefactor of the world, knew it." An emotional religious awakening arose in her. She went to the country and left her dead child there, saying: "Dear son, as a mother, I had thought quite wrongly that death came to you alone. But death is common to everybody."

Then, muttering this soliloquy (the meaning of which will be given later), she went to see the Buddha:

Na gāmadhammo no nigamassa dhammo,
Na cāpiyaṁ ekakulassa dhammo.
Sabbassa lokassa sadevakassa,
Eseva dhammo yadidaṁ aniccatā.

She approached the Buddha who asked her: "Have you got the mustard oil?"

"I have no need for mustard oil, Venerable Sir, only give me the firm ground to stand upon, let me gain a foothold!"

The Buddha, spoke this verse to her: (translated below)

> "Gotamī, one who is intoxicated with one's children and wealth (lit. 'herds of cattle') and is attached to one's possessions (old and new), is carried away by Death, just as a sleeping village is swept away by a huge flood."
>
> — **Dhammapada**, V. 287. —

At the end of the discourse, Kisāgotamī was established in the Fruition of Stream-Entry Knowledge.

(This is according to the Commentary on **Aṅguttara Nikāya**.)

In the life story of Kisāgotamī, when she came back from her search for the mustard oil,

the Buddha spoke to her in two verses:

The first verse beginning with:

Yo ca vassasataṁ jīve, apassaṁ udayabbayaṁ

— **Dhammapada** verse 113 —

the meaning of which has been given in the story of Paṭācārā and the second as follows:

> "Gotamī, the impermanence of all conditioned things is not a peculiar phenomenon confined to any village, or town, or a family, but an inescapable fact that concerns all sentient beings including devas, humans and Brahmās."

After hearing these two verses, Kisāgotamī attained Stream-Entry. This is the Life Story of Kisāgotamī Therī as told in the **Apādāna Pāli**.

Having been established in *sotāpatti-phala*, Kisāgotamī requested the Buddha that she be allowed to become a *bhikkhunī*. The Buddha consented. Kisāgotamī left the Buddha after going three rounds around Him with the Him on her right. She went to the 'monastery' of *bhikkhunīs*, and was admitted into the Order of Bhikkhunīs. Then, she acquired the name of Kisāgotamī Therī.

Attainment of Arahatship

Kisāgotamī Therī worked diligently to gain Insight. One day, it was her turn to look after lighting in and around the congregation hall. While watching a flame in a lamp, she had the perception of the flame as a phenomena of a series of rising and vanishings (i.e. perishing). Then she saw that all living beings are coming and going, that is, they are born only to die and that only those who attain Nibbāna do not come under this process of arising and falling.

The thoughts that were occurring in Kisāgotamī's mind came to the notice of the Buddha who was sitting in His private chamber at the Jetavana monastery, and He sent His Buddha-rays to her, making her see Him sitting in front of her and said: "Gotamī, your thinking is right. All living beings rise and fall, just as the series of flames do. Only those who attain Nibbāna do not come under this process of arising and falling. It is living in vain for those who may live a hundred years without realizing Nibbāna through Path-Knowledge and its Fruition." He made this point further in the following verse:

> "(Gotamī,) even if one were to live a hundred years without perceiving through Path-Knowledge, the Deathless (Nibbāna), yet more worthwhile indeed is a single day's life of one who perceives through Path-Knowledge, the Deathless (Nibbāna)."

At the end of the discourse, Kisāgotamī Therī attained arahatship, having extinguished all mental intoxicants.

(c) Kisāgotamī as The Foremost Bhikkhunī

As aspired in her previous existence, Kisāgotamī devoted her entire *bhikkhunī* life to being contented with inferior robes, i.e. robes made of inferior cloth, sewn in inferior thread, and dyed in an inferior pale colour. Therefore, on one occasion, when the Buddha was naming outstanding *bhikkhunīs* during His residence at the Jetavana monastery, He declared:

> "*Bhikkhus*, among My *bhikkhunī*-disciples who make do with inferior robes, Bhikkhunī Kisāgotamī is the foremost (*etadagga*)."

13. SIṄGALAKAMĀTU THERĪ

(What follows is a synthesis of the sketchy account of Siṅgalakamātu Therī in the Commentary on the **Aṅguttara Nikāya** and the Life Story of the Bhikkhunī in the **Apādāna Pāli**.)

(a) Her Past Aspiration

The future Siṅgālakamātu Therī was born as the daughter of a court official, during the time of Buddha Padumuttara. She went to the Buddha's monastery and after listening to His Doctrine, she became a *bhikkhunī* and flawlessly observed the morality consisting in the Four kinds of Purification. She had an exceptional devotion to the Triple Gem, very keen to listen to the Doctrine, and had an ardent desire to see the Buddha (just as Bhikkhu Vakkali).

One day, she saw a *bhikkhunī* being named by the Buddha as the foremost *bhikkhunī* in faith (*saddhā*). She aspired to be like that foremost *bhikkhunī* and redoubled her effort in the practice of the threefold training. The Buddha gave a discourse to her in three stanzas beginning with: *"Yassa saddhā tathāgate ..."* which in essence says: "One who has faith in the Triple Gem, morality and straight view or knowledge is not called a poor person, and so a wise person should cultivate devotion to the Buddha, morality, faith about the Doctrine and the Sangha, and perception or Insight that enables one to see the Dhamma." (The three stanzas may be gleaned from the **Apādāna Pāli**, Book Two.)

On hearing the discourse, the young *bhikkhunī* was greatly encouraged and asked the Buddha if her aspiration would come true. Buddha Padumuttara prophesied that her aspiration would be fulfilled during the time of Buddha Gotama. She was elated by the prognostication and served the Buddha respectfully by living up to the Buddha's Teaching. (It should be noted that putting effort in the right practice of the Dhamma with devotion or loving thoughts about the Buddha itself amounts to serving or attending on the Buddha.)

(b) Becoming A Bhikkhunī in Her Last Existence

The future Siṅgālakamātu Therī was reborn in the fortunate destinations for a hundred thousand world-cycles. Then, during the time of Buddha Gotama, she was reborn as the daughter of the Rich Man in Rājagaha. When she came of age she was married to a son of another rich man of the same clan and went to live in her husband's resident. She gave birth to a child named Siṅgālaka. She acquired the name Siṅgālakamātu, Mother of Siṅgālaka.

Her son, Siṅgālaka had the wrong belief. He worshipped the eight directions daily. One day, as the Buddha was entering the city for alms-food, he saw young Siṅgālaka turning to the eight directions in the act of worshipping. The Buddha stood on the wayside and gave a discourse to the young boy. On that occasion, two crores of the listeners, both men and woman, realized the Four Truths. Saṅgālakamātu attained Stream-Entry Knowledge and joined the Order of Bhikkhunīs. Since then, she came to be called Siṅgālakamātu Therī. Due to her past aspiration, since she became a *bhikkhunī*, her faculty of faith was exceptionally strong. Wherever she visited the Buddha's monastery to listen to the sermons, she could not turn her gaze away from the glorious person of the Buddha. The Buddha, knowing her intense devotion to Him, gave discourses to her that tended to enhance her conviction. With faith as her stepping stone or springboard, she meditated on Insight and attained arahatship. (An *arahat* who attains Enlightenment with conviction as the dominant factor.)

(c) Siṅgālakamātu designated as The Foremost Bhikkhunī.

On one occasion, when the Buddha was residing at the Jetavana monastery and naming distinguished *bhikkhunīs* according to their merits, He declared:

> "*Bhikkhus*, among My *bhikkhunī*-disciples who have strong conviction, Bhikkhunī Siṅgālakamātu is the foremost (*etadagga*)."

Chapter 45

THE LIFE STORIES OF MALE LAY DISCIPLES

1. TAPUSSA and BHALLIKA

(a) Their Past Aspirations

(I shall describe the story of the brothers, Tapussa and Bhallika, based on the Commentary on the **Aṅguttara Nikāya** and the Commentary on the **Theragāthā**, the Ekaka nipāta.)

The future Tapussa and future Bhallika were reborn into a worthy family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. When they were listening to a discourse by the Buddha, they saw two disciples being named as the foremost in being the first of the Buddha's disciples who were established in the Three Refuges. The two brothers aspired to that distinction and after making an extraordinary offering to the Buddha, they wished for that goal. (**Aṅguttara Commentary**)

Other Past Existences in The Intervening Period

The two brothers lived a life full of meritorious deeds and, after passing away from that memorable existence, they were never reborn into the miserable states of *apāya* but, instead, in the deva-world or the human world only. The future Bhallika was reborn, thirty-one world-cycles ago in a period which was devoid of any Buddhas, as a man who offered all kinds of fruits to a Paccekabuddha named Sumana. For that good deed, he was reborn only in the good destinations. During the time of Buddha Sikhī, he was reborn into a brahmin family in the city of Arunavatī. He heard the news that two merchant brothers, Ujita and Ojita, had opportunity of offering first alms-food to Buddha Sikhī who had appeared from the seventh seven-day abiding in the attainment in Cessation and who was about to begin his eighth seven-day abiding in the attainment of Cessation. He went to visit Buddha Sikhī together with his friend, (the future Tapussa), and after paying homage to the Buddha, requested Him to accept their alms-food offering the next day. On the next day, they made an extra-ordinary offering to the Buddha and said: “Venerable Sir, for this good deed, let both of us have the opportunity of making the first alms-food to a Buddha in the future.”

The two friends were reborn in various existences, during which they performed meritorious deeds together, resulting in rebirth at the fortunate destinations. During the time of Buddha Kassapa, they were born into the family of a cattle merchant. For a long period of life, lasting many years, they offered milk-food to the Sangha. (These events are described in the Commentary on the **Theragāthā**.)

(b) Discipleship in Their Last Existence

The two friends were reborn into the fortunate destinations for the infinite years which constituted the interim period between the two Buddhas. During the time of Buddha Gotama, before the Buddha attained Perfect Enlightenment, they were reborn as two sons to a travelling merchant who carried his goods, using a big caravan, from place to place. Their native town was called Asitañcana (the Commentary on **Theragātā** refers to it as Pokkharavatī). The elder brother was named Tapussa and the younger, Bhallika.

They became householders and carried on the trading together, using a caravan of five hundred bullock carts. At that time, Buddha Gotama had attained Perfect Enlightenment and had passed seven times the seven-days of abiding in the attainment of Cessation, and was about to enter into the eighth seven-days period of abiding in the attainment of Cessation at the foot of a ‘Linlun’ tree, (the Sapium baccatum).

The caravan of the two merchant brothers were then not far from that tree. At that

moment, the deva, who had been the mother to the merchant brothers in the immediately previous existence, saw the dire need of the Buddha for sustenance, who, after staying for forty-nine days (having last taken Sujātā's milk-rice in forty-nine morsels), must eat that day for His survival. She thought that her two sons should be able to provide the food just in time. So, using her psychic powers, she made the bullocks unable to move.

The two brothers inspected the bullocks, the carts, and all relevant conditions which made the carts immobile. They were at their wit's ends to find the reason. Their deva mother, seeing them disheartened, possessed a man in the caravan and said to them: "Dear sons, you are not harassed by any demon or *peta* or *nāga* but it is me, a deva of the terrestrial realm, who was your mother in your last existence, who is doing this. (Now, sons,) the Buddha, who is endowed with Ten Powers, is staying at the foot of a 'Linlun' tree. Go and offer alms-food to the Buddha which will be the first food He takes after attainment of Buddhahood."

The two brothers were delighted by the deva's word. And thinking that if they were to cook alms-food it would take too much time, therefore they took some of their choicest preserved food, put them in a gold salver, and, going near the Buddha, said: "Venerable Sir, may you, out of compassion, accept this victuals." The Buddha reviewed the situation and considered what action the previous Buddha did in such a case. The Four Great Deva Kings then visited the Buddha and each offered an alms-bowl, which was made of granite and having the colour of the green gram. The Buddha considered the great benefit that would accrue to the four devas, and so accepted all the four bowls, and (placing them one a top the other,) willed that the four bowls became one, and accordingly, the four granite bowls became a single alms-bowl with four rims.

The two brothers then put their alms-food into the Buddha's alms-bowl. (The Buddha ate the food.) After the Buddha had finished eating, the brothers offered water for drinking and washing. Then they made obeisance to the Buddha and sat in a suitable place. The Buddha gave them a discourse, at the end of which, both brothers were established in the Two Refuges. (The story of the establishment of the two brothers in the Two Refuges (*dve vācika saraṇagamaṇa*) has been described in Chapter 8.).

After having established in the Two Refuges, before departing, the two brothers requested from the Buddha: "Venerable Sir, may the Bhagavā, out of compassion, bestow on us something which we may revere every day." The Buddha passed His right hand over His head and gave them eight hairs as relics. The brothers put the hairs in a gold casket and took them home. Back at their town, they erected a shrine at the entrance of the town of Asitañcana where the eight relic-hairs from the living Buddha were enshrined. On *uposatha* days, the shrine emitted Buddha-rays.

(c) The Two Brothers being designated as Foremost Lay Disciples

On one occasion, when the Buddha was residing at the Jetavana monastery and acknowledging distinguished lay disciples accordingly to their merits, He declared:

> "*Bhikkhus*, among My lay disciples who have taken refuge earliest in the Buddha and the Dhamma, the merchant brothers, Tapussa and Bhallika, are the foremost."

The Attainment of Path-Knowledge

Tapussa and Bhallika were the earliest of the Buddha's lay disciples who took refuge in the Buddha and the Dhamma. Later, the Buddha made His first discourse, the Dhammacakka, at the Migadāvana forest near Bereave. After that, He went and resided in Rājagaha. The two brothers also arrived at Rājagaha on a trading journey. They visited the Buddha, made obeisance and sat in a suitable place. The Buddha gave discourse to them, at the end of which, the elder brother Tapussa was established in Stream-Entry Knowledge and its Fruition. The younger brother became a *bhikkhu* and in due time attained arahatship and was endowed with the Six Supernormal Powers. (Commentary on the **Theragāthā**, Book I).

2. ANĀTHAPIṆḌIKA the Rich Man

(a) His Past Aspiration

The future Anāthapiṇḍika was reborn into a wealthy family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. When he was listening a sermon by the Buddha, he saw a lay disciple being named as the foremost lay disciple among those who delight in charity. He had a strong desire to become such a distinguished disciple and after making an extra-ordinary offering to the Buddha, he expressed his aspiration before Him.

(b) His Last Existence as A Rich Man

The future Anāthapiṇḍika was reborn in fortunate destinations for a hundred thousand world-cycles and during the time of Buddha Gotama, he was reborn as the son of Sumana, the Rich Man of Sāvatthi. His name, given by his parents, was Sudattha.

How He came to be known as 'Anāthapiṇḍika'

Sudattha in time became the head of the family. He earned the reputation of ‘one who gives food to the destitute’ which in Pāli means *Anātha* (destitutes) + *piṇḍika* (rice-giver), hence Anāthapiṇḍika. (For more details about this remarkable man refer to Chapter 29. Here, only a brief account will be given as described in the Commentary on the **Aṅguttara Nikāya**.)

One day, Anāthapiṇḍika went to Rājagaha on a trading trip where he visited his friend the Rich Man of Rājagaha. There, he learned the great news that the Buddha had appeared in the world. He could not wait till the city gates of Rājagaha were open in the next morning to meet the Buddha. Such was his zeal. So he left the city at dawn with the devas helping him to have the gate open for his visit. He met the Buddha, benefitted from a discourse by Him, and was established in the Fruition of Stream Entry-Knowledge. On the next day, he made a great offering to the Buddha and His Sangha and had the Buddha's consent to visit Sāvatthi. He returned to Sāvatthi. On the way back to Sāvatthi, he made arrangements with his friends of each location by providing them with one lakh of money to build a monastery at interval of one *yojana,* for the temporary residence of the Buddha and His company of *bhikkhus*. The distance between Rājagaha and Sāvatthi being forty-five *yojanas*, therefore, he spent forty-five lakhs on the forty-five temporary transit monasteries. At Sāvatthi, he bought a large park, which was the pleasure garden of Prince Jeta. He paid the sum of money according to the number of gold coins laid out over the entire park, with their rims touching each other. This amounted to eighteen crores. On that piece of land, he built a (golden) monastery costing another eighteen crores. At the formal dedication ceremony of the Jetavana monastery (meaning monastery built on Jeta's garden), which lasted for three months (some say five months, some even nine months), a lavish feast was provided to guests, both in the mornings and in the daytime. This cost him another additional eighteen crores.

(c) Anāthapiṇḍika The Foremost Giver

The Jetavana monastery alone cost fifty-four crores. The regular donations to the Buddha and His Sangha consisted of the following offerings:

- five hundred *bhikkhus* were offered with alms-food daily by the ticket system (*Salaka bhatta*-drawing lots);
- five hundred *bhikkhus* were offered with alms-food once during the waxing period of the month and once during the waning period;
- five hundred *bhikkhus* were offered with rice gruel daily by ‘the ticket system;
- five hundred *bhikkhus* were offered with rice gruel once during the waxing period of the month and once during the waning period;
- daily offerings of alms-food were made to:
  (a) five hundred bhikkhus who had arrived in Sāvatthi recently and who had not acquainted themselves with the daily route for collecting alms-food;

(b) five hundred *bhikkhus* who were about to go on a journey;

(c) five hundred *bhikkhus* who were sick;

(d) five hundred *bhikkhus* who tended the sick *bhikkhus*;

- there was always seating place for five hundred *bhikkhus* at any time at Anāthapiṇḍika's house.

Hence, on one occasion when the Buddha, while residing at the Jetavana monastery, was acknowledging lay disciples according to their merit, He declared:

> "*Bhikkhus*, among My lay disciples who delight in giving, Sudattha the Householder, also known as Anāthapiṇḍika, is the foremost."

The Anāthapiṇḍikovāda Sutta, the Favourite Discourse of Anāthapiṇḍika

(Here we shall give a condensed account of the Anāthapiṇḍikovāda Sutta which Anāthapiṇḍika liked very much. A full account of this discourse is contained in **Uparipaṇṇāsa**.)

During the Buddha's residence at the Jetavana monastery in Sāvatthi, Anāthapiṇḍika the householder was sick, in pain, and gravely ill. Then he called an attendant and said: "O man, go to the Bhagavā and approach Him. Prostrating yourself at His feet and says to Him: 'Venerable Sir, Anāthapiṇḍika the householder is sick, in pain, and gravely ill. He pays homage with his head at the feet of the Bhagavā.' (Further,) go to the Venerable Sāriputta, and approach him, prostrating yourself at his feet, and says to him: 'Venerable Sir, Anāthapiṇḍika the householder is sick, in pain, and gravely ill. He pays homage with his head at the feet of the Venerable.' And also say thus: 'Venerable Sir, may the Venerable Sāriputta, out of compassion, come to the house of Anāthapiṇḍika.' "

> (When Anāthapiṇḍika was in good health, he usually paid a visit to the Buddha at least once a day, and twice or three if he could manage it. But now that he was on his death bed, he was sending an attendant as messenger.)

"Very well, Sir," replied the attendant to Anāthapiṇḍika, and went to the Buddha. He paid homage to the Buddha, prostrating himself at His feet, and said to Him as instructed by his master. Then it was nearly sundown. He next went to the Venerable Sāriputta, approached him, prostrating himself at his feet, and said to the Venerable as instructed by his master, requesting the Venerable to visit Anāthapiṇḍika. The Venerable Sāriputta signified his acceptance by remaining silent.

Then, the Venerable Sāriputta, re-robing himself, carrying his alms-bowl and great robe, went to the house of Anāthapiṇḍika the householder, accompanied by the Venerable Ānanda as his attendant (in place of another *bhikkhu* which was the custom). Upon arrival and after taking the seat prepared for him, he asked Anāthapiṇḍika: "Householder, are you feeling well? Are you feeling better? Is your pain decreasing and not increasing? Does it appear to be decreasing and not increasing?"

Anāthapiṇḍika, replied to the Venerable Sāriputta how he was feeling unwell, how he was not feeling any better, how his pain was increasing and not decreasing, and how it appeared to be increasing and not decreasing, by giving four examples.

The Venerable Sāriputta knew that the illness of the householder was not controllable but that it would end only with this death. So he considered it important not to talk about anything but to give a discourse that would be of benefit to him. (He gave the following discourse in a comprehensive manner: Since there is no possibility of checking an ailment which will end only with the death of the sufferer who, being under the influence of craving, conceit and wrong view, is attached to the six sense-doors, the six sense objects, the six kinds of consciousness, the six kinds of contact, the six kinds of sensation, etc.), He said: "Householder, you should practise thus:

> 'I will have no attachment, by way of either Craving or Conceit or Wrong view, for the eye, which is corporeality with sensitivity of seeing; then the consciousness which is dependent on the eye (through a subtle fondness *nikanti taṇhā* for the eye)

will not arise in me!' Householder, you should practise the Threefold Training in this way."

(Herein, "You should practise thus: 'I will have no attachment to the eye' is said to exhort the householder to view the eye as impermanent, woeful (*dukkha*) and unsubstantial. This is so because if one views the eye as impermanent, Conceit cannot have any foothold, i.e. it cannot arise; if one views the eye as woeful (*dukkha*), Craving, attachment to the eye as 'my eye' cannot arise; if one views that eye as unsubstantial, the Wrong View of a personal identity or the ego as 'my Self' cannot arise. Hence to be free of the misconceptions through Conceit, Craving and Wrong View, one should repeatedly view the eye as impermanent, woeful (*dukkha*) and unsubstantial.

The three misconceptions of Conceit, Craving and Wrong View are crude mental states. Even when those misconceptions may disappear, there is a subtle fondness (*nikanti*) for the eye that tends to persist in one. The Venerable Sāriputta exhorts the householder to have his consciousness to be free of this subtle fondness.

The same applies to the other five sense bases, such as ear, nose, etc. and also to sense objects, etc.)

Having exhorted Anāthapiṇḍika to train himself to be free of attachment to the eye through Conceit, Craving and Wrong View, and also to have no lingering fondness for the eye, the Venerable Sāriputta further exhorted him as follows:

(1) "That beings so, householder, you should practise thus: 'I will have no attachment for the ear ...p... the nose ...p..., the tongue ...p... for the mind, the mind-base; (not even a subtle fondness for the mind).'

(2) "That being so, householder, you should practise thus: 'I will have no attachment for visual objects ...p... sounds ...p... odours ...p... tangible objects...p...mind-objects (not even a subtle fondness for mind-objects).'

(3) "That being so, householder, you should practise thus: 'I will have no attachment for eye-consciousness ...p... ear-consciousness ...p... nose consciousness ...p... body-consciousness ...p... mind-consciousness (not even a subtle fondness for mind-consciousness).'

(4) "That being so, householder, you should practise thus: 'I will have no attachment for eye-contact ...p... ear-contact ...p... nose-contact ...p... tongue-contact ...p... body-contact ...p... mind-contact (not even a subtle fondness mind-contact).'

(5) "That being so, householder, you should practise thus: 'I will have no attachment for sensation arising out of eye-contact ...p... sensation arising out of ear-contact ...p... sensation arising out of nose-contact ...p... sensation arising out of tongue-contact ...p... sensation arising out of body-contact ...p... sensation arising out of mind-contact (not even a subtle fondness for sensation arising out of mind-contact).'

(6) "That being so, householder, you should practise thus: 'I will have no attachment for the Element of solidity ...p... the Element of cohesion ...p... the Element of heat ...p... the Element of motion ...p... the Element of Space ...p... the Element of consciousness (not even a subtle fondness for the element of consciousness.)'

(7) "That being so, householder, you should practise thus: 'I will have no attachment for corporeality ...p... sensation ...p... perception ...p... volitional activities ...p... consciousness (not even subtle fondness for consciousness).'

(8) "That being so, householder, you should practise thus: 'I will have no attachment for the *jhāna* of infinity of Space ...p... the *jhāna* of infinity of consciousness ...p... the *jhāna* of Nothingness...p...the *jhāna* of Neither-consciousness-nor-non-consciousness (not even a subtle fondness for the *jhāna* of Neither-consciousness-nor-nonconsciousness).'

(9) "That being so, householder, you should practise thus: 'I will have no attachment for the present world; then the consciousness which is dependent on the present world

(through a subtle fondness for the present world) will not arise in me.' Householder, you should practise the Threefold Training in this way.

"That being so, householder, you should practise thus: 'I will have no attachment for the hereafter; then the consciousness which is dependent on the hereafter (through a subtle fondness for the hereafter) will not arise in me.' Householder, you should practise the Threefold Training in this way.

(From the first to eight rounds of exposition, the sentient world is being referred to. In the last (ninth) round, 'the present world' refers to volitional activities related to dwelling, food and raiment and other possessions; 'the hereafter' means all forms of existence beyond the human existence. The Venerable Sāriputta, by mentioning the hereafter, hints that the householder should not crave for grand mansions, gorgeous food and raiment, etc. in any of the celestial world.)

Thus the Venerable Sāriputta give a comprehensive discourse in nine turns (on the same theme). It may be noted that the three roots, Craving, Conceit and Wrong View, are completely eliminated on attainment of *arahatta-phala*. Of the three, Wrong View is eradicated when Stream-Entry Knowledge in gained. The Venerable Sāriputta repeatedly exhorted Anāthapiṇḍika to practise so that no attachment to anything arises in the mind through any of these misconceptions. This connotes that *arahatta-phala* should be the goal. This theme he impressed on the householder by nine different factors, viz.: Sense-doors, Sense-objects, Consciousness, Contact, Sensation, Dhātu (Elements), Khandha (aggregates), *jhāna* of the Non-Material Sphere, and all things knowable (*sabba-dhamma*). The voidness, the emptiness, the unreality of these phenomena is comprehended when one attains *arahatta-phala*.

When the discourse had ended, Anāthapiṇḍika, wept bitterly. Then the Venerable Ānanda said to Anāthapiṇḍika: "Householder are you attached to your possessions? Householder, are you wavering about the meritorious deeds?"

"Venerable Sir," replied Anāthapiṇḍika, "I am not attached to my possessions. Nor am I wavering. I have indeed, for a long time, attended upon the Bhagavā. I have also attended upon the *bhikkhus* who are worthy of respect. But, I have never heard such words of the Dhamma before."

"Householder, the laity who wear white cloths cannot understand clearly this word of the Dhamma. (For lay persons it is not easy to follow the exhortation to break away from the dear ones, such as wife and children, and various other possessions, such as valued attendants, fertile fields, etc..) Householder, this word of the Dhamma can be understood only by *bhikkhus*. (Only *bhikkhu* can appreciate such admonition.)"

"Venerable Sāriputta, I beg of you. Let this word of the Dhamma be made clear to the laity who wear white cloths. Venerable Sir, there are many worthy men whose understanding is not clouded by the dust of defilements. For them, it is a great loss in not being able to see the Supramundane for not having heard the Dhamma. There are likely to be people who will be able to fully understand the Dhamma and attain arahatship, only if you expound the Dhamma to them."

("I have never heard such words of the Dhamma before." These words spoken by Anāthapiṇḍika needs to be explained. It is not that the householder was never before admonished by the Buddha using words of the same profound meaning. But the Doctrine leading to *arahatta-phala* expounded by means of such a comprehensive arrangement involving nine different turns (or rounds), such as the six sense-doors, the six sense objects, the six kinds of Consciousness, the six Elements, the Aggregates, the four *jhānas* of the Non-Material Sphere, the present world and the hereafter, through all manner of knowing them, i.e. seeing, hearing, attaining, cognizing, has never been discoursed to him before.

To explain in another way: Charity and the delight in giving is the hallmark of Anāthapiṇḍika's character. Never would he pay a visit to the Buddha or to *bhikkhus* worthy of respect empty-handed: in the mornings, he would take gruel and eatables

to them, in the afternoons, ghee, honey or molasses, etc. Even on some rare occasions when he had no offering to make to them, he would take his attendants along, carrying fine sand with them, which he let them spread about the monastic compound. At the monastery, he would make his offering, observe the precepts, and then go home. His noble behaviour was reputed to be one worthy of a Buddha-to-be. The Buddha, during the twenty-four years of association with Anāthapiṇḍika, mostly praised him for his charity: "I had practised charity over four incalculable period and a hundred thousand world-cycles. You are following my footsteps." Great disciples, like the Venerable Sāriputta, usually discoursed to Anāthapiṇḍika on the benefits of giving in charity. That is why the Venerable Ānanda said to him: "Householder, the laity who wear white clothes cannot understand clearly this word of the Dhamma" with reference to the present discourse by the Venerable Sāriputta.

This should not be taken to mean that the Buddha never discoursed to Anāthapiṇḍika on the cultivating of Insight, leading to Path-Knowledge and its Fruition. In fact, the householder had heard the need for Insight-development. Only that he had never listened to such an elaborate discussion running to nine turns (round) as in the present discourse. As the Sub-Commentary on Anāthathapiṇḍiko-vāda Sutta has pointed out: "As a matter of fact, the Bhagavā had discoursed to him (Anāthapiṇḍika) on the subject of Insight development as the straight course to the attainment of the Ariya Path.")

Anāthapiṇḍika was reborn in The Tusitā Deva Realm

After admonishing Anāthapiṇḍika, the Venerables Sāriputta and Ānanda departed. Not long after they had left, Anāthapiṇḍika passed away and was reborn in the Tusitā Deva realm.

Then, around the middle watch of the night, Deva Anāthapiṇḍika approached the Buddha, made obeisance to Him in verse:

(Herein, before mentioning the verses, the reason for Deva Anāthapiṇḍika's visit to the Buddha should be noted. Being reborn in the Tusitā Deva realm, Anāthapiṇḍika found out, was a great thing full of sense pleasure. His body, three gāvutas long, was shining like a mass of gold. His mansion, pleasure gardens, the Wish Tree where he could get anything by mere wishing, etc. were indeed alluring. He reviewed his past existence and saw that his devotion to the Triple Gem had been the causes of this resplendent fresh existence. He considered his new deva life. It was full of ease and comfort which could easily make him drowned in sense pleasures and forgetting the Good Doctrine. "I must now go to the human world and sing in praise of the Jetavana monastery (my past deed of merit), the Sangha, the Buddha, the Ariya Path, and Venerable Sāriputta. Only on returning from the human world will I start enjoying this fleshly acquired life," thus he decided.)

Four Stanzas address to The Buddha

1. "(Venerable Sir,) this Jetavana monastery as the resort by day and by night, of the Sangha (Comprising *bhikkhus* who are *arahats* as well as those training themselves for arahatship.) It is the residence of the Bhagavā, King of the Dhamma. (That is why) it is source of delight to me.

   (The Jetavana monastery was a monastic complex comprising the Buddha's Private (Scented) chamber, the square Pinnacled monastery, a number of monastic dwellings with exquisite ornate designs with fruit trees, flowering trees and shrubbery and restful seats. It was a religious premise of rare elegance, a visitor's delight. However, the real attraction of the Jetavana monastery lay in its residents, the taint-free *ariyas* such as the Buddha and His noble disciples. And it was that spiritual beauty of the place rather than the sensual attraction that appealed to an ariya like Anāthapiṇḍika.)

2. "It is through action (i.e. volitional activities associated with *magga*), Knowledge (i.e. Right View and Right Thinking), Dhamma (i.e. Right Effort, Right Mindfulness and Right Concentration), and virtuous living based on morality (i.e. Right Speech, Right Action and Right Livelihood) that beings are purified. They are not purified through lineage or wealth.

   (In this stanza, Anāthapiṇḍika extols the Ariya Path of eight constituents.)

3. "That being so, the wise person, discerning his own welfare (culminating in Nibbāna), should contemplate, with right perception, the impermanence, the woefulness and the unsubstantiality of five aggregates (i.e. this body) which are the object of Clinging, Contemplating, thus, that person is purified through realizing the Four Ariya Truths.

   (This body, the mind-body complex which one clings to as oneself, when brought to its ultimate analysis by means of Insight-development, reveals its true nature. As Insight fully develops into Path-Knowledge, the Truth of *dukkha* or woefulness of repeated existences, is seen through by the full understanding of phenomena. The Truth of the Origin of *dukkha* is seen through and discarded. The Truth of the Cessation of *dukkha* is realized by direct experience. The Truth of the Path is penetratingly understood by developing it. Then the yogi is free from of the defilements and purity is achieved. In this stanza, Anāthapiṇḍika extolled the development of Insight and the realization of the Path-Knowledge.)

4. "A certain *bhikkhu* reaches the other shore (that is Nibbāna). In this respect, he is equal to Sāriputta. But Sāriputta, with his knowledge, morality and calm (pacification of *āsava*), *paññā*, *sīla*, *upasama*, is the noblest among those *bhikkhus* who reach the other shore (that is Nibbāna)."

   (In this stanza, Anāthapiṇḍika extols the virtues of Venerable Sāriputta.)

   Deva Anāthapiṇḍika addressed these four stanzas to the Buddha. The Buddha listened to them without making any interruption, thus showing His approval. Then Deva Anāthapiṇḍika gladly thinking: "The Teacher is pleased with these words, of mine," made obeisance to Buddha and vanished there and then.

Then, when the night passed and morning came, the Buddha addressed the *bhikkhus* thus: "*Bhikkhus*, last night, about the middle watch of the night, a certain deva approached Me, made obeisance to Me, and stood in a suitable place. Then he addressed to Me with these stanzas." The Buddha recited to the *bhikkhus* the verses spoken by Deva Anāthapiṇḍika.

(Here, the Buddha did not mention the name of Anāthapiṇḍika because he wanted the intuition of Ānanda to be brought to the fore.)

Accordingly, as soon as the Buddha had spoken, the Venerable Ānanda, without hesitating a moment, said: "Venerable Sir, that deva must have been Deva Anāthapiṇḍika. Venerable Sir, Anāthapiṇḍika the householder had much devotion to the Venerable Sāriputta."

"Well said, Ānanda, well said, Ānanda, you do have the right intuition. Ānanda, that deva is indeed Deva Anāthapiṇḍika," thus said the Buddha.

3. CITTA The Householder

(Both Anāthapiṇḍika and Citta are termed as *gahapati*, the English rendering being 'Householders'. In Myanmar renderings, Anāthapiṇḍika is usually termed as '*thuthay*' whereas Citta is usually rendered as '*thukywe*'. Both these Myanmar terms are synonymous.)

(a) His Past Aspiration

The future Citta the householder was reborn into a worthy family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. On one occasion, while listening to the

Buddha's discourse, he saw a certain disciple being named by Him as the foremost in expounding the Doctrine. The worthy man aspired to that distinction. After making an extraordinary offering, he expressed his wish that, at some future existence, he would be designated by a Buddha as the foremost disciple in expounding the Doctrine.

In His Existence as The Son of A Hunter

The future Citta was reborn either in the deva realm or the human realm for a hundred thousand world-cycles. During the time of Buddha Kassapa, he was born as a son of a hunter. When he came of age, he took up the vocation of hunter. One rainy day, he went to the forest to hunt, carrying a spear. While searching for games, he saw a *bhikkhu* with his head covered with his robe of dirt-rags, sitting on a rock platform inside a natural cavern. He thought that must be a *bhikkhu* meditating. He hurried home and had two pots cooked simultaneously, one in which rice was boiled and the other for meat.

When the rice and the meat had been cooked, he saw two *bhikkhus* coming to his house for alms-food. He invited them into his house, took their alms-bowls, and requested them to accept his offering of alms-food out of compassion for him. Having had the two *bhikkhus* seated, he let his family to take care of the offering of alms-food to them while he hurried back to the forest to offer the alms-food to the meditating *bhikkhu*. He carried the rice and the meat in a pot properly covered with banana leaves. On the way, he gathered various kinds of flowers and wrapped them in some leaves. He went to the *bhikkhu* in the cavern, filled his alms-bowl with the alms-food and offered it and the flowers to him reverentially.

Then he sat in a suitable place and said to the *bhikkhu*: "Just as this offering of delicious food and flowers makes me very glad, may I, in the future existences in the course of *saṁsāra*, be blessed with all kinds of gifts. May flowers of five hues shower down on me!" The *bhikkhu* saw that the donor was destined to gain sufficient merit leading to attaining of *magga-phala* and taught him in detail the method of contemplating the thirty-two aspects of parts of the body.

That son of the hunter (the future Citta) lived a life full of good deeds and at his death, he was reborn in the deva realm. There, he was blessed with showers of flowers that rained down on him up to knee-deep.

(b) Discipleship in His Last Existence

The future Citta was reborn in fortunate destinations throughout the world-cycle that intervened the appearance of the two Buddhas, and during the time of Buddha Gotama, he was reborn as the son of the Rich Man in the town of Macchikāsaṇḍa, in the Province of Magadha. At the time of his birth, flowers of five hues rained down over the whole town up to knee-deep. His parents said: "Our son has brought his own name. For he has delighted the mind of the whole town by being blessed with the wondrous floral tribute of five colours. Let us call him 'Citta'."

When young Citta came of age, he was married and at the death of his father, he succeeded to the office of the Rich Man of Macchikāsaṇḍa. At that time, the Venerable Mahānāma, one of the Group of Five Ascetics, came to Macchikāsaṇḍa. Citta was full of reverential adoration for Venerable Mahānāma for his serenity. He took the alms-bowl of the Venerable, and invited him to his house for offering of alms-food. After the Venerable had finished his meal, Citta took him to his orchard, had a monastery built for him and requested him to reside there as well as to accept daily alms-food from his house. Venerable Mahānāma consented out of compassion, and seeing that the householder was destined to acquire sufficient merit leading to attainment of *magga-phala*, he taught a discourse to him extensively on the six internal sense-bases and the six external sense-bases, i.e. sense objects. This subject was taught to Citta because he was a person of middling intelligence, *majjhuṁ-puggala*.

As Citta had, in his past existences, cultivated Insight into the impermanence, woefulness (*dukkha*) and unsubstantiality of mind and matter which are conditioned phenomena, his

present efforts in Insight-meditation led him to the enlightenment stage of Never-Returner (*anāgāmin*). (It is not mentioned in the scriptures by which method of meditation he attained *anāgāmī-phala*. However, considering his training, it might be assumed that he attained Path-Knowledge by meditating on the Sense-bases.)

(Incidentally, the difference in the attainments between Citta and Anāthapiṇḍika should be noted here. Anāthapiṇḍika, donor of the Jetavana monastery in Sāvatthi, was a Stream-Enterer who delighted in charity, (*dānā-bhirata*) whereas Citta, donor of the Ambāṭaka monastery in Macchikāsaṇḍa, was a Never-Returner who delighted in charity as well as in the *dhamma, dānā-bhirata, dhamma-bhirata*.)

Householder Citta's Delight in Charity and in The Dhamma

A few instances of Citta's natural delight in charity and in the Dhamma are mentioned here as recorded in the **Citta Saṁyutta**.

The First Isidatta Sutta

At one time, many *bhikkhus* were living in the Ambāṭaka monastery which was donated by Citta the householder, in Macchikāsaṇḍa. One day, Citta went to the monastery and after making obeisance to the *bhikkhu*-elders, he invited them to an offering of food in his home the next day. Next day, when the *bhikkhu*-elders were seated at the prepared seats, Citta made obeisance, sat in a suitable place, and said to the Venerable Thera, the senior-most *bhikkhu* present then: "Venerable Sir, 'Diversity of Elements', 'Diversity of Elements' (*Dhātu ñāṇattaṁ*), it has been said. To what extent is there the diversity of Elements as taught by the Bhagavā?"

The Venerable Thera knew the answer but he was diffident to give a reply to the question, and so he remained silent. For a third time too, the Venerable kept his silence.

Then the Venerable Isidatta, the junior-most *bhikkhu* among the *bhikkhus* present, thought: "*Bhikkhu*-elder Thera does not answer the question, nor ask another *bhikkhu* to answer. The Sangha, by not answering to Citta's question, makes him appear as harassing. I shall save the situation by answering his question." So, he went near the Venerable Thera and said: "Venerable Sir, may I be allowed to answer the question by Citta." And the Venerable Thera gave him permission to do so. Then, the Venerable Isidatta returned to his seat and said to Citta: "Householder, you asked the question, 'Venerable Thera, 'Diversity of Elements', 'Diversity of Elements', it has been said. To what extent is there, the Diversity of Elements?"

"Yes, Venerable Sir, that is so," replied Citta. "Householder, as taught by the Bhagavā there are various Elements, such as Eye-element (*cakkhu-dhātu*), Element of visual object (*rūpa-dhātu*), Eye-consciousness element (*cakkhu-viññāṇa-dhātu*), Ear-element (*sota-dhātu*), Element of sound (*sadda-dhātu*), Ear-consciousness element (*sota-viññāṇa-dhātu*); ...p... Mind-element (*mano-dhātu*), Element of phenomena (*dhamma-dhātu*), Mind-consciousness element (*mano-viññāṇa-dhātu*). Householder, these are the various Elements *(ñāṇatta-dhātu),* as taught by the Bhagavā."

Citta was satisfied with the answer given by the Venerable Isidatta and personally attended to him at the food offering. When, after finishing the meal, the *bhikkhus* returned to monastery, the Venerable Thera said to the Venerable Isidatta: "Friend Isidatta, you perceived the problem well. I have no such perception. Therefore, friend Isidatta, when similar questions are asked of us, you may do the answering."

The Second Isidatta Sutta

On another occasion, when Citta the householder was making an offering of food to the Sangha in his residence, before serving the food he put this question to the Venerable Thera: "Is the world permanent or is it impermanent?" The question is characteristic of wrong views, and implies the arising or otherwise of such view. As in the previous case, the Venerable Thera did not answer although he knew it. When he kept his silence for three repeated questionings by Citta, the Venerable Isidatta obtained the elder Thera's permission to answer and replied to him: "When there is the erroneous concept regarding the present

body or the five aggregates, *sakkāya diṭṭhi* (wrong views) arises; when there is no erroneous concept regarding the five aggregates, wrong views do not arise."

Citta pursued the problem with questions as to how the erroneous concept regarding the present body of five aggregates arises, and how that concept does not arise. The Venerable Isidatta gave analytical answers to the satisfaction of him. (For the complete set of questions and answers the reader may read The Second Isidatta Sutta, 1- Citta Saṁyutta, **Saḷāyatana Saṁyutta**.)

After that a conversation between Citta and the Venerable Isidatta took place as follows:

Citta: "From which place do you come, Venerable Sir?"

Isidatta: "I come from Avanti country."

Citta: "Venerable Sir, in Avanti country there is a friend of mine, whom I have never met, by the name of Isidatta who had become a *bhikkhu*. Have you met him, Venerable Sir?"

Isidatta: "Yes, I have, householder."

Citta: "Venerable Sir, where is that *bhikkhu* now?"

The Venerable Isidatta did not give a reply

Citta: "Venerable Sir, are you my friend whom I had never seen?"

Isidatta: "Yes, householder."

Citta: "Venerable Sir, may the Venerable Isidatta be pleased to stay in Macchikāsaṇḍa. The Ambāṭaka monastery is pleasant to live in. I will see to all the four requisites (robes, alms-food, dwelling, medicines)."

Isidatta: "Householder, you speak well. (You say what is good.)"

(The Venerable Isidatta said so merely to express his appreciation of the donation, but he did not say so with the intention of accepting the donation of any of the four requisites.)

Citta was delighted with the answer given by Venerable Isidatta and personally attended on the Venerable in making offering of alms-food. When the *bhikkhus* returned to the monastery, the Venerable Thera said to Venerable Isidatta in the same words as he did previously (on the occasion of the First Isidatta Sutta.)

Then the Venerable Isidatta considered that after revealing his identity as an unseen friend of Citta, before becoming a *bhikkhu*, it would not be proper for him to stay in the monastery donated by Citta. So after tidying up his living quarters and the monastery, he took his alms-bowl and great robe and left the monastery for good, never to return to the town of Macchikāsaṇḍa.

The Mahakapāṭihāriya Sutta

At one time, many *bhikkhus* were living in the Ambāṭaka monastery, which was donated by Citta the householder, in Macchikāsaṇḍa. Then Citta went to the monastery and after paying respects to the Sangha, he invited them to his farmyard the next day, where his cows were kept. On the following day, the Sangha went to his farmyard and sat in the seats prepared for them. Then the householder personally offered milk-rice to the Sangha.

He was served the milk-rice in a gold vessel by his servants at the same time the Sangha were being served. As he was accompanying the Sangha, after the meal, to the monastery, he gave orders to his servants to make offerings of remaining milk-rice to suitable offerees. Then he accompanied the Sangha to their monastery.

It was scorching hot when the Sangha left the householder's farmyard. Walking in the hot sun, a rich meal was a rather inconvenient thing for the Sangha. Then the Venerable Mahāka, the junior-most *bhikkhu*, said to the Venerable Thera, the senior-most *bhikkhu*: "Venerable Thera, would a cool breeze in an overcast-sky with slight rain drops be convenient for everyone?" And the Venerable Thera replied: "Friend Mahāka, a cool breeze in an overcast sky with slight rain drops would be convenient for everyone."

Thereupon, the Venerable Mahāka, by his powers, changed the weather, letting the cool breeze blow in an overcast sky with slight rain drops.

Citta noted this event as a marvellous power possessed by the junior *bhikkhu*. When they arrived at the monastery, the Venerable Mahāka said to the Venerable Thera: "Venerable Thera, is that enough?" And the Venerable Thera replied: "Friend Mahāka, that is enough. Friend Mahāka, that is something done well that deserves reverence." After this recognition of the Venerable Mahāka's powers, all the *bhikkhus* returned to their respective dwelling places (within the monastery complex).

Then Citta requested the Venerable Mahāka to display his miraculous powers. The Venerable said: "In that case, householder, spread your cloak at the door-step to my monastery. Put a pile of grass from the bundle of grass on the cloak." Citta did as was instructed by Venerable Mahāka. Then the Venerable entered the monastery, bolted the door from inside and sent out flames through the keyhole and through the edges of the door. The flames burned up the grass but the cloak remained unburnt. Then Citta picked up his cloak and, awestruck and goose-flesh appeared on his skin, he sat in a suitable place.

Thereafter, Venerable Mahāka came out of the monastery and said to Citta, "Householder, is that enough?" Citta replied: "Venerable Mahāka, that is enough. Venerable Mahāka, that is something accomplished. Venerable Mahāka, that deserves reverence. Venerable Mahāka, may the Venerable Mahāka be pleased to stay in Macchikāsaṇḍa. The Ambāṭaka monastery is pleasant to live in. I will see to the four requisites (robes, alms-food, dwelling, medicines)."

The Venerable Mahāka said: "Householder, you say what is good."

However, Venerable Mahāka considered that it would not be proper for him to stay at the Ambāṭaka monastery. So after tidying up his living quarters and the monastery, he took his alms-bowl and big robe and left the monastery for good.

> [In the above two *suttas*, Citta the householder had great reverence and admiration for the Venerable Isidatta and the Venerable Mahāka in donating his monastic complex to the two *bhikkhus*. However, from the point of view of the *bhikkhus*, the four requisites they had been donated were flawed because they amounted to rewards for their actions; Isidatta for expounding the Dhamma, and Mahāka for displaying miraculous power. Hence, out of regard for the *bhikkhu* rules of conduct, they left the place for good. (The Commentary and the Sub-Commentary are silent on this point.)]
>
> We have chosen these three *suttas*, the two Isidatta Suttas and the Mahākapāṭihāriya Sutta as examples of how Citta the householder cherished the Dhamma. (The reader is earnestly advised to go through the *suttas* in the **Citta Saṁyutta, Saḷāyatana Saṁyutta**.)

A Brief Story of Venerable Sudhamma

One day, the two Chief Disciples, accompanied by a thousand *bhikkhu*-disciples, visited the Ambāṭaka monastery. (At that time, the Venerable Sudhamma was the Abbot of the monastery.) Citta the householder, donor of the monastery, made magnificent preparations to honour the visiting Sangha (without consulting the Venerable Sudhamma). The Venerable Sudhamma took exception to it and remarked: "There is one thing missing in this lavish array of offerings and that is sesame cake." This was an innuendo to belittle Citta, whose family, in the earlier generation, consisted of a seller of sesame cakes.

Citta made a suitably rude response in vulgar language to the sarcastic remark of the Abbot, who was touched to the quick and took the matter to the Buddha. After listening to the Buddha's admonition, the Abbot, Venerable Sudhamma, made amends to Citta. Then, staying at the Ambāṭaka monastery, and practicing the Dhamma, the Venerable Sudhamma gained Insight and attained arahatship. (This is as mentioned in the Commentary on the **Aṅguttara Nikāya**. For details refer to the Commentary on the **Dhammapada**, Book One; and **Vinaya Cūḷavagga**, 4-Paṭisāraṇīya kamma.)

Chapter 45

Citta's Pilgrimage to The Buddha

(The following account is taken from the Commentary on the **Dhammapada**.)

When the Venerable Sudhamma attained arahatship, Citta the householder reflected thus: "I have become a Never-Returner. But my stages of Enlightenment from *sotāpatti-phala* to *anāgāmī-phala* had been attained without even meeting the Buddha. It behoves me to go and meet Him now." He had five hundred carts fully laden with provisions, such as sesame, rice, ghee, molasses, honey, clothing, etc. for the long journey to Sāvatthi. He made a public invitation to the populace in Macchikāsaṇḍa that anyone, *bhikkhu*, *bhikkhunī*, male lay disciple or female lay disciple, might, if they wished, join him on a pilgrimage to the Buddha and that he would see to every need of the pilgrims. And, in response to his invitation, there were five hundred *bhikkhus*, five hundred *bhikkhunīs*, five hundred male lay disciples and five hundred female lay disciples who joined him on the pilgrimage.

The two thousand pilgrims who joined Citta plus the one thousand of his entourage, totalling three thousand, were well provided for the thirty-*yojana* journey. However, at every *yojana* of his journey, on the way devas welcomed them with temporary shelter and celestial food, such as gruel, eatables, cooked rice and beverages and every one of the three thousand pilgrims was attended on to his satisfaction.

By travelling a *yojana* a day, meeting with the devas' hospitality at every stop, the pilgrims reached Sāvatthi after a month. The provisions carried in his five hundred carts were not used. They even had surfeit of provisions which were offered by the devas and human beings along the way, and which they donated to other persons.

On the day when the pilgrims were due to arrive in Sāvatthi, the Buddha said to the Venerable Ānanda: "Ānanda, this evening Citta the householder, accompanied by five hundred lay disciples, will be paying homage to Me." Ānanda asked: "Venerable Sir, are there miracles to happen then?"

"Yes, Ānanda, there will be miracles."

"In what manner will they happen, Venerable Sir?"

"Ānanda, when he comes to me, there will rain a thick floral tribute of five hues that will rise to knee-deep over an area of eight *karisas*[1]."

This dialogue between the Buddha and Venerable Ānanda aroused the curiosity of the citizens of Sāvatthi. People passed on the exciting news of Citta's arrival, saying: "A person of great past merit by the name of Citta a householder, is coming to town. Miracles are going to happen! He is arriving today! We will not miss the opportunity of seeing such a great person." With presents ready, they awaited on both sides of the road for the visitor and his friends.

When the pilgrim party arrived near the Jetavana monastery, the five hundred *bhikkhus* of the party went first. Citta told the five hundred female lay disciples to stay behind, and follow later and went to the Buddha accompanied by five hundred male lay disciples. (It should be noted that disciples paying homage to the Buddha were not an unruly crowd but well-disciplined; whether sitting or standing, they left a passageway for the Buddha to go to His raised platform, and they would remain motionless and silent on either side of the aisle.)

Citta then approached the aisle between a huge gathering of devotees. Whichever direction the *ariya* disciple, who had been established in the Fruition of the three lower Paths glanced, the people murmured: "That is Citta the householder!" He became a thrilling object in that big gathering. Citta drew close to the Buddha and he was enveloped by the six Buddha-rays. He stroke the Buddha's ankles with great reverence and vigour and then the floral tribute of five colours, described earlier, rained. People cheered enthusiastically loud and long.

Citta spent one whole month in close attendance on the Buddha. During that time, he

1. *karisa*: a measure of land equivalent to 1.75 acres.

made a special request to the Buddha and His Sangha not to go out for alms-food but to accept his offerings at the monastery. All the pilgrims that had accompanied him also were taken care of in every aspect. In his month-long stay at the Jetavana monastery, none of his original provisions were used to feed everyone, for devas and humans made all sorts of gifts to Citta.

At the end of one month, Citta made obeisance to the Buddha and said: "Venerable Sir, I came with the intention of making offerings of my own property to the Bhagavā. I spent one month on the way and another month here in the Jetavana monastery. Still I have had no opportunity to offer my own property for I have been blessed with all sorts of gilts from devas and humans. It would seem that even if I were to stay here a year, I still may not have the chance to make offerings of my own property. It is my wish to deposit all my property I have brought here in this monastery for the benefit of the Sangha. May the Bhagavā be pleased to show me the place to do so."

The Buddha asked Venerable Ānanda to find a suitable place for Citta to off-load the five-hundred cart-loads of provisions and were then offered to the Sangha. Then Citta returned to Macchikāsaṇḍa with the five hundred empty carts, people and devas, seeing the empty carts, remarked in mild rebuke: "O Citta, had you done such deeds in the past as would lead to your going about with empty cans?" Then they loaded his empty carts to the full with seven kinds of treasures. Citta also received sufficient gifts of all kinds, with which he catered to the needs of the pilgrims till he reached Macchikāsaṇḍa in ease and comfort.

The Venerable Ānanda paid his obeisance to the Buddha and said:

"Venerable Sir, Citta the householder took one month coming to Sāvatthi, and spent another month at the Jetavana monastery. During this period, he had made great offerings with gifts received from devas and humans. He had emptied his five hundred carts of all provisions which he had brought, and was returning home with empty carts. However, people and devas who saw the empty carts said in mild rebuke: 'Citta, you had done such deeds in the past as would lead to your going about with empty carts?' And they are said to have filled Citta's five hundred carts with seven kinds of treasures. And Citta is said to get home comfortably, looking after the needs of his companions with gifts received from devas and humans.

"Venerable Sir, may I be allowed to ask a question: Does Citta meet with such abundance of honour and tribute only because he was on a pilgrimage to the Buddha? Would he meet the same kind of honour and tribute if he were to go elsewhere?"

The Buddha said to the Venerable Ānanda: "Ānanda, Citta the householder will receive the same kind of honour and tributes whether he comes to Me or goes elsewhere. This is indeed so, Ānanda, because Citta the householder had been one who had firm conviction about kamma and its consequences, both in the mundane aspect and the supramundane aspect. Further, he had been fully convinced about the supramundane benefits that the Triple Gem are capable of. For a person of such nature, honour and tribute lines his path wherever he goes."

The Buddha further uttered this verse (translation in prose):

> "(Ānanda,) the *ariya* disciple who is endowed with conviction (regarding the mundane and the supramundane aspects) of one's own actions and morality, and is possessed of following and wealth, is held in reverence (by men and devas) wherever he goes."
>
> — (**Dh**, V 303) —

By the end of the discourse many hearers attained Path-Knowledge, such as Stream-Entry, etc.

(c) Citta designated as The Foremost Lay Disciple.

From that time onwards, Citta the householder went about accompanied by five hundred *ariya* lay disciples. On one occasion, when the Buddha was naming distinguished lay disciples according to their merit, He declared, (with reference to the discourses made by

Citta as recorded in the Citta vagga of **Saḷāyatana saṁyutta**:

> "*Bhikkhus*, among My lay disciples who are exponents of the Dhamma, Citta the Householder, is the foremost."

(The proficiency of Citta in expounding the Dhamma may be gleaned from **Saḷyatana vagga Saṁyutta**, *7-Citta saṁyutta, 1-Saṁyojana Saṁyutta, and 5-Paṭhāna kāmabhū Sutta*).

The Gilānadassana Sutta

(The Gilānadassana Sutta, an example of Householder Citta's discourse given even on his deathbed.)

As an *anāgāmī-ariya* who was the foremost expounder of the Dhamma among lay disciples, Citta the householder gave a discourse even on his deathbed. This story is given in *Gilānadassana Saṁyutta* in *Citta Saṁyutta*.

Once Citta was terminally ill. Then many devas who were guardians of the his premises, guardians of the forest, guardians of certain trees and guardians who had power over herbs and deified trees, (because of huge proportions), assembled before him and said to him: "Householder, now make a wish saying: 'May I be reborn as the Universal Monarch when I die.' " Citta replied to them: "Being a Universal Monarch is impermanent in nature, unstable in nature. It is something that one must leave behind at last."

His relatives and friends by his bedside thought he was uttering those strange words in a fit of delirium and said to him: "Lord, be careful. Do not talk absent-mindedly."

Citta asked them: "You say: 'Lord be careful. Do not talk absent-mindedly.' With respect to what words of mine do you say so?" And the relatives and friends said: "Lord, you were saying: 'Being a Universal Monarch is impermanent in nature, unstable in nature. It is something that one must leave behind at last.' "

Citta then tell them: "O men, devas who are guardians of my premises, guardians of the forest, guardians of trees, guardians who have power over herbs and defied trees, came and said to me: 'Householder, now make a wish saying: 'May I be reborn as the Universal Monarch when I die.' So I told them: 'Being a Universal Monarch is impermanent in nature, unstable in nature. It is something ones must leave behind at last.' I was not saying these words absent mindedly."

Thereupon Citta's friend and relatives asked him: "Lord, what advantages did these devas see in advising you to wish for rebirth as Universal Monarch?"

Citta replied: "O men, these devas thought that 'this householder Citta has morality, has clean conduct, if he would wish for it he could easily have his wish fulfilled. One who is righteous can see benefits accruing to the righteous.' This was the advantage they saw in advising me to wish for rebirth as a Universal Monarch. Thus, I replied to them: "Being a Universal Monarch is impermanent in nature, unstable in nature. It is something one must leave behind at last.' I was not saying these words absent-mindedly."

The friends and relatives of Citta then asked him again: "In that case, Lord, give us some admonition." And Citta gave his last discourse thus:

"In that case, friend and relatives, you should practise with the resolve, 'We will have perfect confidence in the Buddha, reflecting that:

(1) The Buddha is called Arahaṁ because He is worthy of homage by the greatest of devas, humans and Brahmās.

(2) The Buddha is called *Sammāsambuddha* because He knows all things fundamentally and truly by His own perfect wisdom.

(3) The Buddha is called *Vijjācaraṇasampaññā* because He is endowed with supreme Knowledge and perfect practice of morality.

(4) The Buddha is called *Sugata* because He speaks only what is beneficial and true.

(5) The Buddha is called *Lokavidū* because he knows all the three worlds;

(6) The Buddha is called *Anuttaropurisa dammasārathi* because He is incomparable in taming those who deserve to be tamed.

(7) The Buddha is called *Satthādeva manussana* because He is the Teacher of devas and humans.

(8) The Buddha is called Buddha because He makes known the Four Ariya Truths;

(9) The Buddha is called *Bhagavā* because He is endowed with the six great qualities of glory.

'We will have perfect confidence in the Dhamma reflecting that:

(1) The Teaching of the *Bhagavā*, the Dhamma, is well expounded.

(2) Its Truths are personally appreciable.

(3) It is not delayed in its results.

(4) It can stand investigation.

(5) It is worthy of being perpetually borne in mind.

(6) Its Truths can be realized by the *ariyas* individually by their own effort and practice.

'We will have perfect confidence in the Sangha reflecting that:

(1) The eight categories of *ariya* disciples of the Bhagavā, the Sangha, are endowed with the noble practice.

(2) They are endowed with straightforward uprightness.

(3) They are endowed with right conduct.

(4) They are endowed with the correctness in practice deserving reverence.

(Being thus endowed with these four attributes:-)

(5) The eight categories of *ariya* disciples of the Bhagavā consisting of four pairs are worthy of receiving offerings brought even from afar.

(6) They are worthy of receiving offerings specially set aside for guests.

(7) They are worthy of receiving offerings made for the sake of acquiring great merit for the hereafter.

(8) They are worthy of receiving obeisance.

(9) They are the incomparable fertile field for all to sow the seed of merit.

And also you should practice with the resolve: 'We shall always lay everything we have to be at the disposal of donees who have morality and who conduct themselves well.' "

Citta the householder then made his friends and relatives to be established in the routine of paying reverence to the Buddha, the Dhamma and the Sangha and in charity. With these last words he expired.

(The scriptures do not specifically say in which realm Citta the householder was reborn, but since he was an *anāgāmin*, he was presumed to be reborn in one of the fifteen Brahmā realms of Fine Material Sphere outside of Non-Material Sphere, most probably in the Pure Abodes, *Suddhā vāsa Brahmā* realm).

4. HATTHAKĀLAVAKA of Uposatha Habit

(a) His Past Aspiration

The future Hatthakāḷavaka was reborn into a worthy family in the City of Haṁsāvatī, during the time of Buddha Padumuttara. On one occasion, when he was listening to the Buddha's sermon, he saw a lay disciple being named the foremost among those lay

disciples who were accomplished in the practice of the four ways of kind treatment to others[2]. He emulated that man, and, making an extraordinary offering, he aspired to that distinction. The Buddha prophesied that his aspiration would be fulfilled.

(b) His Last Existence as Prince Āḷavaka

The future Hatthakāḷavaka was reborn in the good destinations for the entire one hundred thousand world-cycles. During the time of Buddha Gotama he was reborn as Prince Āḷavaka, son of King Āḷavaka, in the city of Āḷavī.

(In this connection, the background events beginning with the sporting expedition of King Āḷavaka, to the establishment in the Uposatha precepts of Prince Āḷavaka, his attainment of *anāgāmī-phala*, and his following of five hundred lay disciples who were established in the *Uposatha* precept, have been described fully in Chapter 33. The reader is advised to refer to the relevant pages therein.)

(c) Hatthakāḷavaka being named as The Foremost Lay Disciple

One day, Hatthakāḷavaka, the Uposatha-habituate, accompanied by five hundred lay disciples, visited the Buddha. After making obeisance to Him, he sat in a suitable place. When the Buddha saw the big following of very sedate manners that came with Hatthakāḷavaka, He said: "Āḷavaka you have a big following; what sort of kind treatment do you extend to them?" And Hatthakāḷavaka replied: "Venerable Sir, (1) I practise charity towards those persons who would be delighted by my act of charity. (2) I use pleasant words to those who would be delighted by pleasant words. (3) I give necessary assistance to those who are in need of such assistance and who would be delighted by my assistance. (4) I treat those as my equals in respect of those who would be delighted by such treatment.

With reference to that conversation between the Buddha and Hatthakāḷavaka, on one occasion, during the Buddha's residence at the Jetavana monastery when He was conferring titles to outstanding lay disciples, He declared:

> "*Bhikkhus*, among My lay disciples who kindly treat their followers in four ways, Hatthakāḷavaka is the foremost."

5. MAHĀNĀMA The Sakyan Prince

(a) His Past Aspiration

The future Mahānāma was reborn into a worthy family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. One day, while he was listening to a sermon by the Buddha, he saw a lay disciple being named as the foremost lay disciple in offerings of the most delicious and palatable alms-food, medicines and medicinal articles. He had a strong wish to become such a distinguished lay disciple in future. After making an extraordinary offering, he made known his aspiration to the Buddha who then prophesied that his aspiration would be fulfilled.

(b) His Last Existence as Prince Mahānāma of The Sakyan Clan

One day, the Buddha, after staying in Verañjā for the *vassa* period, made a journey to Kapilavatthu by travelling in stages. Upon arrival, He took up His abode at the Nirodhārāma monastery in Kapilavatthu, together with His many *bhikkhus*.

When Mahānāma, the Sakyan Prince (Elder brother of the Venerable Anuruddhā), learnt of the arrival of the Buddha, he visited Him, made his obeisance, and sat in a suitable place. Then he said to the Buddha: "Venerable Sir, I have been told that the Sangha had had a hard time in gathering alms-food in Verañjā. May I be allowed the privilege of offering daily alms-food to the Sangha for a period of four months, so that I may provide the

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2. Four ways of kind treatment to others:
Saṅgaha-Vatthu: Liberality, kindly speech, beneficial actions, impartiality (A. IV, 32: VIII 24).

necessary nourishment (to compensate for the deficiency of nourishing in them during the last three months or more.)" The Buddha signified His assent by remaining silent.

Prince Mahānāma, understanding that the Buddha had accepted his invitation, made offerings of five kinds of very delicious victuals and the four-food concoction (*catu madhu*), which has medicinal effects to the Buddha and His Sangha from the following day onwards. At the end of the four months, he obtained the Buddha's consent to make the same kind of offerings for another four months, at the end of which he obtained permission to continue with his offerings for a further four months, thus totalling twelve months in all. At the end of one year, he sought further approval but the Buddha refused.

> [At the end of the year, Prince Mahānāma sought and obtained the approval of the Buddha to let him have the privilege of offering medicinal requisites to the Sangha for life. Yet later, due to circumstances that led to a Vinaya provision in the matter, the Buddha did not extend the period beyond one year. After the Buddha had agreed to let Mahānāma provide medicinal requisites to the Sangha for life, the group of six *bhikkhus* bullied Prince Mahānāma to cause much annoyance. When the Buddha knew thus He rescinded the earlier privilege allowed to the Prince and laid down the rule known as the *Mahānāma sikkhāpada* that no *bhikkhu* may, without further invitation and a standing invitation, accept medicinal requisites from a donor. Breach of the rule entails *pācittiya* offence. (Read **Vinaya Pāccttiya** Section for details.)]
>
> It became the routine practise of Prince Mahānāma to offer five kinds of very delicious victuals and the four foods concoction which has medicinal effects to every *bhikkhu* who came to his door. This elaborate style of providing alms-food and medicinal requisite to the Sangha became his hall-mark which was recognised throughout the Southern Continent (Jambūdīpa).

Therefore, on a later occasion, when the Buddha, during his residence at the Jetavana monastery, designated titles to outstanding lay disciples according to their merit, He declared:

> "*Bhikkhus*, among My lay disciples who are in the habit of making offerings of delicious alms-food and medicinal requisites, Mahānāma, the Sakyan Prince, is the foremost."

6. UGGA The Householder

(a) His Past Aspiration

The future Ugga was reborn into a worthy family in the city of Haṁsāvatī, during the time of Buddha Padumutara. On one occasion, while he was listening to a sermon by the Buddha, he saw a disciple being named as the foremost among those who made gifts that delighted the donees. He aspired to that distinction, and after making extraordinary offerings, he expressed his wish before the Buddha. The Buddha prophesied that his aspiration would be fulfilled.

(b) His Last Existence as Ugga The Householder

After being reborn in the deva-world or the human world for a hundred thousand world-cycles, the future Ugga was reborn into a rich man's family in this city of Vesālī, during Buddha Gotama's time.

How The Rich Man's Son got The Name 'Ugga'

The future Ugga was not given any name during his childhood. When he came of age, he possessed a majestic physique like an ornamental door-post, or a golden apparel hung for display. His exquisite masculine body and personal attributes became the talk of the town, as such people came to refer to him as 'Ugga the householder'.

It is noteworthy that Ugga gained Stream Entry Knowledge on his very first meeting with

the Buddha. Later, he came to be established in the three lower *maggas* and three lower *phalas* (i.e. he became an *anāgāmin*).

When Ugga grew old, he resorted to seclusion and this thought occurred to him: "I shall offer to the Bhagavā only those things that I cherish. I have learnt directly from the Bhagavā: 'That he, who makes gift of what he cherishes, reaps the benefit that he cherishes.' " Then his thought extended to the wish: "O that the Bhagavā knew my thought and appeared at my door!"

The Buddha knew the thought of Ugga and at that very moment appeared miraculously at his door, in the company of many *bhikkhus*. Ugga, on learning the Buddha's arrival, went to welcome Him, paid obeisance to Him with five-fold contact, took the alms-bowl from His hands and invited Him to the prepared seat in his house, at the same time, he offered seats to the accompanying *bhikkhus*. He served the Buddha and the Sangha with various kinds of delicious food, and after the meal was finished, he sat in a suitable place and addressed the Buddha thus:

(1) "Venerable Sir, I have learnt directly from the Bhagavā that 'he who makes a gift of what he cherishes, reaps the benefit that he cherishes.' Venerable Sir, my cake made to resemble the sal flower is delightful. *(**p:**) May the Bhagavā, out of compassion, accept this food." And the Buddha, out of compassion for the donor, accepted it.*

Further Ugga said:

"Venerable Sir, I have learnt directly from the Bhagavā that 'he who makes a gift of what he cherishes reaps the benefit that he cherishes.' Venerable Sir:-

(2) my specially prepared dish of pork with jujube is delightful ... **(repeat p:)** ...

(3) my vegetable dish of water convolvulus cooked in oil and water and done in oil gravy is delightful ... **(repeat p:)** ...

(4) my special rice, carefully discarded of black grains, ... **(repeat p:)** ...

(5) my fine cloth made in Kāsi Province is delightful ... **(repeat p:)** ...

(6) Venerable Sir, my dais, big carpet of long-fleece, woollen coverlets with quaint designs, rugs made of black panther's hide, couches with red canopies and with red bolsters at either end are delightful. Venerable Sir, I understand that these luxurious things are not proper for use by the Bhagavā. Venerable Sir, this seat made of the core of sand wood is worth over a lakh of money. May the Bhagavā, out of compassion, accept these pieces of furniture." The Buddha out of compassion for the donor, accepted them.

(Note here that Ugga the householder is offering the items of furniture after serving the gruel but before serving the square meal. His offerings are made not only to the Buddha but also to the Sangha. Under item (6) above, Ugga said: "I understand that these luxurious things are not proper for use by the Bhagavā." There are also things that are proper for use by the Buddha. He has caused them to be heaped together and assigned items, which are improper for use by the Buddha, to his store room, and donates only items which are proper. The sandalwood, being very dear and rare, is valued so highly. After the Buddha had accepted it, he had it cut up into small bits and distributed to the bhikkhus for use as a powder in preparing eye-lotion.)

Then the Buddha spoke the following verses in appreciation of the donations.

"(Ugga,) one who gives in charity with a delightful heart reaps the benefit of that deed in various delightful ways. One gives away clothing, dwelling place, food and various other things, strongly desirous of merit, to those Noble Ones who are straight in thought, word, and deed (i.e. *arahat*).

"That virtuous one who distinctly knows the *arahats* as the fertile field for sowing seeds of merit and gives up delightful things that are hard to be given, sacrifices them, releases them liberally in a delightful heart, reaps the benefit of that deed in various delightful ways."

After uttering these stanzas in appreciation of the householder's memorable offerings, the Buddha departed (These statements are based on the Manāpadāyī Sutta, **Aṅguttara Nikāya**, Book Two.)

On that occasion, Ugga the householder said to the Buddha: "Venerable Sir, I have heard from the Bhagavā's Teaching that 'he, who makes a gift of what he cherishes, reaps the benefit that he cherishes.' Venerable Sir, whatever suitable articles in my possession may be assumed by the Bhagavā as already donated to the Bhagavā and His Sangha." Thenceforth, he always donated various suitable things to the Buddha and His Sangha.

(c) Ugga The Householder was named as The Foremost Lay Disciple

On account of this, when the Buddha, during His residence at the Jetavana monastery, designating outstanding lay disciples according to their merit, declared:

> "*Bhikkhus*, among My lay disciples who are in the habit of giving delightful things in charity, Ugga the Householder of Vesālī, is the foremost."

The Destination of Ugga The Householder

Thereafter, on a certain day, Ugga the householder of Vesālī died and was reborn in one of the (five) Pure Abodes of Brahmās. The Buddha was then residing at the Jetavana monastery. At that time, about the middle of the night, Brahmā Ugga, with his resplendent body that flooded the whole of the Jetavana monastic complex, approached the Buddha, made his obeisance to Him, and stood at a suitable place. To that Brahmā Ugga, the Buddha said: "How is it? Is your desire fulfilled?" And Brahmā Ugga replied: "Venerable Sir, my desire is indeed fulfilled."

Herein, it might be asked: "What did the Buddha mean by the 'desire'? And what does the Brahmā's reply mean?" The answer is: The Buddha means *arahatta-phala* and the Brahmā's answer is also *arahatta-phala*. For the main desire of Ugga was attainment of *arahatta-phala*.)

Then the Buddha addressed Brahmā Ugga in these two stanzas:

> "He who gives away a delightful thing begets a delightful thing. He who gives away the best begets the best. He who gives away what is desirable begets what is desirable. He who gives away what is praise-worthy begets what is praise-worthy.
>
> "He who is in the habit of giving away the best things, things that are desirable, things that are praiseworthy, is reborn as one who lives long and who has a big following."

7. UGGATA The Householder

(a) His Past Aspiration

The future Uggata was reborn into a worthy family in the city of Haṁsavatī, during the time of Buddha Padumuttara. On one occasion, he was listening to a sermon by the Buddha when he saw a lay disciple being named as the foremost in attending on the Sangha without discrimination. He emulated that man. As such, he made an extraordinary offering to the Buddha and His Sangha and after that, he aspired to the same distinction in front of the Buddha who prophesied that his aspiration would be fulfilled.

(b) His Last Existence as Uggata The Householder

The future Uggata was reborn in fortunate destinations for a hundred thousand world-cycles before being reborn into a rich man's family in Hatthigama, during the time of Buddha Gotama. He was named Uggata. When he came of age, he inherited his father's estate.

At the time when the Buddha, after a tour of the country in the company of many *bhikkhus*, arrived at Hatthigama and was sojourning in the Nāgavana Park, Uggata was then

indulging himself in a drinking spree, in the company of dancing girls, for seven days at the Nāgavana Park too. When he saw the Buddha, he was overwhelmed with shame and when he was before the presence of the Buddha, he became sober suddenly. He made obeisance to the Buddha and sat in a suitable place. Then the Buddha preached to him a discourse, at the end of which, he was established in the three lower *magga*s and *phalas*, (i.e. he became an *anāgāmin*).

From that moment, he released the dancing girls from his service and devoted himself to charity. Devas would come to him at the middle watch of the night and report to him as to the conduct of various *bhikkhus*. They would say: "Householder, such and such *bhikkhu* is endowed with the Three Knowledges; such and such *bhikkhu* is endowed with the six kinds of supernormal powers; such and such *bhikkhu* has morality; such and such *bhikkhu* has no morality, etc." Uggata disregarded the failings of the *bhikkhus* who lacked in morality as his devotion to the Sangha remained steadfast was on account of the *bhikkhus* of good morality (An example worth following). In making gifts (therefore), he never discriminated between the good and the bad *bhikkhu*, (his devotion being directed to the Sangha as a whole.) When he went before the Buddha, he never mentioned about the bad *bhikkhus* but always extolled the virtues of the good.

(c) Uggata The Householder was named The Foremost Lay Disciple

Therefore, on one occasion, during His residence at the Jetavana monastery, prominent lay disciples were mentioned for their respective merits, the Buddha declared:

> "*Bhikkhus*, among My lay disciples who devotedly attend on the Sangha without discrimination, Uggata the householder of Hatthigāma is the foremost."

(Incidentally, the householder Uggata's native place, Hatthigama, lay in the Country of the Vajjīs.)

Both Householders Uggata and Ugga of Vesālī, have eight marvellous qualities each.

(A brief description of these qualities is given here. For a full account the reader is directed to the **Aṅguttara Nikāya**, Book Three, Aṭṭhaka Nipāta, Paṭhama Paṇṇasaska, 3-Gahapati Vagga, the first two *suttas*.)

The Eight Marvellous Qualities of Ugga of Vesālī

At one time, when the Buddha was staying at the Kūṭāgārasālā monastery in the Mahāvana Forest, near Vesālī, He said to the *bhikkhus*: "*Bhikkhus*, note that Ugga the householder of Vesālī, has eight marvellous qualities." He then retired to His private chamber.

Later, a *bhikkhu* went to the house of Ugga and sat at a place prepared for the Sangha (five hundred seats being made available for the Sangha at all times,). Ugga greeted him, paid his respects to the *bhikkhu*, and sat in a suitable place. To Ugga, the *bhikkhu* said: "Householder, the Bhagavā said that you are endowed with eight marvellous qualities. What are these eight qualities?"

Ugga replied: "Venerable Sir, I am not sure which eight qualities the Bhagavā sees in me that He calls marvellous. As a matter of fact, I have eight qualities that are most extraordinary. May your reverence listen to them and consider well."

"Very well, householder," the *bhikkhu* said. And Ugga told his story:

(1) "Venerable Sir, from the moment I cast my eyes on the Buddha, I had explicit faith in Him as the Buddha, with no vacillation. So, Venerable Sir, my confidence in the Buddha at first sight is the first extraordinary thing about me.

(2) "Venerable Sir, I approached the Buddha with pure conviction. The Bhagavā discoursed to me in a step-by-step exposition on (i) the merits of giving charity, (ii) the

virtue of morality, (iii) the description about the celestial world, the world of devas, (iv) the practice of the Ariya Path leading to *Magga-Phala-Nibbāna*. That made my mind receptive, malleable, free of hindrances, elated and clear. The Bhagava, knowing this, expounded to me the exalted Dhamma, the Four Ariya Truth of Dukkha, the Origin of Dukkha, the Cessation of Dukkha, and the Way leading to the Cessation of Dukkha. Consequently, I gained the Eye of the Dhamma and attained the *anāgāmī-phala*. From the time I became an *anāgāmī ariya,* I took the lifelong vow of the Supramundane Refuge and observed the Five Precepts with the pure life of chastity (*brahmā-cariya)* as one of the routine precepts. (This is the ordinary Five Precepts with abstinence as a vow in lieu of the vow of wrongful sexual conduct.) This is the second extraordinary thing about me.

(3) "Venerable Sir, I had four teenage wives. When I returned home on the day I became an *anāgāmī ariya*, I called the four wives and said to them: 'Dear sisters, I have taken the vow of chastity for life. You may continue staying in my house, enjoying my wealth and practising charity, or you may return to your parents' house, taking sufficient riches with you for a comfortable life. Or, if any one of you wishes to remarry, just tell me who is going to be your new bridegroom. Each of you are free to exercise these options.' Thereupon, my first wife expressed her wish to remarry and she named the bridegroom. I then let that man come to me, and holding my first wife in my left hand, and the libation jug in my fight hand, I offered my wife to that man and sanctified their marriage. In relinquishing my first wife, who was still very young, to another man, I felt nothing in my mind. Venerable Sir, my detachment in giving up my first wife to another man is the third extraordinary thing about me.

(4) "Venerable Sir, whatever possessions I have in my house, I deem them to be assigned to the virtuous ones with morality. I hold back nothing from the Sangha. It is as though they are already in the possession of the Sangha as a body. Venerable Sir, this liberality towards the Sangha, in considering all my possessions as being assigned to the virtuous *bhikkhus*, is the fourth extraordinary thing about me.

(5) "Venerable Sir, whenever I attend to a *bhikkhu*, I do so reverently and personally, but never irreverently, Venerable Sir, reverentially attending to *bhikkhus* is the fifth extraordinary thing about me.

(6) "Venerable Sir, if that *bhikkhu* preaches me a discourse, I listen reverentially, but never irreverently. If that *bhikkhu* does not preach me a discourse, I will preach a discourse to him. Venerable Sir, my listening reverentially to a discourse by a *bhikkhu*, and my preaching a discourse to the *bhikkhu* who does not preach to me is the sixth extraordinary thing about myself.

(7) "Venerable Sir, devas often come to me, saying: 'Householder, the Bhagavā expounds the Dhamma which is excellent in the beginning, excellent in the middle, and excellent in the end.' I would say to those devas*:* 'O devas, whether you say so or not, the Bhagavā expounds the Dhamma which is indeed excellent in the beginning, excellent in the middle, and excellent in the end.' I do not think the devas' coming to me to say those words is extraordinary. I do not feel exhilarated by their coming to me and for the experience of conversing with them. Venerable Sir, my indifference to the coming of devas to me and the experience of conversing with them is the seventh extraordinary thing about me.

(8) "Venerable Sir, I do not see any of the five fetters that tend to rebirth in the lower (i.e. sensuous) realms of existence that have not been discarded in me. (This shows his attainment of *anāgāmī-magga*.) Venerable Sir, my having attained *anāgāmī-magga* is the eighth extraordinary thing about me.

"Venerable Sir, I know I have these eight extraordinary qualities. But I am not sure which eight qualities the Bhagava sees in me that He calls marvellous."

Thereafter, the *bhikkhu*, having received alms-food from Ugga the householder, departed. He took his meal and then went to the Buddha, made obeisance to Him, and sat in a suitable place. Sitting thus, he related to the Buddha the full details of the conversation that

took place between him and Ugga the householder.

The Buddha said: "Good, good, *bhikkhu*. Anyone who could answer your questions well, should be given these very answers that Ugga the householder did. *Bhikkhu*, I say that Ugga the householder is endowed with those eight extraordinary qualities that are marvellous. *Bhikkhus*, note that Ugga the householder has these very eight marvellous qualities that he told you."

The Eight Marvellous Qualities of Uggata of Hatthigāma

At one time, when the Buddha was sojourning at Hatthigāma, in the country of the Vajjians, He said to the *bhikkhus*: "*Bhikkhus*, note that Uggata the householder of Hatthigāma has eight marvellous qualities." After saying this brief statement, the Buddha went into the monastery.

Thereafter, a *bhikkhu* visited Uggata the householder's residence in the morning and put forwards the same questions as those asked by the previous *bhikkhu* to Ugga of Vesālī. Uggata the householder gave his reply as follows:

(1) "Venerable Sir, while I was indulging myself in sensuous pleasures in my own Nāgavana Park, I saw the Buddha from a distance. As soon as I cast my eyes on the Buddha, I had explicit faith in Him as the Buddha, and was deeply devoted to him. I became suddenly sober after my drunken bout. Venerable Sir, my explicit faith in and devotion to the Buddha at first sight and my recovering sobriety at that moment is the first extraordinary thing about me.

(2) "Venerable Sir, I approached the Buddha with a pure conviction. The Bhagava discoursed to me in a (most appropriate) step-by-step exposition on: (1) the merits of giving in charity, (2) the virtue of morality, (3) the description about the world of devas, (4) the practice of the Ariya Path. That made my mind receptive, malleable, free of hindrances, elated and clear. The Bhagavā, knowing this, expounded to me the exalted Dhamma, the Four Ariya Truths of *Dukkha*, the Origin of *Dukkha*, the cessation of *Dukkha*, and the way leading to the cessation of *Dukkha*. Consequently, I gained the Eye of the Dhamma, and attained the *anāgāmī-phala*. From the time I became an *anāgāmī-ariya*, I took the life-long vow of the Supramundane Refuge, together with the observance of the Five Precepts with abstinence (*Brahmacariya*) as one of them. Venerable Sir, my attainment of *anāgāmī-phala* after my first meeting with the Buddha, my subsequent taking up the Supramundane Refuge with the Five Precepts with the vow of abstinence, is the second extraordinary thing about me.

(3) "Venerable Sir, I had four teenage wives. When I returned home on the day I became an *anāgāmī-ariya*, I called up my four wives and said to them: 'Dear sisters, I have taken the vow of chastity for life. You may continue staying in my house, enjoying my wealth and practising charity, or you may return to your parents' house, taking sufficient riches with you for a comfortable life. Or, if anyone of you wishes to remarry, just tell me who is going to be your new bridegroom. Each of you are free to exercise those options.' Thereupon, my first wife expressed her wish to remarry and she named the bridegroom. I then let that man come up to me, and, holding my first wife in my left hand, and the libation jug in my right hand, I offered my wife to that man and sanctified their marriage. In relinquishing my first wife, who was still very young, to another man, I felt nothing in my mind. Venerable Sir, my detachment in giving up my first wife to another man is the third extraordinary thing about me.

(4) "Venerable Sir, whatever possessions I have in my house, I consider them to be assigned to the virtuous *bhikkhus*. I hold back nothing from the Sangha. Venerable Sir, this liberality towards the Sangha, in considering all my possessions as being assigned to the virtuous *bhikkhus*, is the fourth extraordinary thing about me.

(5) "Venerable Sir, whenever I attend to a *bhikkhu*, I do so reverently and personally, but never irreverently. If that *bhikkhu* preaches me a discourse, I listen reverentially, but never irreverently. If that *bhikkhu* does not preach me a discourse, I preach a discourse to him. Venerable Sir, my reverentially attending to *bhikkhus*, reverentially listening to

their discourses, and my preaching a discourse to the *bhikkhu* who does not preach to me is the fifth extraordinary thing about me.

(6) "Venerable Sir, whenever I invite the Sangha to my residence, devas would come to me and say: 'Householder such and such *bhikkhu* is emancipated both ways from corporeal body (*rūpa-kāya*) and mental body (*nāma-kāya*), i.e. *Ubhatobhāga Vimutta*; such and such *bhikkhu* has attained emancipation through full knowledge, Insight (*paññā vimutta*); such and such *bhikkhu* is one who has realized Nibbāna through *nāmakāya* (*kāyasakkhi*); such and such *bhikkhu* has attained to the three higher *magga* and *phala* through Right View (*diṭṭhippatta*); such and such *bhikkhu* is emancipated through faith (*saddhāvimutta*); such and such *bhikkhu* is one who follows faith, *saddhānusarī;* such and such *bhikkhu* is one who pursues Dhamma, *dhammānusārī*; such and such *bhikkhu* has morality, and is virtuous; such and such *bhikkhu* lacks morality and is vile.' I do not think the devas' coming to me to say these words is extraordinary. When I attend to the Sangha, it never occurred to me that such and such *bhikkhu* lacks morality, and so I will make only scant offering to him, or that such and such *bhikkhu* is virtuous and so I will make much offering to him. I make offerings both to the virtuous *bhikkhus* and the vile *bhikkhus* in the same (reverential) spirit. Venerable Sir, my indiscriminate offering and attendance on both the virtuous and the vile *bhikkhus* is the sixth extraordinary thing about me.

(7) "Venerable Sir, devas often come to me, saying: 'Householder, the Bhagavā expounds the Dhamma which is excellent in the beginning, excellent in the middle, and excellent at the end.' And I would say to these devas*:* 'O devas, whether you say so or not, the Bhagavā expounds the Dhamma which is excellent in the beginning, excellent in the middle, and excellent in the end.' I do not think that the devas coming to me to say those words is extraordinary. Venerable Sir, my indifference to the coming of devas to me and the experience of conversing with them is the seventh extraordinary thing about to me.

(8) "Venerable Sir, in the event of my predeceasing the Bhagavā, the Bhagavā's remarks about me such as: 'Uggata the householder of Hatthigāma has no fetters in him that tend to rebirth in the sensuous realm' will not be anything extraordinary. (This shows that he is an *anāgāmī-ariya*.) Venerable Sir, the fact that there is no fetter in me that tend to rebirth in the sensuous realm is the eighth extraordinary thing about me.

"Venerable Sir, I know I have these eight extraordinary qualities. But I am not sure which eight qualities the Bhagavā sees in me that he calls marvellous."

(Further events are exactly the same as in the previous case. In the **Aṅguttara Nikāya** both the above two householders are called 'Ugga'. Here we are leaning on the **Etadagga Pāli** in calling the householder of Hatthigāma, Uggata, in contradistinction to Ugga the householder of Vesāli. Since the noble and rare attributes of these two Householders inspire devotion, these notes are somewhat more than summarized statements.)

8. SURAMBAṬṬHA The Householder

(a) His Past Aspiration

The future Sūrambaṭṭha the householder was born into a worthy family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. While listening to a sermon by the Buddha, he saw a lay disciple being named by the Buddha as the foremost lay disciple who had firm conviction in the Teaching. He aspired to that distinction, and, after making an extraordinary offering, he expressed his wish that at some future existence his aspiration would be fulfilled.

(b) His Last Existence as Sūrambaṭṭha The Householder

The future Sūrambaṭṭha was reborn in the deva or human realms for a hundred thousand world-cycles before being reborn into a rich man's family of Sāvatthi, during the time of

Buddha Gotama. His name was Sūrambaṭṭha. When he came of age, he married and became a regular lay supporter of ascetics who were outside the Buddha's Teaching.

Sūrambaṭṭha The Householder attained Stream-Entry Knowledge

Early one morning, the Buddha, in His routine review of the world for individuals who were ready for Enlightenment, saw the ripeness of the past merit of Sūrambaṭṭha the householder to gain *sotāpatti-magga.* So, He went to Sūrambaṭṭha's house for alms-food. Sūrambaṭṭha thought to himself: "Samana Gotama comes from a royal family and has earned a vast reputation in the world. Perhaps, it is only proper for me to welcome Him." Thinking thus, he went to the Buddha, made obeisance at His feet, took His alms-bowl, and conducted Him to a raised couch which was set aside for noble persons. He made offerings of food and after attending on Him, sat in a suitable place.

The Buddha preached a discourse, which suited the mental framework of Sūrambaṭṭha. At the end of which, he was established in *sotāpatti-phala*. After bestowing Sūrambaṭṭha with Stream-Entry Knowledge, the Buddha returned to the monastery.

Māra tested The Conviction of Sūrambaṭṭha

Then Māra thought: "This Sūrambaṭṭha the householder belongs to my fold (being a follower of the ascetics which are outside the Buddha's Teaching). But the Buddha has visited his house today. Why? Has Sūrambaṭṭha become an *ariya* after hearing the Buddha's discourse? Has he escaped from my domain of sensuality? I must find out." Then, being possessed of powers of impersonating anyone, he assumed the form of the Buddha completed with the thirty-two marks of the great man and in perfect Buddha-style of holding the alms-bowl and the robe. In that deceitful impersonation, he stood at the door of Sūrambaṭṭha the householder.

Sūrambaṭṭha wondered why the Buddha visited a second time, when he was informed by his attendants. "The Buddha never comes without some good reason," he replied, and approached the impersonated Buddha in the belief that he was the real Buddha. After making obeisance to the impersonated Buddha, he stood in a suitable place, and asked: "Venerable Sir, the Bhagavā has just left this house after having a meal. For what purpose does the Bhagavā come again?"

The bogus Buddha(Māra) said: "Lay supporter Sūrambaṭṭha, I made a slip in my discourse to you. I said that all of the aggregates are impermanent, woeful and insubstantial. But the five aggregates are not always of that nature. There are certain of the five aggregates that are permanent, stable and eternal."

The Steadfast Conviction of Sūrambaṭṭha The Householder

Sūrambaṭṭha, a Stream-Enterer, was vexed by that statement. He pondered thus: "This is a statement of most serious import. The Buddha never makes a slip in His speech, for He never utters a word without proper consideration. They say that Māra is the opponent of the Buddha. Surely this must be Māra himself." Thinking correctly thus, he asked bluntly: "You are Māra, are you not?" Māra was shocked and shaken as if struck with an axe because it was a confrontation by an *ariya*. His disguise fell off and he admitted: "Yes, Sūrambaṭṭha, I am Māra."

Sūrambaṭṭha rebuked: "Wicked Māra, even a thousand of your kind will not be able to shake my conviction. Buddha Gotama, in His discourse has said: 'All conditioned things are impermanent.' And the Buddha's discourse has led me to *sotāpatti-magga*. Get out of here!" He said sternly to Māra, flipping his fingers. Māra had no words to cover up his ruse, and vanished immediately.

In the evening, Sūrambaṭṭha went to the Buddha and related the visit of Māra to him and what Māra had said, and how he had dealt him. "Venerable Sir," he said to the Buddha, "in this way has Māra attempted to shake my conviction."

(c) Sūrambaṭṭha is named as The Foremost Lay Disciple

Referring to this incident, the Buddha, during His residence at the Jetavana monastery, on the occasion of naming outstanding lay disciples in accordance with their merits, declared:

> "*Bhikkhus*, among My lay disciples who have unshakeable conviction in My Teaching, Sūrambaṭṭha is the foremost."

9. JĪVAKA The Physician

(a) His Past Aspiration

The future Jīvaka was reborn into a worthy family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. While listening to a sermon by the Buddha, he saw a lay disciple being named as the foremost among those who had personal devotion to the Buddha. He aspired to that distinction in future time. After making an extraordinary offering, he expressed his wish before the Buddha who then prophesied its fulfilment.

(b) His Last Existence as Jīvaka

The future Jīvaka was reborn in the deva realm or the human realm for a hundred thousand world-cycles, before being reborn, under strange circumstances, in the city of Rājagaha, during the time of Buddha Gotama. He was conceived in the womb of a courtesan named Sālavatī, the conception being caused by Prince Abhaya.

> It was the custom of courtesans to nurture only female children whereas male children were discarded discreetly.

Accordingly, Sālavatī, the courtesan, had her newly-born baby put on an old bamboo tray and thrown into rubbish heap by a trusted servant without being noticed by anyone. The child was observed even from a distance by Prince Abhaya who was on his way to attend on his father King Bimbisāra. He sent his attendants: "O men, what is that thing that is being surrounded by crows?" The men went to the rubbish heap and finding the baby, said: "My Lord, it is a newly-born baby boy!"

"Is he still alive?"

"Yes, my Lord, he is."

Prince Abhaya had the child taken to his royal residence and taken care. As the Prince's attendants replied to their master: "It is still alive" ('Jivati'), the child was named Jīvaka. And since he was brought up by Prince Abhaya, he was also called 'Jīvaka, the adopted son of the Prince (Abhaya)'.

Young Jīvaka, the adopted son of Prince Abhaya, was sent to Taxila for his education at the age of sixteen. He learned Medicine and gained mastery of the subject. He became the King's physician. At one time, he cured King Caṇḍapajjota of a grave illness, for which he was honoured by that King with five hundred cartloads of rice, sixteen thousand ticals of silver, a pair of fine cloth made in the Province of Kāsi, and a thousand pieces of cloth to supplement it.

At that time, the Buddha was staying in the mountain monastery on the side of Gijjhakuta Hill, near Rājagaha. Jīvaka, the King's Physician, cured the constipation of the Buddha by administering a mild laxative. Then it occurred to Jīvaka: "It were well if all the four requisites of the Bhagavā were my donations," and accordingly, he invited the Buddha to stay in his Mango Grove as a monastery. After curing the Buddha's illness, he offered the fine Kāsi cloth to the Buddha and the one thousand pieces of cloth that were supplementary to it were offered to the Sangha. (This brief account of Jīvaka is based on the Commentary on the **Aṅguttara Nikāya**, Book One, Etadagga Vagga. For a fuller account, the reader is urged to refer to **Vinayo Mahāvagga**, 8-Cīvarakkhandhaka.)

(c) Jīvaka is designated The Foremost Lay Disciple

On one occasion, during the Buddha's residence at the Jetavana monastery when He conferred titles to distinguished lay disciples in accordance with their merit, He declared:

"*Bhikkhus*, among My lay disciples who have personal devotion, Jīvaka, the adopted son of Prince Abhaya, is the foremost."

10. NAKULAPITU The Householder

(a) His Past Aspiration

The future Nakulapitu was reborn into a worthy family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. While he was listening to a sermon by the Buddha, he saw a lay disciple being named by Him as the foremost among those who were close to the Buddha. He aspired to that title. After making extraordinary offerings, he expressed his wish in front of the Buddha, who then prophesied that his aspiration would be fulfilled.

(b) His Last Existence as Nakulapitu The Householder

The future Nakulapitu was reborn either in the deva realm or the human realm for a hundred thousand world-cycles until, during the time of Buddha Gotama, he was reborn into a rich man's family in Susumāragira in the Province of Bhagga. When he succeeded to the family estate, he and his wife were called by the name of their son Nakula, as 'the Father of Nakula', Nakulapitu, and 'the Mother of Nakula', Nakulamātu.

The Buddha, on His tour of the country in the company of many *bhikkhus*, arrived at Susumāragira and was sojourning in the Bhesakaḷā Forest. (Susumāragira, 'the sound of a crocodile', was the name of the town because, at the time of the founding of the town, a crocodile's sound was heard. The forest was known as Bhesakaḷā because it was the domain of a female demon by the name of Bhesakaḷā.)

Nakulapitu and his wife went to the Bhesakaḷā forest along with other people of the town to visit the Buddha. At the first sight of Buddha, the couple took Him as their own son and prostrating themselves before Him, said together: "O dear son, where have you been over this long time, away from us?"

> [Nakulapitu had, in the past five hundred existences, been the father of the Buddha-to-be; for five hundred existences, he had been His paternal uncle (junior to His father); for five hundred existences, he had been His paternal uncle (senior to His father); for five hundred existences, he had been His maternal uncle. Nakulamātu had, for the past five hundred existences, been the mother of the Buddha-to-be; for five hundred existences, she had been His maternal aunt (junior to His mother); for five hundred existences, she had been His maternal aunt (senior to His mother); for five hundred existences, she had been His paternal aunt. These long blood-relations of the past existences had left such a strong sense of affection in the hearts of the Nakulapitu and his wife for the Buddha that they perceived Him as their own son (who had been somehow staying away from them).]

The Buddha allowed the couple to remain at His feet (holding them) for as long as they wished, and waited until such time they were satisfied emotionally in the joy of seeing Him again. Then, when the parents of His past existences had gained a mental state of equanimity, the Buddha, knowing their mental framework, i.e. their inclination, preached them a discourse, at the end of which, they were established in the Fruition of Stream-Entry Knowledge.

On a later occasion, when the Nakulapitu couple were advanced in age, they made another visit to Susumāragira. The old couple invited the Buddha to their house and on the next day offered delicious food of various kinds. When the Buddha had finished His meal, the old couple approached Him, made their obeisance, and sat in a suitable place. Then Nakulapitu said to Him: "Venerable Sir, since in my youth I married my wife, I had never been disloyal to her even in my thoughts, not to speak of being disloyal physically. Venerable Sir, we wish to see each other in the present existence, and we wish to see each other in our future existences."

Nakulamātu also said likewise to the Buddha: "Venerable Sir, since in my youth I became the wife of Nakulapitu, I had never been disloyal to him, even in my thoughts, not to speak of being disloyal physically. Venerable Sir, we wish to see each other in our present existence, and we wish to see each other in our future existences." (The Commentary to the **Aṅguttara Nikāya**, Book One, gives only a brief account. We shall supplement this here.)

Thereupon, the Buddha said to them:

> "Lay supporters, if a certain couple wish to see each other in the present existence as well as in the future existences, their wishes will be fulfilled on these four conditions, namely, (1) they should have the same degree of conviction in the Teaching, (2) they should have the same degree of morality; (3) they should have the same degree of giving in charity; (4) they should have the same degree of intelligence."

Then the Buddha uttered the following stanzas:

(1) "For that couple, both of whom possess conviction in Teaching, who have a liberal mind towards those who come for help, who have restraint (in thought, word and deed), who use kind words towards each other, who lead a righteous life —

(2) benefits multiply, and a life of ease and comfort is their lot. Unfriendly people bear malice against such a couple with equal morality (virtue).

(3) For such a couple with equal morality (virtue) and good conduct who are desirous of sensual objects, living a life according to the Dhamma in the present existence, both of them find delight in this world and rejoice in the deva-world."

— **Aṅguttara Nikāya**, Book One —

(c) The Nakulapitu Couple designated as The Foremost Disciples

The above discourse stemming from the intimate statements made by the Nakulapitu couple is known as the Paṭhama santajīvī Sutta. The discourse reveals the intimate relationship that existed between them and the Buddha in the nature of filial connection. The old couple evidently put great faith in and reliance on the Buddha, whom they considered as their own son. That was why they were disclosing their inner sentiments to the Buddha, without any sense of diffidence.

That was why, while the Buddha was staying in the Jetavana monastery and outstanding lay disciples were designated by Him as foremost in their own merit, He declared:

> "*Bhikkhus*, among My lay disciples who are close to the Buddha, Nakulapitu, the Householder, is the foremost."

LIFE STORIES OF FEMALE LAY DISCIPLES

1. SUJĀTĀ, Wife of The Householder of Bārāṇasī

(a) Her Past Aspiration

The future Sujātā was reborn into the family of a rich man in the city of Haṁsāvati, during the time of Buddha Padumuttara. On one occasion, as she was listening to a sermon by the Buddha, she saw a female lay disciple being named by the Buddha as the foremost in getting established in the Three Refuges. She aspired to that distinction. After making an extraordinary offering, she expressed her aspiration before the Buddha who prophesied that her aspiration would be fulfilled.

(b) Her Last Existence as Sujātā, Wife of The Householder of Bārāṇasī

The future Sujātā was reborn either in the deva-world or the human world for a hundred thousand world-cycle. Some time before the appearance of the Buddha Gotama, she was reborn as the daughter of Seniya, in the town of Senā, near the Uruvelā forest. When she came of age, she went to the banyan tree which was near her town and after making an offering to its guardian spirit, she vowed that if she should be married to a bridegroom of equal social status (of the same clan) and if she bore a boy as her first child, she would make offering to the guardian spirit yearly. Her wish was fulfilled.

> (Sujātā was married to the son of the Rich Man of Bārāṇasī and her first child was a boy whom was named Yasa. She kept her vow and made annual offerings to the guardian spirit of the banyan tree.
>
> After making these annual offering at the banyan tree for twenty times or so, on the day the Buddha was to attain Perfect Enlightenment in the year 103 of the Great Era, Sujātā went to make her annual offering to the guardian spirit of the banyan tree. On that occasion, Sujātā's son, Yasa, was already married and was indulging in luxury in the three mansions. This is mentioned because Sujātā had been generally imagined as a young maiden when she offered the specially prepared milk rice to the Buddha.)

On the full moon of Kason (May) in 103 Mahā Era, after six years of self-tormenting practice in search of the Truth, the Buddha attained Perfect Enlightenment. Sujātā rose early that morning to make an early offering at the banyan tree. On that day, the young calves, somehow did not go near their mothers for milk. When the house-maids of Sujātā brought the vessels to draw milk from the cows, the nipples of the cows automatically flowed freely with milk. On seeing the strange phenomenon, Sujātā herself collected the milk, put it in a new cooking vessel, kindled the fire and started cooking the rice milk.

When the milk was being boiled, extra-large bubbles arose in a series and rotated in clockwise direction in the pot and not a drop of milk foam overflowed. The Mahā Brahmā held the white umbrella above the pot; the Four Great Guardian Devas of the World guarded the pot with their royal swords in hand; Sakka attended to the fire which boiled the milk; devas brought various nutrients from the four Island Continents and put them into the pot. In these ways, the celestial beings joined in the effort of Sujātā in preparing the milk-rice.

While Sujātā was preparing the rice-milk, she called her servant Puṇṇā and said: "Good girl, Puṇṇā, I believe the guardian spirit of the banyan tree is in a particularly good mood because I had never seen such strange phenomena happen before in these long years. Now, go quickly and clean the precinct for offering at the banyan tree." "Very well, Madam," the servant girl responded and went to the banyan tree promptly.

The Buddha-to-be sat at the foot of the banyan tree, earlier than the time for collection of his daily alms-food. The servant girl, who went to clean the foot of the banyan tree,

mistook the Bodhisatta as the guardian spirit of the tree and she reported to her mistress with excitement. Sujātā said: "Well, girl, if what you say is true, I will release you from bondage." Then dressing and decorating herself, Sujātā went to the banyan tree, carrying on her head the milk-rice, which was put into a golden vessel worth one lakh, covered with a golden lid and wrapped with a white piece of cloth and over which, garlands of fragrant flowers were placed so that they hang around the vessel. When she saw the Bodhisatta, whom she presumed to be the guardian spirit of the tree, she was intensely glad and approached him with a series of slight bowing. Then she put down the vessel, took off the lid and offered it to the Bodhisatta, saying: "May your desire come to fulfillment as had mine!" Then she left him.

The Bodhisatta went to the Nerañjarā river, put down the golden vessel of rice-milk on its bank and bathed in the river. Then, coming out of the river, he ate the rice-milk in forty-nine morsel. After which, he placed the empty gold vessel on the Nerañjarā river. It floated against the river current and then sank. He then went to the foot of the Tree of Enlightenment. He attained Perfect Self-Enlightenment and remained there for seven weeks; each week at seven locations at and around the Tree of Enlightenment. At the end of forty-nine days (during which the Buddha dwelled in the attainment of Cessation), He went to Isipatana Migadāvana forest where He set the Wheel of Dhamma rolling by expounding the Dhamma to the Group of Five ascetics. Then He saw the ripeness of the past merit of Yasa, the son of Sujātā, wife of the householder of Bārāṇasī and He waited for him by sitting underneath a tree.

Yasa had grown weary of sensuous pleasure after seeing the unsightly spectacle in his harem (past midnight). "O, how woeful are these sentient beings with their mind and body being oppressed by all sorts of defilements! O, how terribly they are being tormented by defilements!" Yasa murmured and left his home in sheer disgust with life.

On leaving the town, he met the Buddha and after listening to His discourse, he gained penetrative knowledge of the Truth and became established in the Fruition of Stream-Entry Knowledge. (In the Commentary on the **Aṅguttara Nikāya**, he gained the three lower *magga* and *phalas*.)

Yasa's father traced his son's whereabouts almost behind his heels. He went and asked the Buddha whether his son came that way. The Buddha, by His power, hid Yasa from his father's vision and preached a discourse to his father. At the end of which, Yasa's father attained Stream-Entry Knowledge and Yasa, arahatship. Then, the Buddha made Yasa a *bhikkhu* by calling him up: "Come, *bhikkhu*," and Yasa's appearance instantly changed into that of a *bhikkhu*, complete with alms-bowl, robes and essential items for *bhikkhu* use. These were all mind-made by the Buddha's power.

Yasa's father invited the Buddha to his home the next day for an offering of alms-food. The Buddha went, accompanied by the Venerable Yasa. After the meal, He preached a discourse, at the end of which, the Venerable Yasa's mother, Sujātā, and his erstwhile wife were established in the Fruition of Stream-Entry Knowledge. On the same day, they were established in the Three Refuges. (This is a brief account of Sujātā and her family. For fuller details, the reader may go through Chapter 12, at two places therein.)

(c) Sujātā was named The Foremost Female Lay Disciple

On one occasion, while the Buddha was naming foremost female lay-disciples, He declared:

> "*Bhikkhus*, among My female lay-disciples who were the earliest to get established in the Refuges, Sujātā, daughter of Seniya the householder, is the foremost."

2. VISĀKHĀ, Donor of Pubbārāma Monastery

(a) Her Past Aspiration

The future Visākhā was reborn into a rich man's family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. On one occasion, when she was listening to a discourse by the Buddha, she saw a female lay disciple being named by Him as the foremost in giving in charity. She aspired to that distinction. After making an extraordinary offering, she expressed her aspiration before the Buddha, who prophesied that it would be fulfilled.

In Her Past Existence as The Youngest Daughter of King Kikī

The future Visākhā was reborn either in the deva-world or the human world for a hundred thousand world-cycles, where five Buddhas are to appear. During the time of Buddha Kassapa, she was reborn as the youngest of the seven daughters of King Kikī, in the Province of Kikī. His seven daughters were: (1) Princess Samaṇi, (2) Princess Samaṇguttā, (3) Princess Bhikkhunī, (4) Princess Bhikhadāyika, (5) Princess Dhammā, (6) Princess Sudhammā and (7) Princess Saṁghadāsi. These seven princesses were reborn during the time of Buddha Gotama as the seven distinguished ladies, viz., (1) Khemā Therī, (2) Uppalavaṇṇā Therī, (3) Paṭācārā Therī, (4) Mahāpajāpati Gotamī Therī, the step mother of the Buddha and (7) Visākhā, donor of the great Pubbārāma Monastery.

(b) Her Last Existence as Visākhā

Princess Samghadāsi, the youngest of the seven daughters of King Kikī was reborn in the deva realm or the human realm for the entire interim period between two Buddhas (Kassapa and Gotama). During the time of Buddha Gotama, she was conceived in the womb of Sumana Devī, the Chief Consort of Dhanañcaya the householder, son of Meṇḍaka the householder, in the town of Bhaddiya, in the Province of Aṅga. She was named Visākhā by her parents and kinsmen. When Visākhā was seven years of age, the Buddha arrived in Bhaddiya in the company of many *bhikkhus* in His religious mission in the country. He visited Bhaddiya for the purpose of causing the Enlightenment of Sela, the brahmin, and other persons whose past merit had ripened for Enlightenment.

Five Personages with Great Past Merit

At that time, Meṇḍaka, the father-in-law of Visākhā, was the chief among the five remarkable personages endowed with great past merit, namely, (1) Meṇḍaka the householder, (2) Candapadumā, his wife, (3) Dhanañcaya, the son of Meṇḍaka, (4) Sumana Devī, the wife of Dhanañcaya and (5) Puṇṇa, the servant of Meṇḍaka. (How remarkably endowed with great past merit these five person were, will be described here, condensed from the Commentary on the **Dhammapada**, Book Two, 18-Mala Vagga, 10-Meṇḍaka the householder.)

1. The Miraculous Power of Meṇḍaka The Householder

One day, Meṇḍaka, wishing to know his own power, had his granaries, 1250 in all, emptied. Then, after washing his head, he sat in front of the door of his house and glanced skyward. Suddenly, there rained from the sky heavy showers of top quality red rice which filled his 1250 granaries. Meṇḍaka further wished to know the miraculous powers of the members of his household and asked them to find out themselves.

2. The Miraculous Power of Candapadumā, Wife of Meṇḍaka

Then, Candapadumā, wife of Meṇḍaka, having adorned herself, took a measure of rice in the presence of everybody and had it cooked. She sat at a seat prepared at her front door and after announcing to all that anyone wishing to have cooked rice might go to her, she would ladled out, with her golden ladle, to every caller. Her rice-pot never diminished more than one ladle-mark, even after the whole day's distribution.

How Candapadumā acquired Her Name

In her past existence, during the time of some past Buddha, this remarkable lady had offered alms-food to the Sangha, with her left hand holding the rice vessel and her right

hand holding the spoon, filling the alms-bowl full. As the result of that good deed, in her present existence, her left palm bore the mark of a lotus flower (*adupa*) while her right palm bore the mark of a full moon (*canda*). Further, she had, during the time of some past Buddha, offered filtered water with her hand holding the water-strainer and going about from one *bhikkhu* to another. As the result of that good deed, her right sole bore the mark of a full moon while her left sole bore the mark of a lotus flower. On account of these distinctive marks on her palms and soles, she was named 'Canda padumā' by her parents and kinsmen.

3. The Miraculous Power of Dhanañcaya, Son of Meṇḍaka

Dhanañcaya the householder, after washing his hair, sat at his door with one thousand ticals of silver by his side, after making a public proclamation to the effect that anyone wishing to have money, could ask from him. He filled the vessel of every caller with money. After having done so, his money of one thousand ticals remained the same amount.

4. The Miraculous Power of Samana Devī, The Daughter-in-law of Meṇḍaka

Samana Devī adorned herself and sat in the open with a basket of seed grain, after making an announcement that anyone wishing to have seed-grain could ask from her. She distributed the seed-grain to every caller, filling their vessel. After having done so, her basket of seed-grain remained the same amount.

5. The Miraculous Power of Puṇṇa, The Trusted Servant of Meṇḍaka

Puṇṇa, after dressing decently as benefiting his status, yoked a team of oxen, on whose side he made his five-finger imprint of scented unguent and whose horns he decorated with gold, harnessing them to golden chains, and mounting a plough, he started ploughing Meṇḍaka's field before the spectators. His plough made not just a furrow underneath his plough but made three extra furrows on either side, so that in one operation he accomplished seven times his effort.

Thus the whole populace of the Southern Island Continent obtained all their needs, such as rice, seed-grain, money, etc., from Meṇḍaka's house. This is a brief description of the five personages with great past merit.

Within the area of Rājagaha, King Bimbisāra's domain, besides Meṇḍaka, there were four other householders, namely, Jotika, Jaṭila, Puṇṇa and Kāka Vailya. King Bimbisāra had within his domain these five householders with inexhaustible resources. (Of these five, the story of Puṇṇa the householders will be included in the story of Uttarā. The other four will be briefly describes near the end of this book.)

When Meṇḍaka heard the arrival of the Buddha, he said to his grand daughter (daughter of Dhanañcaya): "Grand daughter, what I am going to say is for the auspicious earning of merit for you and as well as for me. Go and welcome the Buddha, who is on His way, ride with your five hundred female attendants in each of your coaches together with five hundred maid servants."

Visākhā is established in Stream-Entry Knowledge at The Age of Seven

Visākhā gladly obeyed her grandfather and left home in five hundred coaches. Her grandfather might have thought of her riding the coach to the presence of the Buddha, such being his sense of self-importance, but Visākhā was a person of innate wisdom and considered it improper to go to the Buddha's presence riding in a coach. As such, she dismounted at a reasonable distance from the Buddha, went on foot to Him, made obeisance to Him and sat in a suitable place.

The Buddha preached her a discourse which suit her mental frame of (the seven year old). At the end of the discourse, Visākhā and her five hundred attendants attained Stream-Enlightenment Knowledge and first Fruition.

Meṇḍaka also visited the Buddha, made obeisance to Him and sat in a suitable place. The Buddha preached a discourse to suit the mental frame of Meṇḍaka, at the end of which, he was established in the Fruition of Stream-Entry Knowledge. He invited the Buddha to an

alms-food offering in his house on the next day. On the next day, he made an offering of delicious food to the Buddha and His Sangha. He made the offerings on a lavish scale for fifteen days continuously. The Buddha stayed at Bhaddiya for as long as there were people who deserved to be enlightened.

Visākhā and Family moved to Sāketa

Pasenadi of Kosala, King of Sāvatthi, wrote to King Bimbisāra saying that as there was no householder of inexhaustible resources in his Kingdom, he requested him to send one such family to Kosala.

King Bimbisāra held a conference with his ministers, who said: "Great King, we cannot afford to spare any of our householders who are of inexhaustible resources. But, to satisfy the King of Kosalans, let us send the son of one of your (five) such householders." King Bimbisāra agreed to the proposal. Dhanañcaya, son of Meṇḍaka, was requested to move to the Kosalan Kingdom.

> (Herein, the commentary on the **Dhammapada** states that the Kosalan King and King Bimbisāra were brothers-in-law, in double sense. King Bimbisāra could not fail to satisfy the wish of the Kosalan King. He also could not offend his five famous Householders, and so he requested Dhanañcaya to go and settle in the Kosalan Kingdom. Dhanañcaya agreed and he was sent to the King of the Kosalan.)

After moving his family from Bhaddiya to the Kosalan Kingdom, Dhanañcaya identified a location which had great potentials for human settlement. He asked the Kosalan King as to whose territory that location belonged to. And being told that it lay within the Kosalan Kingdom, he further asked as to how far it was from Sāvatthi, the Capital. The King answered: "It is one yojana from here to Sāvatthi." Then Dhanañcaya said to the King: "Great King, Sāvatthi is not big enough for my householder to live in. If your Majesty would agree, I would settle in this location so that my big following can live in comfort." The King consented. And, Dhanañcaya founded a town at that location. Since it was a location of the settler's choice, it was named "Sāketa".

In Sāvatthi, Puṇṇavaḍḍana, son of Mīgāra the householder, had come of age. His father considered that it was time for his son to get married and he told his kinsmen to look for a bride for his son. The bride should come from a householder's family. Intelligent and discreet scouts were sent to look for such a bride but none could be found in the City of Sāvatthi. The scouts therefore went to Sāketa.

One day, Visākhā went to a lake, which was outside Sāketa, accompanied by five hundred attendant maidens who were of the same age as her, to bathe and frolic in the water. At that time, the scouts from Sāvatthi had left Sāketa after without success to look for a suitable lady. They resorted to standing at the town's gate. Then rain came pouring. Visākhā and her companions had left the town to seek shelter from the rain in a public rest-house. The five hundred maidens ran into the rest-house. None of them caught the eyes of the scouts as promising. But, coming behind these maidens was young Visākhā, who was walking towards the rest-house in her normal pace, disregarding the rain. The scouts suddenly recognized her beauty. They pondered: "As regard personal appearance, there can be no other girl in the world who can equal to her. However, personal beauty is like a fresh ripe pomegranate. Her manner of speech needs to be assessed. We should start a conversation with her." And so they addressed her in the following way:

"Little daughter, you walk like an elderly lady."

Visākhā replied: "Fathers, why do you say so?"

"Your companions entered this rest-house by running, fearing to get wet. As for you, you came in your normal steps like an elderly lady. You do not seem to mind your dress being drenched. Supposing, an elephant or a horse were after you, would you take the same leisurely steps?"

"Father, clothing may be bought without difficulty. What does my dress matters? But my

person is important to me, for a girl is like a piece of merchandise. If by running, I were to stumble and break my limb and become physically unsound, where is my worth as a likely bride? That was why I did not run?"

The scouts from Sāvatthi agreed among themselves that they had found a suitable bride for their master's son; a girl fair in form as well as fair in speech, with a beautiful voice. They threw the bridal garland above Visākhā, who, understanding what it meant, acquiesced in the act by sitting on the spot. Migāra's scout then put up a screen around the proposed bride. Having been thus ceremonially treated, Visākhā went back to her home accompanied by her maid servants. Migāra's scout went along to the house of her father, Dhanañcaya the householder.

A conversation between Migāra's men and Visākhā's father about the proposed betrothal took place as follows:

Dhanañcaya: O men, what is your native village?

Elders: Householder, we represent Migāra the householder of Sāvatthi. Our master has learnt that you have a young daughter who is of marriageable age and he wants her as the bride for his son. We came to request the hand of your daughter

Dhanañcaya: Very well, men, your master is not our equal in wealth. However, he is of equal status by birth. It is a rare thing to meet one's equal, both in status and wealth. Go back and tell your master that his proposal for betrothal is accepted.

Migāra's representatives returned to Sāvatthi and reported to him: "O householder, we have obtained the consent of Dhanañcaya the householder of Sāketa, to have his daughter betrothed to Puṇṇavaḍḍana." Migāra was overjoyed to find a bride from such a great family for his son. He sent an urgent message to Dhanañcaya to the effect that he would come and fetch the bride in a few day's time, and would Dhanañcaya made suitable arrangements? Dhanañcaya replied that he would made every arrangement and requested Migāra to do the needful.

The Kosalan King honoured The Betrothal

Migāra the householder went to the Kosalan King and sought permission to go to Sāketa to attend the wedding ceremony of his son, Puṇṇavaḍḍana, a trusted servant of the King, to Visākhā, daughter of Dhanañcaya the householder of Sāketa.

The King said: "Very well, householder, need we go with you?"

"Great King," Migāra said, "how could we expect the presence of such an important personage as yourself?" The King wanted to honour both parties to the betrothal with his presence and said: "So be it, householder, I will go with you." And so the King went to Sāketa together with the householder.

When Dhanañcaya was informed of the arrival of Migāra and the Kosalan King, he greeted the King personally and escorted him to his house. He made careful arrangements to host the King and his army, Migāra and his entourage. Food, lodging, flowers, perfumes and every item of comfort was provided to all, everyone according to their need and status. He attended to these details personally so that every guest had the impression that Dhanañcaya the householder was doing a special favour to them.

Later on, one day, the Kosalan King said to Dhanañcaya through a messsenger: "Householder, we are here in too big a crowd. We might be causing a burden to you if we were to stay long. Maybe, you should think of the time for sending the bride to Sāvatthi." To which, Dhanañcaya replied through the messenger: "Great King, now is the raining season. Your army will find it difficult to make a journey. Let the provision of every need of your army be my responsibility. I would request your Majesty to return to Sāvatthi only when I make the send-off."

From the time of the arrival of Migāra and his party, the whole of Sāketa was in a festive atmosphere. Three months passed in gaiety. The rain-retreat period had ended. It was

October. The great ornamental dress for the bride was still in the goldsmith's hand, nearing completion. Dhanañcaya's executives reported to him that although every item needed in hosting the big gathering from Sāvatthi was no problem but they had met with a shortage of fuel for cooking. Dhanañcaya ordered that all the stables for his horses and sheds for his elephants be dismantled for fuel. But these structure lasted only fifteen days as fuel and the matter was conveyed to Dhanañcaya again, who said: "Wood fuel would be hard to get during the raining period. So, open all my textile stores, make strips of rough cloth into ropes, soak them in oil vats and use them as fuel." In this expedient way another fifteen days supply of fuel for cooking was made available, by which time the great ornamental dress for the bride was completed too.

The bride was sent to the bridegroom on the next day, after the great bridal dress was completed. On the day of her departure, Dhanañcaya called his daughter, Visākhā, to his side and gave this admonition:

"Dear daughter, a housewife, who is to serve her husband faithfully in his household, should know these principles and practise them accordingly:

(At that time Mīgāra was listening in the next room.)

"Dear daughter, a daughter-in-law living in the parents-in-law's house:-

(1) should not take out the fire from the inside of the house;

(2) should not take the fire from outside into the house;

(3) should lend only to those who returned what they borrowed;

(4) should not lend to those who do not return what they borrowed;

(5) should give to those whether they give you or not;

(6) sit peacefully;

(7) eat peacefully;

(8) sleep peacefully;

(9) tend to the fire respectfully;

(10) worship the deities of the house.

(The implications of these ten points have been discussed in Chapter 35: Story of Cūlasubhaddā.)

On the following day, Dhanañcaya had all his guests assembled together and in the midst of the Kosalan army appointed eight learned householders to be patrons of Visākhā at Sāvatthi, with the request that they, as a body, gave hearing and settled any disputes that might arose concerning her daughter. Then, he had the bride garbed in the great bridal dress of gold lace and jewels, worth nine crores. He gave her a hundred and fifty-four cartloads of money for her toiletry, five hundred maid servant, five hundred coaches which were drawn by thoroughbred horses and a variety of useful items in one hundred pieces for each kind. Having bequeathed these things, as his wedding present, in front of the assemblage, he first made a send-off for the Kosalan King and Mīgāra the householder.

When it was time for Visākhā to start her journey, Dhanañcaya called the controller of his cattle yards and gave these instructions: "My men, my daughter will need in her new home milk cows and thoroughbred bulls for harnessing to her carts. Let a herd of cattle that will fill the road to Sāvatthi for an area of eight *usabhas* (140 spans) in breadth and three *gāvutas* in length (i.e. 3/4 *yojana*) be let out from the pens. The landmark for three *gāvutas* is from the pens to a certain ravine. When the foremost cattle in the herd reached that ravine, let a drum signal be made so that the pens can be closed in time." And the responsible persons complied faithfully. As soon as the pens were opened, the stoutest milk-cows only came out. But when the pens were closed, strong draught oxens and bulls jumped over the fence and followed Visākhā. This was the result of Visākhā's past merit, (more particularly, during the time of Buddha Kassapa, whenever she made offering of food to the Sangha, she used to persuade the offerees to take various delicacies even after they had taken their fill.)

Visākhā entered Sāvatthi

When Visākhā's carriage arrived at the City of Sāvatthi, she considered whether she should enter the City seated in her coach or stand up, exposing herself to public view. When she remembered the great bridal dress (*mahālatā*) that she was wearing, she thought it wise to expose herself by standing in her carriage so that the greatness of her unique bridal dress would be seen by all. As she did so, every citizen of Sāvatthi, who saw her was excited, saying among themselves: "Here she is! The famous Visākhā! How exquisitely beautiful! And look at that gorgeous bridal dress she wears! How becoming she looks in that wonderful dress!" Thus, Visākhā's entry into her new residence at Mīgāra's house was a flying success.

Right from the moment of her presence in Sāvatthi, the citizens were fresh with the memories of their long stay in Sāketa as guests of honour to Dhanañcaya, who had so lavishly and caringly treated them. So they started sending gifts to Visākhā according to their means. Visākhā distributed the gifts to various other citizens of Sāvatthi, ensuring that all houses received them. In this way, the citizens of Sāvatthi were soaked in charity from her first day there.

On the first night of her arrival at her father-in-law's house, as soon as the first watch of the night had passed, (and it was bedtime) a thoroughbred female ass in Mīgāra's house gave birth to a foal. She had her maid servants hold up the lamps and she attended to the delivery of the foal. She had the mother ass bathed in hot water and then had oil applied onto her body. After seeing through these operations, she went back to her chamber.

Wedding Reception at Mīgāra's House

Mīgāra held a reception for seven days in his house, on the occasion of his son's wedding. Even though the Buddha was staying in the Jetavana monastery, Mīgāra, being a follower of different faiths, disregarded the Buddha for the occasion of his son's wedding, but, instead, he invited a houseful of naked ascetics. He called Visākhā to make obeisance to the 'Arahants'. When Visākhā heard the word 'Arahant', she, being an *ariya* herself, a Stream-Enterer, eagerly went to see the so called 'Arahant'. She was greatly disappointed to see the naked ascetic. "How could these shameless fellows be 'Arahant'?" she made her judgment and wondered why her father-in-law asked her to pay respect to them. "Fie! Fie!," she uttered in disgust and turned away.

The naked ascetics, on their part, were angry at Visākhā's behaviour. "Householder," they said to Mīgāra, "can't you get a better daughter-in-law? Why have you made this detestable woman, a follower of Samaṇa Gotama, a member of your household? Cast away the demon of a woman!" But Mīgāra thought that he could not expel his daughter-in-law on the advice of the naked ascetics, for she came of a high class status. So, he had to palliate his teachers by saying: "Teachers, young people are reckless and say things intentionally or otherwise. Would you kindly keep your patience?"

Mīgāra was touched to The Quick

Being a good daughter-in-law, Visākhā attended on her father-in-law respectfully. She made him sit on a high seat, and served him with milk-rice in which undiluted milk was used. She ladled it out of gold spoon into a vessel and gave it to Mīgāra who relished the meal. At that time, a *bhikkhu*, on his alms-round, stood at Mīgāra's door. Visākhā saw the *bhikkhu* but, knowing her father-in-law as a follower of naked ascetics, she thought it wise not to tell him about the presence of the *bhikkhu* but merely moved herself aside so that the *bhikkhu* would stand in direct view of Mīgāra. Foolish as he was, Mīgāra did see the *bhikkhu* but pretended not to notice him with his face turned down to his meal only.

Visākhā knew that her father-in-law was purposely ignoring the *bhikkhu*, so she went to the *bhikkhu* and said: "Empty-handed, I pay homage to you, Venerable Sir. My father-in-law lives only on old food."

Hearing this, Mīgāra was irritated to wit. When Visākhā derided the naked ascetics, he

could bear it. But now that his daughter-in-law said that he was eating excreta (which he interpreted Visākhā's word "old food"), he could not bear it. He held away his hand from the vessel he was eating from and said angrily to his attendants: "Keep this milk-food! Expel Visākhā from this house. Look, while I am eating this auspicious milk-food in my auspicious house, Visākhā says: 'I am eating human excreta!' " However, the whole of the household staff were Visākhā's servants, and who would take Visākhā by the hand or by the feet and expel her? Far from doing physical violence against her, nobody in the house dared even to offend her by word.

Visākhā asserted Her Right

When Visākhā heard her father-in-law's angry words, she spoke to him cordially and respectfully: "Father, I am not obliged to go away from this house by your command, which is not right and proper. You have not brought me to this house like a water carrier girl. A good daughter, whose parents are still living, does not obey this kind of unlawful command. To see to righteous behaviour on all sides, my father had, on the day of my departure, appointed a panel of eight wise householders, saying: "If there should arise any problem concerning my daughter, you would be pleased to hear the case and settle it." These eight people are my father's trustees in whom my security lies. Would you refer my case to them now?"

How The Problem was resolved

Mīgāra thought Visākhā's words were sensible. He sent for the panel of eight learned householders and laid his complaint, saying: "Gentlemen, this girl Visākhā has not been in this house for a week and she insulted me, who lived in an auspicious house as someone who eats excreta."

Elders: Now, daughter, did you say as the householder has alleged?

Visākhā: Fathers, my father-in-law might like to eat excreta. I never referred to him as an eater of excreta. The fact is that as he was eating milk-rice cooked with undiluted milk, a *bhikkhu* stood at his door for alms-food. My father-in-law ignored the *bhikkhu*. So, I went up to the *bhikkhu* and said: 'Empty handed, I pay homage to you, Venerable Sir. My father-in-law lives only on old food.' By this, I meant to say that my father-in-law does no deed of merit in his present existence but is living only on the fruit of his past merit.

Elders: Householder, in this case, our daughter is not at fault. She has spoken reasonably. Why should you be angry?

Mīgāra: So be it, gentlemen. But his young girl had from the very first night in this house ignored her husband and absented herself from the house.

Elders: Dear daughter, did you absent yourself as alleged?

Visākhā: Fathers, I did not go to any other place but the fact is that I was attending to the birth of a foal by a thoroughbred ass at the stable that night. I considered it my duty to do so. I had my maid servants held the lamps and I supervised the proper delivery of the foal.

Elders: Householder, our daughter had been dutiful and done what even your maid servants could not do. She had done it for your good only. And should you take it as an offence?

Mīgāra: So be it gentlemen. But I wish to complain about her father, Dhanañcaya's admonition to her on the day of her departure from her house. She was told **(1)** 'not to take out the fire from the inside of the house.' How would it be possible for us not to give the fire when needed by our next door neighbours?

Elders: Dear daughter, were you told by your father as said by the householder?

Visākhā: Fathers, my father did not mean 'fire' in the ordinary sense. What is meant is that the affairs of my parents-in-law and his family should not be divulged to the servants who are outsiders. If I were to do that, I would be causing

unnecessary trouble at home. My father uses the expression, 'the fire from the inside of the house' in this sense only.

Mīgāra: So be it, gentlemen. But then her father also said that (2) 'she should not take the fire from outside into the house.' How would it be possible for us not to take the fire from another house (i.e. outside our house), in case all the fire had gone out in our home?

Elders: Dear daughter, is that true?

Visākhā: Fathers, my father did not mean 'fire' in the ordinary sense. What is meant here is that what the servants say in criticising the family should not be reported to the members of the family. If I were to do so, I would be causing unnecessary trouble at home. My father used the expression, 'the fire from outside' in this sense only. Also when my father said:

(3) 'You should lend only to those who return what they borrow.' This is not to let those defaulters, who fail to return the things they borrow from me, get the better of me.

(4) 'You should not lend to those who do not return what they borrow.' This is not to let the defaulters exploit my goodness.

(5) 'You should give to those whether they repay you or not.' This meant to be liberal to the poor relatives or friends who come to see me. I should make gifts to them regardless whether they can repay me or not.

(6) 'You should sit peacefully.' means I should show deference to my father-in-law and mother-in-law. When they approach, I should stand up.

(7) 'You should eat peacefully.' means I should not eat before my parents-in-law and my husband have eaten. Only when they have had sufficient to eat, then I should eat.

(8) 'You should sleep peacefully.' means I should not go to bed before my parents-in-law and my husband have gone to bed. Only after I have tended to their needs and they have retired, then I should go to bed.

(9) 'You should tend to the fire.' means I should consider my parents-in-law and my husband as the fire or the dragon that are to be always held in reverence. They should be attended on with respect.

Mīgāra: So be it, gentlemen. But what about her father's admonition, 'to worship the deities of the house'?

Elders: Dear daughter, what is it that your father-in-law wants to know?

Visākhā: Father, it is true that my father told me (10) 'to worship the deities of the house.' By these words, my father admonished me that when I become a housewife, I should give alms-food to *bhikkhus* who stand at my door for alms. Only after offering alms-food to them, should I eat.

Elders: Householder, you seem to please yourself by ignoring *bhikkhus* who come to you for alms-food.

Mīgāra found no word to retort this sarcastic remark and held down his face.

Visākhā's Triumph

Then the eight learned householders said to Mīgāra the householder: "Householder, is there any other fault with our daughter?" Mīgāra admitted that there was none. They continued: "Householder, in spite of her innocence, why did you expel her from your home?" Then Visākhā stood up and said: "Fathers, I did not deem it wise to obey to my father-in-law's rash command in expelling me. For my father had entrusted me to your care and to settle my problem concerning myself. Now that I am cleared of my fault, I am happy to go."

Visākhā then returned to her private chamber and ordered her male and female servants to prepare coaches and do other things for travel. Thereupon, Mīgāra called the eight-men

panel of trustees and apologised to Visākhā for his fault in their presence: "Dear daughter, I had been reckless. Forgive me." Visākhā, seeing her opportunity, said to her father-in-law: "Dear father, I really forgive you for what is forgivable. Only that I wish to lay down a condition, which is, I, as an unshakeable devotee of the Buddha, cannot stay away from the Sangha, if only I be allowed to make offering to the Sangha freely, I shall stay here. Otherwise, I leave."

To which Mīgāra promptly replied: "Dear daughter, you are at liberty to do so."

Mīgāra The Householder attained Stream-Entry Knowledge

Thereafter, Visākhā invited the Buddha to her house the next day for an offering of food. On the following day, the Buddha went to her house, accompanied by a big number of *bhikkhus*, who filled the house and were given seat. Naked ascetics, on learning the visit of the Buddha to Mīgāra's house, took a keen interest and sat watching around it.

Visākhā made her food offerings and poured the libation water. After that she sent her assistant to inform her father-in-law that everything was ready to serve the meal to the Buddha and His Sangha, and invited him to attend to the Buddha personally. Mīgāra, who was under instructions by his teachers, the naked ascetics, replied to Visākhā: "Let my daughter herself attend on the Buddha." Visākhā proceeded to do so, offering the Buddha with various kinds of delicious food and beverages. After that, she informed her father-in-law that the offering of food to the Buddha had finished and she invited him to join in listening a discourse by the Buddha.

Mīgāra's past merit now began to tell on him, for he thought to himself: "If I were to refuse the invitation it would be very wrong." He got an inner urge to listen to the Buddha's discourse, and went to where He was sitting. However, his teachers, the naked ascetics, advised him to be screened off from the Buddha if he were to listen to His discourse. His servants therefore drew a curtain around the place where he was to sit.

The Buddha preached His discourse as if asserting His own power of letting any listeners to hear Him well, however hidden or far away from Him, whether divided by a wall or as distant as the whole extent of a world-system. As if a big mango tree laden with its golden ripe fruit was shaken from its trunk, the Buddha directed His sermon beginning with alms-giving, through morality and the celestial forms of existence, culminating in *pagga hala*.

> (Note here that when the Buddha made a discourse, everyone among the audience, whether in front of Him or at His back, whether thousands of world-systems away, or even in the topmost Brahmā realm of Akaniṭṭha, feels that the Buddha is addressing him alone, face to face. It is like one's relationship with the moon, which rides on the sky in her own course, but which seems to you to be always above your head. This unrivalled power of the Buddha is the result of His fulfilling the Perfections, more particularly, His supreme sacrifices in giving away His head or limbs, His eyes or heart, or His freedom by serving others as a slave, or as in Vessantara's existence when He gave His young son and daughter to an old Brahmin, or His own wife, Maddī devī.)
>
> — Commentary on the **Dhammapada**, Book 1 —

At the end of the discourse, Mīgāra was established in the fruition of Stream-Entry Knowledge. He lifted the screen and laid prostrate at the Buddha's feet in five-fold contact, and extolled Visākhā before the Buddha's presence, with these words: "Dear daughter, from this day on, you are my mother!" Since then Visākhā came to be known as 'Mīgāra's mother'. (This is what is mentioned in the Commentary on the **Aṅguttara Nikāya**. In the Commentary on the **Dhammapada**, which follows the reciters of the text, it is mentioned thus: 'Mīgāra came out of the screen, came to his daughter-in-law, and putting her breast in his mouth, exclaimed: 'From today on, you are my mother!' Since then Visākhā came to be known as 'Mīgāra's mother'. Later, when a son was born to her, he was called 'son of Mīgāra, the householder'.)

In this connection, the commentary on the **Aṅguttara Nikāya** gives only a brief account of Visākhā, but for the benefit of the reader, the events connected with her will now be

related based on the Commentary on the **Dhammapada**.)

Mīgāra's Wife also attained Stream-Entry

After recognizing his daughter-in-law as his mother, Mīgāra went to the Buddha and prostrating himself at His feet, holding them adoringly and kissing them with his mouth, said: "Venerable Sir, previously I had not known as to making gifts to what type of person is of great benefit. Now I have come to know it, thanks to my daughter-in-law. Now I am saved from the wretched destinations, the miserable states of a *aya*. The arrival of my daughter-in-law, Visākhā, has brought me my welfare and happiness." Further, he uttered this verse in elation:

> "(Venerable Sir,) Today I have come to understand as to making gifts to what type of person is of great benefit. My daughter-in-law, possessor of noble characteristics, has indeed (due to any past merit) come to my house to my benefit."

On the next day also, the good Visākhā invited the Buddha for another offering of food. Then, on the following day, her mother-in-law also became a Stream-Enterer. From that day onwards, Mīgāra's house was an open door for all needs related to the Teaching.

(A Myanmar rhyme translated in prose:)

"The arrival of noble person at a house,
Opens up the door to the Eightfold Path
For its many residents,
Facilitating their entry to Nibbāna."

Visākhā was honoured by Her Father-in-law

Then Mīgāra thought to himself: "My daughter-in-law, Visākhā, is my great benefactor. I should repay my debt of gratitude to her. The *pahālatā* bridal gown is too cumbersome for her to wear daily. I shall give her a suitable dress of distinction which may be worn by her by day or by night and in all her bodily postures." So thinking, he had a solid but flexible and easy-to-wear garment worth a hundred thousand ticals of silver, called *Ghanamaṭṭhaka*, made for Visākhā. When the dress was ready, he invited the Buddha and His Sangha to an offering of food. He let his daughter-in-law bathed in sixteen pots of scented water, and put on the special dress in the presence of the Buddha, in which she was to pay homage to the Buddha. The Buddha spoke words in appreciation of the offering and returned to the monastery.

From that time onwards, Visākhā's life was one of meritorious deeds such as giving charity in which she took great delight, and which she could afford to do much as she like. She won wide recognition as the great female lay supporter after she obtained eight special privileges as boon from the Buddha[1]. Her story was comparable to that of the moon in the sky. Her reputation as the head of a big family also was noteworthy, for she had ten sons and ten daughters who had, (like herself) ten sons and ten daughters each. These four hundred grand-children had also ten sons and ten daughters each. Thus making a total of eight thousand great grand-children.

The ancient Theras versified this fact thus:

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1. The eight privileges as boons:
   (i) lifelong privilege of donating robes to the Saṇgha for use in the raining season,
   (ii) the privilege of offering food to visiting bhikkhus,
   (iii) the privilege of offering food to travelling bhikkhus,
   (iv) the privilege of offering food to sick bhikkhus,
   (v) the privilege of offering food to the bhikkhus who were nursing the sick ones,
   (vi) the privilege of offering medicine to sick bhikkhus,
   (vii) the lifelong privilege of offering gruel (for breakfast),
   (viii) the privilege of offering under lower robes to bhikkhunīs.
   (See details in **Vinaya Mahāvagga**)

"For having twenty children, four hundred grand-children and eight thousand great-grand-children, Visākhā is renounced throughout the Southern Island Continent."

Some Distinctive Qualities of Visākhā

Visākhā lived up to 120 years of age. Not having a single grey hair, she looked always as if the age of a sixteen year old. When she went to the Buddha's monastery, accompanied by her children, grand-children and great-grand-children, she was undistinguishable from them.

When people saw Visākhā walking, they never felt satisfied with watching her walk. But when she stood, she looked as graceful; when she sat or when she was lying down, people thought her very graceful in that posture.

She had physical might equivalent to five great elephant bulls. On one occasion, the King of Kosala, wishing to test her reputed strength, let loose a great elephant bull in her direction. The beast ran towards her menacingly with its trunk uplifted. (Visākhā's five hundred companion girls ran away in fear. Some of her five hundred companions hugged her, (as if to safeguard her). This is a Sri Lankā version.) "What's up?" she asked them. They said: "Maiden, the King wants to test your strength and sent an attacking elephant bull at you!"

Visākhā thought: "What use with running away from this beast? And if I were to handle it squarely, it would be crushed." So thinking, she gently took the beast's trunk in her two fingers and turned him off, which sent him reeling. The out lookers cheered Visākhā coolly and then proceeded home.

The Construction of The Pubbārāma Monastery

Visākhā was widely known as the auspicious lady, not only for her perennial beauty, but also for the health and robustness of her children and grand-children for none of them died before the end of their life span. The citizen of Senath would invite Visākhā as the guest-of-honour whenever they held ceremonial offerings. One day, after attending such a function and was proceeding to the Buddha's monastery, she thought it lacking in modesty if she went before Him, attired in her gorgeous *mahālata* dress. So, at the entrance to the monastery, she entrusted it to her maid servant who was reborn into the world due to Visākhā's past great deed, for she had to be, like Visākhā, as strong as the equivalent of five great elephants bulls.

(She left the great gown with her to be kept with her until she came back from the Buddha's presence after hearing a discourse.)

Leaving the *mahālata* dress with her maid-servant and putting on the *Ghanamaṭṭhaka* dress instead, Visākhā went before the Buddha and listened to a discourse. After the discourse, she made obeisance to Him and left the monastery. The maid-servant left the *mahālata* dress at the place where she was listening to the Buddha's discourse and forgotten to collect it when she left. It was Venerable Ānanda's routine duty to collect things left through forgetfulness of visitors to the Buddha's monastery. On that day, when he found Visākhā's *mahālata* dress, he reported it to the Buddha who asked him to store it away in a suitable place. The Venerable Ānanda picked it up and hung it at one end of the flight of stairs.

Visākhā then went around the various places in the Jetavana monastery together with Suppiya[2], a well-known female lay-disciple, to find out the needs of the guest *bhikkhus*, the

2. Suppiyā the female lay disciple was the wife of Supiyā the Householder of Bārāṇasī. This couple were highly devoted to the Triple Gem. They were regular supporters of the Saṇgha with regard to the four bhikkhu requisites. The female disciple Suppiyā once sacrificed her own flesh from the thigh to cook a soup for a sick bhikkhus. Due to her intense devotion to the Buddha, the spot, where her flesh was cut, was miraculously restored without leaving a scar. Read **Vinaya Mahāvagga**.

sick *bhikkhus*, and *bhikkhus* who were on a journey. It was usual for junior *bhikkhus* and novices who needed ghee or honey or oil to bring containers to be filled by the two visiting ladies on such rounds.

After she had visited the sick *bhikkhus*, the junior *bhikkhus* and *sāmaṇeras* and attended to their needs, she left the Jetavana monastery by another gate. Before leaving the monastery compound, Visākhā asked her maid-servant to bring the *mahālata* dress for her to wear. Then only the maid remembered about it and said: "My lady, I have forgotten to pick it up."

"Then, go and fetch it," instructed Visākhā. "But," she continued, "in case the Venerable Ānanda were to have moved it to another place himself, say to him that the dress is to be considered as donated to him." She said this because she knew that the Venerable Ānanda always kept in his custody all articles left by forgetful visitors of all the four classes to the Jevatana monastery.

When the Venerable Ānanda saw Visākhā's maid-servant, he asked her why she returned. And being told of the *mahālata* dress, the Venerable Ānanda said to her: "I have hung it at one end of the stairway. Go and get it." Then she said: "Venerable Sir, my lady has instructed me that if the dress had been held in the hand of your reverence, she would not take it back because she would deem it already donated to you." The maid went back to Visākhā and reported the matter to her.

Then, Visākhā said to her: "My girl, I consider it donated to the Venerable Ānanda. I have no desire to wear it after the Venerable had handled it. However, keeping it in his custody would be troublesome to him. I will donate something that is proper for the Sangha to use. Go and get it." And the maid did as she was bidden. Visākhā sent for the goldsmith and let them appraise the value of the *mahālata* dress. The goldsmith said: "This dress worths nine crores in material value plus a hundred thousand in workmanship." Visākhā let the *mahālata* dress being displayed on an elephant and put it for public sale.

But there was no one who could afford to buy a dress worth a fortune. Moreover, there were no women who could withstand the sheer weight of that bejewelled great gown. As a matter of fact, there were only three women on earth who could afford and wear this kind of dress. They were:

(1) Visākhā.

(2) Mallikā (i.e. a native of Malla province) wife of Bandula the Commander-in-Chief.

(3) the daughter of the King of Bārāṇasī.

Since there was no buyer of the great dress, Visākhā herself bought it at the appraised price (of nine crores and a hundred thousand). She put the money in a cart and took it to the Jetavana monastery where, after making obeisance to the Buddha, she said to Him: "Venerable Sir, the Venerable Ānanda, in keeping my *mahālata* dress in his custody, had handled it. From that time onwards, it is not proper for me to wear it. Therefore, I have sold it out for the benefit of the Sangha and in such a way the Sangha might properly put it to use. Since there was no one who could buy it, I have now bought it at its sales value of nine crores and a hundred thousand. In which way, out of the four requisites should this money be utilised?" The Buddha said: "It would be fitting if you build a monastery for the Sangha near the eastern gate of this city (Sāvatthi)." Visākhā was very glad to hear this. She bought a piece of land for the site of the monastery for the price of nine crores. The building was to cost her another nine crores. Construction soon began.

Venerable Moggallāna supervised The Construction of The Monastery

One morning, the Buddha reviewed the world for beings deserving of Enlightenment and he saw Bhaddiya, the son of the householder of Bhaddiya, who had had his former existence in the deva realm. So, after His meal in the house of Anāthapiṇḍika, the Buddha went in the direction of the northern gate of Sāvatthi.

(It may be noted that the Buddha usually received offering of alms-food at Visākhā's house. After which, He would go through the city's southern gate to Jetavana monastery as His residence. If, He received His alms-food from

Anāthapiṇḍika, He would go through the city's eastern gate to the Pubbārāma monastery as His residence. When He left the city by the northern gate, people understood that He was taking a journey.)

When Visākhā heard the news of the Buddha taking the northern gate, she went to see Him and said: "Venerable Sir, are you making a journey?" The Buddha replied: "Yes, Visākhā, it is so." Visākhā said: "Venerable Sir, I have sacrificed such big fortune (of nine crores) to build a monastery for your use. Would you wait till the building is complete?" "Visākhā, my present trip cannot be postponed." Then, Visākhā understood that the Buddha had in mind some prospective disciple whose past merit having ripened, was due for *pagga hala*, and said: "Venerable Sir, in that case, would you leave behind some *bhikkhus* who would supervise the construction?" Thereupon, the Buddha said: "Visākhā, take the alms-bowl of the *bhikkhu* of your choice."

Visākhā had a natural liking for the Venerable Ānanda. However, she thought that the Venerable Mahā Moggallāna, with his great powers, would be a real help in the expeditious completion of her monastery. So, she took the alms-bowl of the Venerable Moggallāna, who glanced towards the Buddha. The Buddha said to the Venerable: "Moggallāna you and your followers of five hundred *bhikkhu* will stay behind." And so the Venerable Moggallāna became the *bhikkhu* to supervise Visākhā's monastery construction.

By the great power of the Venerable Mahā Moggallāna, big distances as much as fifty or sixty *yojanas* were made every day by the people who collected building materials. In carrying them too, they could do it without great hardship. No mishaps such as broken axles in the carts ever occurred. Soon, the two-storey seven-tier monastery was completed on a clear and level site of eight *karisas* wide. The seven-tier monastery had five hundred chambers on the ground floor and five hundred chambers on the first floor. Around the main building, she added, for better perspective and practical usefulness, five hundred meditation cubicles, five hundred smaller tiered monastic dwellings and five hundred stairways.

The Donation Ceremony that lasts for Four Months

The Buddha returned from His tour after nine months. By that time, the construction of the Pubbārāma monastery had been completed, thanks to the supervision of the Venerable Mahā Moggallāna. Visākhā had a broad gold plate, about the size that might contain sixty water pots, fashioned for the pinnacle of the monastery. When she heard that the Buddha was returning to the Jevatana monastery, she invited Him to stay in her new monastery, known as the Pubbārāma (the eastern) monastery, together with His Sangha, because she wanted to hold ceremonies marking the donation of the monastery. She said: "Venerable Sir, I would request the Bhagavā to stay in this monastery for the four raining months." The Buddha having acceded to her request, she made great offerings of food to the Buddha and His Sangha. Then, a female friend of Visākhā went to her and requested a favour: "Friend Visākhā, I would like to donate a piece of floor cover worth a hundred thousand ticals to your monastery. Kindly show me where I should put it." Visākhā replied: "Very well, friend, look for the place yourself, for if I were to say: 'There is no place for your floor cover, you might misunderstand me.' " Her friend went about the great monastery, inspecting very part of it, at both the two storeys, but could not find a spot which was not already covered with flooring material of the same quality or better than the one she had brought. She was greatly disappointed and wept in a corner.

The Venerable Ānanda saw her weeping and asked her the reason. She told him her story. The Venerable Ānanda then consoled her: "Do not worry, I will show you the spot where you may spread your flooring material," and he pointed to her an uncovered spot at the end of the stairway which was the place for the Sangha to wash their feet. She was told that all the *bhikkhus* would step over that flooring before the monastery, after washing their feet and that would be a really meritorious thing for her as the donor. (That was the only spot which Visākhā's attention missed.)

Offerings of The Four Bhikkhu Requisites to The Sangha

For four raining months, Visākhā made offerings of the four *bhikkhu* requisites to the Buddha and His Sangha. On the full moon of Tazaungmon (i.e. November) she donated robe material of superior quality. The lowest quality received by a newly admitted *bhikkhu* was worth one thousand. All the *bhikkhus* also received the four-foods concoction, *catu padhu*, to fill their alms-bowl full. The four months long offerings that marked her donation of the Pubbārāma monastery cost her nine crores.

Thus, the site costing nine crores, the building, nine crores, and the ceremonial offering, nine crores, made a total of twenty-seven crores which Visākhā incurred in her donation towards the Pubbārāma monastery, a sum of money which very few women did on such a scale, and more remarkable for her since she lived in the house of a non-believer.

Exultation of Visākhā on Her Good Deed

On the evening of the end of the four month long ceremony, Visākhā amidst her big company of offerings was very happy in her thought that her lifelong ambition had been fulfilled. In sheer exultation, she sang the following five stanzas in a wonderfully melodious voice while going round the big monastery:

(1) "Ah! My cherished ambition with the thought: 'When would I (having made my earnest wish and acquiring merit over a hundred thousand world-cycles) be able to build a monastery of fine cement concrete structure that would delight every visitor, (*bhikkhu* and layman alike)? It is fulfilled now!

(2) "Ah! My cherished ambition with the thought: 'When would I be able to donate monastic living place for the Sangha, complete with couch, reclining chair, cushion, pillow, etc.?' This thought that had occupied my mind, setting Nibbāna as my goal, since the time of Buddha Padumuttara. It is fulfilled now!

(3) "Ah! My cherished ambition with the thought: 'When would I be able to make offerings of food to the Sangha, (the merit whereof accomplishing long life, personal charm (beauty), happiness, strength and intelligence), comprising the seven types of food offering, such as food offering by casting lots, etc.; rice cooked in meat, etc.?' This thought that had occupied my mind, setting Nibbāna as my goal, since the time of Buddha Padumuttara. It is fulfilled now!

(4) "Ah! My cherished ambition with the thought: 'When would I be able to donate robes to the Sangha, that is robes made of costly Kāsi cloth, cloth made from cotton fibre, etc.?' This thought that had occupied my mind, setting Nibbāna as my goal, since the time of Buddha Padumuttara. It is fulfilled now!

(5) "Ah! My cherished ambition with the thought: 'When would I be able to donate to the Sangha the physician's formula as medicine, that is, the four-food concoction comprising ghee, honey, sesame oil and molasses?' This thought that had occupied my mind, setting Nibbāna as my goal, since the time of Buddha Padumuttara. It is fulfilled now!"

— Commentary on the **Dhammapada** —

Visākhā was named The Foremost

In the morning, Visākhā's house was aflame with the colour of the saffron robes of *bhikkhus* coming and going freely, and the atmosphere was vibrating with the movement of *bhikkhus* whose robes filled the air with the odour of the dye-stuff. As in the house of Anāthapiṇḍika, Visākhā's house had meals cooked for offering to *bhikkhus* of varying needs, namely, the travelling ones, the sick ones, the visiting ones.

In the morning, Visākhā offered food to these *bhikkhus*. In the afternoon, she would go to the Buddha's monastery with her maids, carrying medicinal properties, such as ghee, butter-milk, honey and molasses, and also eight kinds of beverages made from Eugenia, mango, the Indian butter fruit, the Uraria lagopoides, the madhuka drink, two kinds of banana, and nectar of the lotus and offered them according to the needs of the *bhikkhus*.

Then she would listen to a sermon by the Buddha before returning home. (This is a typical day for Visākhā, replete with meritorious actions.)

Therefore, on one occasion, the Buddha was naming foremost female lay-disciple according to their merit, He declared:

> "*Bhikkhus*, among My female lay disciples who delight in charity, Visākhā is the foremost."

3 & 4. KHUJJUTTARĀ and SĀMĀVATĪ

(a) Their Past Aspirations

The future Khujjuttarā and the future Sāmāvatī were reborn into the families of rich men in the city of Haṁsāvatī, during the time of Buddha Padumuttara. As they went to the Buddha's monastery to listen to a sermon given by the Buddha, the future Khujjuttarā saw a female lay disciple being named by Him as the foremost among female lay disciples in learning. She had a strong desire to become one herself. After making an extraordinary offering to the Buddha, she expressed her aspiration to Him, who predicted the fulfilment of her aspiration.

The future Sāmāvatī saw a female lay disciple being named by the Buddha as the foremost in abiding in universal goodwill. She had a strong desire to be so designated by a Buddha in future time. After making an extraordinary offering to the Buddha, she expressed her aspiration to that designation to Him, who predicted that her aspiration would be fulfilled.

These two ladies spent their whole lives in deeds of merit. At the end of their respective life span, they were reborn in the deva-world. After being reborn in the either the deva-world or human world for a hundred world-cycles, the present world-system with five Buddhas arrived.

During the time of Buddha Gotama, in the city of Kosambī, Ghosaka the householder and his wife made a routine alms-give of one thousand ticals everyday. (For details of this illustrious couple, read Chapter 27).

(b) Khujjuttarā and Sāmāvatī in Their Existence

It was during the time in which the Ghosaka couple was practising their routine charity that the future Khujjuttarā passed away from her deva existence and was conceived in the womb of the governess in the house of Ghosaka. She was humpback at birth and was called Khujjuttarā. (As to her destiny of being born a humpback and a slave in spite of her great past merit, we shall discuss later.)

Sāmāvatī The Daughter of The Householder

About that time, the future Sāmāvatī passed away for her deva existence and was reborn as the daughter of Bhaddhavatiya the householder in Bhaddiya, in the province of Bhaddiya. She was named as Sāmā by her parents.

At one time, the town of Bhaddhiya suffered from famine and the people left the town for other towns for their own survival. Bhaddiya the householder said to his wife: "Dear wife, we cannot know when this famine will end. We too must leave this place. Our friend Ghosaka the householder of Kosambī will recognise us if he sees us. Let us go to him." He told his wife about going to Ghosaka but the two Householders had known each other by their reputations only and had never met. They decided to go, leaving behind their servants. The three members of the family (father, mother and daughter) went in the direction of Kosambī, travelling by stages. After going through much hardship on the way, they at last reached Kosambī and stayed in a public rest house which was outside the city.

Sāmāvatī's Woes

Ghosaka the householder was making his daily alms-giving to all the needy who called at

his door. Destitute travellers and mendicants thronged to his house every day. Bhaddhavatiya the householder and his family were looking haggard after a hard journey. They decided they should not present themselves before Ghosaka in the present unsightly state but should rest and recoup themselves first. So, they remained at the rest-house while their daughter Sāmā was sent to the alms-giving station of Ghosaka to beg for food.

Sāmāvatī, as a daughter of a householder, was reluctant to jostle through her way in the unruly crowds of alms-seekers. As she stood apart in a hesitant manner, her dignified demeanour was noticed by the superintendent of alms distribution. He thought to himself: "While everyone else is making loud noise and trying to reach out ahead of others like in a fisherman's fish distribution place, this young maiden is keeping back. She must be of some worthy family. And she has a fine personality." And so he addressed Sāmāvatī: "Dear girl, why don't you step up and beg?" She replied: "Dear father, how could a decent girl like me elbow through in such a jammed packed crowd?"

"How many persons are there in your family (group)?"

"There are three, father."

The man doled out three food packages to her.

Sāmāvatī gave the food to her parents. Her father who had not eaten for some time, ate it greedily and died of overeating on that every day. On the next day, Sāmāvatī went to the food distribution point and asked for only two food packages. Her mother who was not used to poor food as this and who also was bereaved for the loss of her husband was taken ill that evening and died after midnight. Then, on the next day, Sāmāvatī went and asked for only one food package.

The superintendent asked her: "Dear girl, on the first day, you asked the food package for three persons; on the second day, you asked only for two and now on the third day, you are asking for only one. Why is this?" Sāmāvatī told him about the death of her father on the first day, her mother on second day, after midnight and that she alone survived.

"Where do you come from?" the man inquired. Sāmāvatī told him how her family had fled famine in Bhaddhiya and the consequent information. "In that case," the superintendent said, "you should be deemed as a daughter of Ghosaka the householder. I have no daughter of my own. So you will henceforth be my daughter."

Sāmāvatī, the adopted daughter of the superintendent of the alms-distribution place, asked her adopted father: "Father why is there such a din at the place?"

"When there is such a huge crowd, there has to be a big noise," he replied.

"But, father, I have an idea!"

"Then, say it."

"Father, let there be a barbed wire fencing around the place, keep only one entrance; let the people go in, receive their alms, and go out on the other end, the only exit."

The father took her advice and in following her instruction, the distribution centre had then became as quiet and dignified as a lotus pond.

Sāmāvatī was adopted by Ghosaka The Householder

Soon after that Ghosaka noted the silence that prevailed in the alms distribution place which was usually full of noise and asked his superintendent:

"Are you not giving alms today?"

"Yes, I do, Master."

"But why is it so silent at the centre which used to be so much of a din?"

"Ah! that is true, indeed, Master. I have a wise daughter, I have been able to maintain quiet at the place on the advice of my daughter."

"But, I never knew you had a daughter. Where have you got one?"

The superintendent had to confess the truth. He related to his master the circumstances under which Sāmāvatī became his adopted daughter. Thereupon, Ghosaka said to him: "O

man, why did you do that? You are doing a very improper thing indeed. You have kept me in the dark about this girl who is my daughter in this circumstance. Bring her to my house immediately." The superintendent had to obey his master's order. From then onwards, Sāmāvatī became the adopted daughter of Ghosaka who cherished her as his own daughter and found for her five hundred companions, who were of her own age and from worthy families.

Sāmāvatī became Queen of King Udena

One day when King Udena of Kosambī went round the city, he happened to see Sāmāvatī and her five hundred maid companions, romping (in the garden) and fell in love with her. On inquiring her parentage, he was told that she was the daughter of Ghosaka the householder. The King enquired whether she was married or not, and learning that she was not married, he sent his royal messengers to Ghosaka to ask for the hand of Sāmāvatī for marriage to him. Ghosaka thought to himself: "Sāmāvatī is our only daughter. We cannot put her life at risk in the King's court which is full of intriguing women." So he bluntly refused the King's request. The King was furious and ordered that Ghosaka and his wife be evicted from their house which was to be sealed off.

When Sāmāvatī and her playmates returned and met her parents sitting miserably outside the house, she asked them what had happened. On hearing the story, she said to them: "Dear parents, why did you not tell the King's men that your daughter would go and live at the palace on the condition that her five hundred maid-companions were allowed to remain with her there? Now, dear parents, give your reply to the King as I suggest." Her parents said to her: "Very well, daughter, we did not know how you would take it (the King's proposal)."

King Udena was greatly pleased to hear the message from Ghosaka. He said: "Let all the maid-companions come and stay with Sāmāvatī, even if they number a thousand!" Afterwards, on an auspicious day, at the auspicious hour when the planets were favourable, Sāmāvatī, together with her five hundred maid-companion, were conveyed to the palace of King Udena. The King appointed all the five hundred maids as ladies-in-waiting to his wife Sāmāvatī when he made her Queen with ceremonial anointing, and put her in a golden terraced mansion of her own, with full state of a Queen.

About this time, Ghosaka and his two householder friends, Kukkuta and Pāvārika of Kosambī, learning the news of the appearance of the Buddha and His residence at Sāvatthi, went to Him. After listening to a discourse by the Buddha, they were established in Stream-Entry Knowledge. Later, they returned to Kosambī after making great offering to the Buddha and His Sangha for fifteen days. They obtained the assurance from the Buddha that He would visit Kosambī when they would invite Him later. They built a monastery each and on completion of which, they sent messages to the Buddha, inviting Him to visit Kosambī. Hence, the Buddha began His journey to Kosambī but seeing the ripeness of past merit in a brahmin couple by the name of Māgaṇḍiya, He made a detour to Kammāsadamma, a market town in the Province of Kuru, where He caused the Māgaṇḍiyas to comprehend the Ariya Truth and then proceeded to Kosambī.

Travelling by stages, He reached Kosambī and accepted the gift of three monasteries which were donated by three (Ariya) householders. When He entered the town on an alms collecting round, He and His procession of *bhikkhus* were reviled by a gang of drunken men who were instigated by Queen Māgaṇḍiya, who held a grudge against the Buddha. The Venerable Ānanda suggested to the Buddha that they leave the town which appeared so inhospitable. Instead, the Buddha gave a discourse to the Venerable Ānanda on the importance of taming oneself, which was recorded in Attadaṇṭa vatthu in the **Dhammapada** verses 320, 321 & 322. The Buddha stayed on for some time in Kosambī in the three monasteries in towns.

(For details of this episode, read Chapter 27.)

Khujjuttarā attained Stream-Entry

The three householders of Kosambī attended on the Buddha and His Sangha in turns, making big offerings for a month. Then they extended the privileges of honouring the Buddha and His Sangha, in making great offerings, to other people of Kosambī by organizing them into localities or association.

One day, the Buddha and His company of large number of *bhikkhus* were at the house of a florist, to receive his offerings. At that time, Khujjuttarā, the personal attendant to Queen Sāmāvatī, went to buy flowers, which was her routine duty. The florist said to her: "Ah, dear Uttarā, I have no time to serve you this morning. I am busy attending on the Buddha and His Sangha. Will you lend a hand in our food offering? This good deed of yours will lead to your emancipation from bondage." Khujjuttarā ate her portion of food given by the florist and joined him and his people in serving food to the Buddha. She learnt by heart the Buddha's discourse, which was preached to those who came near Him. At the end of the discourse, she was established in the Fruition of Stream-Entry.

Sāmāvatī and Her Five Hundred Companions attained Stream-Entry Knowledge

Khujjuttarā, in her daily purchase of flowers for Queen Sāmāvatī, usually bought only four ticals worth of flowers and pocketed four ticals out of the Queen's daily allowance of eight ticals for flowers. But on the day she became an *ariya* (as Stream-Enterer), Khujjuttarā had no mind to steal the money entrusted to her, and bought eight ticals worth of flowers, which now filled her basket. Queen Sāmāvatī, seeing an unusually large quantity of flowers in Khujjuttarā's basket, asked her: "Why dear Uttarā, you have such a big basket of flowers today, unlike the previous days! Did the King increase my allowance for flowers?"

Khujjuttarā, as an *ariya*, was now incapable of telling lies, and so confessed her previous misconduct. The Queen asked her: "Why, then, have you brought such a big quantity of flowers today?" And Khujjuttarā replied: "Because I do not steal the money today. I cannot do so because I have realized Nibbāna. I have comprehended the Deathlessness, after hearing the Buddha's discourse."

Thereupon, Queen Sāmāvatī and her five hundred ladies-in-waiting spread out their hands and asked Khujjuttarā: "Dear Uttarā, give us a share of that Deathless Nibbāna!"

"Dear friends, Nibbāna is not something that can be apportioned to others. I will re-echo the words of the Buddha. If you are endowed with past merit you may gain Nibbāna, the Deathless, on hearing them."

"Dear Uttarā, do go ahead!"

"But, I have to remain seated on a higher level than your seats before I start making the discourse."

Queen Sāmāvatī arranged a higher seat for Khujjuttarā and listened to the latter's discourse, sitting at a lower level. Khujjuttarā, exercising the Analytical Knowledge pertaining to an *ariya*, still teaching herself for arahatship (i.e. *sekkha*), gave a discourse to Sāmāvatī and her five hundred ladies-in-waiting. At the end of which, all of them were established in the Fruition of Stream-Entry. From that time onwards, Khujjuttarā was relieved of her all-round service duties and was given the task of going to the Buddha's monastery to hear His sermon and, in turn, to teach Queen Sāmāvatī and her ladies-in-waiting what she had learnt from the Buddha. In this way, Queen Sāmāvatī and her company of ladies-in-waiting were given regular discourses in the palace by Khujjuttarā.

Khujjuttarā's Past Merit and Demerit

Why was Khujjuttarā reborn into a slave family? It was due to her past evil deed. She had, during the time of Buddha Kassapa, made a female novice assist her in odd jobs (i.e. running errands for her). On account of that misdeed, she was reborn into a slave family for five hundred existences in succession. Why was she born with a hump-back? When she was a lady at the court of the King of Bārāṇasī before the advent of Buddha Gotama, she saw a Paccekabuddha with a hump-back who went to the palace to collect alms-food. Then she mimicked the Paccekabuddha in the presence of other court ladies. For that evil deed, she was born hump-back in the present existence which was her last existence.

What merit did she earn in the past to be endowed with inmate wisdom in her last existence? When she was a lady at the court of the King of Bārāṇasī before the advent of the Buddha, she saw eight Paccekabuddha carrying alms-bowls which were filled with milk-rice and were piping hot. To relieve the heat on the hands of these revered ones, she removed eight gold bangles which she was wearing and offered them for use as buffers underneath the alms-bowls. That thoughtful deed was the merit she earned.

Queen Māgaṇḍī intrigued against Queen Sāmāvatī

Although Queen Sāmāvatī and her five hundred ladies-in-waiting had become *ariyas*, they never had the opportunity of meeting the Buddha because King Udena was a non-believer. Since they were Stream-Enterers, they had a great longing to see the Buddha in person. All they could hope for was to get a glimpse of the Buddha whenever He was passing through the city. As there were no sufficient trellis windows to peep through, the ladies bore holes in the walls of their sleeping quarters, through which they peeped to gain precious glimpses of the Buddha.

One day, as Queen Māgaṇḍī was strolling outside when she noticed the small holes on the walls of the ladies-in-waiting of Queen Sāmāvatī and asked the maidens what the holes were for. They did not know that Queen Māgaṇḍī was holding a grudge against the Buddha and honestly divulged their secret arrangement that had enabled them to watch the Buddha passing by and to honour Him by standing in their own rooms and peeping through the small holes on the wall. Queen Māgaṇḍī thought to herself, grinning, thus: "Now my time has come to avenge Samaṇa Gotama. These girls followers of Gotama will also have their deserts!"

Then, when Māgaṇḍī was alone with King Udena, she said to him: "Great King, Queen Sāmāvatī and her ladies-in-waiting have given their hearts to someone else besides you. They are plotting against your life in a few days. They have no affection for you. They have such great interest in Samaṇa Gotama that they peep at him whenever He goes in the city. They have made holes in the wall of their rooms to get a view of Samaṇa Gotama. The King did not believe her at first but Māgaṇḍī repeated her story another time, yet the King still did not believe her. For the third time, she repeated it, and when the King refused to believe her, she suggested that the King go to the private quarters of the ladies-in-waiting and inquired. The King did as she had suggested and saw small holes. He asked the ladies-in-waiting about the holes and they honestly and truly told him the purpose of holes. The King was not angry with them but merely ordered that the holes be closed. He let a trellis windows fixed on the upstairs of the ladies' quarters. (This was the first malicious report on the part of Queen Māgaṇḍī).

Queen Māgaṇḍī then hatched another plot. She said to the King: "Great King, let us put to the test the loyalty of Sāmāvatī and company towards you. Send them eight living hens and ask them to cook a meal with them for Your Majesty. " The King did as Māgaṇḍī advised. Queen Sāmāvatī, being an *ariya* disciple of the Buddha, was above killing and so replied to the King that it would not be proper to kill the hens.

But Māgaṇḍī was crafty enough. She said to the King: "Great King, say to Sāmāvatī to cook a meal with the hens for Samana Gotama." The King did as he was told. This time, Māgaṇḍī had the hens killed, on the way before they reached Queen Sāmāvatī, who, on receiving the lifeless hens, had no suspicions about them in her simple mind. She had them cooked and send the cooked dish to the Buddha. Queen Māgaṇḍī then pointed the fact of Sāmāvatī's behaviour to the King, saying: "Now, do you see where Sāmāvatī's interest lies?" However, the King did not take offence against his beloved Sāmāvatī. (This was the second malicious plot on the part of Queen Māgaṇḍī.)

The Third Malicious Plot of Queen Māgaṇḍī

King Udena had three queens, viz., (1) Queen Sāmāvatī, (2) Queen Vāsuladattā, daughter of King Caṇḍapaccota of Ujjeni and (3) Queen Māgaṇḍī. Each Queen had five hundred ladies-in-waiting. The King spent seven days with each of his three queens in turn, in their respective palatial mansions. Queen Māgaṇḍī kept a small cobra by her side in a bamboo

container which she stealthily transferred into the King's harp and sealed the small hole in it, when the King visited her. The King always carried his harp wherever he went. He was so fond of it because its music could cast a spell on elephants which would become attracted to it player, the King.

When the King was about to go to Queen Sāmāvatī, Queen Māgaṇḍī said to him (as if she had real concern for the King's safety): "Great King, Sāmāvatī is a follower of Samaṇa Gotama. She does not value your life as much as a blade of grass. She is always intent on doing harm to you. So, please beware."

After the King had spent seven days with Queen Sāmāvatī, he went to stay with Queen Māgaṇḍī for another seven days. She said to him: "How was it, Great King, did Sāmāvatī find no opportunity to harm you?" Then, taking the harp from the King's hand, and shaking it, she exclaimed: "Why? There's some living thing moving about inside the harp!" And after stealthily opened the small hole in the harp, she exclaimed: "O! death unto me! There is a snake in the harp!" She dropped the harp and ran away from it. The snake's coming out from the harp was enough to arouse the King's anger. Like a bamboo forest on fire, the King was hissing with fury. "Go and bring Sāmāvatī and all her ladies-in-waiting!" he shouted. The King's men obeyed promptly.

(**A Maxim:**)

> If you control yourself, retaining righteousness and maintaining a loving heart, when someone get angry with you, how could you be the worse for it?

Queen Sāmāvatī knew that the King was angry with them. She advised her ladies-in-waiting to diffuse loving-kindness towards the King for the whole day. When they were brought before the King, Sāmāvatī and her ladies-in-waiting were made to line up facing the King who stood with bow and poisoned arrow. They remained diffusing loving-kindness towards the King, who found himself unable to shoot and at the same time unable to put down the bow and arrow. Perspiration flowed properly from his body which was trembling. His mouth was discharging saliva. He resembled a man who had suddenly lost his faculties.

Queen Sāmāvatī said to him: "Great King, are you feeling exhausted?"

The King replied: "My dear Queen, I do feel exhausted. Be my support."

"Very well, O King," she said. "direct your arrow towards the ground."

The King did as he was told. Then Sāmāvatī wished: "May the arrow be released." And the poisoned arrow were into the ground.

At that moment, King Udena went and dipped himself in water and in his wet cloths and hair, he fell at Sāmāvatī's feet, saying: "Forgive me, my dear Queen. I had foolishly acted under the instigation of Māgaṇḍī."

"I forgive you, O King," said Sāmāvatī.

"Very well, O Queen, you are full of forgiveness towards me. From now on, you are free to make offerings to the Buddha. Do make offerings and do go to the Buddha's monastery in the afternoons and attend His sermons. From now on you shall be well protected."

Sāmāvatī, seizing the opportunity, made this request: "If so, Great King, would you ask the Buddha to arrange for a *bhikkhu* to come to the palace and teach us the Good Doctrine every day?" King Udena went to the Buddha and made the request, whereupon the Buddha assigned Venerable Ānanda the task. From that time, Sāmāvatī and her ladies-in-waiting invited Venerable Ānanda to the palace and made daily food offerings, after which, they learnt the Doctrine from him.

> (The Venerable Ānanda had in one of his past existences offered a needle and a small piece of robe material of a palm's width to a Paccekabuddha. For that good deed, in his present existence, he was endowed with innate wisdom, and also received gifts of robe material on five hundred occasions.)

Sāmāvatī and Her Ladies-in-waiting were burnt to Death

Māgaṇḍī was at her wit's end in her attempts to estrange King Udena and Sāmāvatī. She became desperate and made a desperate attempt. She persuaded the King to go on a picnic in the park. She detailed her uncle to commit arson at the palace during the absence of the King. Queen Sāmāvatī and her ladies-in-waiting were to be ordered to remain indoors, using the King's authority. Then their mansion was to be burnt. Queen Māgaṇḍī's uncle, the foolish brahmin, executed the plot successfully.

As their past evil deed had now fructified, Sāmāvatī and her five hundred ladies-in-waiting could not dwell in the attainment of their Fruition of Stream-Entry on that fateful day and lost their lives in the flames, like lumps of bran in a storehouse. The guards, at Queen Sāmāvatī's mansion reported the calamity to the King.

The King made discreet inquiries into the prime mover in this horrible case of arson, and knew that it was none other than Māgaṇḍī. However, he did not reveal his true intention. Instead, he sent for Queen Māgaṇḍī and said to her: "Dear Māgaṇḍī, you have done for me what I ought to have done by myself. You have done away with Sāmāvatī who had made various attempts on my life. I adore you for this act. I am going to reward you amply. Now, call your kinsmen."

Queen Māgaṇḍī was delighted to hear the King's words. She gathered all her relatives and also her friends, whom were as if they were her relatives. When all of Māgaṇḍī's associates were gathered, the King had deep pits dug in the palace ground, where all the culprits were put with only their heads showing above the ground. Their heads were then severed and then iron plough shares were driven across their broken skulls. As for Queen Māgaṇḍī, her body was cut into pieces and cooked in oil.

The Past Evil Deeds of Sāmāvatī and Her Ladies-in-waiting

The death of Sāmāvatī and her ladies-in-waiting by being burnt alive had its root in their past evil deeds. In one of their existences before the advent of Buddha Gotama, the five hundred maidens were standing on the river bank at the Gaṅgā after having a long frolicking bath. As they were shivering with cold, they saw a small thatched hut nearby, which was the dwelling of a Paccekabuddha. They rashly burnt it for warming themselves without first seeing whether there was any occupant inside or not.

At that time, the Paccekabuddha was dwelling in the attainment of Cessation. Only when the little hut was reduced to ashes that they found, to their horror, the sitting Paccekabuddha in a motionless state. Although in setting fire to the hut, they had no intention to kill the Paccekabuddha, the thought of killing him now entered their frightened mind because they recognized him as the Paccekabuddha who went to the King's palace for daily alms-food. To avoid the King's wrath, they must burnt the revered one and leave no trace of him. So, by way of cremation, they gathered more fuel and set fire to the sitting Paccekabuddha. This act being done with intention to kill, constituted a grave misdeed, carrying grave consequence.

> (When the fuel which the maidens put to the fire had exhausted, the Paccekabuddha rose from dwelling in the attainment of Cessation, cleaned His robes of ashes and rising into the air, went away, even as they (maidens) were watching in great wonder. They suffered in *niraya* for that evil deed, and as a remaining resultant thereof, they were burnt alive.)

(c) Designating the Foremost Female Lay Disciple

After the utter destruction of Queen Sāmāvatī and her five hundred ladies-in-waiting, there arose words of praise among the four types of assembly, viz. (1) the assembly of *bhikkhus*, (2) that of *bhikkhunīs*, (3) that of male lay disciples and (4) that of female lay disciples, such that:

> "Khujjutarā was learned and although a woman, she could expound the Doctrine that resulted in five hundred ladies of the court attaining Stream-Entry."

"Sāmāvatī was accomplished in the practice of dwelling in universal goodwill that she was able to avert the arrow of King Udena through her diffusion of goodwill towards the King."

Later on, when the Buddha was staying at the Jetavana monastery and was naming female lay disciples, He declared, in respect of Khujjutarā:

> "*Bhikkhu*, among My female lay-disciples who are learned, Khujjutarā is the foremost."

(Khujjutarā earned the distinction because she was given by Queen Sāmāvatī and her ladies-in-waiting, after their attaining Stream-Entry, the task of learning further about the Buddha's Doctrine by listening from Him, His sermons daily. This privilege of hers made her so immersed in the Doctrine that she learnt the Three Piṭakas by heart. This was why the Buddha named her the "foremost in learning."

As a *sekkha*, an ariya still learning by herself for arahatship, Khujjutarā was endowed with the Four Analytical Knowledges pertaining to a *sekkha* which enabled her to bring Enlightenment to Sāmāvatī and her ladies-in-waiting. While the Buddha was staying in Kosambī, Khujjutarā went to the Buddha daily and listened to the sermons. On returning to the palace, she repeated what she had learnt to Sāmāvatī and her ladies-in-waiting. She would begin her discourses to them with these words: "Indeed had the Bhagavā said thus; I have heard the *arahat* say thus:" The 112 discourses she made to the ladies have been put on record by the elders at the Council as "the Buddha's words," under the title of **Itivuttaka**. (See Commentary on the **Itivuttaka**.)

On that occasion, the Buddha said in respect of Sāmāvatī thus:

> "*Bhikkhu*, among My female lay-disciples who dwell in the *jhāna* of universal goodwill, Sāmāvatī is the foremost."

5. UTTARĀ NANDAMĀTA

(a) Her Past Aspiration

The future Uttarā Nandamātā was reborn into a rich family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. As she was listening to a sermon by the Buddha, she saw a female lay disciple being named as the foremost among those who dwelt in *jhāna*. She had a strong desire for that distinction in some future existences. After making a great offering, she expressed her aspiration to the Buddha who predicted that her aspiration would be fulfilled.

(b) Her Last Existence as Uttarā, Daughter of Puṇṇasīha The Householder

The future Uttarā, after passing away from that existence, was reborn either in the deva realm or the human realm for a hundred thousand world-cycles. During the time of Buddha Gotama, she was reborn as the daughter of Puṇṇasīha and his wife Uttara, who were household servants to Sumana the householder in Rājagaha.

Puṇṇasīha's Ascendancy

It was a festive occasion in Rājagaha on account of the auspicious day, according to the planets. Sumana the householder of Rājagaha called to Puṇṇasīha and said: "O man, Puṇṇa, attending the festivities on this auspicious day and keeping the Uposatha precepts are actually matters that should not concern poor folks (like you). Yet, I am going to give you an allowance for this festive day, and you may either go and enjoy yourself at the festival or do your ploughing as usual. Just let me know whichever you choose."

Puṇṇasīha replied: "Master, let me first consult this matter with my wife."

At home, Puṇṇasīha told his wife Uttara about what his master had said to him. She said

to him: "Dear husband, the householder is our master. Whatever the master says to you is to be taken as justified. But I think you ought not to miss a day's work for him."

And Puṇṇasīha, agreeing with his wife's suggestion, yoked his oxen and went to the field to do the ploughing.

It so happened that on that great day for Puṇṇasīha, the Venerable Sāriputta, after rising from his absorption in the attainment of Cessation, reviewed the world as to who deserved his blessing. He saw the ripening of Puṇṇasīha's past merit as sufficing condition for Enlightenment[3] and taking his alms-bowl and great robe at the time for alms-round, he went to the place where Puṇṇasīha was ploughing. He stood at a short distance where he could be seen by Puṇṇasīha, who, on seeing him, stopped ploughing and went near him and made his obeisance with fivefold contact. The Venerable Sāriputta, wishing to do good to the poor man, looked at him and asked him where some good water might be available. Puṇṇasīha thought that the Venerable wanted to wash his face, and so he made a tooth-brush out of a creeper nearby and gave it to him. While the Venerable was brushing his teeth, Puṇṇasīha took the alms-bowl and water-strainer and fetched a bowl full of fresh clear water, which was properly strained.

After washing his face, Venerable Sāriputta went on his way to collect alms-food. Then, it occurred to Puṇṇasīha thus: "The Venerable had never come this way before. He came today probably to bring benefit to me. Oh, if my wife had brought my meal, how good it would be to offer it to the Venerable!"

Puṇṇasīha's wife remembered that it was an auspicious day according to the planets. She had cooked a meal early in the morning with the ration which she received and carried it to her husband. On the way, she saw Venerable Sāriputta and thought to herself: "On the previous days, I did not have anything to offer to the Venerable although I saw him, or when I had something to offer I did not meet him. Today, I have both the gift and the donee at hand. I will cook another meal for my husband and offer this meal to the Venerable now." Thinking thus, she put her cooked rice into the Venerable Sāriputta's alms-bowl and made her wish, saying: "May we be free from this life of poverty." The Venerable responded: "May your wish be fulfilled," showing appreciation and returned to the monastery.

> (Herein, it may be noted that in performing a deed of merit there arise many impulsion thought processes of great merit, each consisting of seven meritorious 'impulsions' or sub-moments of the thought process. If conditions are favourable, the first of these seven impulsions brings immediate result even in the very present existence.
>
> Four present conditions must be there for such immediate resultant, namely, (a) the donee is an *arahat* or at least a Never-Returner, (b) the gift is something righteously obtained, (c) the donor has a strong will or volition in making the gift, i.e. his intention is intense before the act, during the act, and he feels glad for it after the act, (d) the donee has just arisen from dwelling in the attainment of Cessation. And above all, there must be sufficient past merit in the donor. In the case of Puṇṇasīha and his wife, all the required present and past conditions co-existed. His past merit to make him a rich man was ripe, so, on that very day, he reaped a harvest of solid lumps of gold from the field he was ploughing. This elevated him to the status of the Rich Man as conferred by the King.)

Puṇṇasīha's wife returned to her home (without proceeding to her husband) and cooked

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3. 'Sufficing condition for Enlightenment':
For gaining *magga-phala*, one must be endowed with past merit, for present favourable conditions by themselves cannot lead to one's Enlightenment. Likewise, an action that brings its result in the very present existence also need the support of sufficing past merit to fructify. Therefore, being a virtuous person with the right reasoning, the fortunate present conditions need sufficing past merit for one to gain Enlightenment. (Sub-Commentary)

another meal for her husband, and brought it to him. Fearing that her husband might be angry, (and more so because his anger would nullify the good consequence of her good act), she began with some palliative words, saying: "Dear husband, I would request that you restrain yourself from anger for today."

"Why?" asked her husband (wondering).

"Dear husband, I met the Venerable Sāriputta on my way and offered him your meal; I had to go home and cook another meal for you. That is why I am rather late today."

Clods of Earth turn into Lumps of Gold

Puṇṇasīha said to her: "Dear wife, you have done the most pleasing thing. I myself had offered tooth-brush and fresh water for washing his face early this morning. So, for this day, every need of the Venerable has been supplied by us!" The couple was elated about their good deeds.

Puṇṇasīha then had had his meal. After that he took a nap with his head on his wife's lap. On waking up, he saw all around him, where he had ploughed, a sea of yellow objects somewhat like the yellow flowers of the sponge gourd profusely scattered about. Surprised, he asked to his wife: "Dear wife, what are those things?" Directing his finger to those yellow objects (which were clods of earth): "Everywhere I had turned, the earth look like gold!" His wife said: "Dear husband, perhaps you are having a hallucination after your hard work." But Puṇṇasīha insisted: "Look, look there yourself!" And she looked and exclaimed: "Dear husband, what you said is true. Those things do look like gold!"

Puṇṇasīha stood up and picking up a clod of the yellow earth, struck it against the shaft of his plough. It was a soft lump of gold and stuck to the shaft like a lump of molasses. He called and said to his wife, showing a sample of gold: "Dear wife, other people have to wait three or four months to reap what they sowed. For us, our meritorious deed, sown on the fertile soil, that is, the Venerable Sāriputta, had now brought us this harvest. Throughout this field of about one karisa (1 3/4 acres) there is not a piece of earth the size of a myrobalan fruit which has not turned into gold."

"What should we do about this?" his wife asked.

"Dear wife," Puṇṇasīha replied, "we cannot hide this amount of gold." So saying, he picked up clods of earth, filled the vessel, which was used to carry his meal, with lumps of gold. He went to the palace and showed it to the King.

King: Where did you get these gold?

Puṇṇasīha: Great King, the field I ploughed today has been turned into clods of gold. May the King send his men to confiscate them.

King: What is your name?

Puṇṇasīha: Great King, my name is Puṇṇa.

Then the King ordered his men to yoke carts and go and collect the gold from Puṇṇasīha's field.

The Family of Puṇṇasīha became A Rich Man Family and also attained Stream-Entry

The King's men collected the clods of gold, saying: "This is what the great past merit of the King has brought into being." The gold clods instantly changed back into clods of earth! Not a piece of gold was collected by them. They reported the matter to the King. King Bimbisāra told them: "In that case, O men, say: 'This is what Puñña' s great past merit has brought into being,' when you pick up those clod." The men went back, said the words as instructed by the King when collecting the gold and were successfully in obtaining the gold.

The clods of gold, taken in many cartloads, were piled on the main square of the palace. It heaped to the height of that of a Palmyra tree. The King summoned merchants and asked: "Whose house in the city holds a pile of gold as big as this?" The merchants answered: "Great King, there is no house that holds this much gold." The King further asked: "What should we do with Puṇṇa, who is the owner of this gold?" The merchant

unanimously replied: "Great King, that Puṇṇa should be given the title of Royal Treasurer." The King agreed. And so Puṇṇasīha became the Royal Treasurer. All the gold gathered was handed over to him. On that same day, Puṇṇasīha's inauguration as Royal Treasurer was held in high ceremonial state.

Puṇṇasīha, now the Royal Treasurer, held a grand celebration on that auspicious acquisition of the royal title for seven days, when the Buddha and His Sangha were honoured with magnificent offerings. On the seventh day, after hearing the Buddha's sermon in appreciation of his great charity, all the members of his family, i.e. Puṇṇasīha, his wife Uttara and their daughter Uttarā, were established in the Fruition of Stream-Entry.

This is the story of Puṇṇasīha, one of the five great rich men within the dominion of King Bimbisāra who had inexhaustible resources.

The Union of the Puṇṇasīha's Family with The Sumana Family, who were Non-believers

Sumana the householder of Rājagaha, on learning that Puṇṇasīha had a grown-up daughter, sent messengers to ask for the hand of his daughter in marriage to his son. Puṇṇasīha gave a flat refusal. Sumana was furious. "That fellow who had been dependent on me now disdains me because he has become a great man," he thought, conceited as he was of his own wealth. He sent this view of his to Puṇṇasīha through messengers. Puṇṇasīha was not to be outdone. He explained to Sumana's messengers: "Your master is being arrogant. Even though what he says is a fact, he should remember that a man should not be expected to always remain poor because he was born poor. Now, I am wealthy enough to buy householders like Sumana as my slaves. But, I do not say this in derogation of his lineage. I still honour him as a worthy householder. My point is, my daughter is a Stream-Enterer, an *ariya* in the Buddha's Teaching. She spends one tical every day on flowers in her offerings to the Triple Gem. I cannot send my daughter to the house of a non-believer like Sumana."

When Sumana learnt the adamant stand taken by Puṇṇasīha, he changed his tone. He sent words to Puṇṇasīha, saying: "I do not wish to break old ties of friendship. I will see to it that my daughter-in-law gets flower worth of two ticals everyday." Puṇṇasīha, being a man who knew the value of gratitude, agreed to Sumana's proposition and sent his daughter in marriage to Sumana's son.

Uttarā's Great Faith in Religious Practice

One day, Uttarā said to her husband: "Dear husband, in my parents' house I observe *uposatha* precept eight days every month. If you may agree, I would do that here too." Although she made her proposition in gentle words, her husband bluntly refused it. She had to put up with the refusal meekly. At the beginning of the rains-retreat period, she sought his permission again to keep the *uposatha* during the three-month period. Again she received the blunt refusal.

When two and a half month had gone by and only fifteen days were left of the *vassa* (rain-retreat) period, Uttarā asked her parents to send her fifteen thousand ticals of money, letting them know that in the confines of wedlock, she had not had a day to observe the uposatha. She did not say how and why the money was needed. Her parents did not bother to ask why she needed the money but sent her the sum she asked, first.

Uttarā then sent for Sirimā, a courtesan in Rājagaha (who was the sister of Jīvaka the physician) and said to her: "Dear Sirimā, as I intend to keep the *uposatha* for fifteen days, I would request you to attend on my husband during these days for a fee of fifteen thousand ticals." Sirimā accepted her offer. Uttarā's husband was only too happy about this arrangement and allowed her to keep the *uposatha* for fifteen days.

Having obtained her husband's permission, Uttarā went about her meritorious deeds freely. She prepared food offerings for the Buddha early in the morning, assisted by her servants. After making offerings to the Buddha, and when the Buddha returned to the monastery, she kept the *uposatha* and would stay upstairs alone, reflecting on her moral precepts. Fifteen days passed peacefully. On the morning of the first waning of the last

month of the three-month period, the day on which her observance of the *uposatha* was to end, she was preparing gruel and other items of food for offering to the Buddha. She was busy with the job since early morning.

(**Moral:** Such is the nature of sensual objects that, through their continued enjoyment, one tends to forget that they belong to another, and is tempted into thinking that they are one's own.)

At that time, the householder's son, having fun with Sirimā on the upper storey of the mansion, drew aside the lace curtain of the window and looked down into the inside of the house. At the same time, Uttarā happened to look up into the window and her eyes met those her husband. The husband smiled with the thought: "This Uttarā is looking like a being from *niraya*. How odd of her to deny herself the luxury of her status and toil herself unnecessarily (in the kitchen) mingling with the servants." Uttarā also smiled with the thought: "This son of the householder, being forgetful, thinks that this life of ease and comfort is lasting."

Sirimā, who saw the couple smiled at each other, became furious with jealousy. "This slave, Uttarā, is flirting with my husband even in my presence," she thought to herself (for she had now an illusion that she and the householder's son were real husband and wife). She ran down the stairs, fuming. Uttarā understood that Sirimā had, after half a month of dominion of the house, considered it her own. So, she entered into the *jhāna* of universal goodwill and stood sedately. Sirimā, rushing through the servants, took hold of a ladle, filled it with boiling oil from a pot which was cooking over the fire, and suddenly poured it over Uttarā's head. But, since Uttarā was dwelling in the *jhāna* of goodwill, and her whole body being diffused with loving-kindness, she did not feel the heat of the oil which flowed over her body like water onto a lotus leaf.

At that moment, Uttarā's servant accosted Sirimā with abusive words, saying: "You slave woman, you are a mere hireling of our Mistress. Yet after staying in this house for just fifteen days you try to rival our Mistress." These words awakened Sirimā to her true position. She realized she had gone too far. She went to Uttarā, fell on her feet, and apologised to her, saying: "Dear Madam, I had been reckless in my behaviour. Do forgive me!" Uttarā replied: "Dear Sirimā, I cannot accept your apology now. I have my father in the Buddha. You must first obtain forgiveness from my father, the Buddha, before I can forgive you."

Just then, the Buddha and His company of *bhikkhus* arrived and sat in the seats prepared for them. Sirimā approached the Buddha and prostrating herself at His feet, said: "Venerable Sir, I have done some wrong against Uttarā. I apologised to her for it and she says that I must first obtain forgiveness from the Bhavagā before she would forgive me. May the Bhavagā forgive me." The Buddha said: "Sirimā, I forgive you." Then she went to Uttarā and made obeisance to her as a token of her apology.

The Buddha, in His discourse in appreciation of the food offering, uttered the following verse:

"Conquer the angry one by loving-kindness;
Conquer the wicked one by goodness;
Conquer the stingy one by generosity;
Conquer the liar by speaking the truth."

— **Dhammapada**, verse 223 —

At the end of the discourse, Sirimā was established in the Fruition of Stream-Entry. After the attainment of ariyahood, she invited the Buddha to her residence the next morning and she made great offerings to the Buddha and His Sangha.

Thus goes the story of Uttarā the householder's daughter, who also was known as Nanda's mother after she gave birth to a son by the name of Nanda.

(c) Uttarā as The Foremost Female Lay Disciple

On one occasion, when the Buddha was residing at the Jetavana monastery naming distinguished female lay-disciples, He declared:

"*Bhikkhus*, among My female lay-disciple who dwell in *jhāna*, Uttarā, the mother of Nanda, is the foremost."

6. PRINCESS SUPPAVĀSA The Koliyan

(a) Her Past Aspiration

The future Suppavāsā was reborn into a worthy family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. While she was listening to a sermon by the Buddha, she saw a certain female lay disciple being named by Him as the foremost in offering superior articles. She thus had a strong desire to become such a disciple in the future. After making extraordinary offerings, she aspired to that distinction in front of the Buddha, who predicted that her aspiration would be fulfilled in her future existence.

(b) As Princess Suppavāsā, The Koliyan, in Her Last Existence

The future Suppavāsā, after being reborn in either deva realm or human realm for a hundred thousand world-cycles, was reborn as a princess of the Sakyan clan, in the city of Koliya. She was named Suppavāsā. When she was of marriageable age, she was given in marriage to a Sakyan prince. As the housewife in the household of the prince, she had the occasion to listen to a discourse by the Buddha which resulted in her attaining Stream-Entry. Later, she gave birth to a son, named Sīvali. (Details of the episode of the birth of Sīvali has been described in Chapter 43: Sīvali Mahāthera.)

(c) Princess Suppavāsā as The Foremost Female Lay Disciple

At one time, Princess Suppavāsā, the mother of the Venerable Sīvali, offered choicest food to the Buddha and His Sangha. After finishing the meal the Buddha preached a discourse in appreciation of the special offering, He said:

"My female lay disciple Suppavāsā, in making this food offering, has in effect made five kinds of offering, namely, life, good appearance, happiness, strength and intelligence. Offering of life leads to longevity, either in the deva realm or in the human realm. Offering of good appearance, happiness, strength and intelligence leads to the blessing of good appearance, happiness, strength and intelligence (respectively) either in the deva realm or in the human realm." This was the occasion that became the ground for the Buddha's naming of foremost female lay disciple on Suppavāsā.

On another occasion, when the Buddha was residing in the Jetavana monastery in Sāvatthi, and was naming distinguished female lay disciple, He declared:

"*Bhikkhus*, among My female lay disciple who make gifts of the choicest quality, Suppavāsā, the Koliyan Princess, is the foremost."

7. SUPPIYĀ

(a) Her Past Aspiration

The future Suppiyā was reborn into a worthy family in the city of Haṁsāvati, during the time of Buddha Padumuttara. On one occasion, while listening to a sermon by the Buddha, she saw a certain female lay disciple being named as the foremost in looking after a sick *bhikkhu* in an exceptional way. She had a strong desire to become such a disciple in her future existence. After making a great offering, she made her wish in front of the Buddha who predicted that her wish would be fulfilled in her future existence.

(b) As Suppiyā in Her Last Existence

After faring for a hundred thousand world-cycles in the deva realm or the human realm, she was reborn into the family of a rich householder in the city of Bārāṇasī, during the time of Buddha Gotama. She was named Suppiyā. When she was of marriageable age she

became the wife of a son of a householder.

It was then that the Buddha visited Bārāṇasī in the company of many *bhikkhus* and was staying in the monastery at Isipatana Migadāvana. Suppiyā, the householder's wife, visited the Buddha and after listening to His discourse on her first visit, she was established in the Fruition of Stream-Entry.

Suppiyā's Astounding Zeal in Giving

One day, after listening to the Buddha's sermon, Suppiyā made a round of the monastic dwelling at Migadāvana to see to the needs of their residents. She came across a wan, enfeebled *bhikkhu* who had taken some purgative. She asked him what sort of food or medicine would do him good. He replied: "Lay female supporter, meat soup would do me good." Suppiyā said: "So be it, Venerable Sir, I will send some meat soup to you," and she left after making obeisance to the *bhikkhu*. On the next day, she sent her servant to buy some meat in the bazaar, hoping to get some meat for sales to unspecified buyers. The servant could not find such meat and reported to her.

Suppiyā thought to herself: "I have promised to the sick *bhikkhu* to send meat soup. If I do not make good my word, he would feel ill at ease because he is not likely to get meat soup from anywhere else. So, I must see that he gets the meat soup somehow." She went into her bedroom and cut a piece of flesh from her thigh, which she gave to her house-maid to cook some soup using the usual ingredient (such as chilli, onion and other condiments) and said: "Take this soup to the sick *bhikkhu* and offer it to him. If he asks about me, tell him that I am taken ill." The house-maid did as she was told.

The Buddha learned about the matter. On the next morning, at the time of making the daily alms-collecting, He went to Suppiyā's house (being invited by her husband) in the company of many *bhikkhus*. After having seated at the special seat prepared for Him, the Buddha asked the householder: "Where is Suppiyā?"

"She is unwell, Venerable Sir," answered the householder.

"Let her come to Me, even though she is unwell."

"She is unable to walk, Venerable Sir."

"Then carry her."

The householder went and carried his wife, Suppiyā, when, to her surprise, at the instant she looked at the Buddha, her big wound on her thigh suddenly disappeared and was restored to its normal flesh with body hair. Thereupon, the householder and his wife, Suppiyā, exclaimed: "Marvellous it is! Astounding it is! Friend, great is the power of the Bhagavā. At the very instant of seeing the Bhavagā, such a deep wound is restored to natural flesh!" Feeling elated, they served the Buddha and His Sangha with choicest food, specially prepared for offering.

After finishing the meal and preaching a discourse to the donor, the Buddha returned to the monastery. Then, at the congregation of *bhikkhus*, the Buddha asked:

"*Bhikkhus*, who asked for meat from Suppiyā the householder's wife?"

"I did, Venerable Sir," answered the sick *bhikkhu*.

"Did she send the meal (i.e. meat soup)? Did you enjoy it?"

"Yes, Venerable Sir, I did."

"Did you ask what meat it is?"

"No, Venerable Sir, I did not."

The Buddha reprimanded the *bhikkhu* showing many reasons and laid this rule of conduct for *bhikkhus*:

> "*Bhikkhus*, lay supporters, who have conviction in the Triple Gem, even give up their own flesh to the Sangha. *Bhikkhus*, human flesh should not be consumed. Any *bhikkhu* who consumes human flesh is liable to a breach of the Thullasaya Rule. *Bhikkhus*, it is improper for a *bhikkhu* to

> consume meat without inquiring about it. He who does so without inquiring about it incurs a breach of the Dukkaṭa rule."

(For details, refer to **Vinaya Mahāvagga**.)

Thus took place the event leading to Suppiyā earning the title of foremost female lay-disciple.

(c) Suppiyā as The Foremost Female Lay Disciple

On one occasion, when the Buddha was residing in the Jetavana monastery naming distinguished female lay disciples, He declared:

> "*Bhikkhus*, among My female lay disciples who look after the sick bhikkhus, Suppiyā is the foremost."

8. KĀTIYĀNI

(a) Her Past Aspiration

The future Kātiyāni was born into a rich man's family in the city of Haṁsāvatī, during the time of Buddha Padumuttara. She saw a certain female lay disciple being named as the foremost in unshakable conviction in the Teaching. She emulated that female lay disciple. After making extraordinary offerings, she aspired to that recognition in front of the Buddha, who predicted that her aspiration would be fulfilled in her future existence.

(b) Her Last Existence as Kātiyāni The Householder

The future Kātiyāni, for a hundred thousand world-cycle was reborn either in the deva realm or human realm, before she was reborn into the family of a householder in the town of Kuraraghara, during the time of Buddha Gotama. She was name Kātiyāni by her parents. When she came of age, she became a close friend of Kālī the householder's wife who was the mother of the Venerable Soṇa Kutikaṇṇa (refer to the Chapter 43: Soṇa Kutikaṇṇa Mahāthera).

The Unshakable Conviction of Kātiyāni

On one occasion, the Venerable Soṇa Kutikaṇṇa, on his return from the Buddha's monastery, was requested by his mother to reproduce the Buddha's words for her benefit. In compliance, he delivered a discourse in the community hall for Dhamma lectures at the Town Square. As he was starting his discourse from the raised platform, with his mother as the chief listener, Kātiyāni the householder, in the company of her friend Kāḷī, arrived and was reverentially listening to the discourse among the audience.

At that time a band of five hundred robbers who had dug a tunnel from the outskirts of the town to the house of Kātiyāni according to their secret markings made in the day, had reached the house. Their leader did not join them but was making personal inquiries into the activities of the townsfolk. He stood behind Kātiyāni in the assembly where the Venerable Soṇa Kutikaṇṇa was preaching a discourse on the Dhamma.

Kātiyāni said to her female assistance: "Go, girl, get some oil from my house for the lamps. Let us light up the lamps at this meeting hall. (According to the Sinhalese version: "We shall share the merit of our friend Kālī in this way.") The servant went to the house but on noticing the robbers who were lurking in the tunnel, she was scared and returned to the assembly hall without bringing the oil. She reported the matter to her mistress, saying: "Madam, there is a tunnel dug in our compound by robbers!" The robber chief heard the girl's urgent report to Kātiyāni and thought to himself: "If Kātiyāni were to go home in response to her maid's report, I will cut her head immediately. If, on the other hand, she were to keep on listening to the discourse with attention, I will return her all the property which my men would have looted from her house."

Kātiyāni said to her maid (in whispers): "Hush! The robbers will take only what they find in the house. I am listening to the Dhamma which is hard to be heard. Don't disturb and

spoil it!" When the robber chief heard Kātiyāni's words he pondered: "What a devout lady she is! If I were to take the property looted from the house of such a meritorious lady, we would be devoured alive by the great earth." He hurried to Kātiyāni's residence, ordered his followers to return everything they had looted and went back with them to the assembly hall to listen to the discourse, taking their seats at the end of the audience.

Kātiyāni was established in the Fruition of Stream-Entry at the end of the discourse by the Venerable Soṇa Kutikaṇṇa. When dawn came, the robber chief went to Kātiyāni and prostrating at her feet, said: "Dear Madame, kindly forgive us for our fault." Kātiyāni asked: "What wrong have you done to me?" The robber chief admitted all their plot to her. "I forgive you all," she said.

"Madam, your forgiveness does not exonerate us yet. As a matter of fact, we would request that your son, the Venerable Soṇa Kutikaṇṇa, admit all the five hundred of us into the Order as novices." Kātiyāni took the gang to the Venerable Soṇa Kutikaṇṇa, and herself bore all the responsibilities regarding the four requisites for them. They were admitted into the order as novices by the Venerable Soṇa Kutikaṇṇa. They strove to gain the Path-Knowledge and ultimately became *arahats*.

This is the story of Kātiyāni the householder whose conviction in the Triple Gem was unshakable.

(c) Kātiyāni as The Foremost Female Lay Disciple

On a later occasion, during the Buddha's residence at the Jetavana monastery, when He was naming distinguished female lay disciples according to their respective merits, He declared:

> "*Bhikkhus*, among My female lay disciples who have unshakable conviction in the Teaching, Kātiyāni is the foremost."

9. NAKULAMĀTU

The story of Nakulamātu is already been told, when dealing with the story of Nakulapitu. (Refer to Chapter 54: Nakulapitu the Householder.) Here we need only pay our attention mainly on Nakulamātu.

Nakulapitu and Nakulamātu were of the same aspiration in the time of Buddha Padumuttara. When the future Nakulapitu was a lay disciple, he witnessed a lay disciple being designated as the foremost among lay disciples who were close to the Buddha. He made great offering and aspired to that designation. Likewise, when the future Nakulamātu witnessed a female lay disciple being designated as the foremost among female lay-disciple who were close to the Buddha, she made great offerings and aspired to that title. (Since both stories are identical, the Commentary does not give a separate account of Nakulamātu.)

Nakulamātu, like Nakulapitu, was declared by the Buddha:

> "*Bhikkhus*, among the female lay disciples who are close to Me, Nakulamātu is the foremost."

10. KĀLĪ, The Female Disciple of Kararaghara

(a) Her Past Aspiration

The future Kālī was reborn into the family of a Rich Man in the city of Haṁsāvathī, during the time of Buddha Padumuttara. While listening to a sermon by the Buddha, she saw a female lay disciple being named by Him as the foremost in devotion to the Buddhas, even before meeting the Buddha. She strongly aspired to be such a person in her future existence. After making great offerings to the Buddha, she made her aspiration in front of Him. The Buddha predicted that her aspiration would be fulfilled in her future life.

(b) Her Last Existence as Kālī, Daughter of A Householder

The future Kālī, after being reborn in either the deva realm or human realm for a hundred thousand world-cycles, was reborn as a daughter of a householder in Rājagaha, during the time of Buddha Gotama. She was named Kālī by her parents.

When she came of marriageable age, she was given in marriage to a son of a householder of Kuraraghara, which was a market town in Avanti Province (Southern India) and had to go and live with her parent-in-law in that town. After a time, she became pregnant from her wedlock.

When her pregnancy advanced, Kālī considered it unwise to have the child born at a place away from her own parents' home, and thus she went back to Rājagaha. Then, on one night (the full moon of Āsāḷhā (July), 103 Great Era, the day the Dhammacakka Sutta was taught), at midnight, she happened to overhear the devas, Sātāgira and Hemavata, discussing the salutary effects of the Triple Gems above her mansion, in mid-air. She was instilled with devotion for the Buddha so much so that even without having met Him, she was established in the Fruition of Stream-Entry. (For details, refer to Chapter 10.)

Kālī was the first among the females who attained *sotāpatti-magga* and became an *ariya* disciple so that she was the eldest among the Buddha's female disciples. That very night, she gave birth to a child (the future Venerable Sona Kutikaṇṇa) and after staying at her parents' house for as long as she liked, she returned to Kuraraghara.

(c) Kālī The Foremost Female Lay Disciple

On one occasion, when the Buddha sat in glory at the congregation of *bhikkhus*, in the Jetavana monastery and naming distinguished female lay disciples, He declared:

> "*Bhikkhus*, among My female lay disciples who are devoted to Me, even without having met Me, Kālī of Kuraraghara is the foremost."

LIFE STORIES OF RICH MEN WITH INEXHAUSTIBLE RESOURCES

(Supplementary Notes.)

1. JOTIKA The Rich Householder

His Past Existence as A Sugar Cane Planter

In times past, (prior to the time of Buddha Vipassī who appeared ninety-one world-cycles previous to the present world-cycle) there lived in the city of Bārāṇasī two rich brothers who were sugar cane planters and who had a number of workers in the plantation. One day, the younger brother went to the plantation and cut up two stems of cane, one for himself and the other for his brother. He carefully wrapped the ends with leaves so as to contain the juice.

(In those times, sugar-cane did not need to be crushed for its juice but by merely cutting up the stem and hanging it up on one end to let the juice flow down freely.)

On his way home, he met a Paccekabuddha who had just arisen from dwelling in the attainment of Cessation and who, on reviewing the world, saw the younger of the two brothers as the person deserving His blessing since he was in a position to make a meritorious gift. Accordingly, He stood in front of the sugar-cane planter, after having left His Gandmādāna abode by travelling through the air carrying His alms-bowl and great robe. The householder was delighted to see the Paccekabuddha and had great devotion to Him. He asked the revered One to wait a moment on his shawl which he placed carefully on a high spot. Then he requested Him to tilt the alms-bowl to receive the sugar-cane juice which he released by unwrapping the stem of the cane. The juice from one stem filled the alms-bowl.

The Paccekabuddha drank the sugar-cane juice. The householder, having enjoyed much satisfaction in his gift of the juice to the Paccekabuddha, now thought of making a second gift of the cane which he had carried for his elder brother. "I might pay its price to him, or if he refuses payment, perhaps I will share the merit with him," he thought to himself. He said to the Paccekabuddha: "Venerable Sir, kindly tilt the alms-bowl to receive the juice from another cane." He filled the alms-bowl with the juice by unwrapping the second cane. (Herein, the younger brother was carrying the cane for his elder brother who did not know about it. By using it as he liked (i.e. by giving it to the Paccekabuddha), it never occurred to him that his elder brother might cut another stem for himself. Such was his honest, simple nature.)

The Paccekabuddha, having taken the juice from the first cane, reserved that from the second one for His other fellow Paccekabuddha. As He remained still seated, the younger brother knew that the Paccekabuddha was not going to take another drink. He made obeisance to Him and said: "Venerable Sir, for this offering of sugar cane juice, may I enjoy sensual pleasure in the deva-world and the human world and ultimately realize the Dhamma that you have realized." The Paccekabuddha said: "May your wish be fulfilled." After saying words of appreciation for the offering in two stanzas beginning with these words, He rose into air in the presence of the householder and returned to the Gandamādāna Mountain where He offered the sugar-cane juice to the five hundred Paccekabuddhas. He willed that this good deed be seen by the donor.

After witnessing the miraculous power of the Paccekabuddha, the younger brother went to his elder brother who asked him where he had been. He told him that he had been inspecting the plantation. The elder brother said: "What use of your going on inspection (since you do not even bother to bring some sample.)" The younger brother replied: "Yes, brother, I did bring a cane for you but I met a Paccekabuddha on my way home and offered one cane, that is, the juice from it, to the Paccekabuddha. After that I had an urge to make a further offering with the other cane, which was meant for you. I thought that I would pay you the cost of it, or else I would share the merit with you and made another

offering of the juice out of the other cane to the Paccekabuddha. Now, brother, what do you say, would you take the cost of the cane meant for you, or would you share the merit?"

"What did the Paccekabuddha do with your offering?"

"He drank the first offering on the spot, and brought back the second one, which He offered to the five hundred Paccekabuddhas at the Gandamādāna Monastery where He returned by His psychic power."

The elder brother was thrilled to hear the meritorious deed of his younger brother. He said: "May my good deed, through my brother, results in the realization of the Dhamma which the Paccekabuddha had realized." And thus while the younger brother aspired to glorious existence in the deva-world and the human world, and then the realization of Nibbāna, the elder brother aspired to *arahatta-phala* straight away. These were the past aspirations of the two brothers.

Another Round of Existence as Householder Brothers.

The two brothers lived to the full life span of the times. After passing away from that existence they were reborn in the deva realm during the interim period of innumerable years, i.e. an infinite world-cycle between the time of Buddha Phussa and that of Buddha Vipassī. While they were still living in the deva realm, Buddha Vipassī appeared in the world. They passed away from that deva existence and were reborn as two brothers in the family of a householder in Bandumatī. The elder brother was reborn as the elder one and the younger as the younger again. The elder brother was named Sena, the younger, Aparājita, by their parents.

When they came of age, they succeeded to their family estate. As they were managing the family affairs, there arose a clangour of noises throughout the city of Bandumatī such as: "O virtuous persons, the Buddha, the Dhamma and the Sangha have appeared in the world, like the sun and the moon! Give in charity! Perform deeds of merit! Today is the eighth day of the month, an *uposatha* day. Today is the fourteenth day of the month, an *uposatha* day. Today is the fifteen day of the month, an *uposatha* day. Keep the *uposatha* precepts. Listen to the expositions on the Dhamma." These exhortations were ringing through the city on the appropriate days. They were made by devout disciples of the Buddha. And the people would piously respond. In the morning, they would make alms-giving and in the afternoon they would go to the Buddha's monastery to listen His sermons. Sena joined the devotees in going to the Buddha's monastery to listen to His sermon. He sat at the end of the audience.

Buddha Vipassī knew the devout tendency of Sena the householder and taught a discourse in the (usual) graduated levels beginning from the merit in giving, the merit in morality, and so on. At the end of that discourse, Sena was so enthusiastic about taking up a religious life that he requested the Buddha to admit him into the Order, The Buddha said to him: "Lay supporter, are there relatives whose permission you need to obtained?"

"Yes, Venerable Sir, I have," replied Sena.

"If so, first get their permission."

Then, Sena went to his younger brother Aparājita and said: "Younger brother, you become the sole successor to our family estate from now."

"But what are you going to do?" Aparājita queried.

"I am going to become a *bhikkhu* under the Buddha."

"Dear brother, since the death of our mother, I have regarded you as my mother; since the death of our father, I have regarded you as my father. Our family estate is a vast one. You can do meritorious deeds living in the house. Do not go away (as a *bhikkhu*)."

"I have heard the Buddha's sermon. It is not possible to practice the Doctrine as a householder, I must be a *bhikkhu* now. Stay back, dear brother," Sena did not allow any further protestations and, leaving behind Aparājita, he went to Buddha Vipassī and was admitted into the Order, first as a novice, and later as a full-fledged *bhikkhu*. With

diligence in the *bhikkhu* practice, he soon attained arahatship.

Donation of A Private Chamber for Buddha Vipassī

Aparājita the householder celebrated his elder brother's going forth into bhikkhuhood with big offerings to the Buddha and His Sangha for seven days. Then making obeisance to his elder brother, he said: "Venerable Sir, you have renounced the world for the sake of liberation from the repeated existence. As for me, I have not been able to break the bonds of sense pleasures. Advise me as to what sort of meritorious deed should be performed in a big way."

"Good, good, you wise man," said the Venerable, "Build a private chamber for the Buddha."

"Very well, Venerable Sir," responded Aparājita.

He procured various kinds of choicest timber, from which he made posts for the building and seven kinds of precious metals were used to embellish each post for building. The roofing also was embellished with the seven kinds of precious metals.

Portico to The Buddha's Private Chamber donated by Aparājita, Junior

During the construction of the private chamber for the Buddha, Aparājita, Junior, nephew of Aparājita the householder, asked his uncle to allow him to participate in the construction so as to have a share of merit. Uncle Aparājita refused, saying that he could not share the merit with anyone.

Aparājita Junior, being repeatedly refused by his uncle to participate in the construction of the brick monastery, built a separate portico in front of the main building. That Aparājita, Junior, was reborn as Meṇḍaka the householder during the time of Buddha Gotama. (This story will be told fully later.)

The Grandeur of The Buddha's Private Chamber and The Landscape Gardening around It

Special features of the brick monastery for use as the Buddha's private chamber included three big windows ornately finished with seven precious stones. Directly against each of them, Aparājita the householder dug three square lotus ponds of concrete beds which were filled with scented waters, and planted with five kinds of lotus. The idea being to let the fragrant pollen from the lotus flowers to be constantly wafted through the air towards the Buddha.

The pinnacles were plated with gold sheets and its peak was finished in coral. Its roofing was of emerald glass tiles. The pinnacle had the appearance of a dancing peacock with its feathers in full display. The compound of the monastery was filled with seven precious stones to a thickness of knee-deep, some wrought as ornaments, some in their natural state.

Donating The Monastery to The Buddha

When the brick monastery was completed in all its grandeur, Aparājita the householder said to his elder brother, the Venerable Sena: "Venerable Sir, the brick monastery is finished. I would like to see it occupied by the Buddha as his private chamber. That would, I understand, bring me much merit." The Venerable Sena informed the Buddha about the wish of his younger brother.

Buddha Vipassī rose from His seat, went to the newly built monastery, and seeing the whole compound filled with precious stones up to knee-deep, stood at the entrance. Aparājita the householder invited the Buddha to enter the monastic compound but the Buddha did not move and remained standing at the entrance. Thrice, the householder requested the Buddha to go in, but to no avail. On the third time the Buddha glanced at the Venerable Sena. The Venerable Sena knew from that glance the Buddha' s wish. So he said to his younger brother: "Go to the Buddha and say to the Buddha: 'Venerable Sir, these precious stones will be solely my responsibility. May the Bhagavā reside here without bothering about them.' " Hence, Aparājita the householder went to the Buddha, made obeisance to him, in fivefold contact, and said: "Venerable Sir, just as men would leave the shade of the tree unconcernedly, or ferry across a river without thinking about the ferry-

boat they have used, so also, may the Bhagavā enter and stay in the monastery unconcerned about these precious stones."

> (The Buddha refused to enter the monastic compound because of the precious stones. The Buddha's monastery was open door to all visitors, coming in the mornings as well as in the afternoon. The Buddha could not keep watch and ward over the precious stones. Hence the Buddha considered: "If visitors take them away and the Householder Aparājita might put the blame on me for the loss he would be incurring grave consequences leading to the four miserable states (*apāya*), These considerations made the Buddha refuse to enter.)

When Aparājita made it clear that precious stones should not bother the Buddha for they were the sole responsibility of the donor (Aparājita) only, the Buddha agreed and entered the monastery. The donor placed some watchmen at the monastic compound with the words: "O men, if visitors were to collect these precious stones inside pockets or baskets, or sacks, you must prevent them form doing so but, if they were to grab them in their hands only, let them do so."

Aparājita let every household in the city know that he had strewn about precious jewels up to knee-deep inside the monastic compound of the Buddha's Private Chamber, and invited all and sundry who had listened to the Buddha's sermon to take them. The poor were expected to take two fist-full while the rich should take only one fistful. The householder's idea was to give incentive to those who had no natural inclination to go to the Buddha's monastery and attend the sermons and thus help them towards emancipation. He had also the good will to extend his gift to the naturally inclined devotees.

The people abided by the donor's stipulation about the gifts at the Buddha's monastery: The poor enjoying two fistfuls of the treasures, the rich only one fistful. When the precious stones were exhausted, a second round up to knee-deep, were strewn about. And when the second was exhausted, the third round followed.

An important event then occurred. Aparājita had a strong idea: he wanted visitors to the Buddha to take delight in watching the golden rays emitted by the Buddha, side by side with the glow emitted by a ruby of priceless quality, of the size of a bitter cucumber which he had placed at the Buddha's feet. The people enjoyed the wondrous sight of the two kinds of rays as desired by the householder.

The Ruby is stolen by A Brahmin amidst Everyone Present

One day, a brahmin, who was a non-believer in the Buddha, went before the Buddha with the intention of stealing the ruby. From the time he went close to the Buddha, past the audience, Aparājita had an inkling of the brahmin's evil intent. "O, how good it would be if this brahmin would not snatch away my ruby!" he thought to himself.

The brahmin pretended to make obeisance to the Buddha, stretching out his hands towards the Buddha's feet and suddenly snatched the ruby, hid it in the fold of his lower garment, and left. Aparājita the donor of the great monastery, could not stand the brazenness of the brahmin. When the Buddha had ended His discourse, he approached Him and said: "Venerable Sir, I had strewn the monastic compound with precious stones up to knee-depth for three times, and had no grudge against those people who took them away. In fact, I was pleased with my own gift-making. But today I had forebodings about the brahmin's visit to the Bhagavā and had wished that he would not steal the ruby. My foreboding have been proved correct. I cannot keep my mind calm and clear."

Aparājita's Aspiration as suggested by The Buddha

Buddha Vipassī said to Aparājita: "Lay Supporter, it is possible for one to prevent pilferage of one's property, is it not?" Catching the meaning of the Buddha's broad hint, the householder made obeisance to the Buddha and made his aspiration in these terms:

> "Venerable Sir, from today onwards, let no one, be they a hundred kings or robbers, be able to rob me, or in any way dispossess me of any of my property, be it as trifling as a strand of thread. Let no fire burn my property. Let no flood wash

away my property."

And the Buddha said: "May all your wishes be fulfilled." Aparājita held great celebrations to mark the donation of the grand monastery. For nine whole months he offered food to 6.8 million *bhikkhus* at the monastery. On the day of libation, he donated a set of three robes to each of the *bhikkhus*. The junior-most *bhikkhu* received, on that occasion, the robe-material worth a hundred thousand.

His Last Existence as Jotika The Householder

When Aparājita passed away afterlife time of meritorious deeds, he was reborn as a deva. And for ninety-one world-cycles he was never reborn in the four miserable states. During the time of Buddha Gotama, he was reborn in the family of a rich householder. After nine and a half months of conception in his mother's womb, on the day he was born, all weaponry in Rājagaha blazed like flames, and all jewellery worn on the person of the citizens gleamed like the glow of the sun, so that the whole city was glowing.

The householder, who was the father of the boy, went to see the King. King Bimbisāra asked him:

"Householder, today all weaponry are blazing and the whole city is glowing. Do you know what has caused this."

"Yes, I do, Great King," replied the householder.

"What is it?"

"A new Royal servant of your Majesty was born in my house. It is due to the great past merit of my infant son that this strange phenomenon has happened."

"How is it, householder? Is your son going to become a robber?"

"No, Great King, he will not become a robber. He is endowed with vast past merit."

"In that case, bring him up with care. Let him have a thousand ticals of money for his nursing."

From then onwards, the King gave a thousand ticals every day towards the boy's upkeep. On the day of the boy's naming, he was given the name 'Jotika (the Luminous Boy)', signifying the glow that marked his birth.

Sakka's Creation of Jotika's House

When Jotika came of age, his parents cleared a site for building a house for him, At that moment, Sakka's crystal seat warmed up by way of signalling some event that called for his attention. He reviewed the world and saw that people were marking out a site for building a house for Jotika. Sakka thought to himself: "This man Jotika is no ordinary man who has to live in a house built by human hands. I must see to his proper residence," and he descended to the human world in the guise of a carpenter. He asked the men at the site: "O men, what is this all about?"

"We are pegging out the house to be built for Jotika's residence."

"Then, make way O men, Jotika is not the kind of man who has to live in a house built by human hands."

So saying, he intently looked at a stretch of land that was sixteen *karisas* wide. (One karisa = 1 3/4 acre.)

(1) The land became flat and smooth like a piece of meditation device for meditating on the Earth Element.

(2) Then, Sakka, looking intently at the chosen site, willed in his mind: "Let there arise, opening up the earth, a seven-tiered mansion finished with seven kinds of precious stones," and instantly a seven-tiered mansion complete with seven kinds of precious stones arose opening up the earth.

(3) Next, Sakka, looking intently at the mansion, willed in his mind: "Let there appear seven walls finished with seven kinds of precious stones around the mansion," and instantly the seven walls appeared around the mansion.

(4) Next, Sakka, looking intently at the walls, willed in his mind: "Let there appear wishing trees inside each of the seven walls," and instantly there appeared wishing trees inside each of the seven walls

(5) Next, Sakka, looking intently at the mansion, willed in his mind: "Let there appear four gold jars full of precious stones at each of the four corners of the mansion," and his wish materialized. (In this connection, Jotika's four treasure jars are different from the treasure jars that usually appeared for Bodhisattas, in that in the latter case, the four jars were of various sizes at their mouths varying from one *yojana* in diameter, three gāvutas (i.e. 3/4 *yojana*), two *gāvutas* (i.e. 1/2 *yojana*), and one gāvuta (i.e. 1/4 *yojana*); they had their bottoms reaching down to the base of the great earth. In the former case, the size of the mouths of the jars is not mentioned in the old Commentaries, but they contained jewels about the size of Palmyra fruits whose faces were cut off.)

(6) At the four corners of the great mansion, four sugar cane plants of solid gold appeared, each with a stem the thickness of a Palmyra tree. The leaves of the trees were emerald. These trees bore witness to Jotika's immense past merit.

The seven entrances to the seven walls were guarded by seven *yakkha* generals with their armies, namely, (i) at the first gate, Yāma Koḷī was in charge with one thousand yakkhas under him; (ii) at the second gate, Uppala was in charge with two thousand *yakkhas* under him; (iii) at the third gate, Vajira was in charge with three thousand *yakkhas* under him, (iv) at the fourth gate, Vajirabāhu was in charge with four thousand *yakkhas* under him; (v) at the fifth gate, Kasakanda was in charge with five thousand *yakkhas* under him; (vi) at the sixth gate, Katattha was in charge with six thousand *yakkhas* under him and (vii) at the seventh gate, Disāmukha was in charge with seven thousand *yakkhas* under him.

King Bimbisāra makes Jotika Royal Treasurer

When King Bimbisāra heard the news of the Jotika phenomenon comprising the arising through the earth of the bejewelled seven-storied mansion, the seven walls and its great gates, and the appearance of the four great gold jars, etc. he made him the Royal Treasurer, with all the paraphernalia of the office such as, the white Umbrella, etc. sent to him. From that time, Jotika was widely known as the Royal Treasurer.

Devas send Sakulakāyī of The Northern Island Continent as A Bride for Jotika

The lady who had been Jotika's partner in doing meritorious deeds in the past now happened to be reborn in the Northern Island Continent. The devas took the lady, named Sakulakāyī, from her native Island Continent and installed her at Jotika's seven-stories mansion. She brought with her a small measure of rice and three crystals with heat potential in them. This quantity of rice and the three stones provided all the cooked food throughout their lives. The small vessel that contained original rice could contain any quantity of fresh rice, even as much as a hundred cart-loads of them could be poured into it!

When the rice was to be cooked, it was put into a cooking pot and placed on the three crystals, which served as a fireplace and which glowed with heat until the rice became properly cooked and then the glow faded out. When curries and other dishes were cooked, the three crystals worked on the same purpose. Thus the Jotika couple never had the use of fire for cooking. For lighting as well, they never used fire because they had emerald and rubies that glowed and gave sufficient light.

The great opulence of Jotika became well-known throughout the whole of the Southern Island Continent and people thronged to his mansion to admire it. Some came from afar using carts and other vehicles. Jotika entertained them to the special quality rice that grew only in the Northern Island Continent which was cooked on the three crystals. He also asked his visitors to take away whatever they fancied at the Wishing Trees. Further, he would ask them to take away gold, silver and jewels from the gold jar whose mouth was one quarter of a *yojana* wide. All visitors from the Southern Island Continent enjoyed Jotika munificence. It is especially remarkable that the gold jar never deplete even for an inch but always remained full to its brim. This wonderful phenomenon was the result of

Jotika's munificence in his past life as Aparājita (during the time of Buddha Vipassī) when he let the visitors to the Buddha's monastery to take away seven types of precious metals and precious stones strewn about the precincts of the monastery at knee-depth repeatedly for three times.

King Bimbisāra visited Jotika's Mansion

King Bimbisāra wanted to go and see Jotika's mansion but, during the earlier period, when there were many visitors making their visits and enjoying the munificence of Jotika, the King did not go there. Only when most people had been there and there were only a few visitors, the King gave word to Jotika's father that he would pay a visit to Jotika's mansion. The householder told his son about the King's intention, and Jotika said the King would be welcome. King Bimbisāra went to Jotika's mansion with a big retinue. When he met a maid-servant who was a sweeper and refuse-thrower (scavenger) at the first entrance, she extended her hand to the King as a welcoming gesture, but the King mistook her to be the wife of the Treasurer Jotika and out of shyness did not hold her hand. At the later entrances too, although the maid-servants extended their hands to the King, the King did not hold their hands for the same reason. (Thus it is to be seen that at Jotika's residence even maid-servants had the appearance of the wives of the Treasurer.)

Jotika welcomed the King and after saluting him, followed him. The King dared not step on the emerald flooring which seemed to him like a deep chasm. He had doubts about Jotika's loyalty, for he thought that his Treasurer was plotting against him by digging a great pit. Jotika had to prove his innocence by saying: "Great King, this is no pit. Let me go ahead and would your Majesty come after me?" Then only the King found that everything was well. He inspected the mansion, from the emerald flooring upwards at the great mansion.

> (**Prince Ajātasattu's nefarious thoughts**: At that time, the princeling Ajātasattu was by his father's side, holding to his hand. It occurred to young Ajātasattu thus: "How foolish my father is! For he lets his subject enjoy greater style of life than himself. The man of inferior caste is living in a bejewelled mansion while the king himself lives in a palace built of timber. If I were king, I would never, for a day, allow this rich man to live in this mansion.")

Even while the King was inspecting the grandeur of the upper stories, his meal time arrived. He said to Jotika: "Treasurer, we shall have our morning meal here." Jotika replied: "I know Great King, I have made arrangements for it."

Then King Bimbisāra took a bath with sixteen potfulls of scented water. He sat on the seat usually used by Jotika. He was offered some water to wash his hands. Then a bowl of thick milk-rice was placed before him in a golden bowl, which was worth a hundred thousand ticals. The King thought it to be a course of his meal and prepared to take it. Jotika said to him: "Great King, this is not for eating. It is placed here to warm the rice that is to come." The attendants of Jotika brought the rice cooked from the special rice from the Northern Island Continent in another golden bowl, which was worth a hundred thousand ticals. They put the rice bowl above the bowl of milk-rice which provided constant steamy heat to the rice, thereby making it palatable throughout the meal.

The King relished the delicious rice brought from the Northern Island Continent so much so that he did not know when to stop eating. Jotika said to him after saluting him: "Great King, that should be enough. If you eat more you will not be able to digest it." The King said: "Are you making much of your rice?" Jotika replied: "Not at all, Great King. For I am feeding the same rice to all members of your retinue. I only fear disrepute."

"What kind of disrepute?"

"If due to much eating of this food, which is especially nutritious, Your Majesty would feel lethargic on the next day, then people might say that I had fed you with this food and that I might have drugged you in the food."

"In that case, clear the table. Give me the drinking water."

After the King had finished his meal, all the members his retinue were fed with the same

rice.

Sakulakāyī attended on The King

Then, a friendly exchange of pleasantries took place between the host and his King, whereupon the latter inquired after the wife of the host.

"Don't you have a wife in your household?"

"Yes, Your Majesty, there is my wife."

"Where is she now?"

"She is sitting in our private chamber. She does not come out because she does not know that Your Majesty has come." (This was a fact.)

Jotika thought it only proper that his wife should come and meet the King and went to his wife, saying: "The King is paying us a visit. Ought you not see him?"

Sakulakāyī in her reclining posture in their private chamber, replied: "My Lord, what sort of person is a king?"

"The King is the person who rules over us." Sakulakāyī was not pleased to learn that and did not want to hide her displeasure. So she said: "We had done meritorious deeds in the past in a wrong way. That is why we are being ruled over by someone. Our volition in the past in doing good deeds was not genuine so that although we are wealthy we are born as subjects to someone. Our gifts must have been made without conviction about the law of action and its resultant. Our present state of being subjects of some ruler is the result of our practice of charity in a sham conviction. But now, what is expected of me?"

Said Jotika: "Bring the palm-leaf fan and fan the King."

Sakulakāyī obediently did as she was told. As she sat fanning the King, the odour that wafted from the King's head-dress hurt her eyes and tears flowed from them. The King, seeing her tears, said to Jotika: "Treasurer, womenfolk are short of wisdom. She is weeping probably because she thinks the King was going to confiscate your property. Tell your wife that I have no design on your property. Let her mind be set at ease."

Jotika made A Gift of A Big Ruby to The King

Jotika said to the King: "Great King, my wife is not weeping."

"But, why, then do those tears flow from her eyes?"

"Great King, the odour coming from your Majesty's head-dress hurts her eyes, and so the tears come out. She has a most delicate constitution. She has never used fire in her everyday existence. She gets heat and light from crystals and gems. As for Your Majesty, you are used to the light of oil lamps, I presume."

"That's true, Treasurer."

"In that case, Great King, from now on, may Your Majesty live by the light of a ruby." And he presented the King with a priceless gem, the size of a bitter cucumber. King Bimbisāra studies Jotika's mansion closely and, uttering his sincere comment: "Great indeed is Jotika's wealth," and he departed.

Jotika's Emotional Religious Awakening and Arahatship

Later on, Prince Ajātasattu, under the evil influence of Devadattha, imprisoned his own father, King Bimbisāra, and made him unable to walk inside his cell by cutting open his soles and exposing the wounds to burning charcoals, and starved him to death. This, he did to usurp the throne. No sooner had he ascended the throne, he took his big army to confiscate Jotika's mansion by force. But, as his army got in front of the jewelled wall, the reflection of his own forces on the wall looked as if the guards of Jotika were about to attack him, and he dared not go near the wall.

Jotika was observing the *uposatha* that day. He had finished his meal early in the morning and gone to the Buddha's monastery where he listened to the Buddha's sermon. Thus, while Ajātasattu was burning with greed, Jotika was enjoying the serenity of the

Buddha's company.

Moral:

> "Just as foolish ones, ruffians blinded by inordinate greed, fret and fume and torment themselves, the wise one, cherishing the Dhamma, find mental happiness and physical ease."

When King Ajātasattu's army approached the first wall of Jotika's mansion, Yamakoḷī, the guardian deva of the gate raised a fierce alarm: "Now, where will you escape?" and routed the King's army which fled in confusion in every direction. Ajātasattu ran towards the Buddha's monastery in a haphazard manner.

When Jotika saw the King, he rose and went to him and asked: "Great King, what's up?" The King said furiously: "You detailed your men to fight me while you come here and pretend to be attending to the Buddha's sermon. How is that?"

"Great King, did you go to my place to confiscate it by force?" inquired Jotika.

"Yes, I did," said the King angrily.

Jotika coolly said to him: "Great King, (not to speak of yourself alone) a thousand monarchs will find it impossible to take my place by force without my consent."

"Are you going to be the king?" He felt greatly insulted by Jotika's remarks.

But Jotika replied coolly: "No, no, Great King. No one can take any of my property, not even a strand of thread, without my consent. And that includes kings."

"I am the King. I can take whatever you possess whether you consent or not."

"In that case, Great King, here are twenty rings around my fingers. I do not give them to you. Now, try and take them."

Ajātasattu was a man of great physical prowess. He could leap up, while sitting, to a height of eighteen cubits and while standing, up to a height of eighty cubits. He attempted to remove the rings from Jotika's fingers but was unable even to get one. His kingly dignity was thus gravely impaired. Jotika now said to him: "Great King, if you would spread out your dress, I will show you." And he straightened his fingers towards the King's dress, which was spread in front of him, and all the twenty rings readily dropped onto it. He said: "Great King, you have seen for yourself that Your Majesty cannot confiscate my property against my wish." He was greatly edified by the encounter with the King. An emotional awakening arose in him and he said to the King: "May Your Majesty allow me to become a *bhikkhu*."

The King thought that if he renounced his home life and become a *bhikkhu*, his great mansion would easily fall to his hand; so he allowed the request promptly. Jotika was admitted into the Order at the feet of the Buddha. Not long afterwards, with due diligence, he became an *arahat* and became known as Thera Jotika. At the instant of his attaining arahatship, all his great mansion and other items of wealth suddenly disappeared. His wife Sakulakāyī was sent back by the deva to her native place, the Northern Island Continent.

One day, some *bhikkhus* asked the Venerable Jotika: "Friend, do you have attachment to the great mansion and Sakulakāyī?" The Venerable replied: "No, friend, I do not have any attachment." The *bhikkhus* went to the Buddha and said: "Venerable Sir, Bhikkhu Jotika falsely claims arahatship."

Then, the Buddha said: "*Bhikkhus*, it is true that there is no attachment to the great mansion and his wife in the mental state of Bhikkhu Jotika, an *arahat*." Further the Buddha spoke this verse:

> "He, who in this world has given up craving (that arises at the six sense doors) and has renounced the home-life to become a *bhikkhu*, who has exhausted craving for existence, and made an end of all forms of existence, him I call a *brāhmana* (one who has rid himself of all evil).

By the end of this discourse a large multitude of people attained Path-Knowledge at the various levels.

2. MEṆḌAKA The Householder

His Past Aspiration

The future Meṇḍaka was a nephew of Aparājita the householder, who lived in the days of Buddha Vipassī, ninety-one world-cycles previous to the present world-cycle. His name also was Aparājita. His uncle Aparājita started construction of a brick monastery as a private chamber for the Buddha. Then, Aparājita, Junior, went to his Uncle Aparājita and asked that he be allowed as co-builder of the monastery. The uncle would not accept the idea, for he did not want to share the merit with anyone. Aparājita, Junior, then thought of building a portico in front of his uncle's main building. He put up the portico with timber. The post for the building were each finished in silver, in gold, in rubies, and in the seven kinds of precious stones. Likewise, the beams, rafters, roof-trusses, purlim, trellis-work, door-leaves and roofing tiles were finished in gold and silver and precious stones. He planned the portico to be used by the Buddha.

On the top of the portico were pinnacles made with gold sheet roofing and coral. (1) The centre portico was occupied by an assembly hall with a raised platform for the Buddha which had a floor frame and legs of solid gold. (2) The base of the legs were sculpted in the form of golden goats. (3) The leg-rest had, at its base, a pair of golden goats. (4) And there were also six golden goats placed around the assembly hall. (5) The flooring for the seating of the orator was woven with cotton thread at the base, golden thread in the middle, and finished with beads of pearl. (6) The back of the orator's seat was of solid sandalwood.

When the construction of the portico and all the appointments in it were finished to the satisfaction of the donor (Aparājita, Junior) a four month long ceremony, marking the donation was held, where the Buddha and 6.8 million *bhikkhus* were offered with alms-food. On the last day, sets of three robes were donated to the Sangha. The junior-most *bhikkhu* received robes worth a hundred thousand ticals. (The Sinhalese version says a thousand ticals.)

In His Past Existence as The Rich Man of Bārāṇasī.

Having performed those meritorious deeds during the time of Buddha Vipassī, the future Meṇḍaka was reborn in the present world-cycle as a rich man's son in Bārāṇasī. He succeeded to his father's estate as the ‘Rich Man of Inexhaustible Resources’. One day, as he was going before the King at his audience, he discoursed astronomical readings with the King's Chief Counsellor. He asked the Purohita:

“How is it, Teacher, have you been studying the planets (recently)?”

“Of course, I have, what other pursuit do I have than a constant study of the planets?”

“If so, what do the planets presage about the general populace?”

“Some catastrophes is going to happen.”

“What sort of catastrophes?”

“There will be famine.”

“When is it going to happen?”

“Three years hence.”

The ‘Rich Man of Inexhaustible Resources’ then expanded his cultivation. He invested all his wealth in rice grains which he stored in 1250 storehouses. The excess of his collection of rice were put in big jars, and then the excess were buried in the ground. The last portion of the excess were mixed with mud which was plastered onto the walls of his house. (A remarkably prudent way of forestalling famine).

When the famine broke out (as predicted by the Purohita), the Rich Man's household subsisted for some time on the hoarded grains of rice. When the granaries and the storage in big jars were exhausted, the Rich Man was perforce to send away his servants to go into the forest at the end of the mountains and find things to eat for their survival until such

time as things became normal, in which case, they might or might not choose to come back to him as they wished. They wailed and after seven days depending on their master, were obliged to leave.

There was only one servant, named Puṇṇa, who personally attended on the members of the Rich Man's family, comprising the Rich Man and his wife, their son, and their daughter-in-law. The five members of the household next subsisted on the rice grains which were buried in the ground. When that store was used up, they scraped off the mud plastered in the walls of the house, salvaged the few grains from it and managed to survive. But, the famine raged on. At last, the only source of seed grain was extracted from the base of the walls where the mud plaster held a few precious grains. The mud yield half measure of rice grain, which, when the husks were pounded off, a quarter measure of eatable grains was obtained. Being afraid of robbers who might loot whatever eatable available at their house, the family prudently hid the last meagre store of the grains in the ground, carefully shut up in a small pot.

One day, the Rich Man who had come home from attending on the King said to his wife: "Dear wife, I feel hungry. Is there anything to eat?" The wife did not say: "No," but answered: "My lord, we have a quarter measure of rice grain, (the last we have)."

"Where it it?"

"I have hidden it in the ground for fear of thieves."

"If so, cook that little rice."

"My lord, if I were to cook it into rice it would provide us a meal. If I were to make gruel, it would provide us with two meals. What shall I do with it?"

"Dear wife, this is our only and last source of food. Let us eat to the full and face death. Cook it into rice."

The Rich Man's wife obediently cooked the rice, and making five portions of the cooked rice, placed one in front of her husband. At that moment, a Paccekabuddha, who had just risen from dwelling in the attainment of Cessation at the Gandamādāna mountain, reviewed the world with His divine power of sight and saw that the Southern Island Continent was reeling under a grave and prolonged famine.

(An *arahat*, or a Paccekabuddha in this case, does not feel hunger during the (seven-day) dwelling in the attainment of Cessation. On rising from that state, the pang of hunger is felt inside the stomach. So the Paccekabuddha reviews the world, as is the natural thing, for a prospect of getting alms-food. A donor of some gift to a Paccekabuddha at that time (on that day) is usually rewarded by his or her own merit. If he were to wish for the post of Commander-in-Chief, he would get it.)

The Paccekabuddha knew that the Rich Man of Bārāṇasī had a quarter measure of rice grain which had been cooked to provide a meal for five persons. He also knew that the five persons in the rich man's household had sufficient conviction in the law of *kamma* to offer him the cooked rice. So he took His alms-bowl and great robe and stood at the Rich Man's door.

The Rich Man was intensely glad to see the Paccekabuddha who had come to his door for alms-food. He thought to himself: "In the past I had failed to make offering to alms-seekers, as the result of which I am falling under this catastrophe. If I were to eat my portion of rice I would live for one day. If I were to offer it to this Venerable One, it would lead to my welfare for millions of world-cycles." Thinking thus, he had the rice-vessel in front of him withdrawn, and, approaching the Paccekabuddha, and making obeisance to Him with fivefold contact, he invited Him to the house. After showing Him the seat, he washed the Paccekabuddha's feet, and wiped off the water. Then, letting the Paccekabuddha sit on a raised platform with golden legs; he put his rice into the Paccekabuddha's alms-bowl.

The Paccekabuddha closed the lid of His alms-bowl when the donor's vessel was left with half of its contents. But the donor said: "Venerable Sir, this rice is just one-fifth of a quarter measure of rice grain and can serve as only one meal for a person. It cannot be

divided into two for two persons. Do not consider my welfare for this present world but consider my welfare in the hereafter. I wish to offer the whole lot to your reverence." Then he aspired thus: "Venerable Sir, may I never, in my faring in *saṁsāra*, meet with famine like this. From now on, may I be the provider of food and seed grains to all the population of the Southern Island Continent. May I be free from manual labour to earn my bread. May I have 1250 store-houses for storing rice grain, in which superior red rice grains falling from the sky, get filled up the moment I look up skyward as I sit there with my head washed.

"In all my future existences, may I have my present wife as my wife, my present son as my son, my present daughter-in-law as my daughter-in-law, and my present servant as my servant."

The Deep Conviction of The Other Members of The Householder

The wife of the rich man thought to herself: "I cannot eat when my husband starves," and offered her share of the rice to the Paccekabuddha. She made her wish thus: "Venerable Sir, may I never, in my faring in *saṁsāra*, meet with starvation. May I have a vessel of cooked rice which never gets depleted however much is taken from it by the populace of the Southern Island Continent, while I sit distributing the rice. In all my future existences, may I have my present husband as my husband, my present son as my son, and my present daughter-in-law as my daughter-in-law, and my present servant as my servant."

The Rich Man's son also offered his share of the rice to the Paccekabuddha, and made his wish: "May I never, in my faring in *saṁsāra*, meet with starvation. May I have a bag of silver coins containing a thousand pieces out of which I may distribute the silver to everyone in the Southern Island Continent, and may the bag remain as full as ever. In all my future existences, may my present parents be my parents, may my wife be my wife, and may our present servant be our servant."

The Rich Man's daughter-in-law also offered her share of the rice to the Paccekabuddha and made her wish thus: "May I never, in my faring in *saṁsāra*, meet with starvation. May I have a basket of rice grain, out of which I may distribute the rice to all the populace of the Southern Island Continent, and may that basket never get depleted. In all my future existences, may my present parents-in-law be my parents-in-law, may my present husband be my husband, and may our present servant be our servant."

The servant Puṇṇa also offered his share of the rice to the Paccekabuddha and made his wish thus:

"May I never, in my faring in *saṁsāra*, meet with starvation. In all my future existences, may all the present members of my master's family be my master. When I plough a field, may there appear three extra furrows on the left and three extra furrows on the right of the main furrow in the middle, thereby accomplishing my work sevenfold, making a seed bed for sowing four baskets of seed grains."

> (Puṇṇa could have wished for and become Commander-in-Chief if he so aspired to it. However, his personal ties with the Rich Man's family were so strong that he wished that in all his future existences his present masters be his masters.)

When the five donors had made their respective wishes the Paccekabuddha said:

> "May your wishes be fulfilled quickly. May all your aspirations come to full realisation like the full moon.
>
> "May your wishes be fulfilled in every respect. May all your aspirations come to full realisation like the wish-giving gem."

Having expressed His appreciation of the offerings, He made a wish that His donors, for enhancement of their convictions, see Him and His further actions, then He rose into the air and to the Gandamādāna mountain, and shared the alms-food He had collected with the five hundred Paccekabuddhas. The rice that was meant for the consumption of five persons were offered and satisfied the five hundred Paccekabuddhas, thanks to the supernormal powers of the original offeree. This was witnessed by the five donors whose devotion

increased by leaps and bounds.

The Result was experienced The Same Day

The remarkable thing now happened. At noon, the Rich Man's wife washed her cooking pot and put the lid on it. The Rich Man who was under the pang of hunger dozed off. When he woke up in the evening, he said to his wife: “Dear wife, I am starving. See if you could scrape out some bits of cooked rice from the pot.” The wife was certain that not a tiny bit of cooked rice clung to the pot which she had washed clean. But she did not say so; instead, she thought of opening the lid of the pot first before reporting to her husband.

As soon as she removed the lid of the rice pot, she found the rice pot was filled with finely cooked rice, like a cluster of jasmine buds, that filled the pot to its brim and even causing the lid to rise. With joyous astonishment she breathlessly reported the strange phenomenon to her husband: “Look, my Lord, I had washed the rice pot clean and covered its lid. But now it is brimful with cooked rice, like a cluster of jasmine buds. Meritorious deeds are indeed worthwhile doing! Alms-giving is indeed worthwhile doing! Now, my lord, get up and eat it in joy.”

The Rich Man's wife first served the rice to her husband and her son. When they had finished eating, she and her daughter-in-law ate it. Then she gave it to their servant Puṇṇa. The rice pot did not get decreased any further than the first spoonful taken out. On that very day, all the granaries and jars were filled with rice grain again. The Rich Man announced to all the citizens of Bārāṇasī that his house had sufficient rice grain and cooked rice for anyone to come and take them. And the people came and took them joyfully. The populace of the Southern Island Continent were saved from famine on account of the Rich Man.

His Last Existence as Meṇḍaka The Rich Man

After passing away from that existence, he was reborn in the deva realm. From then onwards, he fared in the deva-world or the human world until the time of Buddha Gotama when he was born into the family of a rich man in Bhaddiya. He married the daughter of another rich man.

How The Name Meṇḍaka was given to Him

As the result of his having donated statues of golden goats to Buddha Vipassī, the rich man's compound behind the house, about eight *karisas* in area, was tightly occupied by solid gold statues of the goat which rose up from the ground. The mouths of the statues of the goat were adorned with small cotton balls the size of marbles in five colours. By removing these ornamental stoppers at the mouth, one could take out from the goat any article one wished, such as clothes or gold or silver, etc. A single goat statue could yield all the needs of the whole population of the Southern Island Continent such as ghee, oil, honey, molasses, clothing, gold, silver, etc. As possessor of these miraculous goat statues, the rich man came to be called Meṇḍaka, "Owner of the Golden Goat".

Their son was the son in their previous existence (That son was Dhanañcaya who became the father of Visākhā). Their daughter-in-law was the daughter-in-law in their previous existence. (The wife of Meṇḍaka was named Candapadumā, the daughter-in-law, wife of Dhanañcaya, was named Sumanadevī, their servant was named Puṇṇa.)

> (Reference may be made to the Chapter on the lives of Female Lay Disciples, on Visākhā, concerning the details about the Meṇḍaka’s household up to the point where Meṇḍaka gained Stream-Entry.)

It is important to note here that Meṇḍaka the Rich Man, after attaining Stream-Entry, consequent to his listening a discourse by the Buddha, told the Buddha how he had been dissuaded by the ascetics of other faiths from visiting Him, and how they denigrated Him. Thereupon the Buddha said:

> “Rich Man, it is the nature of people not to see their own faults but to fabricate other peoples faults and spread them about like a winnower winnowing chaff.”

Further, the Buddha spoke this verse:

"(Householder), it is easy to see the faults of others, but difficult to see one's own. Like the winnower winnowing chaff in the wind, one spreads the faults of others but hides his own faults like a crafty fowler covers himself."

— **Dhammapada**, verse 252 —

By the end of this discourse a large multitude of people gained Enlightenment at the various levels.

3. JAṬILA The Rich Man

His Past Aspiration

The future Jail was a goldsmith during the time of Buddha Kassapa. After the passing away of the Buddha, when a shrine to store the relics of the Buddha was being built, an *arahat,* who went to supervise the construction asked the workers: "O men, why is the northern entrance not completed?" And the men replied: "Venerable sir, there is a lack of gold to complete it."

"I will go to the town to find donors of gold. Meantime, you will do your work sincerely." The *arahat* then went about the town and called for donors of gold, making them realize that their contributions were needed to complete the northern entrance to the big shrine they were building.

When he visited the house of the goldsmith, it so happened that the man was having a quarrel with his wife. The *arahat* said to the goldsmith: "Lay supporter, the big shrine that you have undertaken to build cannot be completed at its northern entrance due to a shortage of gold. So it would be well if you could contribute some gold." The goldsmith who was angry with his wife said to the *arahat*: "Go and throw away your Buddha (image) into the water!" Thereupon his wife scolded him: "You have done a great wrong. If you are angry, you should have abused me, or beaten me as you please. Why do you vilify the Buddhas of the past, the future and the present?"

The goldsmith suddenly saw his mistake and emotional awakening having arisen in him, he apologised to the *arahat*: "Venerable Sir, pardon me my fault." The *arahat* said: "You have not wronged me in any way. You have wronged the Buddha. So you ought to make restitution in front of the Buddha."

"How should I do it, Venerable Sir?"

"Make three flower vessels of gold, enshrine them in the relic chamber of the great shrine, wet your clothes and your hair, and atone for your mistake."

"Very well, Venerable Sir," the goldsmith said and he started to make the gold flowers. He called his eldest son and said to him: "Come, son, I have vilified the Buddha, for which I am going to make restitution by making three bunches of gold flowers which are to be enshrined in the relic chamber of the great shrine. I would ask you to be a partner in this good work." The eldest son replied: "I did not ask you to vilify the Buddha. You did it on your own accord. So you go alone." The goldsmith then called his middle son and asked for his co-operation, who gave the same reply as the eldest brother. The goldsmith called his youngest son and sought his help. The youngest son said: "Whatever business is there to be discharged by you, it is my duty to help." And so he helped his father in making the gold flowers.

The goldsmith made three gold flower vessels, about half a cubit high, put gold flowers in them, and enshrined them in the relic chamber of the great shrine. Then (as advised by the *arahat*,) he wetted his clothes and hair, and atoned for his grave blunder. (This is how the future Jail performed a meritorious deed.)

His Last Existence as Jail, The Rich Man

For his improper remarks concerning the Buddha, the goldsmith was sent adrift in the river for seven existences. As his last existence, during the time of Buddha Gotama, he was reborn to the daughter of a rich man in Bārāṇasī under strange circumstances. The rich

man's daughter was extremely beautiful when she was about fifteen or sixteen years old. Her parents put her on the seventh floor of their house with a governess. They lived there alone in the private chamber. One day, as the girl was looking out through the window, a person with super-normal power (*vijjādhara*), travelling in the air happened to see her. He was deeply enamoured of her and came in through the window. The two fell in love with each other.

She became pregnant by the man. Her governess asked her how she became pregnant. She confided in her about her secret affair but forbade her to tell it to anyone. The governess dared not disclose the secret to anyone. On the tenth month of pregnancy, the child, a boy, was born. The young mother had the baby put inside an earthen pot, had its lid covered, and placing garlands and bunches of flowers over it, she detailed the governess to carry it on her head and sent it adrift in the river Gaṅgā. If anybody were to inquire about her action, the governess was to say that she was making a sacrificial offering for her mistress. This scheme was carried out successfully.

At that time, two ladies, who were bathing downstream, noticed the earthen pot floating down. One of them said: "That pot belongs to me!" The other said: "The contents of that pot belong to me!" So, they took the pot from the water, placed it on dry ground and opened it. On finding a baby in it, the first lady, who said the pot belonged to her, claimed the child as hers. The second lady, who said the contents of the pot belonged to her, also claimed the child as hers. They brought the dispute to the court of justice which was at a loss to give a judgment. They referred it to the King who decided that the child belonged to the second lady.

The lady who won the claim over the child was a female lay supporter who was a close attendant of the Venerable Mahākaccāyana. She brought up the child with the intention of sending him to the Venerable, to be admitted as a novice. Since the child at birth was not bathed, his hair was tangled with dried dirty matter from his mother's womb and on that account, he was given the name Jaṭila (knotted hair).

When Jaṭila was a toddler, Venerable Mahākaccāyana went to the lady's house for alms-food. She offered alms-food to the Venerable, who saw the boy and asked her: "Female lay supporter, does this boy belong to you?" And she replied: "Yes, Venerable Sir. I intend to send him to your reverence to be admitted into the order. May your reverence admit him as a novice."

The Venerable Mahākaccāyana said: "Very well," and took the boy with him. He reviewed the fortunes of the boy and saw by his supernormal knowledge that the boy had great past merit and was destined to enjoy a high status in life. And considering his tender age, he thought that the boy was too young for admission into the order and his faculties were not mature enough. So he took the boy to the house of a lay supporter in Taxila.

The lay supporter of Taxila, after making obeisance to the Venerable Mahākaccāyana, asked him: "Venerable Sir, does this boy belong to you?" And the Venerable answered: "Yes, lay supporter. He will become a *bhikkhu*. But he is still too young. Let him stay under your care." The lay supporter said: "Very well, Venerable Sir," and he adopted the boy as his son.

The lay supporter of Taxila was a merchant. It so happened that he had a considerable quantity of merchandise, which he found no buyers for twelve years. One day, as he was going on a journey, he entrusted these unsold merchandise to the boy, to be sold at certain prices.

Jaṭila sold The Unsold Twelve Years Old Merchandise in A Single Day

On the day when Jaṭila was in charge of the shop, the guardian spirits of the town exercised their power over the townsfolk, directing them to Jaṭila's shop for whatever needs they had, even as trifling as condiments. He was able to sell the unsalable twelve years old merchandise in a single day. When the merchant returned home and saw none of his unsalable goods, he asked the boy: "Son, have you destroyed all those goods?" Jaṭila replied: "No, I did not destroy them. I have sold them at the prices you stated. Here are the

accounts, and here is the money." His adoptive father was highly pleased. "This boy has the making of a successful man. He is an invaluable asset of a man," thus reflected the merchant. Accordingly, he married his grown up daughter to Jaṭila. Then, he had a big house built for the couple. When the construction of the house was completed, he presented it to the couple for their residence.

Jaṭila, Lord of the Golden Hill

When Jaṭila took occupancy of his house, as soon as he put his foot at the threshold of the house, a golden hill eighty cubits high suddenly appeared through the earth at the back of the house. On learning the news of Jaṭila's immense fortune, the King conferred him the Royal Treasurer, sending him the white umbrella and the paraphernalia of Treasurer's office. From then onwards, Jaṭila was known as Jaṭila, the Treasurer.

Jaṭila made Inquiries about The Existence of His Peers in The Southern Island Continent

Jaṭila had three sons. When they had grown up to adulthood, he had a desire to become a *bhikkhu*. But he also had the duty to the King as Treasurer. If there were to exist in the Southern Island Continent another Rich Man who was equal in wealth to him, he might be released by the King so that he could join the order. Otherwise, he had no chance to become a *bhikkhu*. So, he had a gold brick, a gold goad and a pair of gold slippers made, which he entrusted to his men, saying: "My men, go around the Southern Island Continent taking these articles with you and enquire about the existence or otherwise of a rich man whose wealth is equal to mine."

Jaṭila's men went around the country and reached the town of Bhaddiya where they met Meṇḍaka the rich man who asked them: "O men, what is your business in touring this place?"

"We are touring the country to find something," said Jaṭila's men. Meṇḍaka, seeing the gold brick, the gold goad and the pair of gold slippers which the visitors were carrying with them, rightly surmised that the men were making enquires about the wealth of the country. So he said to them: "O men, go and see at the back of my house."

Jaṭila's men saw at the back of Meṇḍaka's house an area of about fourteen acres (8 *karisas*) packed with golden goat statues of the sizes of a bull or a horse or an elephant. Having inspected all those gold statues, they came out of Meṇḍaka's compound. "Have you found the things you were looking for?" asked Meṇḍaka, and they said to him: "Yes, Rich Man, we have." "Then you may go," said Meṇḍaka.

Jaṭila's men returned to their home town and reported to their master about the immense wealth of Meṇḍaka of Bhaddiya. "Rich Man, what is your wealth when compared to Medaka's?" they said to Jatila and they gave the details of what they had seen at the backyard of Meṇḍaka's house. Jaṭila was happy about the discovery. "We have found one type of rich man. Perhaps another type also exists," he thought to himself This time he entrusted his men with a piece of velvet, which was worth a hundred thousand ticals, and sent them around in search of another type of rich man.

The men went to Rājagaha and stationed themselves at a place not far from Jotika's great mansion. They collected some firewood and were making a fire when they were asked by the people what they were going to do with the fire. They answered: "We have a valuable piece of velvet cloth for sale. We find no one who can afford the price. We are returning to our hometown. This piece of velvet cloth would attract robbers on the way. So we are going to destroy it by burning it." This was, of course, said as a pretence to probe the mettle of the people,

Jotika noticed the men and enquired what was afoot. On being told about the men's tall story, he called them up and asked: "How much is your cloth worth?" They answered: "Rich man, it is worth a hundred thousand." Jotika ordered his men to pay the price of a hundred thousand to the sellers and said to them: "O men, give it to my maid-servant who is scavenging at my gate," entrusting the cloth to them.

The scavenger came to Jotika murmuring (in the presence of Jaṭila's men): "O Rich Man,

how is it? If I am at fault, you could chastise me by beating. But sending such a coarse piece of cloth to me is too much. How could I use it on my person?" Jotika said to her: "My dear girl, I did not send it for wearing. I meant it to be used as your foot rug. You could fold it up under your bed and when you go to bed you could use it for wiping your feet after washing them in scented water, couldn't you?"

"That I could do," said the maid servant.

Jatila's men reported back their experiences in Rājagaha and told their master: "O Rich man, what is your wealth when compared to that of Jotika?" They said thus to Jaṭila, and they described the marvellous grandeur of Jotika's mansion, his vast wealth, and his maid-servants remarks about the velvet piece.

Jaṭila tested The Past Merits of His Three Sons

Jaṭila was overjoyed to learn about the presence, in the country, of two great Rich Men. "Now I shall get the King's permission to enter the Order," he thought and went to see the King about it.

(Herein, the Commentary does not specify the name of the King. However, in the Commentary on the **Dhammapada**, in the story of Visākhā, it has been said: "It is important to remember that within the domain of King Bimbisāra, there were five Rich men of inexhaustible resources, namely, Jotika, Jaṭila, Meṇḍaka, Puṇṇaka and Kāḷavaḷiya." Hence the King here should he understood to mean Bimbisāra.)

The King said to Jaṭila: "Very well, Rich Man, you may go forth into bhikkhuhood." Jaṭila went home, called his three sons, and handing over a pick-axe with a gold handle and diamond bit, said to them: "Sons, go and get me a lump of gold from the golden hill behind our house." The eldest son took the pick-axe and struck at the golden hill. He felt he was striking at granite. Jaṭila than took the pick-axe from him and gave it to the middle son to try at it; and he met with the same experience.

When the third son was given the pick-axe to do the job, he found the golden hill as if it were mound of soft clay. Gold came off it in layers and lumps at his easy strokes. Jatila said to his youngest son: "That will do, son." Then he said the two elder sons: "Sons, this golden hill does not appear on account of your past merit. It is the result of the past merit of myself and your youngest brother. Therefore, be united with your youngest brother and enjoy the wealth peacefully together."

(Herein, we should remember the past existence of Jaṭila as the goldsmith. At that existence, he had angrily said to an *arahat:* "Go and throw away your Buddha (image) into the water!" For that verbal misconduct, he was sent adrift in the river at birth for seven successive existences. At his last existence also he met the with the same fate.

When the goldsmith was making golden flowers to offer to the Buddha at the shrine, which was built in honour of the deceased Buddha Kassapa, to atone for his verbal misconduct, only his youngest son joined in the effort. As the result of their good deed, the father, Jaṭila and his youngest son alone had the benefit of the golden hill that appeared.)

After admonishing his sons, Jaṭila the Rich Man went to the Buddha and entered bhikkhuhood. With due diligence in *bhikkhu* practice, he attained arahatship in two or three days.

Later on, the Buddha went on the alms-round with five hundred *bhikkhus* and arrived at the house of Jaṭila's three sons. The sons made food offerings to the Buddha and His Sangha for fifteen days.

At the congregation of *bhikkhus* in the assembly hall, *bhikkhus* asked Bhikkhu Jaṭila: "Friend Jaṭila, do you still have attachment today to the golden hill of eighty cubits in height and your three sons?"

Bhikkhu Jaṭila, an *arahat*, replied: "Friend, I have no attachment to the golden hill and my three sons."

The *bhikkhus* said: "This Bhikkhu Jaṭila claims arahatship falsely." When the Buddha heard the accusations of these *bhikkhus*, He said: "*Bhikkhus* there is no attachment whatever in the mental state of Bhikkhu Jaṭila to that golden hill and his sons." Further, the Buddha spoke this verse:

> "He, who in the world has given up craving (that arises at the six sense-doors) and has renounced the home life to become a *bhikkhu*, who has exhausted craving for existence, and made an end of all forms of existence, him I call a *brāhmana* (one who has rid himself of all evil.)" — **Dhammapada**, V-4 16.

By the end of discourse many persons attained Path-Knowledge such as *sotāpatti-phala*.

(This account is extracted from the Commentary on the **Dhammapada**, Book Two.)

4. KĀḶAVAḶIYA The Rich Man

A brief account of Kāḷavaḷiya, the Rich Man, is found in Commentary on the **Uparipaṇṇāsa** which is reproduced here.

During the time of Buddha Gotama, there lived in Rājagaha a poor man by the name of Kāḷavaḷiya. One day, his wife had cooked a meal of sour gruel mixed with some edible leaves, (for rice was not within their means). On that day, the Venerable Mahā Kassapa, rising from dwelling in the attainment of Cessation, reviewed the world, contemplating on whom he should bring his blessing. He saw Kāḷavaḷiya in his supernormal vision and went to his door for alms-food.

Kāḷavaḷiya's wife took the alms-bowl of Venerable Mahā Kassapa and emptied her cooking pot into it. She offered her poor meal of sour gruel mixed with edible leaves to the Venerable, without keeping back anything for themselves - an offering at one's own sacrifice (*niravasesa dāna*). The Venerable Mahā Kassapa went back to the monastery and offered the gruel to the Buddha. The Buddha accepted just a portion of it, with which to satisfy himself and gave the remainder to the five hundred *bhikkhus* who had enough to eat for that meal. Kāḷavaḷiya happened to be at the Buddha's monastery to beg for the gruel.

The Venerable Mahā Kassapa asked the Buddha as to the benefit that would result to Kāḷavaḷiya on account of the brave deed of sacrificing the food completely. And the Buddha said: "Seven days hence Kāḷavaḷiya will get the white umbrella of the Treasurer's office, i.e. he will be made a Royal Treasurer by the King." Kāḷavaḷiya heard these words of the Buddha and hastened home to tell his wife about it.

At that time, King Bimbisāra was on his inspection round and he saw a criminal tied on a stake outside the city. The man impudently said to the King in a loud voice: "Great King, I would request that a meal, which was prepared for Your Majesty, be sent to me." The King replied: "Ah, yes, I would." When dinner was being brought to to the King, he remembered his promise to the criminal on the stake and ordered the officials concerned to find someone who would send his dinner to the criminal on the stake outside the city.

The outside of the city of Rājagaha was infested with demons so that very few people dared to go out of the city by night. The officials went around the city announcing that a thousand ticals would be awarded on the spot to anyone who would take the King's meal to a criminal on the stake outside the city. No one came out at the first round of announcement (with the beating of the gong); and the second round also was fruitless. But at the third round, Kāḷavaḷiya's wife accepted the offer of a thousand ticals.

She was brought before the King as the person undertaking the King's mission. She disguised herself as a man and wielded five kinds of weapons. As she fearlessly went out of the city carrying the King's meal, she was accosted by the Dīghatāla, guardian spirit of a palm tree who said: "Stop there, stop! You are now my food." But Kāḷavaḷiya's wife was not afraid and said: "I am not your food. I am the King's messenger."

"Where are you going?"

"I am going to the criminal on the stake."

"Could you convey a message for me?"

"Yes, I could."

"If so, cry aloud all along your way this message: 'Kāḷī, daughter of Sumaṇa, the chief of celestial devas, wife of Dīghatāla, has given birth to a son!' There are seven pots full of gold at the root of this Palmyra tree. Take them as your fee."

The brave woman went her way crying aloud the message: "Kālī, daughter of Sumaṇa, the chief of celestial devas, wife of Dīghatāla, has given birth to a son!" Sumaṇa, the chief of celestial devas heard her cry while presiding over a meeting of celestial devas and said to his assistants: "There is a human being bringing happy tiding. Bring him here." And so she was brought before Sumana who thanked her and said: "There are pots full of gold underneath the shade (at noon) of the big tree. I give them all to you."

She went to the criminal on the stake, who had to be fed with her hand. After taking his meal, when his mouth was wiped clean by the woman, he felt the feminine touch and bit her knotted hair so as not to let her go. The woman being courageous, had presence of mind, she cut the hair-knot with her sword and freed herself.

She reported to the King that she had fulfilled her task. "What proof can you show that you have actually fed that man?" asked the King. "My hair-knot in the mouth of that villain should be sufficient proof. But I have further proof too," replied Kāḷavaḷiya's wife and related her meeting with Dīghatāla and Sumaṇa. The King ordered the pots of gold described by her to be dug up. All were found. Kāḷavaḷiya couple became very rich at once. "Is there anyone as wealthy as Kāḷavaḷiya?" inquired the King. The ministers said: "There is none, great King." So the King appointed him as Treasurer of Sāvatthi and gave him all the paraphernalia, seal and title of office.

Here ends The Great Chronicle of the Buddhas.

Dated: the 13th waxing day of the 1st Wazo, 1331 M.E. (1969 A.D)

Completed at 11:00 am

U Vicittasārābhivamsa
Dhammanāda Monastery Mingun Hill

EPILOGUE

Nine Pāli stanzas and their Myanmar translations:

(1 & 2) On Saturday, the thirteenth waxing day of the first Wazo, 1331 Myanmar Era, the 2513th year of the Sāsana, the month when the Alexandrian laurel Calaphyllum blooms forth in the forest and the traditional festival of admitting new entrants into the Order is being held throughout the land, at eleven a.m.

(3) This work entitled 'The Great Chronicle of Buddhas', the tome that came into being under the sponsorship of the State Sāsana Council as a sequel to the Sixth Buddhist Council, portraying the life story of the Buddhas (and especially), that of Buddha Gotama from the fulfilling of the Perfections to the day-to-day events relating to Him, was completed for the edification of the followers of the Buddha who uphold righteousness - a most auspicious achievement indeed.

(4) The Buddha, the Conqueror of the Five Māras or Evils, endowed with great diligence, who occupied Himself by day and by night with the five functions of the Buddha, lived for forty-five *vassa* (years) during which He ferried the multitudes of deva and humans across to the yonder shores of Nibbāna by means of the ship of the Eightfold Ariya Path.

(5) To the Buddha, the Conqueror of the five Māras, I, acclaimed as the great, distinguished Thera who has memorized the Three Piṭakas, who, thanks to past merit, has been fortunate enough to live a life devoted to Buddhistic studies since his novicehood, pay homage behumbling myself in body, speech and mind, with this tome entitled 'The Great Chronicle of The Buddhas', arranged in forty-five chapters in respectful memory of the forty-five years of the Buddha's Noble mission, an exegetical work embodying erudite judgements on readings in the Text and the Commentaries.

(6) As the result of this work of great merit done by me with diligence, knowledge and conviction, may all sentient beings benefit from it: may they clearly understand (through learning, reflecting and cultivation) the Dhamma, the Good Doctrine expounded by the Supreme Lord of Righteousness for the welfare of the multitudes, for their happiness pertaining to the human world and the deva-world, and the Peace of Nibbāna.

(7) May the multitudes, by following the Middle Way (of eight constituents) which is purified by shunning the two extremes of self-indulgence and self-mortification, which brings happiness by clearing away the hindrances to Path-Knowledge and its Fruition, realize with facility (through the ten stages of Insight), the supreme Peace of Nibbāna that liberates one from craving for all forms of existence, that is free from all sorrow (caused by five kinds of loss) and grief (that gnaws at the hearts of worldlings).

(8) May the Buddha's Teaching (that consists of learning, training and penetration) last for five thousand years, shining forth like the sun, overriding the corroding influence of sophists or captious contenders. May all beings in all the human world, the deva-world and the Brahmā-world have firm conviction in, and deep respect for the Dhamma expounded by the Buddha. May the Rain God, benefactor of the human world, bless the earth with his bounteous showers at the proper time (i.e. at night, for fields of poor fertility once in five days, for fields of medium fertility once in ten days, and for fields of good fertility once in fifteen days).

(9) May the rulers of the country give protection to the people like the good kings of yore. May they work for the welfare of the people just as they would for their own children, on the example of those benevolent rulers who extended their loving care to their subjects by upholding the ten principles of rulership,

The Venerable Buddhaghosa, the famous Commentator, in his Epilogue to the **Aṭṭhasālinī** (an exegesis on the **Abhidhamma**) and the **Pañcapakaraṇa** made his wish in four stanzas beginning with: *"Yaṁ patthaṁ kusalaṁ tassa."* We have adopted them here, respectfully endorsing his sentiments therein. (Stanzas 6 to 9 above).

In doing so, we are also endorsing the view of the Sub-Commentator, the Venerable Saṁgharakkhitamahāsāmi, author of the Sāratthavilāsinī, wherein it has been said: "For one who does not work for the benefit of others, no real benefit accrues to him. That is true. And true indeed it is a statement fit to be proclaimed with one's right arm raised."

Such being the words of the wise, may all right-minded persons make a point of directing their efforts towards the good of others and thereby do good to themselves as well.

Here comes the completion of "The Great Chronicle Of Buddhas".

May I be endowed with the three knowledges (*vijjā*).

THE ANUDĪPANĪ

On The Great Chronicle of Buddhas

Foreword

The word, "*anudīpanī*" is purely Pāli, "*anu*" meaning "further" and "*dīpanī*", "explanation"; hence "further explanation" of what is not explicit in the original writing is called "*anudīpanī*". After the Venerable Ledi Sayadaw had written an exegetical work, Paramatthadīpanī on the Abhidhammatthasaṇgaha, he composed another work, entitled, "**Anudīpanī**", to explain again what is vague in the Paramatthadīpanī.

Similarly, an expository work under the title of "**Anudīpanī**", on some words or passages of the Great Chronicle which deserve elaboration or explication, is written here separately as a supplement. Had the expositions been included in the original work, readers would find the textual expressions and their meanings confusing. This would be a distraction for readers. Therefore, it is deemed necessary to compile comprehensive notes on important points and topics in the Text as a supplement (*anudīpanī*), for the benefit of serious students of the Great Chronicle.

It is hoped that, by going through the *anudīpanī*, difficult subjects in the Chronicle would become more easily understandable and profound meanings of some usages would become clearer. Therefore, it is suggested that after reading the Chronicle, readers should study the *Anudīpanī* with greater interest. May they understand easily the deep and important meaning, which might otherwise remain unrevealed or overlooked.

Chapter I - III Anudīpanī on words and phrases

Definition of Pāramī

The set of ten virtues including *dāna* (alms-giving), *sīla* (morality), etc. is called *Pāramī* (Perfection).

A Bodhisatta (future Buddha), being endowed with these ten virtues, such as *dāna, sīla*, etc. is known as a *Parama* or Extraordinary Personality. On this basis, therefore, the etymology of *Pāramī* is: *Paramānaṁ bhāvo* (state of Extraordinary Personalities), which is derived from two things: the knowledge of those who see and know them as such and the saying of those who see and know them that they really are. An alternative etymology is *Paramanam kamman* (work of Extraordinary Personalities); hence their course of conduct, consisting of *dāna, sīla*, etc. is called *Pāramī*.

The order of the ten Perfections should be known by the following verse:

Dānaṁ sīlañ ca nekkhammaṁ
paññā vīriyena pañcamaṁ
khantī saccam adhiṭṭhānaṁ
mett' upekkhā ti te dasa.

Alms-giving, Morality, Renunciation,
Wisdom, Energy as the fifth.
Forbearance, Truthfulness, Resolution,
Loving-kindness and Equanimity;
all these make ten (Perfections).

[Each perfection is of three categories, namely, **Pāramī** (Ordinary Perfection), **Upa-Pāramī** (Higher Perfection) and **Paramattha-Pāramī** (Highest Perfection). For instance, *dāna* is of three categories: (1) **Dāna-pāramī** (Ordinary Perfection of Alms-giving), (2) **Dāna upa-pāramī** (Higher Perfection of Alms-giving) and **Dāna paramattha-pāramī**

(Highest Perfection of Alms-giving). Likewise for the *Sīla* and each of the remaining virtues.] Thus there are thirty kinds of Perfection in its detailed enumeration.

Difference between Pāramī, Upa-pāramī and Paramattha-pāramī

With regard to these three categories, (1) properties, such as one's own gold, silver, etc. and family members, such as one's own children and wife, (2) limbs, big and small, such as one's own hands, legs, etc. and (3) one's own life, should be noted first. Then referring to *dāna*, (1) Gift of properties is *Dāna-pāramī*, (2) Gift of limbs, big and small, is *Dāna-upa-pāramī* and (3) Gift of life is *Dāna-paramattha-pāramī.*

Similarly, (1) observance of morality at the sacrifice of properties, (2) observance of morality at the sacrifice of limbs, big and small and (3) observance of morality at the sacrifice of life, are to be understood as *Sīla-pāramī*, *Sīla-upa-pāramī* and *Sīla-paramattha-pāramī* respectively. Likewise, for the remaining eight perfection, the same way of classification should be applied.

Different views held by different commentators may be looked up in the exposition of the word, "*ko vibhago*" in the Pakiṇṇaka Kathā of the **Cariyā Piṭaka Commentary**.

Adhimuttimaraṇa

Voluntary passing away by self-determination is called "**Adhimuttimaraṇa**". It is the kind of death that takes place as soon as one resolves: "May death come unto me". Such a death could happen only to future Buddhas and not to others.

Sometimes a future Buddha is reborn in a deva or a Brahmā-world where the span of life is extremely long. He is aware of the fact that, living in a celestial world, he has no chance whatsoever to fulfil and cultivate Perfections, Sacrifices and Practices and, therefore, he feels such a lengthy life in that celestial abode is boredom. Then, after entering his mansion, he shuts his eyes and no sooner has he resolved: "May my life-faculty ceases to be", then he experiences the impact of death and passes away from that divine realm. His resolution materialises partly because he has little attachment to his body, as he has particularly conditioned the continuity of his body by attaining higher knowledge and partly because his resolution based on overwhelming compassion for beings is intense and pure.

As he has control of his mind, so has he control of his deeds. Accordingly, when he dies such voluntary death, he is reborn in the human world as a prince, a brahmin, etc. so that he can fulfil any Perfections he wishes to. That is why, though our future Buddha Gotama had lived in many existence in the Brahmā abode without losing his attainment of *jhāna*, he existed only for a short time in that Brahmā-world as he died voluntarily. He passed away from the Brahmā existence into the human existence and build up elements of Perfections.

Kappa or Aeon

What is called *Kambhā* in Myanmar is *Kappa* in Pāli. Therefore, it is said in the text of the Buddhavaṁsa: "*kappe ca satasahasse, caturo ca asankhiye*" etc.

The duration of a *kappa* cannot be calculated by the number of years. It is known only by inference. Suppose there is a big granary which is one *yojana* each in length, breath and height and which is full of tiny mustard seeds. You throw out just one seed each century. When all the mustard seeds have been thrown out, the period called *kappa* have not come to an end yet. (From this, it is to be inferred that the word *kappa* in Pāli or the word *kambhā* in Myanmar is an extremely long time. But, nowadays, the word *kambhā* exactly means such a period is forgotten, and the word is used in the sense of the mass of the earth as in the expression *kambā-mye-pyin* (earth surface), *kambā-mye-lone* (the globe), etc.

Divisions of kappa

It should therefore be noted that *kambhā* and *kappa* are the same. The *kappa* is of six divisions: (1) **Mahā-kappa**, (2) **Asaṅkhyeyya-kappa**, (3) **Antara-kappa**, (4) **Āyu-kappa**, (5) **Hāyana-kappa** and (6) **Vaddhana-kappa**.

One **Mahā-kappa** is made up of four **Asaṅkhyeyya-kappas**, namely, (a) the *kappa* in the

process of dissolution (**Saṁvaṭṭa-kappa**), (b) the *kappa* in the state of dissolution (**Saṁvaṭṭaṭṭhāyi-kappa**). (c) the *kappa* in the process of evolution (**Vivaṭṭa-kappa**) and (d) the *kappa* in the state of evolution (**Vivaṭṭaṭṭhāyi-kappa**). That is to say, these four **Asaṅkhyeyya-kappas** called **Saṁvaṭṭa Asaṅkhyeyya-kappa, Saṁvaṭṭaṭṭhāyi Asaṅkhyeyya-kappa, Vivaṭṭa Asaṅkhyeyya-kappa** and **Vivaṭṭaṭṭhāyi Asaṅkhyeyya-kappa** make one **Mahā-kappa).**

Of these four **Asaṅkhyeyya-kappas,** the **Saṁvaṭṭa-kappa** is the period beginning from the falling of the great rain, which heralds the dissolution of *kappa* till the extinction of flames, if the *kappa* is to be dissolved by fire; or till the receding of floods, if the *kappa* is to be dissolved by water; or till the cessation of storms, if the *kappa* is to be dissolved by the air element.

The **Saṁvaṭṭaṭṭhāyi-kappa** is the period beginning from the moment of dissolution of the world by fire, water or the air element till the falling of the great rain which heralds the evolution of a new world.

The **Vivaṭṭa-kappa** is the period beginning from the falling of the great rain which heralds the evolution of the new world till the appearance of the sun, the moon, and the stars and planets.

The **Vivaṭṭaṭṭhāyi-kappa** is the period beginning from the appearance of the sun, the moon and the stars and planets to the falling of the great rain which heralds the dissolution of the world.

Thus there are two kinds of *kappa*-dissolving rain: The first kind is the great rain which falls in any *kappa* when it is nearing it dissolution either by fire, or by water, or by the air element. First, there is a great downpour of rain all over the universe which is to be dissolved. Then, taking advantage of the rain, people start cultivation. When plants, which are big enough for cattle to feed on, appear, the rain ceases completely. It is rain which heralds the dissolution of a *kappa*.

The second kind is also a great downpour but it falls when a *kappa* is to be dissolved by water. It is not an ordinary rain-fall, but a very unusual one, for it has the power to smash even a rocky mountain into smithereens.

(An elaborate description of the dissolution of a *kappa* by fire, water or the air element is given in the chapter on the Pubbenivāsānussati Abhiññā of the Visuddhimagga translation.) The above-mentioned four **Asaṅkhyeyya-kappas** are of the same duration, which cannot be reckoned in terms of years. That is why they are known as **Asaṅkhyeyya-kappas** (Aeons of Incalculable Length).

These four **Asaṅkhyeyya-kappas** constitute one **Mahā-kappa** (Great Aeon). The Myanmar word 'kambhā' is (sometimes) used in the sense of the Pāli **Mahā-kappa.** The Myanmar language has no separate word for **Asaṅkhyeyya-kappa**, but it adopts **Asaṅkhyeyya-kap** as a derivative from Pāli.

Antara-kappa, etc

At the beginning of the *Vivaṭṭaṭṭhāyi Asaṅkhyeyya-kappa* (i.e. the beginning of the world) people live for incalculable (*asaṅkhyeyya*) years. As time goes on, they are overcome by such mental defilement as *lobha* (greed), *dosa* (anger), etc. and consequently their life span gradually decreases until it becomes only ten years. Such a period of decrease is called **Hāyana-kappa** in Pāli or *hsuk-kap* or *chuk-kap* (aeon of decrease) in Myanmar.

On the contrary, owing to the occurrence and uplift of such wholesome principles as sublime states of mind, namely, *mettā* (loving-kindness), etc. the life span of generations of their descendents doubles up gradually until it becomes incalculable years. Such a period of increase in life span from ten years to incalculable years is called **Vaddhanap-kappa** in Pāli or *tat-kap* (aeon of increase) in Myanmar. (For further details of these two periods of increase and decrease in the human life span, refer to Cakkavatti Sutta of the Pāthika Vagga in the **Dīgha Nikāya**.)

Thus, the life span of human beings goes up and down between ten years and incalculable

as they develop meritoriousness or are overcome by their demeritoriousness. A pair of life span, an increasing one and a decreasing one is called an **Antara-kappa**.

Three Kinds of Antara-kappa

At the beginning of the world, when people's life span declines from incalculable years to ten years, a change of *kappa* takes place. If the decline is due to the particularly overpowering state of greed, then there occurs scarcity of food and all evil persons perish during the last seven days of *kappa*. Such a round of time is called **Dubbhikkhantara-kappa** or the aeon of famine.

If the decline is due to the particularly overpowering state of bewilderment, then there occurs an epidemic of diseases and all evil persons perish during the last seven days of the *kappa*. Such a round of time is called **Rogantara-kappa** or the aeon of diseases.

If the decline of life span is due to the particularly overpowering state of hatred, then there occur killings of one another with arms and all evil persons perish during the last seven days of the *kappa*. Such a round of time is called **Satthantara-kappa** or the aeon of weapons.

(According to the **Visuddhi-magga Mahatika**, however, the *Rogantara-kappa* is brought about by the particularly overpowering state of greed, the *Satthantara-kappa* by the particularly overpowering state of hatred and the *Dubbhikkhantara-kappa* by the particularly overpowering state of bewilderment; then evil persons perish.)

The naming of each pair of life spans — one increasing and the other decreasing as *Antara-kappa* may be explained thus: before all is dissolved either by fire, water or the air element at the end of *Vivaṭṭaṭṭhāyi-Asaṅkhyeyya-kappa* and whenever the life span becomes ten years, all evil persons are perished with famine, diseases or weapons. In accordance with this statement, here it refers to the intermediate period of decrease between one period of total destruction and another.

After the calamity that befalls during the final seven days of each *Antara-kappa*, the name *Rogantara-kappa, Satthantara-kappa* or *Dubbhikkhantara-kappa* is given to the period of misfortune which befalls before the ten years life span (not in the whole world but) in a limited region such as a town or a village. If there appears an epidemic of diseases, we say there is *Rogantara-kappa* in that region; if there is an outbreak of war, we say there is *Satthantara-kappa* in that region; if there occurs starvation, we say there is *Dubbhikkhantara-kappa* in that region. Such a saying is just figurative because the regional incident is similar to the cosmic. When in prayers, one mentions "three *kappas*" from which one wishes to be free, one usually refers to these three great disasters.

At the completion of 64 *Antara-kappas* (each *Antara-kappa* consisting of a pair of increasing and decreasing aeons), a *Vivaṭṭaṭṭhāyi Asaṅkhyeyya-kappa* comes to an end. Since there are no living beings (in human and celestial realms) during the *Saṁvaṭṭa Asaṅkhyeyya-kappa*, *Saṁvaṭṭaṭṭhāyi Asaṅkhyeyya-kappa* and *Vivaṭṭaṭṭhāyi Asaṅkhyeyya-kappa*, these *kappas* are not reckoned in terms of *Antara-kappa*, which consists of a set of increasing and decreasing aeons. But it should be noted that each of these *Asaṅkhyeyya-kappas*, lasting as long as 64 *Antara-kappas*, are of the same duration as a *Vivaṭṭaṭṭhāyi Asaṅkhyeyya-kappa*.

Āyu kappa

Āyu-kappa means a period which is reckoned in accordance with the span of life (**āyu**) of that period. If the life span is one hundred, a century is an *Āyu-kappa*; if it is one thousand, a millennium is an *Āyu-kappa*.

When the Buddha said: "Ānanda, I have developed the four *Iddhipadas* (bases of psychic power). If I so desire, I can live either a whole *kappa* or a little more than a *kappa*," the *kappa* therein should be taken as an *Āyu-kappa*, which is the duration of life of people living in that period. It is explained in the Aṭṭhaka Nipāta of the **Aṅguttara Commentary** that the Buddha made such a declaration meaning to say that He could live one hundred years on a little more if He so desired.

Mahāsiva Thera, however, said: "The *Āyu-kappa* here is to be taken as the *Mahā-kappa* called **Bhaddaka**." (He said so because he held that the kamma, that causes rebirth in the final existence of a Buddha, has the power of prolonging His life span for incalculable years and because it is mentioned in the Pāli Texts that *Āyupālakaphalasamāpatti*, the fruition-attainment that conditions and controls the life-sustaining mental process called **Āyusankhara**, can ward off all its dangers.) But the Thera's view is not accepted by commentators.

The Sanghabhedakkakkhandhaka of the **Vinaya Cūḷavagga** states: "He who causes a schism of the Sangha is reborn in Niraya, realms of continuous suffering, and suffers there for a whole *kappa*." "That *kappa* is the life span of Avīci, the lowest realm of continuous suffering," explains the Commentary. The life span of Avīci inmates is equal to one eightieth of a *Mahā-kappa*, according to the Terasakaṇḍa-Tika, a voluminous Sub-Commentary on the Vinaya. In the same work, it is particularly mentioned that one eightieth of that duration should be reckoned as an *Antara-kappa* (of Avīci inmates). It, therefore, follows that one *Mahā-kappa* is made up of 80 *Antara-kappas* according to the reckoning of Avīci inmates.

It may be clarified that, as mentioned above, one *Mahā-kappa* has four *Asaṅkhyeyya-kappas*, and one *Asaṅkhyeyya-kappa* has 64 *Antara-kappa*. Therefore, one *Mahā-kappa* is equivalent to 256 *Antara-kappa* by human calculations.

If 256 is divided by 80, the remainder is 3(1/5) or 3.2. Therefore, 3(1/5) *Antara-kappa* of human beings make one *Antara-kappa* Avīci inmates. (In Avīci there is no evolving and dissolving *kappas* as in the human world. Since it is the place that knows suffering at all times, the end of each dissolving *kappa* is not marked with the three periods of misfortune. One eightieth of a *Mahā-kappa* which is the life span of Avīci inmates is their *Antara-kappa*. Therefore by one *Antara-kappa* of Avīci is meant 3(1/5) *Antara-kappa* human beings.)

In this way, it may be assumed that one *Asaṅkhyeyya-kappa* is equal to 64 *Antara-kappas* of human beings and 20 *Antara-kappas* of Avīci inmates. Therefore, when some Pāli Text (such as the Visuddhi-magga Mahā-Tīka, the Abhidhammattha-vibhāvanī Tīka, etc.) say that one *Asaṅkhyeyya-kappa* contains either 64 or 20 *Antara-kappas*, the figures do not contradict each other. The difference between the numbers (64 and 20) lies only in the manner of calculation. It should be noted that the two are of the same length of time.

A particularly noteworthy thing is a statement in the Sammohavinodanī, the Commentary on the Abhidhamma Vibhanga. In the exposition Nāna-vibhaṅga, it is said: "Only Sanghabhedaka-kamma (the act of causing schism in the Sangha) results in suffering a whole *kappa*. Should a man, owing to his such act, be reborn in Avīci at the beginning or in the middle of the *kappa*, he would gain release only when the kappa dissolves. If he were reborn in that realm of suffering today and if the *kappa* dissolves tomorrow, he should then suffer just one day and would be free tomorrow. (But) there is no such possibility."

On account of this statement, there are some who opine that "The Sanghabhedaka-kamma leads to Niraya for the whole aeon (in the sense of *Mahā-kappa*); he who commits this kamma gains freedom only when the *kappa* dissolves. As a matter of fact, the expression "*kappaṭṭhitiyo*" (lasting for the whole *kappa*) is explained in the Vibhaṅga Commentary only in a general manner; it does not emphatically mention the word *Maha-kappatthitiyo* (lasting for the whole *Mahā-kappa*). The expression *kappaṭṭhitiyo* is based on a verse in the Vinaya Cūlavagga which reads to the effect that "having destroyed the unity of the Sangha, one suffers in Niraya for the whole *kappa*." Therefore, the *kappa* here should be taken only as *Āyu-kappa* but not *Mahā-kappa*. In the 13th chapter of the **Kathvatthu Commentary**, it is said in dealing with *kappa* that the verse has been composed with reference to *Āyu-kappa* (of Avīci inmates) which is only one eightieth of *Mahā-kappa*.

Divisions of Mahā-kappa

Mahā-kappa is divided into two classes: (1) **Suñña-kappa** or Empty Aeon and (2) **Asuñña-**

kappa or Non-empty Aeon.

Of these two, the aeon in which Buddhas do not appear is *Suñña-kappa* or Empty Aeon; it means the aeon which is void of a Buddha.

The aeon in which Buddhas appear is *Asuñña-kappa* or Non-empty aeon; it means the aeon which is not void of a Buddha.

Though Buddhas do not appear in an Empty Aeon, that there can be appearance of Private Buddhas and Universal Monarchs, may be inferred from the Upāli Thera Sutta in the first Vagga of the **Apādāna**.

In the Upāli Thera Sutta and its Commentary, it is said two aeons prior to this one, Prince Khattiya, son of King Aujasa, on his departure from a park, committed an offence against Paccekabuddha Devīla. No text mentions the appearance of a Buddha in that aeon. In the Commentary on the Bhaddaji Thera Sutta of the **Apādāna**, too, it is stated that the Thera had given alms-food to five hundred Paccekabuddhas in a *Suñña-kappa*. It is clear from these texts that Paccekabuddhas appear in *Suñña-kappa*. Again the Kusumāsaniya Thera Sutta of the **Apādāna** mentions that "future Kusumāsaniya was reborn as Universal Monarch Varadassī in the aeon that immediately followed." The Tiṇasanthara Thera Sutta of the same work also says that "future Tiṇasanthara Thera was reborn as Universal Monarch Migasammata in the second aeon prior to the present one" suggesting that there is the possibility of the appearance of Universal Monarchs in any empty aeon.

The Non-Empty Aeon in which Buddhas appear is divided into five classes:

(a) the aeon in which a single Buddha appears is known as **Sāra-kappa**,

(b) the aeon in which two Buddhas appear is known as **Maṇḍa-kappa**,

(c) the aeon in which three Buddhas appear is known as **Vara-kappa**,

(d) the aeon in which four Buddhas appear is known as **Sāramaṇḍa-kappa**, and

(e) the aeon in which five Buddhas appear is known as **Bhaddha-kappa**.

The aeon that witnessed the existence of Sumedha, as mentioned in the Chapter on Sumedha the brahmin, is *Sāramaṇḍa-kappa* because there appear four Buddhas in that aeon. The city of Amaravati came into existence after the appearance of three Buddhas, namely, Taṇkaṅkara, Medhaṅkara, and Saranaṅkara, and before the appearance of Dīpaṅkarā.

The Name Amaravatī

Amarā means "God" (immortal being) and *vatī* means "possession"; hence, the great city which gods possess.

It is stated in the Bhesajjakkhandhaka of the **Vinaya Mahāvagga** and other places that, as soon as the Brahmins Sunidha and Vassakāra planned to found the city of Pāṭaliputta, gods arrived first and distributed among themselves plots of land. These plots of land occupied by gods of great power became residences of princes, ministers and wealthy persons of high rank; these plots of land occupies by gods of medium power became residences of people of medium rank and these plots of land occupied by gods of little power became residences of people of low rank.

From this statement it may be supposed that gods arrived in hosts to take up residences for themselves and occupied them where a great royal city was to be established. Amaravatī was so named to denote the presence of gods who marked out their own locations in the city and protected them for their habitation.

The Pāli word '*vatī*' signifies possession in abundance. In this world, those who have just little wealth are not called wealthy men but those who possess wealth much more than others are called so. Therefore, the name Amaravatī indicates that, as it was a great royal residential city, it was occupied and protected by a large number of highly powerful gods.

Ten Sounds

The Buddhavaṁsa enumerates only six sounds, not all ten. The Mahāparinibbāna Sutta of the Mahāvagga of the **Dīgha Nikāya** and the **Buddhavaṁsa Commentary** enumerates all ten. (This is followed by a comprehensive and critical survey of the ten sounds (*dasasadda*),

which come differently in different texts, namely, the **Buddhavaṁsa**, the Mahāparinibbāna Sutta of the **Dīgha Nikāya**, **Buddhavaṁsa Commentary**, the Myanmar and Sri Lankan versions of the **Jātaka Commentary**, and the **Mūla-Tīkā**, for the benefit of Pāli scholars. We have left them out from our translation.)

Chapter IV. The Renunciation of Sumedha

The Five Defects of A Walkway

(1) A walkway that is rough and rugged hurts the feet of one who walks on it; blisters appear. Consequently, meditation cannot be practised with full mental concentration. On the other hand, comfort and ease provided by a soft and even-surfaced walkway is helpful to complete practice of meditation. Roughness and ruggedness therefore is the first defect of a walkway.

(2) If there is a tree inside or in the middle or by the side of a walkway, one who walks without due care on that walkway can get hurt on the forehead or on the head by hitting himself against the tree. The presence of a tree is therefore the second defect of a walkway.

(3) If a walkway is covered by shrubs and bushes, one who walks on it in the dark can tread on reptiles, etc. and kill them (although unintentionally). The presence of shrubs and bushes, therefore, is the third defect of a walkway.

(4) In making a walkway, it is important that it has three lanes. The middle and main one is straight and of 60 cubits in length and one and a half cubit in breath. On either side of it are two smaller lanes, each a cubit wide. Should the middle lane be too narrow, say, only a cubit or half a cubit, there is the possibilities of hurting one's legs or hands through an accident. Being too narrow, therefore, is the fourth defect of a walkway.

(5) Walking on a walkway which is too wide, one may get distracted; one's mind is not composed then. Being too wide, therefore, is the fifth defect of a walkway.

(Here follows the explanation of the Pāli word '*pañcadosa*' as contained in the **Buddhavaṁsa Commentary**. This is left out from our translation.)

The Eight Comforts of A Recluse

The eight comforts of a recluse (*samaṇasukha*), mentioned here are described as the eight blessings of a recluse (*samaṇabhadra*) in the Sonaka Jātaka of the **Satthi Nipāta**. The following is the Jātaka story in brief:

Once upon a time, the Bodhisatta was reborn as Arindama, son of King Magadha of Rājagaha. On the same day was born Sonaka, son of the King's chief adviser.

The two boys were brought up together and when they came of age, they went to Taxila to study. After finishing their education, they left Taxila together and went on a long tour to acquire a wider and practical knowledge of various arts and crafts and local customs. In due course, they arrived at the royal garden of the King of Bārāṇasī and entered the city the following day.

On that very day, the festival of Veda recitations known as Brāhmaṇavācaka was to be held and milk-rice was prepared and seats were arranged for the occasion. On entering the city, Prince Arindama and his friend were invited into a house and given seats. Seeing that the seat for the prince was covered with a white cloth while that for him was covered with red cloth, Sonaka knew from that omen that "Today, my friend Arindama will become King of Bārāṇasī and I will be appointed general."

After the meal, the two friends went back to the royal garden. It was the seventh day after the King's demise, and ministers were looking for a person who was worthy of kingship by sending the state chariot in search of him. The chariot left the city, made its way to the garden and stopped at the entrance. At that moment, Prince Arindama was lying asleep on an auspicious stone couch with his head covered and Sonaka was sitting near him. As soon as Sonaka heard the sound of music, he thought to himself: "The state chariot has come for Arindama. Today, he will become King and give me the post of his

Commander-in-Chief. I do not really want to have such a position. When Arindama leaves the garden, I will renounce the world to become an ascetic," and he went to a corner and hid himself.

The chief adviser and ministers of Bārāṇasī anointed Prince Arindama, King, even on the very stone couch and with great ceremonial pomp and grandeur took him into the city. Thus Prince Arindama became King of Bārāṇasī. Lost in the sudden turn of events and attended upon by a large numbers of courtiers and retinue, he totally forgot his friend Sonaka.

When King Arindama had left for the city, Sonaka appeared from his hiding place and sat on the stone couch. At that time, he saw a dry leaf of *sāla* (shores robusta) falling right in front of him and he contemplated: "Like this *sāla* leaf, my body will certainly decay and oppressed by old age, I will definitely die and fall to the ground." With his religious emotion thus aroused, he at once engaged himself in Vipassanā meditation, and, at the very sitting, there arose in him the enlightenment of a Paccekabuddha, and he became a Paccekabuddha himself. His lay appearance vanished and he assumed a new appearance of an ascetic. Making an utterance of joy: "Now I have no more rebirth!" he went to the cave of Nandamūlaka.

Prince Arindama, on the other hand, remained intoxicated with kingly pleasures. Only after some forty years, he suddenly remembered his childhood friend. Then, he yearned to see him and wondering where he would be staying then. But, receiving no news or clues about his friend's whereabouts, he uttered repeatedly the following verse:

> "Whom shall I give a hundred coins for hearing and bringing me good news about Sonaka? Whom shall I give a thousand coins for seeing Sonaka in person and telling me how to meet him? Who, whether young or old, would come and inform me of my friend Sonaka, my playmate with whom I had played in the dust?"

People heard the song and everybody sang the same, believing it to be his favourite.

After 50 years, a number of children had been born to the King, the eldest one being Dīghāvu. At that time, Paccekabuddha Soṇaka thought to himself thus: "King Arindama is wanting to see me. I will go to him and shower upon him the gift of thought-provoking sermons on the disadvantages of sensuality and the advantages of renunciation so that he would incline to lead an ascetic life." Accordingly, He by His psychic power, appeared in the royal gardens. Having heard a boy singing repeatedly the aforementioned song of King Arindama while chopping wood, the Paccekabuddha taught him a verse in response to the King's.

The boy went to the King and recited the responding song, which gave the clue of his friend's whereabouts. Then, the King marched in military procession to the garden and paid respect to the Paccekabuddha. But, being a man of worldly pleasures, the King looked down upon Him and said: "What a destitute you are, living a wretched lonely life as this." The Paccekabuddha rejected the King's censure by replying: "Never is he a destitute who enjoys the bliss of the Dhamma! Only he who dissociates himself from the Dhamma and practises what is not righteous is a destitute! Besides, he is evil himself and forms a refuge for other evil person."

Then he informed the Paccekabuddha that his name was Arindama and that he was known by all as a King of Bārāṇasī, and asked if the holy man was living a happy life.

Then the Paccekabuddha uttered the eight verses in praise of the eight blessings of a recluse (*samanabhadra*):

(1) Great King, a recluse, who has gone forth from a household life to a homeless state and who is free of the worries of wealth, feels happy at all places and at all times (not only in your gardens and at this moment). Great King, such a recluse does not have to keep grain in stores or in jars (unlike lay people who do the hoarding and whose greed grows for a long time). A recluse lives on food prepared in donor's homes and obtained by going on alms-round; he partakes of such food with due contemplation. (By this is explained the comfort that comes from non-hoarding of wealth and grain.)

(2) [There are two kinds of blameworthy food (*savajapinda*). As mentioned in the Vinaya, the first kind is the food obtained by one of the improper means, such as by healing the sick and so on, or by one of the five wrong manners of livelihood. The other blameworthy kind is food taken without due contemplation although the food may have been properly obtained.]

Great King, a noble recluse duly contemplates while eating the food that has been obtained blamelessly. He who has thus blamelessly eaten his blameless food is not oppressed by any form of sensuality. Freedom from oppression by sensuality is the second blessing of a recluse who has neither wants nor worries. (By this is explained the comfort that comes from seeking and taking of blameless food.)

(3) (The food that has been sought properly and eaten with due contemplation by a worldling may be called "peaceful food" (*nibbutapinda*), that is to say, the food that does not incite craving. In reality, however, only an arahat's food is "peaceful" i.e. it does not incite craving.)

Great King, a noble recluse takes peaceful food only. He is thus not oppressed by any form of sensuality. Freedom from oppression by sensuality is the third blessing of a recluse who has no wants nor worries. (By this is explained the comfort that comes from taking peacefully food only.)

(4) Great King, a noble recluse, who goes on alms-round in towns or villages without attachment to donors of requisites, does not adhere to greed and hatred. (Clinging wrongly to sense object in the manner of a thorn is called *dosasaṅga*, faulty adherence.) Freedom from such clinging is the fourth blessing of a recluse who has no wants nor worries. (By this is explained the comfort that comes from non-attachment to male or female donor and from non-association with them.)

(5) Great King, a recluse, who has extra requisites which are not used by him, entrust them to a donor for security. Later on when he hears such (and such) a donor's house has been gutted by fire, he is greatly distressed and has no peace of mind. On the other hand, another recluse has only those requisites that are on his body or that he carries along with him, just like the wings of a bird that go with it wherever it flies. He suffers no loss when a town or a village is destroyed by fire. Immunity from loss of requisites through fire is the fifth blessing of a recluse. (By this is explained the comfort that comes from not being victimised by fire.)

(6) Great King, when a town or a village is plundered by robbers, a recluse, who like Me wears or carries along his requisites, loses nothing (while others who have extra requisites suffer loss through plundering by robbers and know no peace of mind). Freedom from the trouble of looking after one's possessions is the sixth blessing of a recluse. (By this is explained the comfort that comes from feeling secure against robbers.)

(7) Great King, a recluse, who has only the eight requisites as his possession, moves freely without being stopped, interrogated or arrested on the road where robbers waylay or security officers patrol. This is the seventh blessing of a recluse. (By this is explained the comfort that comes from harmless travelling on the road where robbers or security men are waiting.)

(8) Great King, a recluse, who has only the eight requisites as his possession, can go wherever he likes without taking a long look back (at his old place). Such possibility of moving is the eighth blessing of a recluse who has no possessions. (By this is explained the comfort that comes from freely going about without yearning for his old place.)

King Arindama interrupted Paccekabuddha Soṇaka's sermon on the blessings of a recluse and asked: "Though you are speaking in praise of the blessings of a recluse, I cannot appreciate them as I am always in pursuit of pleasures. Sensual pleasures, both human and divine, I cherish. In what way can I gain human and divine existence?" Paccekabuddha Soṇaka replied that those who relish sensuality are destined to be reborn in unhappy

abodes, and only those who abandon it are not destined to be reborn there. By way of an illustration, He told the story of a crow that joyously rode on a dead elephant floating into the ocean and lost its life. Paccekabuddha then spoke of the blemishes of sensual pleasures and departed, travelling through space.

Being immensely moved by religious emotion as a result of the Paccekabuddha's exhortation, King Arindama handed over kingship to his son Dighavu and left for the Himalayas. After becoming a recluse, living on fruit and cultivating and developing *jhāna* through meditation on the four sublime modes of living (*Brahmavihāra-mettā, karuṇā, muditā* and *upekkhā*) he was reborn in the Brahmā realm.

The Nine Disadvantages of A Layman's Dress

They are:

(1) Costliness of the garment.
(2) Availability only through connection with its maker.
(3) Getting soiled easily when used.
(4) Getting worn out and tattered easily owing to frequent washing and dyeing.
(5) Difficult in seeking a replacement for the old one.
(6) Being unsuitable for a recluse.
(7) Having to guard against loss through theft.
(8) Appearing to be ostentatious when put on.
(9) When taken along without being worn, it is burdensome and makes one appear to be avaricious.

The Twelve Advantages of The Fibre-robe

They are:

(1) Being inexpensive but of fine quality.
(2) Possibility of making it by oneself.
(3) Not getting easily soiled when used and being easily cleaned.
(4) Easily discarded, when worn out without a need for stitching and mending.
(5) Having no difficulty in seeking a replacement for the old one.
(6) Being suitable for a recluse.
(7) Not having to guard against loss through theft.
(8) Not appearing to be ostentatious when put on.
(9) Not burdensome when taken along or put on.
(10) Forming no attachment to the robe as a requisite for the user.
(11) Made just by beating the bark from a tree; thus it is righteously and faultlessly gained.
(12) Not being worthy of regret over its loss or destruction.

The Fibre-robe

The fibre-robe means the robe made of fibre, which is obtained from a kind of grass and fastened together. (This is described in the Aṭṭhasālinī.)

According to the **Hsutaunggan Pyo**, fastening the fibres together itself is not the complete making of such garment. It must be beaten so as to make it soft and smooth. That is why it is called "beaten fibre" in Myanmar.

The "fibre-robe" has the name *vākacīra, vakkala*, and *tirīṭaka* in Pāli.

Vākacīra literally means "a robe made of grass", and, therefore, it should actually be translated "grass-robe". But traditional teachers translate the word as "fibre-robe".

The remaining two names, *vakkala* and *tirītaka*, refer to a robe made of fibres that come from the bark of a tree. Though the word *vakka* of *vakkala* means "bark of a tree", it does not denote pure, thick, outer crust of the bark, but the inner layers made up of fibres covering the wood-core. It should be noted that, because such fibres are taken off, fastened and beaten for softness and smoothness, the robe made thus is called fibre-robe. Though *vākacīra* has the meaning of "grass-robe", the process of making the robe out of fibres taken off from trees is more common than that of making it out of grass and the name "fibre-robe" is better known that "grass-robes". That is why the word "fibre-robe" is adopted in the **Hsutaunggan Pyo**.

The Wooden Tripod

The wooden tripod (*tidaṇda* or *tayosūlī*) is a requisite of a hermit. It is a stand with three legs, on which is placed a water jug or pot.

The Water Jug and The Yoke

The water jug (*kuṇḍikā*) is another requisite of a hermit. *Khārikāja* meaning a yoke, is taken by traditional teachers as a combination of *khāri* and kāja, both meaning the same: a pole which is curved. According to some, *Khāri* means a hermit's set of requisites, which consists of a flint, a needle, a fan, etc. Taking these interpretations together, *khārikāja* may be taken as the pole on which are hung various requisites of a hermit.

The Hide of A Black Antelope (Ajinacamma)

The hide of a black antelope, complete with hoofs, called *ajinacamma* is also one of the requisites of a hermit, which may be elaborated somewhat as follows:

The Pāli *ajinacamma* has been unanimously translated "the hide of a black antelope" by ancient scholars. It is generally thought, therefore, that a beast which is black all over its body is called a "black antelope". In the **Amarakosa Abhidhāna** (section 17 v, 47) the word, "*Ajina*" is explained as "hide" synonymous with *camma*. This explanation of the *Amarakosa* is worthy of note.

In the **Atthasālinī** and other commentaries, there is an expression meaning "the hide, complete with hoofs, of a black antelope, which was like a bed of *punnāga* flowers". The phrase "complete with hoofs" (*sakhuraṁ*) indicates that it is the hide of a hoofed animal. When it is said to be "like a bed of *punnāga* flowers", we have to decide whether the likeness to a bed of *punnāga* flowers refers to its colour or to its softness. That the *punnāga* flowers is not particularly softer than other flowers is known to many. Therefore, it should be decided that the likeness refers to its colour. This suggests then that the hide could not be that of a black antelope.

Though *ajina* is translated "black leopard" by scholars of old, that it actually means an animal's coat and is synonymous with *camma* is evident from such statement as "*ajinamhi haññate dīpi*," ("a leopard is killed for its coat,") in the Janaka and Suvaṇṇasāma Jātakas. The Commentary on the Janaka also explains *ajina* to be a synonym of *camma* by saying "*ajinamhīti cammatthaya cammkaraṇā* — for its coat mean for obtaining its hide"). There are only two words, *dīpi* and *saddūla*, in Pāli meaning leopard. *Ajina* in not found in that sense.

The Buddhavaṁsa Text also says, "*kese muñcitvā'ham tattha vākacīrañ ca cammakam*". When Sumedha lay prostrate before Buddha Dīpaṅkarā, offering himself as a bridge, he loosened his hair-knot and spread his fibre-robe and the animal hide on the bog. The Pāli word used here is *cammaka* which is the same as *ajinacamma* discussed above.

All these point to the fact that *ajinacamma* is not the coat of a beast with claws like a tiger, a leopard or a cat and the adjectival phrase "complete with hoofs" shows that it is the coat of an animal with hoofs like that of cattle or horses. The coat has the colour of a bed of *punnāga* flowers as mentioned in the **Aṭṭhasālinī**. It is also very soft to the touch.

Such animals like **eṇī** are found in the neighbourhood of the Himalayas. Because its coat is smooth and very beautiful and not easily available, people treasure it as a symbol of auspiciousness.

When Bodhisatta Siddhattha was born, the Cātumahārājika devas of the four quarters, received him from the hands of the saintly Brahmās of the Suddhāvāsa abode with a coat of this particular animal, i.e. the coat having a soft fur and commonly regarded to be auspicious. This is mentioned in the introduction of the **Jātaka Commentary** and in the **Buddhavaṁsa Commentary** as well.

(The author then acknowledges that all that has been discussed regarding the translation of *ajinacamma* as the hide of a black antelope is the view of the great scholar U Lin, the previous compiler of The Great Chronicle of Buddhas.)

Matted Hair (Jaṭā) and Round Head-dress made of Hair (Jatāmaṇḍala)

The difference between the matted hair and the round head-dress made of hair should be understood. The matted hair is something that is a part of the hermit. In order to save the trouble of keeping it well groomed, the hermit knotted his hair firmly and tightly. This is what is meant by "matted hair".

One of the requisites created and left in the hut by Visukamma as mentioned in the **Aṭṭhasālinī** is the round head-dress made of hair called *jatamaṇḍala*. This is a thing separate from the hermit's person. It is not a part of him. From the sentence: "He put the head-dress on his topknot and fastened it with an ivory hairpin", it is clear that the head-dress is a thing separate from Sumedha's hair-knot. It evolved into a hermit's head-dress of later times and protects the hair from dust and litter.

(The author here mentions the opinions of the Monyway Zetawun Sayadaw and Mahāsilavaṁsa who stated that the "matted hair" and "head-dress" are the same thing. But the author concludes his discussion by quoting the **Catudhammasāra (Kogan) Pyo, Magadha Abhidhāna**, and certain Jātaka stories which say that they are two different things. By quoting the **Catudhammasāra Pyo** and the **Maghadeva Laṅka**, the author finally says that just as a snare is used to catch a bird, so also the matted hair in the form of a snare is worn by a hermit to catch the great bird of "the Eightfold Noble Path" as soon as it alights in the forest that is "his mind".

Eight Kinds of Hermits

(The author first explains the derivation of the Myanmar word (hermit) from Pāli and Sanskrit.)

The word "hermit" refers to those who are outside the Buddha's Teaching. Nevertheless, they should be regarded as holy persons of the time.

The commentary on the Ambattha Sutta of the **Sīlakkhanda Vagga** enumerates eight kinds of hermits as follow:

(1) **Saputtabhariya**. A hermit who piles up wealth and lives a house-holder's life. (Here the author mentions Keṇiya of the Buddha's lifetime as an example.)

(2) **Uṭṭhācariya**. A hermit who does not pile up wealth and who does not live a householder's life, but who collects unhusked grain from lay people at threshing grounds and cook his own food.

(3) **Anaggipakkika**. A hermit who collects husked grain from lay men in villages and cooks his own food. He thinks husking grain by pounding is not worthy of one who lives a hermit's life.

(4) **Asāmapāka**. A hermit who enters a village and collects cooked rice. He thinks cooking is not worthy of one who lives a hermit's life.

(5) **Ayamuṭṭhika (Asmamuṭṭhika)**. A hermit who takes off the bark of a tree for food by means of a metal or stone implement. He thinks to collect food each day is wearisome.

(6) **Dantavakkalika**. A hermit who takes off the bark of a tree with his teeth for food. He thinks to carry metal or stone implements is wearisome.

(7) **Pavattaphalabhojana**. A hermit who lives on the fruits that fall by throwing stone or a stick at them. He thinks to remove the bark is wearisome.

(8) **Pandupalasika**. A hermit who lives only on leaves, flowers and fruits that fall naturally from trees.

The **Paṇḍupalāsika** are divided into three types:

(1) **Ukkaṭṭha-paṇḍupalāsika**, he who remains seated without arising and who lives on leaves, flowers and fruits that fall within his reach.

(2) **Majjhuṁ-paṇḍupalāsika**, he who moves from tree to tree and subsists only on leaves, flowers and fruits that fall from a single tree.

(3) **Muduṁ-paṇḍupalāsika,** he who moves from tree to tree in search of leaves, flowers and fruits that fall naturally from trees, to maintain himself.

This is the enumeration of the eight kinds of hermits as given in the commentary on the Ambaṭṭha Sutta.

In addition, the author gives a somewhat different enumeration that is mentioned in the commentary on the Hirī Sutta of the **Sutta Nipāta**:

(1) **Saputtabhariya**. A hermit who leads a householder's life earning his living by farming, trading, etc., like Keṇiya and others.

(2) **Uṭchācarika**. A hermit who, living near a city gate and teaching children of Khattiya and brahmin families, accepts only grain and crops but not gold and silver.

(3) **Sampattakālika**. A hermit who lives only on food that is obtained at the meal time.

(4) **Anaggipakka**. A hermit who lives only on uncooked fruits and vegetables.

(5) **Ayamuṭṭhika**. A hermit who wanders from place to place with metal or stone implements in hand to remove the bark from trees for food whenever he feels hungry and who observes precepts, and cultivating meditation on the four sublime illimitables.

(6) **Dantalūyyaka**. A hermit who wanders from place to place without metal or stone implements in hand and who removes the bark from trees with his teeth whenever he feels hungry and who observes precepts and cultivating meditation on the four sublime illimitables.

(7) **Pavattaphalika**. A hermit who lives depending upon a natural pond or a forest and who, going nowhere else, subsists on the lotus stems and stalks from the pond or on the fruits and flowers from the forest grove or even on the bark of trees (when other kinds of sustenance are not available) and who observes precepts and cultivating meditation on the four sublime illimitables.

(8) **Vaṇṭamuttika**. A hermit who subsists on leaves that fall naturally and observes precepts and cultivating meditation on the four sublime illimitables.

In these two lists of eight kinds of hermits, each type is nobler than the preceding type.

Again in these lists, excepting the first type, namely, Saputtabhariya, all are holy persons, observing precepts and cultivating meditation on the four sublime illimitables.

Sumedha came under the fourth category (of the list given in the **Sīlakkhanda Commentary**), namely, Asamapaka, for one day, i.e. a hermit who collects and lives only on cooked food; for the following days, he remained as a hermit of the eighth type, namely, Paṇḍupalāsika, one who lives only on leaves, flowers and fruits that fall naturally from trees. According to the list given in the **Sutta Nipāta Commentary**, he came under the eight category, namely, Vaṇṭamuttika, i.e. a hermit who subsists only on leaves that fall naturally from trees and who observes precepts and cultivating meditation on the four sublime illimitables.

Three Kinds of Persons addressed as "Shin[1]" in Myanmar

The Pāli "**pabbajjā**" has been translated "going forth as a recluse" by teachers of old.

1. A respectful religious title, more or less equivalent to Pāli Sāmi.

That is to say "giving up a worldly life", which is of three kinds:

(1) Isi-pabbajjā, giving up of worldly life and becoming an *isi* (hermit).

(2) Samana-pabbajjā, giving up of worldly life and becoming a *samaṇa* (monk).

(3) Sāmaṇera-pabbajjā, giving up of worldly life and becoming a *sāmaṇera* (novice).

Accordingly, there are three kinds of persons worthy of veneration and addressed as "shin" in Myanmar. They are *isi* (hermit), *samaṇa* (monk) and *sāmaṇera* (novices).

The Eight Disadvantage of A Leaf-hut

(1) The hut requires the dweller to make efforts to acquire timber and other materials for its construction.

(2) It requires the dweller to take constant care and to provide maintenance or reconstruction when the grass roof and mud of the walls decay and fall into ruins.

(3) It requires the dweller to make room at any time for a visiting senior elder, who is entitled to suitable accommodation, so that he fails to get concentration of mind.

(4) Being sheltered from sun and rain under its cover, the dweller tends to become soft and feeble.

(5) With a roof and surrounding walls to provide privacy, it serves the dweller as a hiding place for committing blameworthy, evil deeds.

(6) It creates attachment for the dweller, who then thinks: "It is my dwelling place."

(7) Settling down in it makes the dweller appear to be living a householder's life with family.

(8) It requires the dweller to deal with nuisance created by domestic pests, such as fleas, bugs, lizards, etc.

These are the disadvantages of a leaf-hut which Sumedha discerned and which prompted him to abandon the hut.

The Ten Advantages of The Foot of A Tree

(1) The foot of a tree does not require the dweller to acquire building materials because it is already a dwelling place provided by nature.

(2) It does not require the dweller to take constant care and to provide maintenance.

(3) It does not require the dweller to make room for visiting senior elders.

(4) It does not provide privacy nor serves the dweller as a hiding place for committing evil deeds.

(5) Its dweller is free from stiffness of limbs unlike those dwelling in the open space who suffers from such a discomfort.

(6) The dweller does not have to take possession of it as his own property.

(7) The dweller is able to abandon it without an attachment saying: "It is my dwelling place."

(8) The dweller does not have to request others to vacate the place for purpose of cleaning.

(9) It makes a pleasant place for the dweller.

(10) Since the dweller can easily finds similar dwelling places wherever he goes, he does not cling to it as "my dwelling place".

(Then the author quotes the Hsutaunggan Pyo which gives the same list of disadvantages in verse.)

Chapter V. The Prophecy

As has been said, Sumedha reflected: "What is the use of selfishly escaping the cycle of births alone," and this is mentioned in the **Buddhavaṁsa Text**: "*Kim me ekena tinnena*".

Quoting this Pāli sentence people are fond of saying with a tinge of contempt: "One

should not be selfish in this world. A selfish one is a person who seeks only his good. One who seeks only his welfare is a useless person."

But, if one continues to read the same sentence, one would come across "*purisena thamadassina*", implying, "in spite of the fact that I am a superior person, fully aware of my prowess of wisdom, faith and energy", which explicitly qualifies the foregoing sentence. All this indicates that only those who, despite their ability, are selfish and not willing to work for others should be blamed. And those, who have no such ability but who say: "I will work for others" and are not true to their words, should be despised, for they do not know the limits of their own capability.

As a matter of fact, those, who have no ability to work for others, should look after their own interest. That is why it is taught in the *atta-vagga*, the twentieth chapter of the **Dhammapada**:

Attadatthaṁ paratthena bahunā' pi na hāpaye
attadattham abhiññāya sadatthapasuto siyā.

Let him not sacrifice his own interest
by willing to work much for others.
Knowing full well his own limited ability
he should work for his own welfare.

This teaching of the **Dhammapada** means: "He, who is incompetent to work for others but speaks as though he were competent, cannot do good for other, nor can he do for himself; thus he suffers a double loss. Therefore, he, who is incompetent to work for others, should seek his own good and work only for himself. He, who knows the true extent of his own capability and works only for himself (should not be blamed as a selfish person but), should be spoken of as a good person who works within the limits of his capability. On the contrary, he, who is qualified like Sumedha to render service to others, runs only after his own interest, ignoring others' should truly be censure as a purely selfish person.

In short, let him work for others, if he is competent. If not, let him look after himself so that he may not miss his interest. He, who seeks his own interest but pretends to be working for others' welfare, is surely a dishonest, cunning, evil person."

Nerañjarā

Nerañjarā, as the name of a river, is derived from *nelajala*, '*nela*' meaning 'faultless' and '*jala*', 'water'; hence 'the river with pure clean water'.

Another derivation is from '*nīlajala*', '*nīla*' meaning 'blue' and '*jala*', 'water'. 'Blue water' signifies 'clear water'. Hence, 'the river with clear blue water'.

Yet another derivation is from '*nari jarā*' meaning a kind of musical instrument which produces the sound similar to that of the flowing waters in a stream.

Notes on Prophecy

Under the heading, the author discusses not only the Myanmar word for prophecy but also other Myanmar words or phrases. The word prophecy in Myanmar language, is commonly held to be derived from the so called Pāli word '**byādita**'. But there is no such word as '*byādita*' in Pāli. It appears to have been formed by ancient scholars in imitation of the Pāli words, '**byākaraṇa**' or '**byākata**', says the author.

With reference to the phrases 'stepping out with his right foot' and 'honouring him with eight handfuls of flowers', the author has the following to say:

'Stepping out with his right foot' is the translation of the Pāli phrase *dakkhiṇam pādam uddhari*. Buddha Dīpaṅkarā departed not only stepping out with his right foot first but also keeping Sumedha on his right. This mode of departure from the presence of an honourable person is a very ancient Indian custom of showing high esteem.

"Honouring him with eight handfuls of flowers" in Pāli is *aṭṭhi pupphamuṭṭhi puṭetvā* which occurs in the **Jātaka Commentary** and the **Buddhavaṁsa Commentary**. Over this phrase there has been a controversy whether a living Buddha should pay respect to a Bodhisatta who would become a Buddha only many aeons later. Even if one argues that Buddha Dīpaṅkarā was paying homage not to the person of Sumedha the Hermit but only to the *Sabbaññuta-ñāṇa* (Supreme Wisdom), that he would attain, this argument also is unacceptable as it is inappropriate that the present possessor of Omniscience should pay respect to the Omniscience yet to be attained by a Bodhisatta.

The whole controversy rests on the translation of the word *pūjetvā* which is connected with *pūjā*. The **Khuddaka-pātha Commentary** explains that *pūjā* means *sakkāra* (treating well), *mānana* (holding in esteem) and *vandanā* (salutation, homage, or obeisance). The author gives his view that in honouring Hermit Sumedha with eight handfuls of flowers, the Buddha was not saluting or paying homage or obeisance (*vandanā*), but He was merely giving good treatment (*sakkāra*) to Sumedha and showing the high esteem (*mānana*) in which He held him.

The text mentions the prophetic phenomenon which took place on the day the planet Visākhā conjoined with the full moon. That day is reckoned in the Myanmar Calendar as full-moon day of Kason (April-May). The day is regarded usually to be auspicious being the full-moon day of the first month of the year.

All the previous Buddhas received their prophecies of becoming a Buddha on the full-moon day of Kason. So when Sumedha received the prophecy on the same auspicious day, devas and Brahmas were quite positive in their proclamation that Sumedha would definitely become a Buddha.

The author further mentions that, the full-moon day of Kason is not only the day on which the prophecy was received but also the day on which Bodhisattas took their last birth in the human world; it is also the day on which they attained Perfect Self-Enlightenment and the day on which they passed away into Nibbāna.

The full-moon of Kason is so auspicious in the traditional customs of Myanmar that kings of the past have had themselves anointed and crowned on this particular day.

Devas proclaimed 32 Prophetic Phenomena

These thirty-two prophetic phenomena occurred on the day Sumedha received the Prophecy. These phenomena were different from those that took place on the days of Buddha's Conception, Birth, Enlightenment and Teaching the First Sermon. They will be dealt with in the chapter on Gotama Buddhavaṁsa.

Notes on Prophetic Phenomena

'Prophetic phenomena' is the rendering into English of the Pāli word *nimitta*, '*nimit*' in Myanmar which means a phenomenon foretelling a good or evil event that is likely to take place.

The author then gives a mine of information on the Myanmar synonyms, quoting various sources from Myanmar literature. We have left them out from our translation.

End of Anudīpanī on the Prophecy.

Chapter VI. On Pāramitā

(a) The Perfection of Generosity or Generous Offering (Dāna-Pāramī)

With regard to the Perfection of Generosity, it is clearly stated in the Pāli Canon concerning the Chronicle of Buddhas that the Bodhisatta Sumedha admonished himself to start forth with the practice of Perfection of Generosity since the Bodhisattas of the past had done so. It is clearly seen, therefore, that amongst the Ten Perfections, Perfection of giving of offering or generosity demands the highest priority for fulfilment.

But, in the Sangāthā Vagga of the **Saṁyutta Nikāya**, we find the verse, "*Sīle patiṭṭhāya naro sapañño* ....." in which the Buddha explains that when a person of mature wisdom,

born with three root-conditions[2], well established in morality, ardently develops concentration and insight wisdom, he can unravel the tangled network of craving. Here, the Buddha mentions only the three trainings, viz. Morality (*sīla*), Concentration (*samādhi*) and Insight Wisdom (*paññā*); there is not even a hint about the practice of Generosity.

Furthermore, as the **Visuddhi-magga** (The Path of Purification) Commentary which is the expository treatise on the single verse of Sagāthāvagga Saṁyutta quoted above does not touch upon the subject of Generosity and as the Noble Path of Eight Constituents which leads to Nibbāna includes the paths concerning morality, concentration and wisdom only, and there is no path including generosity, some people misconstrue that generosity is not regarded by the Buddha as essential, that it is not conducive to attainment of Nibbāna, that it generates more rebirths in the cycle of existence and as such generosity should not be cultivated.

The well-known Minister of King Mindon, U Hlaing of Yaw, went so far as to write in his book, 'The Taste of Liberation' (**Vimuttirasa**) that the Buddha taught generosity only for the sake of very ordinary people such as the rich man's son, Siñgāla.

There are many Buddhists who are offended by such observation as 'generosity should not be cultivated' and who are indignant at Yaw minister's writing that 'the Buddha taught generosity only for the sake of very ordinary people'. But mere dislike of such views and indignation with them serves no purposes. What is more important and helpful to oneself is to understand correctly what the Buddha means by His Teaching.

Concerning the aforesaid verse of the Sagāthāvagga Saṁyutta, what one should understand as the true meaning of the Buddha's discourse is as follows: This discourse was taught by the Buddha for the benefit of those superior persons who are capable of striving hard for complete eradication of defilements, for the attainment of arahatship in the present life, with no more rebirth. If such a superior person actually strives hard for the attainment of arahatship in this very life and if, as a consequence of his strenuous efforts, he becomes an arahat, there is no need for him to set up a new life. Generosity is an act which generates new life, new pleasures; for the person who will break the circle of the existence in this very life, there will be no more rebirths. Since there will be no new life for him to reap the benefits of generosity, acts of giving by him are unnecessary. That is why the Buddha, for the benefit of superior persons, dwells in this discourse of the Saṁyutta mainly on morality, concentration and insight wisdom which are more important than generosity for the purpose of eradication of the defilements. The Buddha does not say at all that generosity should not be cultivated.

Generosity has the quality of making the mind and heart pliable. When someone makes a generous offer of some gift, the very act of giving serves as a decisive support[3] to make the mind more pliable and ready for observance of precepts, for cultivation of concentration and for development of insight wisdom through practice of Vipassanā meditation. It is within the experience of every Buddhist, that a feeling of awkwardness and embarrassment arises in him whenever he visits, without an offering, monasteries or temples for the purpose of keeping precepts, of listening to Dhamma talks or for the practice of meditation. Therefore, it was customary for the noble disciples like Visākhā to bring an offering, such as rice, sweets or fruits in the morning and beverages and medicinal preparations in the evening, whenever she visited the Buddha.

Everyone, who does not become an *arahat* in this life, will go through more rounds in the cycle of existence. In doing so, it will be difficult for them to attain favourable states of existence without practising generosity in the present life. Even if they happen to gain a good rebirth, they will find themselves lacking in material possessions, without which they cannot do meritorious deeds. (In such a case, it may be argued that they could devote themselves to the practice of morality, concentration and insight wisdom. But this is easier

2. Three root-conditions (*Tihetu-patisandhika*) - a being whose conciousness of the moment of rebirth is accompanied by three root-conditons of greedlessness, hatelessness, undeludedness.

3. *Upanissaya-Paccaya*: life immediate support.

said than done. Indeed, it is only with the support of the beneficial results of past acts of generosity that the three training of morality, concentration and insight wisdom can be cultivated successfully.) Therefore, it is most important for those who still have to go on this long journey of *saṁsāra* (the cycle of existence), to cultivate generosity. Only when one is equipped with 'provisions for the long journey', namely, generosity, then only one can reach good destination; and while there, possessing material wealth as the fruits of generosity of past lives, one can devote oneself to the pursuit of whatever meritorious deeds one wishes to.

Among the travellers in the round of this cycle of *saṁsāra*, Bodhisattas are the greatest individuals. Among receiving a definite prophecy from a Buddha of his gaining Buddhahood, a Bodhisatta continues to fulfil the Perfections for the attainment of Omniscience (*sabbaññuta-ñāṇa*) for four incalculable world-cycles plus a hundred thousand aeons. A Paccekabuddha, i.e. a non-teaching Buddha, had to fulfil His Perfections for two incalculable world-cycles plus a hundred thousand aeons; an *agga-sāvaka*, a Chief Disciple of a Buddha, for one incalculable world-cycle plus a hundred thousand aeons; and a *mahā-sāvaka*, one of the Leading Disciples, for one hundred thousand world-cycles. Therefore, for Bodhisattas, who are great travellers on the long journey of *saṁsāra*, Perfection of Generosity is of primary importance and as such, a place of prominence is given to steadfast fulfilment of the Perfection of Generosity in the Pāli Text concerning the Chronicle of the Buddhas.

Thus, as the discourse in the Saṁyutta Pāli, mentioned above, was addressed to individuals who are ripe for attainment of arahatship, those, who have not yet fulfilled the Perfections, should not say that Perfection of Generosity is not essential.

Those are some who ask if it is possible to attain Nibbāna by practising only generosity. It may be replied that, practising only one Perfection by itself, neither generosity, nor morality, nor meditation will result in attainment of Nibbāna. For practising generosity alone implies that it is not accompanied by morality nor by meditation. Similarly, practising meditation alone means that it is practised without the support of morality and generosity. When not restrained by morality, one is liable to indulge in evil acts. If such a person of evil habits attempts to practise meditation, his efforts will be futile like a good seed which, when put on red-hot iron, does not produce a sprout but turns to ashes. Thus, it should be noted that it is improper to speak of 'practising generosity alone.'

In the chapter on generosity in the Chronicle of the Buddhas, it is clearly stated that alms should be given irrespective of the recipient's status, whether high, medium or low. In view of such a firm statement, it is neither desirable nor necessary to pick and choose the recipient when one makes an offering.

But in the Dakkhiṇāvibhaṅga Sutta of the **Uparipaṇṇāsa, Majjhima Nikāya**, the Buddha taught seven kinds of gifts to be made to Sangha, the Community of Bhikkhus, and fourteen kinds of gift to be made to individual recipients. It is pointed out with regard to fourteen kinds of gifts made to individual recipients, the merit gained increases according to the recipient going up from the lowliest animals to the highest beings; the most meritorious gift is, of course, that made to the Community of Bhikkhus.

Again in the Ankura Peta story of **Peta Vatthu**, we find the story of two devas. When the Buddha taught the Abhidhamma while being seated on the Sakka's throne in the abode of Tāvatiṁsa, two devas, Indaka and Ankura, went to listen to the discourse. Whenever powerful devas arrived, Ankura had to make way for them and move back until he was ten *yojanas* away from the Buddha.

But Indaka remained in his seat; he did not have to move. The reason is as follows: At the time when the life span was ten thousand years, Ankura was a human being and was very rich. Throughout that life he made offerings of meals to large numbers of ordinary people, cooking the meals on fireplaces which stretched for twelve yojanas. Because of the merit gained, he had taken rebirth as a deva. Indaka, however became a deva because he had offered a spoonful of rice to Arahat Anuruddha.

Although the offering Indaka had made was just a spoonful of rice, the recipient was an

arahat and the merit he thus acquired was great and noble. Thus, as an equal of the powerful devas, he did not have to make way for them. On the other hand, although Ankura had made large amounts of gifts over a very long period of time, the recipients were worldlings and consequently the beneficial result that accrued was not a high order. And he had to move back every time a powerful deva arrived. Therefore, we find in the Pāli text the exhortation: '*Viceyya danam databbam yattha dinnam mahapphalam*' which means 'When an offering is to be made, one who can bring the greatest benefit should be chosen as the recipient.'

There seems to be a contradiction between the Pāli Text of the Chronicle of the Buddhas and the discourses, such as the Dakkhiṇāvibhaṅga Sutta, etc., of other Pāli Texts. The seeming contradiction is easily resolved when one remembers that the discourses such as the Dakkhiṇāvibhaṅga Sutta are meant for ordinary people or devas, whereas the discussions in the Chronicle of Buddhas are directed exclusively to the Bodhisattas whose goal is attainment of Omniscience (*sabbaññuta-ñāṇa*), or the Buddha-Wisdom. This Wisdom is only one kind and not to be classified into low, medium or great order wisdom. A Bodhisatta has only to give away whatever he has to offer to whoever comes along to receive them, irrespective of his status whether high, medium or low. He does not have to consider thus: "This recipient is of low status, by making an offering to him, I shall gain only a low order of Omniscience. This recipient is only of medium status, by making offer to him, I shall gain Omniscience merely of medium order." Therefore, giving of alms to whoever comes along to receive them without any discrimination is the habitual practice of Bodhisatta who are bent on attainment of *sabbaññuta-ñāṇa* (Omniscience). On the other hand, the aim of ordinary worldlings, devas or humans, in practising generosity is to gain worldly comforts of their liking, and as such, it is natural that they would choose the best recipient for their alms.

It may be concluded, therefore, that there is no contradiction between the texts in the Chronicles of the Buddhas, which are intended for the great Bodhisattas and the discourse such as Dakkhiṇāvibhaṅga Sutta which are meant for ordinary people and devas.

Meaning of Pāramī

The possible meanings of the word **'*pāramī*'** have been variously explained in the **Cariyā-Piṭaka Commentary**. Just to let the reader have an idea:

Pāramī is the combination for "*parama*" and "*ī*". *Parama* means 'most excellent', which is used here in the sense of future Buddhas who are the most excellent ones.

Or *pāramī* derives from the root, '*para'* with the suffix '*ma'*. The root, **'para'** means 'to fulfil' or 'to protect'. Because they fulfil and protect such virtues as dāna (alms-giving), etc., future Buddhas are called **parama**.

Or *para*, a prefix, is attached to the root, '**mava**', meaning 'to bind'. Because future Buddhas behave as though they bind on and attract other beings to them by means of special virtues, they are called **parama**.

Or *paraṁ*, a prefix is attached to the root, '**maja**' meaning, 'to be pure; paraṁ means 'more'. Because future Buddhas are free of mental impurities and far purer than others, they are called **parama**.

Or *paraṁ*, a prefix, is attached to the root, '**maya**' meaning 'to go'; **'*param*'** means 'superior'. Because future Buddhas go to the superior state of Nibbāna in a special manner, they are called **parama**.

Or *param*, a prefix, is attached to the root, '**mu**' meaning 'to determine'. Because future Buddhas determine their next existence as they do in the case of the present, they are called **parama**. (What this means to say is that as future Buddhas are able to ascertain precisely what should be done to make the present existence pleasant and faultless, so are they able to do with regard to their next existence. That is, they have the ability to improve their existences.)

Or *paraṁ*, a prefix, is attached to the root, '**mi**' meaning 'to put in'; *paraṁ* means

'more'. Because future Buddhas 'put in' more and more such virtues as *sīla* (morality), etc., in their mental process, they are called **parama**.

Or *paraṁ* means 'different from' or 'opposed to'; the root is '**mi**' meaning 'to crush'. Because future Buddhas crush all their enemies, which in the form of impurities, are different from and opposed to all virtues, they are called **parama**.

Or *pāra*, a noun, is attached to the root, '**maja**' meaning 'to purify'; *pāra* means 'the other shore'. Here *saṁsāra* is to be taken as 'this shore' and Nibbāna 'the other shore'. Because future Buddhas purify themselves as well as others on the other shore of Nibbāna, they are called **pāramī**.

Or *pāra*, a noun, is attached to the root '**mava**' meaning 'to bind' or 'to put together'. Because future Buddhas bind or put beings together in Nibbāna, they are called **pāramī**.

Or the root is *maya*, meaning 'to go'. Because future Buddhas go to the other shore of Nibbāna, they are called **pāramī**.

Or the root is *mu*, meaning 'to understand'. Because future Buddhas fully understand the other shore of Nibbāna as it really is, they are called **pāramī**.

Or the root is *mi* meaning 'to put in'. Because future Buddhas put in and convey being to the other shore of Nibbāna, they are called **pāramī**.

Or the root is *mi*, meaning 'to crush'. Because future Buddhas crush and eradicate in Nibbāna the impurities which are enemies of being, they are called **pāramī**.

(These are the various meanings presented in accordance with *sabhavanirutti* (natural etymology). They are not random attempts.)

Paramānaṁ ayaṁ paramī: **Pāramī** means property in the form of practices of future Buddhas; (or) *paramānaṁ kammaṁ paramī*; **paramī** means duties of future Buddhas; *Paramissa bhāvo pāramitā paramissa kammaṁ pāramitā*: duties that bring about knowledge that such a person is a future Buddha.

All this means: A series of duties such as *dāna* and others to be fulfilled by future Buddhas is called **paramī** (or **pāramitā**).

In the **Jinālaṅkāra Sub-commentary**, it is said: "*Pāraṁ nibbānaṁ ayan ti gacchanti etāhi ti pāramiyo, nibbānasādhakā hi dānacetanādayo dhammā paramī ti vuccanti*," meaning to say that "*Dāna cetanā* or the volition of alms-giving, etc. which forms the way to Nibbāna, the other side of *saṁsāra*, should be called *paramī*."

In the **Cariyāpitaka Commentary**, it is said: *taṇhāmānadiṭṭhīhi anupahatā karun'ūpāyakosalla-pariggahita dānādayo gunā pāramiyo*, **Pāramī** is constituted by virtues, such as *dāna*, etc. that are to be grasped by means of compassion and cleverness. Compassion is shown towards beings who are not spoiled (overwhelmed) by craving, pride and wrong view. Cleverness means wisdom in seeking ways and means. Dāna, etc. (that are to be guided by compassion and wisdom) are to be named *pāramī*. (This explanation is made with special reference to *pāramī* of Sambuddhas.)

Perfections

The Ten Perfections are:

(1) Generosity (*dāna*, translated sometimes as charity, liberality or just alms-giving)
(2) Morality or Virtue (*sīla*)
(3) Renunciation (*nekkhamma*)
(4) Wisdom (*paññā*)
(5) Energy (*vīriya*)
(6) Forbearance or Patience (*khantī*)
(7) Truthfulness (*sacca*)
(8) Determination or Resolution (*adhitthāna*)

(9) Loving-kindness (*mettā*)

(10) Equanimity (*upekkhā*)

(The full meaning of these Perfections will become clear in the following passages.) Concerning these Perfections, it has been mentioned in the Chapter: The Rare Appearance of a Buddha, that there are four kinds of cultivation of mind. One of these cultivations deals with the fact that from the time Bodhisattas receive definite assurance from a Buddha about their Buddhahood till the last rebirth when they actually become a completely Self-Enlightened Buddha, there is no period in this very long interval in which they do not practise for fulfilment of the Ten Pāramīs (Perfections) at the very least, they do not fail to fulfil the Perfection of Generosity. It fills us with devotional inspiration to reflect on these noble practices pursued by the Bodhisattas.

The Characteristics, Functions, Manifestations and Proximate Causes of The Perfections

A person practising Vipassanā Meditation must come to know the nature of *nāma* and *rūpa* by means of their characteristics, functions, manifestations and proximate causes. Then only will he come to possess a clear view of them. Similarly, it is only when one knows the characteristic, function, manifestation and proximate cause of the Perfections then one will have a clear understanding of them. Therefore, we find in the Commentary to the Cariya Piṭaka a separate chapter on the characteristic, function, manifestation and proximate cause of the Perfections.

A feature common to all the Ten Perfections is that they have the characteristic of serving the interest of others. Their function is (a) providing assistance to others (*kicca-rasa*); (b) being endowed with steadfastness (prosperity, success), fulfilment (*samāpatti-rasa*). Their manifestation is (a) the recurring phenomenon of the quest for the welfare and benefits of being; or (b) the recurring phenomenon of appearing in the mind (of Bodhisatta) that it is useful means of bringing about Buddhahood. Their proximate cause is (a) great compassion or (b) great compassion and skilfulness as to means and ways.

It is necessary to provide a few explanations on the above definitions. Characteristic (*lakkhaṇa*) has two aspects: (i) **Samannasabhāva**, the ordinary feature of each thing, i.e. the feature applicable to others also and (ii) **Visesasabhāva**, the peculiar feature which is not applicable to others. For example, amongst the material qualities, the Earth-element of the Four Great Elements has two characteristics, namely, impermanence and hardness. Of these, the characteristic of impermanence is a feature applicable to other elements and is thus an ordinary feature only, whereas, the characteristic of hardness is the unique feature of the Earth-element only, is not shared by others and is thus its special feature.

Function (*rasa*) has also two aspects to it: (i) **Kiccarasa**, function that which is to be performed; (ii) **Sampattirasa**, fulfilment, attainment. For example, when meritoriousness arises, it does so after counteracting or obliterating demeritoriousness. Thus, it is said that the function of meritoriousness is the counteracting of demeritoriousness. The final fulfilment of a meritorious act is production of beneficial results; thus the function of meritoriousness is the attainment of beneficial results.

Whenever a person ponders deeply on certain mind-objects, what usually appears in his mind relates to the nature of the mind-object under consideration; relates to its function; relates to its cause; relates to it effect. The manifestations which thus appear in his mind concerning the mind-object he is thinking about is called its manifestation. For example, when a person starts to investigate 'what is meritoriousness?', it would appear in his mind, 'meritoriousness is of the nature of purity' regarding its nature; 'meritoriousness is that which counteracts or obliterates demeritoriousness' regarding its function; 'meritoriousness is possible only when one associates with the good and virtuous' regarding its cause; 'meritoriousness is that which enables production of desirable results' regarding is fruition.

The immediate, and the most powerful contributory factor for its arising is called the proximate cause. For example, of many factors which cause the arising of meritoriousness, proper attitude of mind is the immediate and the most powerful contributory factor for its arising and is therefore termed its proximate cause, **Padatthāna**, in the Texts.

Some Notable Features concerning Dāna (Generosity, Charity)

The essential thing to know concerning the word '**Dāna-pāramī**' (the Perfection of Generosity) is that anything which is given away or any act of giving is **Dāna** (charity or generosity). There are two kinds of giving:

(1) Giving as an act of merit (**puññavisayadāna**).

(2) Giving in conformity with worldly practices (**lokavisayadāna**).

Acts of giving out of pure faith are acts of merit (**puññavisayadāna)** and only such givings constitute the Perfection of Generosity.

But gifts given in pursuit of love or out of anger, fear, or foolishness etc. and even giving punishment, giving a sentence of death are worldly giving. They do not form part of Perfection of Generosity.

Dāna (Generosity) and Pariccāga (Abandonment)

In connection with giving which would amount to an act of merit, it is helpful to understand the differences and similarities between what is termed **Dāna**, translated as 'Generosity', and what is termed as **Pariccāga**, translated as abandonment, renunciation through charity.

In the Mahāhaṁsa Jātaka of **Asītinipāta**, it is given an enumeration of the ten duties of a king, viz. generosity, morality, abandonment, uprightness, gentleness, self-control, freedom from anger, mercy, forbearance and absence of obstruction. We see therein that generosity and abandonment are listed separately.

According to the **Jātaka Commentary**, there are ten objects which may be offered as alms: food, drink, transportation (including umbrellas, slippers or shoes, which are for travelling), flowers, perfumed powder, scented unguent or ointment, bed, dwelling places, and facilities for lighting. The volition that prompts the giving of these alms constitutes generosity (*dāna*). The volition that accompanies the giving away of any other objects of alms is to be regarded as abandonment (*pariccāga*). Thus the differentiation here rests on the different kinds of the objects of alms.

But the Sub-commentary of the Jātaka, quoting the views of many teachers, says that 'giving of offerings with the prospect of enjoying good results in future lives is *dāna*; giving rewards to servants and service personnel, etc. in order to reap the benefits in the present life is *pariccāga*.'

A story that gives another illustration of the difference between generosity and abandonment is described in the Commentary to the Cariyāpitaka Pāli Text and in the Commentary to Terasanipata Jātaka. Briefly, Bodhisatta was once a learned brahmin by the name of Akitti. When his parents passed away, he was left with a vast accumulation of wealth. Deeply stirred by religious emotion, he reflected thus: "My parents and ancestors who have accumulated this great wealth have abandoned them and left, as for me, I shall gather only the substance of this accumulation and depart." Then having obtained permission from the King, he had a drum beaten all over the country to proclaim the great charity he was going to make. For seven days, he personally gave away his riches but there still remained more.

He saw no point in presiding himself over the ceremony of distribution of his wealth, so leaving the doors of his mansion, treasure houses and granaries wide open, so that whoever wished might go and helped themselves to whatever they liked, and he renounced the worldly life and went away.

It may be said that in the above story, distribution of wealth personally by the Bodhisatta during the first seven days is an act of generosity (*dāna*), whereas abandoning of the remaining wealth after seven day's personal distribution is an act of abandonment (*pariccāga*). The reason for such distinction is that, for an offering to be an act of generosity (*dāna*) four conditions must be fulfilled: (1) a donor, (2) objects to offer, (3) a recipient actually present to receive and (4) the volition to give. The wise man, Akitti's distribution of wealth during the first seven days fulfils all these conditions. Hence, it is an

act of generosity (*dāna*). After seven days had passed, he went away leaving his wealth before any recipient went near or arrived to actually receive the gifts. Hence, it is said that such offering should be regarded as abandonment.

In every day practice which is not an act of merit, when we give something to some one, we just say we 'give'; the Pāli word is '***deti***'. But when we part with our property with the thought let 'whoever wants it take it; it no one wants it, then let it be" it is not giving away but discarding or abandoning; in Pāli, it is not '*dāna*', but '*cāga*'.

In short, when we hand over possession of our property to another person, it is said to be given away or an act of charity. When we relinquish the wish to possess the property which is one's own, it is termed abandoning or discarding (as one would cast aside anything which is of no more use).

Another method of differentiation is: giving to noble persons is *dāna*; giving to persons of lower status is *pariccāga*. Thus, when a king, in performance of the ten duties of a king, makes an offering to noble *bhikkhus*, brahmins, etc. it would be generosity (*dāna*); when he offers alms to lowly beggars, it would be *pariccāga*.

In this way, it should be noted how generosity (*dāna*) is taught distinctly from abandonment (*pariccāga*).

When Dāna and Pariccāga are similar

Although *dāna* and *pariccāga* are treated separately as in the list of the ten duties of a king, shown above, in ultimate truth, the two terms cannot be different from each other. When there is *dāna*, there could be *pariccāga*; when there is *pariccāga*, there could be *dāna*. The reason is that when an offering is made to a recipient, whether he is near or far, it is an act of generosity (*dāna*). When the sense of ownership is banished from the mind (at the time of giving), this relinquishment is *pariccāga*. Thus, whenever someone makes a gift, it is always preceded by the thought: "I will not make use of it any more" which implies abandonment. Therefore, with acts of merit, there is *pariccāga* always accompanying generosity.

In the Chronicles of Buddhas of the Pāli Canon also, in dealing with the Ten Perfections, the Buddha mentions only the Perfection of Generosity, not the 'Perfection of Abandonment (*cāga*)', because (as explained above) abandonment is included in an act of generosity. As the Text of the Chronicle of Buddhas deals only with the ultimate truth (without considering the conventional usages), it mentions that making an offering to any recipients, whether of high, medium or low status, is generosity (*dāna*). It is irrelevant to say that it is *dāna* when offering is made to a noble person and *pariccāga* when the recipient is of low status.

Similarly, in the **Aṅguttara Nikāya** and other Pāli Texts, we find the enumeration of the seven niches of a noble person as follow: faith, morality, knowledge, liberality (*cāga*), wisdom, moral shame (at doing evil) and moral dread (for doing evil). There is only *cāga* in the list; there is no mention of *dāna* here, because it is understood that generosity is included in liberality (*cāga*).

These are examples where *dāna* and *cāga* are mentioned without any distinction, with identical meaning.

Where 'Dāna' is termed 'Pariccāga'

Although any act of giving may generally be described as Perfection of Generosity, great offerings (of extraordinary nature) are described in the Text as Great Abandonings (**Mahāpariccāga**). The Great Abandonings which consist of five kinds of relinquishing of possession are listed differently in different Commentaries.

Commentaries on the **Sīlakkhanda, Mūlapaṇṇāsa** and **Aṅguttara** (in explaining the meaning of the word '**Tathāgata**') list the Great Abandonings are follows:

(i) Relinquishing of the limbs.

(ii) Relinquishing of the eyes.
(iii) Relinquishing of wealth.
(iv) Relinquishing of kingdom.
(v) Relinquishing of wife and children.

The Commentary to the **Mūlapaṇṇāsa** (in the exposition on the Cūḷasīhanāda Sutta) gives another list:

(i) Relinquishing of the limbs.
(ii) Relinquishing of wife and children.
(iii) Relinquishing of kingdom.
(iv) Relinquishing of one's body (life).
(v) Relinquishing of eyes.

The Sub-commentary to the **Visuddhimagga** gives the list:

(i) Relinquishing of one's body (life).
(ii) Relinquishing of the eyes.
(iii) Relinquishing of wealth.
(iv) Relinquishing of kingdom.
(v) Relinquishing of wife and children.

The Sub-commentary to the Mahāvagga of the **Dīgha Nikāya** (in exposition on the Mahāpadana Sutta) gives the list:

(i) Relinquishing of the limbs.
(ii) Relinquishing of the eyes.
(iii) Relinquishing of one's body (life).
(iv) Relinquishing of one's kingdom.
(v) Relinquishing of one's wife and children.

The Commentary to the **Itivuttaka** (in its exposition of the first sutta of the Dūkanipāta, Dutiyavagga) gives the list:

(i) Relinquishing of the limbs.
(ii) Relinquishing of one's body (life).
(iii) Relinquishing of wealth.
(iv) Relinquishing of wife and children.
(v) Relinquishing of kingdom.

The Commentary to the **Buddhavaṁsa** gives the list:

(i) Relinquishing of the limbs.
(ii) Relinquishing of one's life.
(iii) Relinquishing of wealth.
(iv) Relinquishing of kingdom.
(v) Relinquishing of wife and children.

The Commentary to the **Vessantara Jātaka** gives the list:

(i) Relinquishing of wealth.
(ii) Relinquishing of the limbs.

(iii) Relinquishing of children.

(iv) Relinquishing of wife.

(v) Relinquishing of one's life.

The same list is found in the Sub-commentary to the **Jinālaṅkāra** but arrange in a different order.

Although each of the above lists is made up of slightly different items, it should be noted that the essentials are the same in all of them, namely, external objects and one's own body. Under external objects, we find material things apart from one's own body, viz. relinquishing of wealth; relinquishing of of wife and children, very dear to oneself; relinquishing of kingdom, a most important treasure of one's own. With regard to the relinquishing of one's own body, it falls under two modes: one that does not endanger life, that is relinquishing of the limbs (*angapariccāga*) and the other endangers life, that is relinquishing of the eyes (*nayanapariccāga*), or relinquishing of life (*jivitapariccāga*) and relinquishing of one's own body (*attapariccāga*). Here, it is explained giving one's own eyes or giving one's own body involves the risk of losing one's life, so these are considered to be essentially the same as giving one's life.

The great ceremony of offering performed by King Venssantara when he gave away seven kinds of objects, one hundred each in number, is described by the Commentary as *Mahādāna* and not *Mahāpariccāga*. But one can argue that this great offering can be considered as one of the Five Great Abandonings, namely, great relinquishing of wealth.

Miscellaneous Notes on Different Aspect of Dāna

For the edification of those aspirants who ardently strive for attainment of perfect Self-Enlightenment of a Buddha, or for Self-Enlightenment of a Paccekabuddha, or for the Enlightenment of a disciple of a Buddha, we provide herewith miscellaneous notes on different aspects of Generosity, which forms a part of the conditions for obtaining Enlightenment. These notes are given in the form of answers to the following questions:

(i) What things are called **Dāna**?

(ii) Why are they called **Dāna**?

(iii) What are the characteristics, functions, manifestations and proximate causes of **Dāna**?

(iv) How many types of **Dāna** are there?

(v) What are the elements that strengthen the beneficial results of **Dāna**?

(vi) What are the elements that weaken the beneficial results of **Dāna**?

(This form of treatment will be adhered to when dealing with other Perfections too.)

1. WHAT THINGS ARE CALLED DĀNA?

In brief, it should be answered that 'the volition to give a suitable thing' is called **Dāna**. The meaning will become clearer in the following passages.

2. WHY ARE THEY CALLED DĀNA?

The volition is called **Dāna** because it is responsible for an act of generosity to take place. There can be no generosity without the volition to give; an act of generosity is possible only when there is the volition to give.

In this connection, by volition is meant:

(i) the volition that arises at the time of donation. It is called '*muñca-cetanā*', 'relinquishing' volition, '*munca*' meaning relinquishing. It is only this volition, which accompanies the act of relinquishing, that forms the true element of generosity.

(ii) The volition that arises in anticipation before one makes the donation is called

'*pubba-cetana*'. This type of volition can also be considered as *Dāna*, provided that the object to be given is at hand at the time the intention, "I shall make an offering of this object", occurs. Without the object to be given being actually in one's possession, cherishing the thought of giving may be called '*pubba-cetana*' but cannot qualify as *Dāna*: it can only be a benevolent thought of ordinary merit.

How volition comes to be taken as synonymous with *Dāna* is based on the grammatical definition of *Dīyati anenāti dānam*, that which prompts giving is generosity (*dāna*). (Volition, here, is definitely the determining cause of giving).

Things to be given are also called *Dāna* from the grammatical definition of **Dīyatiti dānam** which means objects which could be offered as alms.

Following these grammatical definitions, Text of the Canons mention two kinds of *dāna*, namely, volitional *dāna* and material *dāna*. In this connection, questions have been asked why objects to be offered are called *dāna*, since only volition is capable of producing results and material object is not. It is true that only volition is productive of results because volition is a mental action but. as explained above, volition can be called *dāna* only if it arises when there exist suitable things to be given. Therefore, material object for giving is also an important contributory factor for an act of giving to qualify as generosity (*dāna*).

For example, we say 'rice is cooked because of the firewood'. Actually, it is the fire that cooks the rice. But there can be no fire without firewood. So fire burns because of firewood and rice is cooked because of fire. Thus, taking into consideration, these connected phenomena, it is not incorrect to say 'rice is well cooked because of good firewood'. Similarly, we can rightly say 'beneficial result is obtained because of objects of offering'.

Because things to be given away feature importantly in acts of generosity, the Canonical Text mention different types of *Dāna*, depending on different objects to be offered. Thus, in expositions on the Vinaya, we find four kinds of *dāna*, since the Buddha allows four kinds of requisites to the Sangha, the offerings made to the Sangha are naturally listed under these four kinds. Hence, this classification in the Vinaya expositions of four types of *dāna*, which is primarily based upon different kinds of object of offering.

According to the classification in the exposition on the Abhidhamma, everything in the world comes under six categories, which correspond to the six sense objects, there are six kinds of *dāna* depending upon whether it is a gift of visible object, of sound, of smell, of taste, of touch or of mind-object or dhamma. Here also, although there is no direct mention of six kinds of *dāna* in the Abhidhamma Teachings, if gifts were to be made of each of the sense objects, there would be six kinds of offering; hence this classification in the Abhidhamma expositions of six types of *dāna*.

In the Suttanta classification, there are ten kinds of *dāna*, namely, offering of various kinds of food, of drink, of transportation, of flowers, of perfumed powder, of scented unguent or ointment, of bed, of dwelling places and of facilities of lighting. Here again, the actual teaching in the Suttas relates only to the ten classes of objects which may be offered as alms. But when these ten objects are offered as alms, there would be then ten kinds of offering; hence this classification in the Suttanta expositions of ten types of *dāna*.

Maintaining that the Buddha teaches only these ten objects of offering, one should not consider that these are the only gifts to be given and that other gifts are not allowable. One should understand that the Buddha merely mentions the ten things most commonly offered as alms in practice; or as any material thing can be classified as belonging to one or the other of the ten types of gifts, one should take it that by these ten objects are covered also any object which is in daily use by the noble recipient.

From what has been said above, it should be well noted how a material object is an important contributory factor (for the arising) of volitional generosity. It will be seen that the various types of generosity which will be described henceforth include many that relate to objects of offering.

As a resume of this chapter, it should be remembered that volition is *dāna* because it

prompts giving; the material thing is *dāna* because it is suitable thing to give.

3. WHAT ARE THE CHARACTERISTICS, FUNCTIONS, MANIFESTATION AND PROXIMATE CAUSES OF DĀNA

(a) *Dāna* has the characteristic of abandoning (*lakkhaṇa*).

(b) Its function (*kicca-rasa*) is destruction of attachment to objects of offering; or it has the property of faultlessness (*sampatti-rasa*).

(c) Its manifestation is absence of attachment i.e. a sense of freedom from attachment that appears in the mind of the donor, or knowing that *dāna* is conducive to good destination and wealth, i.e. on thinking of the effects of giving, the donor senses that his act of generosity will result in attainment of rebirth in the human or deva-world and attainment of great wealth.

(d) The proximate cause of giving is having objects of offering in one's possession. Without having anything to give, there can be no act of charity, only imagining that one gives. Thus objects to be offered are the proximate cause of *Dāna*.

4. HOW MANY TYPES OF DĀNA ARE THERE

The subject to be dealt with under this topic is quite vast as it entails considerable exercise of mental alertness and intelligence to study them.

Types of Dāna in Groups of Twos

1. Āmisa/Dhamma Dāna

Offering of material things (**Āmisa-dāna**) and the gift of the Teaching (**Dhamma-dāna**).

(a) Offering of material things, such as alms-rice, etc., is known as *Āmisa-dāna*. It is also called *Paccaya dāna* (when the things offered are the requisites of *bhikkhus*).

Teaching the Buddha Dhamma in the form of talks, lectures, etc. is giving the gift of Dhamma. The Buddha said that this is the noblest of all types of *dāna*. (This classification of *dāna* into two types is made according to the objects of offering.)

In relation to this division of types of *dāna*, it is necessary to look into the question of what type of *dāna* accrues to one who erects pagodas and statues of Buddha.

There are some who maintain that although erecting of pagodas and statues of Buddha involves relinquishing of large amount of wealth, it cannot be an act of generosity (*dāna*), because they say, for an act of giving to become *dāna*, three conditions must be fulfilled: (1) there must be a recipient, (2) there must be an object for offering and (3) there must be a donor. In erecting pagodas and statues of Buddha, there is obviously the donor, but who receives his gift, they asked. In the absence of anyone to receive the gift, how can it be an act of generosity (*dāna*).

From their point of view, the pagodas and Buddha statues are not objects to be given as an act of *dāna* but rather, they serve as aids to recollection of the attributes of the Buddha. A builder of pagodas and Buddha statues has no particular receiver in mind to give them away. He builds them to help produce vivid visualization of the Buddha in the mind of the devotees so as to enable them to practise the Recollection of the Virtues of the Buddha. It should, therefore, be considered, they maintain, that erecting pagodas and Buddha statues is related to the Buddhānussati Meditation, cultivation of the Recollection of the Virtues of the Buddha, and is not act of generosity.

There are, again, some people who maintain that as the person, who builds pagodas and installs Buddha statues, undertakes these works in order to honour, to make homage to the most Homage-Worthy Buddha, his act must be considered as an act of honouring the Buddha (*apacāyana*), one of the ten qualities contributing to merit (*puññakiriya-vatthu*). They further say that since this kind of merit, namely, honouring those who are worthy of honour, is a practice of morality (*cāritta-sīla*), it should come under (observance of) *sīla* and not under (cultivation of) Buddhānussati Meditation.

But neither the merit of Buddhānussati Meditation nor the merit of honouring

(*apacāyana*) involves relinquishing of objects of offering; whereas building a pagoda and installing Buddha statues require an expenditure of a large sum of money. Hence, these works of merit must be considered to come under *Dāna*.

Here the question may be asked: 'If it comes under *dāna*, will it be an act of *dāna* when there is no recipient for it?' According to the Texts, whether an offering should be regarded as an act of *dāna* may be decided by an analysis of its features, viz. characteristic, function, manifestation and proximate cause. We have already provided above what these four features are, for a true act of *dāna*. Now applying this test to the present problems, we find the characteristic of abandoning, since the person, who builds the pagoda and installs the Buddha statues, relinquishes a large sum of money; as for function, there is destruction of attachment to the objects of offering by the donor; as its manifestation, the donor senses that his act of generosity will result in attainment of rebirth in the human or deva-world and attainment of great wealth; and finally, as the proximate cause, there is the object to be offered. Thus, all the four features necessary for an offering to be truly an act of *dāna* are present here and we may, therefore, conclude that building a pagoda and installing Buddha statues is a true act of generosity.

As to the question of who receives the gift, it will not be wrong to say that all the devas and human beings, who worship at the pagodas and Buddha statues in memory of the virtues of the Buddha, are the recipients of the *dāna*. At the same time, as they serve as objects of worship for the devas and human beings in their recollection of the virtues of the Buddha, they also form the objects of offering. All the various material things in the world are utilized in different ways depending on their nature; food materials are utilized for consumption; clothing materials are utilized for wearing; material for religious devotion and adoration are utilized as objects of veneration.

If wells and tanks are dug near public highways, the general public could use them for drinking water, washing, etc. The donor would have no particular recipient in mind when he dug the wells and tanks. When, as he intended, the wayfarers, passing by the road, make use of his gifts, no one could say that his gift is not an act of *dāna*; even if he did not finalize it with a libation ceremony. (See below).

Now to wind up the discussion, it is quite proper to say that builder of a pagoda with Buddha statues is a donor, the pagoda and Buddha statues are objects of *dāna*, and devas and human beings who pay homage to them in adoration are the recipients of the *dāna.*

An additional question may be asked: "Is it really proper to refer to pagodas and Buddha statues as objects of *dāna*; may it not be sacrilegious to classify them as such?" Just as bookcases and shelves are used in the monasteries for holding Canonical Texts which are looked up as sacred (Dhamma-cetiya), so also pagodas and Buddha statues form storehouses for keeping sacred relics and objects of veneration. So it may be answered that it is quite appropriate to designate them as objects of generosity (*dāna*).

Whether A Libation Ceremony is Essential for An Offering to qualify as An act of Generosity

The point to consider here is what constitutes an act of *dāna* when it is not finalised with a libation ceremony. Actually there is no mention of this requirement in the Texts. The practice is, however, or long standing tradition.

In the Commentary on Chapter: Cīvarakkhandhaka of the **Vinaya Mahāvagga**, we find the following reference to this tradition of libation ceremony. "There was a split among the *bhikkhus* of a monastery prior to the time of offering of robes after the Buddhist *Vassa*. When the time arrived, lay devotees came and offered robes, piled up in a heap, to one group of *bhikkhus*. The devotees then went to the other group of *bhikkhus* and performed the ceremony of libation, saying: "We offer to the other group of *bhikkhus*." As to how the robes should be distributed among the Sangha, the **Great Commentary** says that if it was a region where the ceremony of libation is of no importance, the robes belonged to the group (of *bhikkhus*) which had been directly offered the robes. The group which received only 'the libation' had no claim to the robes. But if it was in a region where the libation ceremony is of importance, the group which received only 'the libation' had a claim to the

robes because the ceremony of libation was performed with them; the other group to which the robes were offered directly had also a claim on them since they had the robes already in their possession. Therefore, the two groups must divide the robes equally among themselves. This method of distribution is a practice followed by tradition in regions on the other side of the Ocean."

"Regions on the other side of the Ocean," from Sri Lanka implies "the Jambudīpa", i.e. India. Therefore, it should be noted that the ceremony of libation is a practice traditionally followed by the people of India.

Considering that there are regions where they set a great store by ceremony of libation and there are regions where they set no great store by the ceremony of libation, it cannot be said that an offering constitutes an act of generosity only when it is finalised by a ceremony of libation. The ceremony is important only for those who follow the tradition of libation; it is clear that no significance is attached to it by those who do not follow the tradition. It should be noted, therefore, that a libation ceremony is not a primary factor for the successful completion of an act of generosity.

(b) With respect to the gift of the Teaching (*dhamma-dāna*), there are, nowadays, people who are unable to teach the Dhamma, but who, bent on making a gift of the Teaching, spend money on books, palm-leaf scripts, etc. (of Canonical Texts) and make a gift of them. Although such a donation of books is not truly a gift of the Teaching, since a reader will be benefitted by reading in the books, practices and instructions which will lead one to Nibbāna, the donor may be regarded as one who makes a gift of the Teaching.

It is like the case of one who has no medicine to give to a sick person, but only a prescription for a cure of the illness. When the medicine is prepared as prescribed and taken, the illness is removed. Although the person does not actually administer any medicine, because of his effective prescription, he is entitled to be regarded as one who has brought about the cure of illness. Likewise, the donor of books on Dhamma who personally cannot teach the Dhamma enables the readers of his books to attain knowledge of the Dhamma and thus is entitled to be called the donor of the gift of Dhamma.

Now, to conclude this section, the pair of gifts mentioned above, namely, **Amisa-dāna** and **Dhamma-dāna** may also be called **Amisa-pūjā**, honouring with material things and **Dhamma-pūjā**, honouring with the Teaching; the terms means the same thing.

The word '*Pūjā* ' means 'honouring' and is generally used when a younger person makes an offering to an older person or a person of higher status. Depending on this general usage, some people have stated that *dāna* should be divided into '*pūjā-dāna*' and '*anuggaha-dāna*'; '*pūjā-dāna*', honouring with an offering when the gift is made by a younger person or a person of lower status to an older person or person of higher status; and '*anuggaha-dāna*' offering to render assistance out of kindness when a gift is given by an older person or a person of higher status to one who is younger or of lower status.

But as we have seen before in the Chapter on 'Prediction', the word '**Pūjā**' can be used for both the high or the low and the word '**Anuggaha**' is likewise applicable to both cases. It is true that generally, '*anuggaha*' is used when the giving is made by the high to the low or by the old to the young. But we must, however, remember the usages of '*amisānuggaha*' and '*dhammānuggaha*' to describe the assistance rendered and support given, for the progress and development of the Buddha's Teaching. Here the word '**anuggaha'** is employed even though the gift is being made to the highest and the noblest Teaching of the Buddha. Thus, it should be noted that the division into *pūjā-dāna* and *anuggaha-dāna* is not an absolute division into two aspects of *dāna*, but rather a classification following common usage.

2. Ajjhattika/Bāhira Dāna

Offering of one's own person (**Ajjhattika-dāna**) and offering of external properties (**Bāhira-dāna**).

Offerings of one's own person means giving away of one's own life and limbs. Offerings

of external properties include giving of all the external material possessions of the donor.

Even in this modern time, we read sometimes in the newspapers of offerings of one's own limbs at the pagoda or of 'honouring with the gift' of burning oneself after wrapping the whole body with cloth and pouring oil on it. Some comments have been made on such kinds of *dāna* involving one's limbs. According to them, such offerings of one's life and limbs are deeds to be performed only by great Bodhisattas and are not the concern of ordinary persons. They doubt if such offerings made by ordinary persons produce any merit at all.

Now to consider whether such views are justified or not. It is not as if a Bodhisatta can suddenly make his appearance in this world. Only after gradually fulfilling the required perfections to the best of his ability, an individual grows in maturity and develops himself stage by stage to become a Bodhisatta. Ancient poets have written thus: Only by gradual venture, one ensures continuous improvement in rebirths to come. Therefore, we should not hastily condemn those who make offerings of parts of their body or the whole of their body. If a person, through unflinching volition and faith, very courageously makes an offering of his own body, even to the extent of abandoning his life, he is actually worthy of praise as a donor of the gift of one's own person, **Ajjhattika-dāna**.

3. Vatthu/Abhaya Dāna

Offering of property (**Vatthu-dāna**) and granting of safety (**Abhaya-dāna**).

Vatthu-dāna is concerned with offering of material things. **Abhaya-dāna** means granting of safety or security with respect to life or property. This is usually an exercise of mercy by kings.

4. Vattanissita/Vivattanissita Dāna

Vattanissita-dāna is offering made in the hope of future worldly wealthy and pleasures, which means suffering in the cycle of existence. **Vivattanissita-dāna** is concerned with offering made in aspiration for Nibbāna which is free of the suffering of rebirth.

5. Sāvajja/Anavajja Dāna

Dāna tainted with fault (**Sāvajja-dāna)** and dāna untainted with fault (**Anavajja-dāna)**.

Offering of meals with meat obtained from killing of animals is an example of *dāna* tainted with fault. Offering of meals which does not involve killing of animals is dāna untainted with fault. The first type is an act of generosity accompanied by demeritoriousness and the second type is *dāna* unaccompanied by demeritoriousness.

We see the case of some fishermen, who, having accumulated wealth from fishing, decided to give up the business thinking: "I shall abandon this demeritorious fishing work and adopt a pure mode of livelihood." Engaging in other occupations, they find their prosperity declining and, therefore, had to revert to their old vocation, and their wealth grew. This is an example of *dāna* tainted with fault (**Sāvajja-dāna)** done in previous lives coming to fruition in the present life. Since that act of *dāna* was associated with the act of killing, at the time of its fruition too, success is achieved only when associated with act of killing (fishing). When not associated with an act of killing, the previous *dāna* tainted with fault cannot come to fruition and his wealth declines.

6. Sāhatthika/Anattika Dāna

Offering made with one's own hand (**Sāhatthika-dāna)** and offering made by agents on one's behalf or made by other under one's instruction (**Anattika-dāna).**

(That **Sāhatthika-dāna** brings more beneficial results than the **Anattika-dāna** can be read in the Pāyāsi Sutta of Mahā Vagga, Dīgha Nikāya, of the Pāli Canon).

7. Sakkacca/Asakkacca Dāna

Offering made with proper and careful preparation (**Sakkacca-dāna**) and offering made without proper and careful preparation (**Asakkacca-dāna).**

As an example, offering of flowers may be cited. Having gathered flowers from trees, a donor creates garlands of festoon with them, and arranges them to look as beautiful and as pleasant as possible, and makes his offering of flowers, then it is a *sakkacca-dāna*, offering made with proper and careful preparations. Without such careful preparations, when flowers are presented as they have been gathered from trees, thinking that the mere gift of the flowers is sufficient in itself, then it is *asakkacca-dāna*, offering made without proper and careful preparations.

Some ancient writers have translated '*sakkacca-dāna*' and '*asakkacca-dāna*' into Myanmar to mean 'offering made with due respect' and 'offering made without due respect'. This rendering has, as often as not, misled the modern readers to think that it means paying due respect or without paying due respect to the receiver of the offering. Actually, 'paying due respect' here means simply 'making careful preparations' for the offering.

8. Nānasampayutta/Naṇavippayutta Dāna

Offering associated with wisdom (**Nānasampayutta-dāna)** and offering unassociated with wisdom (**Naṇavippayutta-dāna).**

Offering made with clear comprehension of volitional acts and the results they produce is said to be an offering associated with wisdom. When an offering is made without such comprehension and awareness, by just following examples of others making donation, it is *naṇavippayutta-dāna*. It must be mentioned that just awareness of cause and its ensuing effect, while an offering is being made, is sufficient to make it an offering which is associated with wisdom. In this connection, an explanation is necessary with respect to some exhortations which run like this: 'Whenever an offering is made, it should be accompanied by Insight Knowledge (*vipassanā-ñāṇa*), in this manner, I, the donor of the gift, am *anicca*, of impermanent nature; and the recipient of the gift is also *anicca*, of impermanent nature. The impermanent I am offering the impermanent gift to the impermanent recipient. Thus, you should contemplate whenever you make an offering of gifts.'

This exhortation is made only to encourage the practice of developing Insight Knowledge (*vipassanā-ñāṇa*). It should not be misunderstood that an act of generosity is not one associated with wisdom, if the donor does not practise contemplation as exhorted.

As a matter of fact, whoever wants to develop real *vipassanā-ñāṇa* should first of all discard the notion of I, he, man, woman, i.e. the illusion of I, the illusion of Self, to discern that they are merely material aggregates and mental aggregates. Then one has to go on contemplating so as to realise that these aggregates of mind and matter are of the nature impermanence, unsatisfactoriness and insubstantiality. Without differentiation into aggregates of mind and matter, if one were to contemplate on conventional concepts of 'I am *anicca*; the object of offering is *anicca*; the recipient is *anicca'*, no real insight Knowledge would be possible.

9. Sasaṅkhārika/ Asaṅkhārika Dāna

Offering made hesitatingly and only after being urged is Sasaṅkhārika-dāna and offering made spontaneously without being urged is Asaṅkhārika-dāna.

Here urging means prompting or entreating earnestly someone to give when he is hesitating or reluctant to do so. Such offering is made only with prompting. But, a simple request should not be taken as urging. For example, a person, who has not made any decision whether he will or he will not make a donation, is requested to make some alms contribution and he gives willingly without any hesitation. This is a spontaneous gift in response to a simple request. Such is an *asaṅkhārika-dāna* (one without prompting), and should not be called a *sasaṅkhārika-dāna* (just because it is made after a request). Another

person is similarly approached and similarly requested to make a contribution but he is reluctant at first and refuses to do so. But when the request is repeated with a prompting "Do make a gift, don't flinch" and he makes a contribution. His *dāna* is made as consequence of urging is of *sasaṅkhārika-dāna* type (one with prompting). Even in the case where no one has made an approach to request for *dāna*, if one first thinks of making an offering, and then shrinks away from the idea, but after much self persuasion, self-inducement, finally makes the gift, his *dāna* is *sasaṅkhārika* type too.

10. Somanassa/Upekkhā Dāna

Offering made while one is in a joyful mood with a happy frame of mind is **Somanassa-dāna**. Offering made with a balanced state of mind, neither joyous nor sorrowful but equipoise is **Upekkhā-dāna.**

(When the act of giving is accompanied by pleasure, it is **Somanassa-dāna**; when it is accompanied by equanimity, it is **Upekkhā-dāna**.)

11. Dhammiya/Adhammiya Dāna

Offering of property earned in accordance with Dhamma by just means is **Dhammiya-dāna**. Offering of property earned by immoral means, such as stealing, robbing, is **Adhammiya-dāna**.

Although earning of property by immoral means is not in accord with dhamma, offering as alms of such property is nevertheless an act of merit, but the good results accruing from this type of *dāna* cannot be great as those obtained from the first type, the ***dhammiya-dāna***. A comparison can be made of these two different results with types of plant that will grow from a good seed and from a bad seed.

12. Dāsa/Bhujissa Dāna

Offering made with hopes of gaining worldly pleasures is Enslaving *dāna* (**Dāsa-dāna)**, the offering that will enslave one. Being a slave to craving for sense-pleasures, one makes this kind of *dāna* to serve one's Master, the Craving to fulfil its wishes. Offering made with aspiration for attainment of the Path and Fruition, the Nibbāna, is *dāna* for freedom, **Bhujissa-dāna** (offering made in revolt against the dictate of the Master, the Craving).

Sentient beings in the endless round of existences desire to enjoy the delightful pleasures of the senses (visible objects, sounds, smells, tastes, touch). This desire to revel in the so called pleasures of the senses is called Craving. Every moment of their existence is devoted to satisfying that Craving; fulfilling the needs of that Craving, they have becomes its servants. Continuous striving, day and night throughout their life for wealth is nothing but fulfilment of the wishes of the Craving which demands the best of food, the best of clothing and the most luxurious way of living.

Not content with being a slave to Craving in the present life, working to fulfil its every need, we make acts of *dāna* to ensure luxurious living in future. This type of offering accompanied by a strong wish for enjoyment of worldly pleasures continuously for lives to come, is definitely an enslaving *dāna* (*dāsa-dāna*).

This type of *dāna* in fulfilment of the wishes of Craving and which ensures servitude to Craving throughout the endless round of existence is performed, thinking it to be the best, before one encounters the Teachings of the Buddha. But once we are fortunate enough to hear the Buddha Dhamma, we come to understand how powerful this Craving is, how insatiable it is, how much we have to suffer for fulfilling the wishes of this Craving. Then resolving, "I will no longer be a servant of this terrible Craving, I will no longer fulfil its wishes, I will rebel against it, I will go against it and in order to uproot, to eradicate this evil Craving, one makes offerings with aspiration for attainment of the Path and Fruition, the Nibbāna. This *dāna* is called *dāna* made for freedom, **Bhujissa-dāna** (offering made in revolt against the dictates of the Master, Craving).

13. Thāvara/Athāvara Dāna

Offering of things of permanent, immovable nature, such as pagodas, temples,

monasteries, rest houses and digging wells, tanks, etc., is **Thāvara-dāna**. Offering of things of movable nature meant for temporary use, such as food, robes, etc. movable gifts, is **Athāvara-dāna**.

14. Saparivāra/Aparivāra Dāna

Offering made with accompaniment of supplementary material that usually go along with such an offering is **Saparivāra-dāna.** For example, in offering robes as main item of gifts, when it is accompanied by suitable and proper accessories and requisites, it is a *saparivāra-dāna*; when there are no other objects of offering besides the main item of robes, it is a gift without accompanying thing, **Aparivāra-dāna.** The same differentiation applies to offerings made with other forms of gifts.

The special characteristic marks on the body of Bodhisattas, who have large retinue attending upon them, are the benefits that result from *saparivāra* type of *dāna*.

15. Nibaddha/Anibaddha Dāna

Offering made constantly or regularly such as offering of alms-food to the Sangha everyday is Constant *dāna*, (**Nibaddha-dāna**). Offering made not constantly, not on a regular basis but only occasionally when one is able to so, is occasional offering (**Anibaddha-dāna**).

16. Paramattha/Aparamattha Dāna

Tarnished offering (**Paramattha-dāna**). Untarnished offering (**Aparamattha-dāna**).

Offering which is tarnished by craving and wrong view is **Paramattha-dāna**. Offering which is not corrupted by craving and wrong view is **Aparamattha-dāna.**

According to Abhidhamma, one is corrupted when led astray by wrong view alone; but wrong view always co-exists with craving. When wrong view corrupts and leads one astray, craving is also involved. Therefore, both craving and wrong view are mentioned above. And this is how craving and wrong view bring about corruption. Having made an offering, if one expresses an ardent, wholesome wish: "May I attain speedily the Path and Fruition (Nibbāna) as a result of this act of merit", the offering becomes one of Vivatthanissita type (see type 4 above), and it could serve as a strong sufficing condition for attainment of the Path and Fruition (Nibbāna). But instead of making such a wholesome wish for Nibbāna, when one, corrupted and led astray by craving and wrong view, aspires a result of this act of merit: "May I become a distinguished deva such as Sakka, the King of Tāvatiṁsa abode, or just a deva of the durable divine realms, his *dāna* cannot serve as a sufficing condition for attainment of Nibbāna and is classed as mere *paramattha-dāna*, the *dāna* which is bereft of the sufficing condition for attainment of Nibbāna, being tarnished by craving and wrong view. The *dāna* which is not tarnished by craving and wrong view but is made with the sole purpose of attaining Nibbāna is classed as *aparamattha-dāna*.

Much charity can also be practised outside the Teaching of the Buddha; but *dāna* of *paramattha* type is only possible then. It is only within the Teaching of the Buddha that *dāna* of *aparamattha* type can be practised. So while we are blessed with the rare opportunity of meeting with the Teachings of the Buddha, we should strive our utmost to ensure that our offering are the *aparamattha* type.

17. Ucchiṭṭha/Anucchiṭṭha Dāna

Offering made with what is leftover, what is inferior, wretched is **Ucchiṭṭha-dāna.** Offering made with what is not leftover, what is not inferior, wretch is **Anucchiṭṭha-dāna.**

Suppose, while preparations are being made for a meal, a donee appears and one donates some of the food that has been prepared before one has eaten it; it is considered to be 'the highest gift' (*agga-dāna*) and it is also an *anucchiṭṭha-dāna* since the offering is not the

leftover of a meal. If the donee arrives while one is eating the meal, but before eating is finished, and one makes an offering of the food taken from the meal one is eating, that is also considered to be an *anucchiṭṭha-dāna*; it can even be said to be a noble gift. When the offering is made of the food leftover after one has finished eating, it is a gift of the leftover, an *ucchiṭṭha-dāna*; a wretched, inferior one. It should be noted, however, that the humble offering made by one who has nothing else to give but the leftover meal could well be called an *anucchiṭṭha-dāna*. It is only when such an offer is made by one who can well afford to make a better gift that his gift is regarded as a wretched, inferior one, *ucchiṭṭha-dāna*.

18. Sajiva/Accaya Dāna

Offering made while one is still alive is **Sajiva-dāna**. Offering which is meant to become effective after one's death: "I give such of my property to such and such a person. Let him take possession of them after my death and make use of them as he wishes" is **Accaya-dāna**.

A *bhikkhu* (Buddhist monk) is not permitted to make an *accaya* type of *dāna*, i.e. he cannot leave his properties as gifts for others after death. Even if he should do so, it does not constitute an act of *dāna*; the would-be recipient also has no right of possession to them. If a *bhikkhu* gives from his properties to another *bhikkhu* while he still living, the receiver is entitled to what is given to him; or while the *bhikkhu* is till alive, some *bhikkhu*, who is on intimate terms (*vissāssagaha*) with him, can take it and come to possess it; or if he owns something jointly (*dvisantaka*) with another *bhikkhu*, when he dies the surviving *bhikkhu* becomes the sole owner. Unless these conditions are fulfilled, namely, giving his property during his lifetime, taking possession of it by reason of intimacy while he is still alive, or possessing it through dual ownership, the *bhikkhu's* property becomes the property of the Sangha, the Order of Bhikkhus, when he dies. Therefore, if a *bhikkhu* makes an *accaya-dāna*, saying: "I give such of my property to such and such a person when I die. Let him take possession of them", it amounts to giving a property which by then belongs to the Order of Bhikkhus. His giving does not form an act of *dāna* and the would-be recipient is also not entitled to it's ownership. it is only amongst the laymen that such kind of gift, *accaya-dāna*, is possible and legal.

19. Puggalika/Saṅghika Dāna

Offering made to one or two separate individual persons is **Puggalika-dāna**. Offering made to the whole Order of Bhikkhus (the Sangha), is **Saṅghika-dāna**.

Sangha means group, assemblage or community; here, the whole community of the *ariya* disciples of the Buddha is meant. In making an offering intended for the Sangha, the donor must have in his mind not the individual *ariya* disciples that constitute the Order, but the community of the *ariya* disciples as a whole. Then only his offering will be of the *saṅghika* type.

Dakkhināvibhanga Sutta (of **Majjhima Nikāya** Pāli Canon) give an enumeration of the 14 kinds of gifts to individuals (*puggalika-dāna*) and 7 kinds of gifts to the Sangha (*saṅghika-dāna*). It is useful to know them.

14 Kinds of Gift to Individuals

(1) Offering made to a Buddha.

(2) Offering made to a Paccekabuddha, a non-teaching Buddha.

(3) Offering made to an *arahat* or to one who has attained the *arahatta-phala* stage.

(4) Offering made to one who is striving to realise *arahatta-phala* or one who has attained the *arahatta-magga* stage.

(5) Offering made to an *anāgāmin* or to one who has attained the *anāgāmī-phala* stage.

(6) Offering made to one who is striving to realise *anāgāmī-phala* or one who has

attained the *anāgāmī-magga* stage.

(7) Offering made to a *sakadāgāmin* or to one who has attained the *sakadāgāmī-phala* stage.

(8) Offering made to one who is striving to realise *sakadāgāmī-phala* or one who has attained *sakadāgāmī-magga* stage.

(9) Offering made to a *sotāpanna* or to one who has attained the *sotāpatti* stage.

(10) Offering made to one who is striving to realise *sotāpatti-phala* or one who has attained *sotāpatti-magga*.

(11) Offering made to recluses (outside the Teaching of the Buddha or when the Teaching is not in existence) who are accomplished in *jhāna* or Supernormal Power attainment.

(12) Offering made to ordinary lay person who possesses morality.

(13) Offering made to ordinary lay person who is devoid of morality.

(14) Offering made to an animal.

Of these 14 kinds of offering made to individuals, giving one full meal to an animal will bring wholesome results of long life, good looks, physical wellbeing, strength, and intelligence for one hundred lives. Then in an ascending order, giving one full meal to a lay person of poor morality will bring these wholesome results for one thousand lives; to lay person of good morality at a time when the Buddha's Teaching is not in existence and he has no opportunity to take refuge in the Triple Gem, for a hundred thousand lives; to recluses and ascetics accomplished in *jhāna* attainment, for ten billion lives; to lay men and novitiates (during a period when the Teachings of Buddhas are extant) who take refuge in the Triple Gem, and up to the Noble person who has attained the *sotāpatti-magga*, for an innumerable period (*asaṅkhyeyya*) of lives; and to persons of higher attainment up to the Buddha, for countless periods of lives. (According to the Commentary, even one who only takes refuge in the Triple Gem may be considered as a person who is practising for realisation of *sotāpatti-phala*).

There is no mention of *bhikkhus* of loose morality in the above list of 14 kinds of recipient of offerings made to individuals. The Buddha's enumeration of offering made to a person devoid of morality concerns only the period when the Buddha's Teaching is not in existence. For these reasons, there is a tendency to consider that offerings made to *bhikkhus* of impure morality while the Buddha's Teaching are still not in existence are blameworthy. But one should remember that anyone, who has become a Buddhist, at the very least, takes refuge in the Triple Gem; and the Commentary says that whoever takes refuge in the Triple Gem is a person who is practising for realisation of *sotāpatti-phala*. Furthermore, when an offering made to an ordinary lay person, who is devoid of morality (while the Teaching of Buddha is not in existence), could be of much benefit, there is no doubt that offerings made to an ordinary lay person devoid of morality while the Teaching of the Buddha is still existing could be beneficial too.

Again, the **Milinda-Pañha** Text, Nāgasena Thera explains that an immoral *bhikkhu* is superior to an immoral lay person in ten respects, such as reverence shown to the Buddha, reverence shown to the Dhamma, reverence shown to the Sangha, etc. Thus, according to the **Milinda Pañha**, an immoral *bhikkhu* is superior to an immoral lay person; and since he is listed by the Commentary as one who is practising for realisation of *sotāpatti-phala*, one should not say that it is blameworthy and fruitless to make an offering to a *bhikkhu* who is devoid of morality.

There is yet another point of view in connection with this matter. At a time when there is no Teaching of the Buddha, immoral *bhikkhus* cannot cause any harm to the Teaching; but when the Teaching is in existence, they can bring harm to it. For that reason, no offering should be made to *bhikkhus* who is devoid of morality during the period when there is the Buddha's Teaching. But that view is shown by the Buddha to be untenable.

At the conclusion of the discourse on seven kinds of offering to the Sangha (*saṅghika-dāna*)(see below), the Buddha explains to Ānanda:

> "Ānanda, in times to come, there will appear vile *bhikkhus*, devoid of morality, who are *bhikkhus* only in name, who will wear their robes round their necks. With the intention of giving up the Sangha, offerings will be made to these immoral *bhikkhus*. Even when offered in this manner, a *saṅghika-dāna*, an offering meant for the whole Sangha, I declare, will bring innumerable, inestimable benefits."

There is still another point to take into consideration. Of the Four Purities of Generosity (*Dakkhiṇā Visuddhi*), the first Purity is: Even if the donee is of impure morality, when the donor is moral, the offering is pure by reason of purity of the donor. For these reasons also, one should not say that an immoral *bhikkhu* is not a donee, and that no benefit will accrue by making an offering to him.

It should be well noted, therefore, it is blameworthy only when we make an offering with bad intentions of approving and encouraging an immoral *bhikkhu* in his evil practices; without taking into considerations his habits, if one makes the offering with a pure mind, thinking only 'one should give if someone comes for a donation', it is quite blameless.

Seven Kinds of Gifts to The Sangha (Saṅghika-dāna)

(1) Offering made to the community of both *bhikkhus* and *bhikkhunīs* led by the Buddha, while He is still living.

(2) Offering made to the community of both *bhikkhus* and *bhikkhunīs* after the Parinibbāna of the Buddha.

(3) Offering made to the community of *bhikkhus* only.

(4) Offering made to the community of *bhikkhunīs* only.

(5) Offering made (with the whole Sangha in mind) to a group of *bhikkhus* and *bhikkhunīs* as nominated by the Order. Such an offering is made when the donor could not afford to give offerings to all the *bhikkhus* and *bhikkhunīs* and requests the Order to nominate a certain number (he could afford to give) of *bhikkhus* and *bhikkhunīs* to receive the offerings. The Sangha nominates the required number of *bhikkhus* and *bhikkhunīs* and the donor makes the offerings to that group of *bhikkhus* and *bhikkhunīs* (with the whole Sangha in mind).

(6) Offering made to a group of *bhikkhus* only (with the whole Sangha in mind) after requesting the Sangha to nominate the number he could afford to give.

(7) Offering made (with the whole of Sangha in mind) to a group of *bhikkhunīs* only after requesting the Sangha to nominate the number he could afford to give.

Of these seven kinds of *saṅghika-dāna*, it may be asked, if it is possible to make an offering of the first kind, namely, an offering made to the community of both *bhikkhus* and *bhikkhunīs* led by the Buddha, after the Parinibbāna of the Buddha. The answer is "Yes, it is possible" and the offer should be made in this manner: after placing a statue of the Buddha containing relics in front of the community of both *bhikkhus* and *bhikkhunīs* who have gathered for the ceremony, the offering should be made, saying: "I make this offering to the community of both *bhikkhus* and *bhikkhunīs* led by the Buddha".

Having done an offering of the first kind, the question arises as to what happens to the objects of offering which was intended for the Buddha. Just as the property of the father customarily goes to the son, so too should the offerings intended for the Buddha go to the *bhikkhu* who does devotional duties to the Buddha or to the community of *bhikkhus*. Especially, if the objects offered include such materials as oil, ghee, etc. which should be utilized in offering of lights by oil lamps to the Buddha; pieces of cloth included in the offering should be made into banners and streamers to be offered in worship.

During the Buddha's lifetime, people were generally not disposed to form attachment to, or concerning themselves with individual personalities; they had their mind bent on the Order of Bhikkhus as a whole, and thus were able to make much offering of the noble *saṅghika-dāna* kind. Consequently, the needs of the members of the Order were mostly met by the distributions made by the Order; they had little need to rely on lay man and lay

woman donors and, therefore, had little attachment to them as 'the donors of my monastery, the donors of my robes, etc.' Thus, the *bhikkhu* could be free of bonds of attachments.

Brief Story of The Householder Ugga

Those desirous of making offerings of pure *Saṅghika-dāna* type should emulate the example set by the householder Ugga. The story of the householder Ugga is found in the second discourse of the Gahapati Vagga, Aṭṭhakanipāta of **Aṅguttara Nikāya** Pāli Canon.

At one time when the Buddha was residing at Elephant Village in the country of Vajjī, He addressed the *bhikkhus*, saying: "*Bhikkhus*, you should regard the householder Ugga of Elephant Village as a person endowed with eight wonderful attributes." Stating thus briefly, without giving any elaboration, He went inside the monastery.

Then a *bhikkhu* went in the morning to the house of the householder and said to him: "Householder, the Bhagavā has said that you are a person endowed with eight wonderful attributes. What are these eight wonderful attributes which the Bhagavā said you are endowed with?"

"Venerable Sir, I am not exactly sure what specific eight wonderful attributes the Buddha said I am endowed with, but, please listen with proper attention to an account of the eight wonderful attributes which I actually possess." Then he gave the following full description of the eight wonderful attributes as follows:

(1) The first time I saw the Buddha was when I was drinking and enjoying myself in the forest of Ironwood flowers. As soon as I saw the Buddha coming in the distance, I became sober and devotional piety and faith in the virtues of the Buddha rose in me. This is the first wonder.

(2) At that very first meeting with the Buddha, I took refuge in the Buddha and listened to His discourse. As a result, I became a *sotāpanna* (a 'Stream-winner'), and established in the observance of *Brahmacariya-pañcama-sīla*. This is the second wonder.

(*Brahmacariya-pañcama-sīla* is similar to the five precepts habitually observed by lay people except that, instead of the precept, 'I abstain from sexual misconduct', it has the precept, 'I abstain from any form of sexual intercourse'. With the usual formula of the five precepts, and one abstains from sexual intercourse with anyone other than one's own wife; but the *Brahmacariya-pañcama-sīla* requires total abstinence of sex, not even with one's own wife.)

(3) I had four wives, as soon as I arrived back home, I said to them: 'I have vowed to observe the precept of total abstinence. Whoever wishes to remain living in this house may do so enjoying my wealth as you like and doing meritorious deeds with it; whoever wants to go back to her parents home is also free to do so; and whoever wants to get married to another man may just tell me to whom I should give you.' The eldest of my four wives expressed her wish to be married to a certain person whom she named. I sent for the man and holding my eldest wife with my left hand and a jug of water in my right hand, I gave away my wife to the man. In making this gift of my wife to the man, I remained completely unmoved, unaffected. This is the third wonder.

(4) I have resolved to use all my wealth jointly with people of good moral character. This is the fourth wonder.

(5) I always approach a *bhikkhu* with all due respect, never without reverence; if the *bhikkhu* gives me a talk on Dhamma, I listen to his discourse with respect only, never without reverence; if the *bhikkhu* does not give me a talk on Dhamma, I give him a discourse. This is the fifth wonder.

(6) Whenever I invite the Sangha to my house to make some offerings, devas would come ahead of them and inform me: 'Householder, such and such *bhikkhus* are

enlightened, noble persons (*ariyas*); such and such *bhikkhus* are ordinary persons of morality; such and such *bhikkhus* are devoid of morality.' That the devas come and give me this prior information about the *bhikkhus* is nothing surprising to me; the wonder is that when I make offering of meals or material things to the Sangha such thoughts as 'I will offer much to this individual because he is an enlightened noble person, of good morality; or I will offer little to this individual since he is of poor morality' would never occur to me. As a matter of fact, without differentiation as to who is noble, who is moral or who is immoral, I make my offerings impartially to each and everyone. This is the sixth wonder.

(7) Venerable sir, devas come and tell me that the doctrine of the Buddha is well-taught, it has the merit of being well-taught. This news conveyed to me by the devas is nothing surprising to me. The wonder is that, on such occasions, I reply to the devas: 'Devas, whether you tell me so or not, verily, the doctrine of the Buddha is well-taught.' (He believes that the doctrine of the Buddha is well-taught, not because the devas tell him, but because he himself knows it to be so). Although I hold such communications with devas, I feel no pride in that the devas come to me and that I have conversations with them. This is the seventh wonder.

(8) There is nothing surprising too, if I should pass away before the Bhagavā did and He would foretell: 'The householder Ugga has completely destroyed the lower Five Fetters which lead to rebirth in the lower sensuous realms; he is an *anāgāmin*. Even before the Buddha's prediction, I have become an *anāgāmin* and I have already known this. This is the eighth wonder.

Of these eight wonders described by the householder Ugga. the sixth is concerned with making impartial offerings to the noble, the moral or the immoral alike. It is necessary to know how one can be impartially minded in such circumstances. The impartial attitude can be understood to be brought about in this manner, 'As I have made the invitation with intention to give to the Sangha, the whole Order, when I make the offering to a noble one, I will not recognise him as such; I will not consider that I am making the offering to a noble one; I will keep in mind only that I am making my offering to the Sangha, the noble disciples of the Buddha as a whole. And when I make the offering to an immoral person, I will not recognise him as such; I will not consider that I am making the offering to an immoral person; I will keep in mind only that I am making an offering to the Sangha, the noble disciples of the Buddha, as a whole. In this manner, impartiality may be maintained.'

Emulating the example set by the householder Ugga. when making an offering one should ignore the status of the recipient, keep aside personal feelings towards him, and strive to keep firmly in mind only on the Order of Bhikkhus as a whole, so that his *dāna* may be of the noble *saṅghika-dāna* type. As taught explicitly by the Buddha in the Dakkhinā-Vibhaṅga Sutta mentioned above, when an offering is of *saṅghika* type, that is with the whole community of *bhikkhus* in mind when making it, it could bring innumerable, inestimable benefits to the donor, even if the recipient is an immoral person devoid of virtues.

An offering is of *saṅghika-dāna* type when it is made with full reverence to the Sangha; but it is not always easy to do so. Suppose a person decides to make a *saṅghika* type of offering, having made the necessary preparations, he goes to a monastery and addresses the *bhikkhus*: "Reverend Sirs, I wish to make a *saṅghika* type of offering; may you designate someone from amongst the Sangha as its representative'. Should the *bhikkhus* nominate a novice whose turn it is to represent the Sangha, the donor is likely to be displeased; should they choose an elderly *thera* of long standing to represent them, he is likely to be overwhelmed with intense delight, exulting: "I have an elderly *thera* of long standing as my donee." Such generosity, affected by the personality of the donee, cannot be a perfect *saṅghika* type of offering.

Only if one can accept the representative nominated by turn by the Sangha without any misgiving and without concerning oneself about whether the recipient is a novice or a *bhikkhu*, a young *bhikkhu* or an elderly *bhikkhu*, an ignorant *bhikkhu* or a learned *bhikkhu*, and makes one's offering, thinking only: "I make my offering to the Sangha." with full

reverence to the Sangha, one makes a truly *saṅghika-dāna*.

Story concerning A Donor of A Monastery

This incident happened on the other side of the ocean, i.e. in India. A rich householder, who had already donated a monastery, intended to make an offering to the Sangha. After making necessary preparations, he went to the Order of Bhikkhus and addressed them: "Venerable Sirs, may you designate someone to receive my offering for the Sangha?" It happened that it was the turn of an immoral *bhikkhu* to represent the Sangha for alms. Although the man knew well that the designated *bhikkhu* was immoral, he treated him with full respect: the seat for the *bhikkhu* was prepared as for a ceremonious occasion, decorated with a canopy overhead, and scented with flowers and perfumes. He washed the feet of the *bhikkhu* and anointed them with oil very reverentially as if he were attending upon the person of the Buddha Himself. He then made his offering to the *bhikkhu* paying full homage to the Sangha.

That afternoon, the immoral *bhikkhu* went back to his house and standing at the doorway asked for a hoe, which he needed to make some repairs in the monastery. The donor of the monastery did not even bother to get up from his seat, he simply pushed the hoe towards the *bhikkhu* with his feet. The members of his family then asked him: "Respected Sir, this morning you had heaped upon this *bhikkhu* so much veneration; now you have shown him not even a small part of that deference. Why is this difference between the morning and the afternoon in your attitude towards the *bhikkhu*?" The man replied: "My dear ones, the respect I was showing this morning was towards the Sangha not to this immoral *bhikkhu*."

Some Considerations about Puggalika-dāna and Saṅghika-dāna

There are some people who maintain that if some person should approach one for alms and if one knew beforehand that the person was of bad morality, one should not make any offering to that person; if one should do so, it would be like watering a poisonous plant.

But it could not be said that every act of offering made knowingly to immoral persons is blameworthy. It is the volition of the giver that must be taken into account here. If the donor should approve of the bad habits of the recipient and give with a view to give him support and encouragement for continuance of his immoral practices, then only his gift would be like watering a poisonous plant. If the donor does not approve of the bad habits to the recipient and has no mind to encourage him to continue with his bad practices, but emulating the example of the monastery donor described above, if he makes his gift in such a way that it becomes a true *saṅghika-dāna*, then no blame can be attached to such an offering.

Again there are some who maintain that whether the recipient is of good moral character or bad moral character is no concern of the donors; it only concerns the recipient. Therefore, remaining indifferent to the character of the recipient, whether good or bad, the donor should bear in mind: "This is a noble person, an *ariya* (or an *arahat*)." They maintain that this act of offering is blameless and as fruitful as making an offering to an *arahat*. This point of view is also untenable.

Disciples of other teachers, who are not in a position to know whether a person is an *ariya* or an *arahat*, wrongly believe their teachers to be Noble Ones, *arahats*. This sort of belief, called '**Micchādhimokkha**', making the wrong decision or conclusion, is demeritorious. Surely it would be demeritorious and would be making a wrong decision if one were to bear in mind 'these are noble, *arahats*' when one knew full well that they were not. It is not proper, therefore, to hold such views.

When faced with such recipients in making one's offering, the proper attitude to bear in mind should be "Bodhisattas, in fulfilment of Perfection of Generosity, make their offering without discriminating between persons of high, medium or low status of development. I will also emulate the examples of the Bodhisattas and make my offerings to whoever comes for them, without discrimination." In this way, one would not be giving support and

encouragement to the practice of bad habits and would not be "making wrong decisions or conclusions about the recipient's" development; the act of offering would thus be free from blame or fault.

Controversies and difficulties arise only in the case of offerings made to individuals, *puggalika-dāna*, because there exist various kind of individuals, good or bad. In the case of offerings made to the Sangha, *saṅghika-dāna*, there exists only one kind of Sangha, not two i.e. good and bad. (Here the noble disciples of the Buddha, the *ariyas*, are meant). There is no distinction amongst the Ariya Sangha as high, medium or low status of development, as they are all equally noble. Therefore, as explained above, whenever a donee appears before one, without taking into consideration his character, one should make the offering with the thought: "I make my offering to the disciples of the Buddha, the noble community of *bhikkhus*." Then this offering is of *saṅghika-dāna* type and the recipient is the Sangha; the person who appears before him to receive the offering is merely the representative of the Sangha. However low that person may be in his morals, the true recipient of the offering is the noble Sangha and therefore this is truly a noble gift.

Some people consider that it is very difficult to put into actual practice the advice to ignore the personal character of the immoral recipient, who has appeared before one, and to make one's offering with the mind directed not to him but to the noble Sangha, regarding him only as a representative of the Sangha. The difficulty arises only because of lack of habitual practice in such matters. In making reverential vows to the images and statues of the Buddha, regarding them as the Buddha's representatives, one is so accustomed to the practice of projecting one's mind from the images or statues to the person of the living Buddha, that, no one says it is difficult. Just as the householder Ugga during the Buddha's time and the monastery donor of Jambu Dipa had habituated themselves to make offerings to an immoral *bhikkhu* as a representative of the Buddha, so also Buddhists of modern times should discipline their mind to become accustomed to such an attitude.

Four Kinds of Offerings to The Sangha as described in The Vinaya Piṭaka

The Vinaya Piṭaka, the Book of Discipline for members of the Order gives a description of the four categories of offerings made intentionally for the Sangha. But these four categories of *saṅghika-dāna* do not concern the lay donor; only the seven types of *saṅghika-dāna* mentioned above concern them. The Vinaya distinctions are made for the Order only so that they would know how to distribute the offerings amongst themselves. The four categories are: -

(a) **Sammukhībhūta Saṅghika**. Offerings to be distributed amongst the Sangha who are actually present at the time and place. Suppose an offering of robes is made at a certain place in towns or villages where some *bhikkhus* have gathered together, and the offering is made to the noble Sangha as a whole by the donor saying: "I give to the Sangha." It will be difficult to reach all the noble Sanghas in the town or the village concerned. The distribution is, therefore, to be made amongst the Sangha present at the place at the time. Hence it is called '**Sammukhībhūta Saṅghika'** (*Sammukhībhūta* - present at the time and place; *Saṅghika* - belonging to the Sangha.)

(b) **Ārāmaṭṭha Saṅghika**. Offerings to be distributed amongst the Sangha residing in the whole compound of the monastery. Suppose a donor comes into the compound of a monastery and makes an offering of robes to a *bhikkhu* or *bhikkhus* whom he meets, saying: "I give to the Sangha." As the offering is made within the compound of the monastery, it belongs to all the Sangha residing in that whole compound of the monastery, not just to the *bhikkhus* who are in the vicinity. Hence it is called '**Ārāmaṭṭha Saṅghika'** (*Arāmaṭṭha* - residing in the compound; *Saṅghika* - belonging to the Sangha.)

(c) **Gatagata Saṅghika**. Offerings which belong to the Sangha of whichever place they (have gone to) have been taken to. Suppose a donor comes to a monastery where a solitary *bhikkhu* resides and makes an offering of one hundred robes, saying: "I give to the Sangha." If the residing *bhikkhu* is well-versed in the Disciplinary rules, he can take possession of all the offerings for himself by simply remarking: "At the present moment, in this monastery, I am the sole Sangha; all these one hundred robes, therefore. belong to

me and I take possession of them." He has the right (according to the Vinaya rules) to do so; he cannot be faulted for monopolising the offering made to the Sangha. If the *bhikkhu* is not proficient in Vinaya rules, he would not know what to do. And without resolving, determining: "I am the sole owner. I take possession of them," and suppose he left for another place taking the robes with him, and the *bhikkhus* he met there should ask him how he came by the robes. Suppose, on learning how he had come by them, these *bhikkhus* claimed their share of the robes, saying: "We also have the claim on them," and consequently all the robes were divided equally with them. Then this sharing of the robes is deemed to be a good one. But suppose, without sharing the robes, he should continue on his way and encounter other *bhikkhus*, these *bhikkhus* would also be entitled to receive their share of the robes. In this way, wherever the *bhikkhu* would go, taking the robes with him, the *bhikkhus* of those places would be entitled to the robes. Hence it is called '**Gatagata Saṅghika'** (*Gatagata* - wherever one has gone; *Saṅghika* - belonging to the Sangha.)

(d) **Catuddisā Saṅghika**. Offerings which belong to all *bhikkhus* who come from the four directions. Such offerings include gifts which are weighty and important, which are to be treated with deference, for example, monasteries. They are not to be apportioned but for use by Sangha coming from all directions. Hence it is called '**Catuddisa Saṅghika'** (*Catuddissā* - from four directions; *Saṅghika* - belonging to the Sangha.)

Not being mindful of the fact that these four categories are mentioned in the Vinaya rules to provide measures for distinction of ownership and distribution of the offerings made to the Sangha, some (*bhikkhus*) make use of these Vinaya provisions when lay people make offerings. To give an illustration, suppose a donor, actuated by pious devotion to a certain *bhikkhu*, builds a monastery, though not intending for him, but for the whole Sangha. For the libation ceremony, he invited ten *bhikkhus* including the *bhikkhu* to whom he has so much devotion. After recitation of the Parittas[4], when the time comes for actual announcement of the offer, the *bhikkhu* wants to be offered the monastery as a *puggalika-dāna*; offering made to a particular individual because he feels that living in a monastery meant for the whole Sangha entails so much liabilities and responsibilities. But the donor prefers to make it a *saṅghika-dāna* because, he believes, such *dāna* is superior and of much merit. The congregation resolves the disagreement between the donor and his preceptor by asking the donor to make the offering saying: "I give this monastery to the Sangha who is present here now" (*Sammukhībhūta Sangha*). Then nine *bhikkhus* of the congregation, saying to the remaining one: "We relinquish all our right of possession of the monastery to your reverence," hand over the new monastery to him and leave.

In this manner, such procedures are liable to be followed, believing that by so doing the donor's wish for a *saṅghika-dāna* is fulfilled and the recipient who prefers individual ownership is also happy since the nine co-owners have relinquished their right of possession of the monastery making him the sole owner.

But, in reality, such a procedure is not proper and should not be followed. The gift of a monastery is a weighty, important one; the ten *bhikkhus* to whom the monastery has been offered cannot make any kind of apportionment of the offering between them; and the donor's gift amounts to be only a gift to the ten *bhikkhus* present on the occasion only and not to the Sangha as a whole.

20. Kāla/Akāla Dāna

Offerings to be made on specific occasions (**Kāla-dāna**); offerings which may be made at any time (**Akāla-dāna**).

Offering of Kaṭhina robes at the end of the Buddhist *vassa* for the duration of one month, offering of robes at the beginning of the Buddhist *vassa*, offering of dietary food to the sick, offering of food to visiting *bhikkhus*, offering of food to *bhikkhus*, who is setting out on a journey, are gifts made at a specific time for a specific purpose and are called timely

4. *Parittas*: lit. protection; it is a Buddhist custom to recite certain *suttas* such as Mañgala, Ratana, Metta, etc. to ward off evil influences.

gifts, *kāla-dāna*; all other gifts made as one wishes without reference to any particular time are called *akala-dāna*.

Kāla-dāna is of greater merit than the **akāla** type because the offering is made to meet the specific needs at a specific time. The *kāla* type of *dāna*, at the time of its fruition, brings specific good results at the time they are needed. For example, if the donor wishes for something special to eat, his wish is immediately fulfilled; likewise if he wishes to have some special clothes to wear, he will receive them. These are examples of special merit that accrues from offerings made at specific times to meet specific needs.

21. Paccakkha/ Apaccakkha Dāna

Offerings made in the presence of the donor, (**paccakkha-dāna**). Offerings made in the absence of the donor, (**apaccakkha-dāna**).

The Pāli word, '**paccakkha**' is made up of '*pati*' and '*akkha'*. '**Pati'** means towards; '*akkha'* means five senses, viz. eye, ear, nose, tongue, body. Although '*paccakkha'* is generally "before the eye", its complete meaning should be "perceptible to the senses". Thus *paccakkha-dāna* has wider scope, not just the kind of offering which can be seen by the donor but also those which can be perceived by his other senses, i.e. by sound, by smell, by taste and by touch. In this connection, it should be noted that offerings made in the presence of the donor, *paccakkha-dāna*, is not exactly the same as *sāhatthika-dāna*, that made with one's own hands. Offerings made in one's presence at one's instance but not actually with one's own hands are of the *anattika-dāna* type, offerings made at one's request or command.

22. Sadisa/Asadisa Dāna

Offerings which can be matched by someone else (**Sadisa-dāna**). Offerings which cannot be matched by anyone, unrivalled alms-giving, (**Asadisa-dāna**.)

When offerings are made in a spirit of competition, donors make efforts to excel their rivals in the scale and magnificence of charity. In such competitions, the offerings that prove to be incomparable, inimitable is called unrivalled alms-giving, *asadisa-dāna*.

According to the **Dhammapada Commentary**, as explained in the story of Unrivalled alms-giving in the Loka-vagga, only one donor appeared during the time of each Buddha to make an unrivalled offering. The story runs as follows:

At one time, the Buddha, after going on a long journey followed by five hundred *arahats*, arrived back at the Jetavana monastery. King Pasenadi of Kosala honoured the Buddha and His five hundred disciples by inviting them to the palace and offering them alms on a magnificent scale. The King invited also the people of Sāvatthi to his ceremony of offering so that they could watch and rejoice in his meritorious deed. The next day, the people of Savatthi, rivalling the King, organized the resources of the whole city and gave offerings which surpassed those of the King, to the Buddha and His disciples. They invited the King to their ceremony to observe their deed and rejoice in it.

Catching on the spirit of competition, the King accepted the challenge of the citizens by conducting a more magnificent ceremony of offering the following day. The citizens in turn organized again another grand ceremony of offering to outdo the efforts of the King. In this manner, the keen contest between the King and his citizens went on until either side had made six offerings. (The contest still remained indecisive.)

As the seventh round came along, the royal donor was feeling despondent: "It will be very difficult to surpass the efforts of the citizens in this seventh round; and life would not be worth living, if I, the sovereign ruler of the land, were to lose to the people over whom I rule, in this round." (To console him), his Queen, Mallikā, thought out a plan by which the King could make a truly majestic offering which the people would find impossible to match. She had a grand pavilion built, in which, five hundred great disciples of the Buddha, the *arahats*, were to sit in the pavilion with five hundred princesses fanning them and spraying perfumes and scented water in the pavilion. At the back of the five hundred *arahats*, there would be five hundred elephants, kneeling down and holding a white

umbrella over each of the great *arahats*.

As the arrangements were being made according to the above plan, they found one tame elephant short of five hundred; so they had a wild, unruly elephant, which was notorious for its savagery, placed at the back of the Venerable Angulimala and made it hold a white umbrella like other elephants. People were amazed to find this savage beast taking part in the ceremony and holding an umbrella over the head of the Venerable Angulimala in a docile manner.

After the meal had been offered to the congregation, the King declared: "I made an offering of all the things in this, pavilion, allowable things as well as unallowable things. On this declaration, the people had to admit defeat in the contest, because they had no princesses, no white umbrellas, no elephants.

Thus the donor of the unrivalled *dāna* at the time of 'the Supreme Being of the three Worlds, the Buddha Gotama', was King Pasenadi of Kosala. It should be noted that each of the other Buddhas also had a donor who presented him with an incomparable, unrivalled dāna.

Type of Dāna in Groups of Threes

(1) Dāna can also be divided into three categories, namely, Inferior (**Hīna**), Medium (**Majjhima**), and Superior (**Paṇīta**). The degree of benevolence of an act is dependent upon the strength of intention (*chanda*), the conscious state (*citta*), energy (*vīriya*), and investigative knowledge (*vimamsā*) involved in the act. When these four constituent elements are weak, the *dāna* is said to be of inferior type; when they are of medial standard the *dāna* is regarded as of medium type; when all are strong, the *dāna* is considered to be of the superior order.

(2) When the act of *dāna* is motivated by desire for fame and acclaim, it is of inferior type; when the goal of *dāna* is for attainment of happy life as a human being or a deva, it is of medium type; if the gift is made in reverence to the *ariyas* or Bodhisattas for their exemplary habits of offering, it is an excellent gift of superior order.

> (In the various discourses of the Pāli Texts are mentioned parks and monasteries which were given the names of the individual donors, for example, Jetavana, the garden of Prince Jāti; Anāthāpiṇḍikārāma, the monastery donated by the rich man Anāthapiṇḍika; Ghositārāma, the monastery donated by the rich man Ghosita. This system of nomenclature was adopted by the First Council Elders with the intention of encouraging others to follow the examples and thus acquire merit. So, donors today, when making such gifts, inscribe their names on marble or stone. In doing so, they should keep under control, by exercise of mindfulness, any desire for fame, bearing in mind that they make the gift in order to set an example to those who wish to acquire merit.)

(3) When the donor aspires for happy life as a human or celestial being, his gift is of inferior type; when the aspiration is for attainment of enlightenment as a disciple (*sāvakabodhi-ñāṇa*), or as a silent Buddha (*paccekabuddha-ñāṇa*), the gift is a medium one; when one aspires for Perfect Self-Enlightenment (*sammāsambodhi-ñāṇa* or *sabbaññuta-ñāṇa*), one s gift is of superior order.

> (By Bodhi or Enlightenment is meant knowledge of one of the four Paths. The sages of past had advised that, in order for the gift to serve as a means of escape from the round of rebirths (*vivaṭṭanissita*), one should never make a gift in a haphazard or casual manner, one should seriously (positively) aspire for one of the three forms of Enlightenment while making an offering.)

(4) Again, gifts may be of three types, viz. **Dāna-dāsa,** gift fit for a servant; **Dāna-sahāya**, gifts fit for a friend. and **Dāna-sāmi**, gifts fit for a master.

Just as in everyday life, one uses materials of good quality while offering the servants inferior quality, so also if one makes a gift of materials which are poorer in quality than those enjoyed by oneself, the gift is of inferior type (*dāna-dāsa*), fit for a servant. Just as

in everyday life, one offers one's friends things which one uses and enjoys, so also if one makes a gift of materials which are of the same quality as used by oneself, then the gift is said to be of medium type (*dāna-sahāya*). Just as in everyday life, one makes present of gifts to one's superior of things better in quality than those enjoyed by oneself, so also if one gives *dāna* of superior quality materials, then the gift is said to be of superior order (*dāna-sāmi*).

(5) There are three types of **Dhamma-dāna** (the division being based on the meaning of the word '*Dhamma*' for each type). In the first type of **Dhamma-dāna**, '*dhamma*' is the one associated with the **Āmisa dhamma-dāna**, mentioned above under *dāna* categories by Twos. Therein, it was stated that **Āmisa dhamma-dāna** is the gift of palm-leaf scriptures or books of the Scriptures. In this classification. the '*dhamma*' is the scriptures themselves, the *Pariyatti Dhamma*, that was taught by the Buddha and recorded on palm leaves or books as texts. The *dhamma-dāna*, therefore, means, here, teaching the Scriptures or giving the knowledge of the Buddha's Teachings to others. The *Pariyatti* is the gift-object, the material that is given; the listener is the recipient and one who teaches or expounds the *dhamma* is the donor.

(In the second type of *dhamma-dāna*, the '*dhamma*' refers to the '*dhamma*' included in the Abhidhamma classification of ***dānas*** into six classes, namely, **rūpa-dāna, sadda-dāna, gandha-dāna, rasa-dāna, phoṭṭhabba-dāna** and **dhamma-dāna**. The dhamma in this particular case is explained as all that forms the object of the mind or mental objects.) The mental objects are: (1) the five sense organs (*pasāda rūpas*); (2) the sixteen subtle forms (*sukhuma rūpas*); (3) the 89 states of consciousness (*citta*); (4) 52 mental factors (*cetasikas*); (5) Nibbāna and (6) Concepts (*paññatti*). Whereas in **Pariyatti dhamma**, the '*dhamma*' means 'noble'; here it has the sense of 'the truth concerning the real nature of things'.

Dhamma-dāna of this type is made through rendering assistance to those afflicted with (organic) disabilities, for example, weak eye-sight, trouble in hearing, etc. Helping others to improve their eye-sight is *cakkhu* (*dhamma*) *dāna*; helping them to improve their hearing is *sota* (*dhamma*) *dāna*, etc. The most distinctive *dāna* of this type is *jīvita-dāna*, the promotion of longevity of others. In a similar manner, the remaining *dānas* of the type, namely, *gandha, rasa, phottabba* and *dhamma* may be understood.

In the third type of **dhamma-dāna**, the '*dhamma*' refers to the *Dhamma* of the Triple Gem, namely, the Buddha, the Dhamma and the Sangha. As in the second type of *dhamma-dāna*, the Dhamma here means the Scriptures or the Teaching of the Buddha. Whereas in the second type the '*dhamma*' is a gift-object for offering, while the listener is the recipient. In this third type, the Dhamma, which is a part of the trinity of the Buddha, the Dhamma and the Sangha, itself forms the recipient to which offerings are to be made. When the Buddha and the Sangha become recipients, the associated Dhamma also becomes a recipient of offerings.

To give an illustration: The Buddha was residing in the Jetavana monastery in Savatthi. At that time, a rich householder who had faith in the Teaching, thought to himself thus: "I have had opportunities to honour the Buddha and His Sangha constantly with offerings of food, robes, etc. But I have never honoured the Dhamma by making offerings to it. It is time now that I should do so." With this thought, he approached the Buddha and asked Him how to do about it.

The Buddha replied: "If you wish to honour the Dhamma, you should give food, robes etc. to the *bhikkhu* who is well cultivated in the Dhamma, but with the clear intention of honouring the Dhamma which he has realized."

When the householder asked Him which *bhikkhu* would be appropriate to receive such an offering, the Buddha told him to ask the Sangha. The Sangha directed him to give his offerings to the Venerable Ānanda. So he invited the Venerable Ānanda and made a generous offering of food, robes, etc. to him, keeping in mind that he was honouring the Dhamma which the Venerable Ānanda had realized. This story is described in the introduction to the Bhikkhāparampara Jātaka, the thirteenth Jātaka of the **Pakinnaka Nipāta**.

According to the story, the householder is the donor; food, robes, etc. are material objects

of offering, and the body of the Dhamma which lies embedded in the person of the Venerable Ānanda is the recipient of the gift.

This householder was not the only one who made such offerings at the time of the Buddha, keeping in mind the Dhamma as the recipient of offering. The Text clearly mentions that the great ruler, Siri Dhammāsoka (Asoka), with much pious reverence for the Dhamma built monasteries, 84,000 in all, one in honour of each of the 84,000 groups of Dhamma (Dhammakkhandha) which form the complete Teaching of the Buddha.

(**Note of Caution**) ..... Many have heard of this great *dāna* of Asoka and have desired to imitate him in such giving. But it is important to follow his example in a proper manner. The real motive of the great King Asoka was not merely giving of monasteries, but the paying of respect to the groups of Dhamma individually. Building of monasteries serves only to provide him with materials for offering. Later generations of donors, who wish to follow the example of Siri Dhammāsoka, should understand that they build monasteries not just as objects for offering, not with the intention of acquiring the fame of being a monastery donor, but with the sole aim of paying homage to the Dhamma.

The significance of these *dhamma-dānas* may be appreciated when one remembers the importance of the Teaching (the Dhamma). The great Commentator, the Venerable Mahā Buddhaghosa concluded his work **Aṭṭhasālinī**, the **Commentary** to the **Dhammasaṅgaṇī**, the first book of the **Abhidhamma**, with the wish "May the true Dhamma endure long. May all beings show reverence to the Dhamma. — *Ciram tiṭṭhatu saddhammo, dhamme hontu sagāravā, sabbepi sattā.*" He made this wish because he was fully aware of the important role of the Dhamma. He realised that as long as the Dhamma endures, the Teachings of the Buddha cannot decline and everyone who honours the Dhamma will show reverence to the Teachings and follow them. And the Buddha had said: "Only those who see the Dhamma, see me." And nearing the end of His life, the Buddha had said that "The Dhamma will be your teacher after I am gone. — *So vo mamaccayena satthā.*"

Therefore, one should strive to cultivate this third type of **Dhamma-dāna** which plays such an important role.

(6) Another three types of *dāna* are classified as **Dukkara-dāna**, gift which is difficult to be given; **Mahā-dāna**, awe inspiring gift of great magnificence; and **Sāmañña-dāna**, common forms of gifts, which are neither too difficult to make, nor too magnificent.

An example of the first type, **Dukkara-dāna**, may be found in the story of *dāna* given by Dārubhaṇḍaka Tissa. This story is given in the commentary to the 28th vagga of Ekadhammajhāna, Ekakanipata of the **Aṅguttara Nikāya**.

The Story of The Dāna given by Dārubhaṇḍaka

There was a poor man who lived in Mahāgāma of Sri Lanka, and who earned his living by selling firewood. His name was Tissa, but because his livelihood was selling firewood, he was known as Darubhaṇḍaka Tissa (Tissa who has only firewood as property).

One day he had a talk with his wife: "Our life is so humble, wretched, lowly, although the Buddha had taught the benefits of **nibaddha-dāna**, the observance of the duty of regular giving, we cannot afford to cultivate the practice. But we could do one thing; we could start giving alms-food regularly, twice a month, and when we could afford more, we will try for the higher offering of food by tickets[5] (*salākabhatta*)." His wife was agreeable to his proposal and they started giving whatever they could afford as alms-food the next morning.

That was a very prosperous time for the *bhikkhus* who were receiving plenty of good food. Certain young *bhikkhus* and *sāmaṇeras* accepted the poor alms-food offered by the Darubhaṇḍaka's family, but threw it away in their presence. The housewife reported to her husband: "They threw away our alms-food," but she never had an unpleasant thought over

5. According to I.B.Horner (Book of the Discipline), food tickets were issued at times when food was scarce. But the story of Dārubbaṇḍaka suggests that the same is adopted also when food is abundant as a higher form of *dāna*.

the incident.

Then Darubhaṇḍaka had a discussion with his wife: "We are so poor, we cannot offer alms-food that would please the Noble Ones. What should we do to satisfy them." "Those who have children are not poor," said his wife in order to give him solace and encouragement and advised him to hire out the services of their daughter to a household, and with the money so acquired, to buy a milch cow. Darubhaṇḍaka accepted his wife's advice. He obtained twelve pieces of money with which he bought a cow. Because of the purity of their wholesome volition, the cow yielded large quantities of milk.

The milk, they got in the evening, was made into cheese and butter. The milk, they got in the morning, was used by the wife in the preparation of milk porridge, which together with the cheese and butter, they offered to the Sangha. In this manner, they were able to make offerings of alms-food which was well accepted by the Sangha. From that time onwards the *salākabhatta* of Darubhaṇḍaka was available only to the Noble Ones of high attainments.

One day, Darubhaṇḍaka said to his wife: "Thanks to our daughter, we are saved from humiliation. We have reached a position in which the Noble Ones accepted our alms-food with great satisfaction. Now, do not miss out on the regular duty of offering alms-food during my absence. I shall find some kind of employment and I shall come back after redeeming our daughter from her bondage." Then he went to work for six months in a sugar mill where he managed to save twelve pieces of money, with which, to redeem his daughter.

Setting out for home early one morning, he saw ahead of him the Venerable Tissa on his way to worship at the Pagoda at Mahāgāma. This *bhikkhu* was one who cultivated the austere practice of *piṇḍindāpāta*, that is, he partakes only alms food, which is offered to him when going on alms round. Dārubhaṇḍaka walked fast to catch up with the *bhikkhu* and strolled along with him, listening to his talk of the Dhamma. Approaching a village, Darubhaṇḍaka saw a man coming out with a packet of cooked rice in his hand. He offered the man one piece of money to sell him the packet of meal.

The man, realising that there must be some special reason for offering one piece of money for the food packet when it was not worth the sixteenth part of it, refused to sell it for one piece of money. Darubhaṇḍaka increased his offer to two, then three pieces of money and so on until he had offered all the money he possessed. But the man still declined the offer (thinking Darubhaṇḍaka had still more money with him).

Finally, Darubhaṇḍaka explained to the man: "I have no money with me other than these twelve pieces. I would have given you more if I had. I am buying this meal packet not for myself but, wishing to offer alms-food, I have requested a *bhikkhu* to wait for me under the shade of that tree. The food is to be offered to that *bhikkhu*. Do sell me the packet of food for this twelve pieces of money. You will also gain merit by doing so.'"

The man finally agreed to sell his food-packet and Darubhaṇḍaka took it with great happiness to the waiting *bhikkhu*. Taking the bowl from the *bhikkhu*, Dārubhanṇḍaka put the cooked rice from the packet into it. But the Venerable Tissa accepted only half of the meal. Darubhaṇḍaka made an earnest request to the *bhikkhu*: "Venerable Sir, this meal is sufficient for only one person. I will not eat any of it. I bought the food intending it only for you. Out of compassion for me, may the Venerable One accept all the food." Upon this, the Venerable permitted him to offer all the food in the packet.

After the Venerable had finished the meal, they continued the journey together and he asked Dārubhaṇḍaka about himself. Darubhaṇḍaka told everything about himself very frankly to the Venerable. The Venerable was struck with awe by the intense piety of Darubhaṇḍaka and he thought to himself: "This man has made a **dukkara-dāna**, an offering which is difficult to make. Having partaken of the meal offered by him, under difficult circumstances, I am greatly indebted to him and I should show my gratitude in return. If I can find a suitable place, I shall strive hard to attain arahatship in one sitting. Let all my skin, flesh and blood dry up. I will not stir from this position until I attain the goal." As they reached Mahāgāma, they went on their separate ways.

On arriving at the Tissa Mahāvihāra Monastery, the Venerable Tissa was allotted a room

for himself, where he made his great effort, determined not to stir from the place until he had eradicated all defilements and become an arahat. Not even getting up to go on the alms round, he steadfastly worked on until at the dawn of the seventh day, he became an Arahat fully accomplished in the four branches of Analytical Knowledge (*Patisambhidā*). Then he thought to himself thus: "My body is greatly enfeebled. I wonder whether I could live longer." He realised, through exercise of his psychic powers, that the phenomenon of *nāma-rūpa,* which constituted his living body, would not continue much longer. Putting everything in order in his dwelling place and taking his bowl and great robes, he went to the Assembly Hall at the centre of the monastery and sounded the drum to assemble all the *bhikkhus*.

When all the *bhikkhus* had gathered together, the head *thera* enquired who had called for the assembly. The Venerable Tissa, who had cultivated the austere practice of taking only alms food, replied: "I have sounded the drum, Venerable Sir." "And why have you done so?" "I have no other purpose, but if any member of the Sangha has doubts about the attainments of the Path and Fruition, I wish them to ask me about them."

The head *thera* told him there were no questions. He then asked the Venerable Tissa why he had persevered so arduously sacrificing even his life for the attainment. He related all that had happened and informed him that he would pass away the same day. Then he said: "May the catafalque, on which my corpse would be supported, remains immoveable until my alms-food donor, Dārubhaṇḍaka, comes and lifts it with his own hands." And he passed away that very day.

Then King Kākavannatissa came and ordered his men to put the body on the catafalque and take it to the funeral pyre at the cremating grounds, but they were not able to move it. Finding out the reason for this, the King sent for Dārubhaṇḍaka, had him dressed in fine clothes and asked him to lift up the catafalque.

The text gives an elaborate account of how Darubhaṇḍaka lifted the catafalque with the body on it easily over his head and how, as he did so, the catafalque rose in the air and travelled by itself to the funeral pyre.

Dārubhaṇḍaka's *dāna* involving the sacrifice ungrudgingly of twelve pieces of money which were needed for redeeming his own daughter from servitude and which had taken six whole months to earn is indeed a very difficult one to give and thus is known as **Dukkara-dāna**.

Another example of such gifts is found in the story of Sukha Sāmaṇera given in the tenth *vagga* of the Commentary to the **Dhammapada**. Before he became a *sāmaṇera,* he was a poor villager who wanted to eat the sumptuous meal of a rich man. The rich man Gandha told him that he would have to work for three years to earn such a meal. Accordingly, he worked for three years and obtained the meal he so earnestly longed for. When he was about to enjoy it, a Paccekabuddha happened to come by. Without any hesitation, he offered the Paccekabuddha the meal, which he had so cherished and which had taken him three years to earn.

Another example is provided by the Ummādantī Jātaka of **Paññāsa Nipāta**, which gives the story of a poor girl who worked for three years to get the printed clothes, which she wanted to adorn herself. When she was about to dress herself in the clothes, which she had so yearned for, a disciple of the Buddha Kassapa came by (who was covered only with leaves because he had been robbed of his robes by the dacoits). The giving away of clothes, which she so cherished and for which she had to work for three years, is also a *Dukkara* type of *dāna*.

Awe-inspiring gifts of great magnificence are called **Mahā-dāna.** The great Siri Dhammāsoka's (Asoka's) gifts of 84,000 monasteries in honour of 84,000 passages of the Piṭaka are great *dānas* of this type. On this account, the Venerable Mahā Moggaliputta Tissa said: "In the Dispensation of the Buddha, or even in the life time of the Buddha, there is no one equal to you as a donor of the four requisites. Your offering is the greatest."

Although Venerable Mahā Moggaliputta Tissa said so, the gifts of Asoka were made on

his own initiative, without anyone to compete and, therefore, there is no need to classify them as **Sadisa** or **Asadisa** type of *dāna*. Passenadi Kosala's gifts were made in competition with those of the citizens (of Savatthi) and are, therefore, termed '**Asadisa-dāna**', the Matchless gift.

All other gifts of ordinary nature which are neither difficult to make nor of great magnitude are just common gifts, **Sāmaññā-dāna**.

In addition to these, there is another classification of three **Dhamma-dānas** described in the Vinaya Parivāra Texts and its commentary, viz.:

(1) Giving to the Sangha gifts which were verbally declared to be offered to the Sangha,

(2) Giving to the Pagoda gifts which were verbally declared to be offered to the Pagoda, and

(3) Giving to the individual gifts which were verbally declared to be offered to the individual.

These are called **Dhammika-dāna**, gifts offered in connection with the Dhamma. (Further details of these types of gifts will be found below in accordance with the nine gifts of **Adhammika-dāna**).

Type of Dāna in Groups of Fours

The texts do not mention any type of gifts by fours. But Vinaya lists four kinds of requisites which may be offered as gifts. They are:

(1) Gift of robe or robe-materials (**civara-dāna**).

(2) Gift of alms food (**pindapāta-dāna**).

(3) Gift of dwelling places (**senāsana-dāna**).

(4) Gift of medicinal materials (**bhesajja-dāna**).

Gifts may also be classified into four types depending on the purity of the donor and the receiver, viz:

(1) *Dāna* whose donor has morality but the recipient has not.

(2) *Dāna* whose recipient has morality but the donor has not.

(3) *Dāna* whose both the donor and the recipient are immoral.

(4) *Dāna* whose both the recipient and the donor have morality.

Type of Dāna in Groups of Fives

The Kāladāna Sutta in the Sumana Vagga, Pañcaka Nipāta, **Aṅguttara Nikāya** mentions the following five types of gifts which are to be given at an appropriate time:

(1) Gift made to a visitor.

(2) Gift made to one starting on a journey.

(3) Gift made to one who is ill.

(4) Gift made at the time of scarcity.

(5) Gift of newly harvested grains and crops made to those endowed with virtue.

The fifth type has direct reference to farmers and cultivators, but it should be understood that it also includes the first fruits of labour of any one who offers them as *dāna* before using them for oneself.

Five Kinds of Asappurisa-dāna

There are five kinds of gifts made by men of no virtue:

(1) *Dāna* made without seeing carefully that the gift to be offered is properly prepared, fresh. wholesome and clean.

(2) *Dāna* made without due reverence or considerations.

(3) *Dāna* made without offering it with one's own hands; (For example, the *dāna* of King Pāyāsi[6], who instead of presenting the gifts with his own hands, had his attendant Uttara do so for him.)

(4) *Dāna* made in the manner of discarding one's leftovers.

(5) *Dāna* made without the knowledge that the good deed done now, will surely bring good results in the future (*kammassakatā-ñāṇa*).

Five Kinds of Sappurisa-dāna

There are five kinds of gifts made by men of virtue:

(1) *Dāna* made after seeing carefully that the gift to be offered is properly prepared, fresh, wholesome and clean.

(2) *Dāna* made with due reverence, with the mind firmly placed on the material for offering.

(3) *Dāna* made with one's own hands. (Throughout the beginningless cycle of existences, the beginning of which we have no knowledge, there have been many existences in which one is not equipped with hands and feet. In this existence, when one has the rare fortune of being equipped with complete limbs, one should avail oneself of this rare opportunity of offering gifts with one's own hands, reflecting that one would work for liberation making use of the hands one is fortunate enough to be born with).

(4) *Dāna* made with due care, and not as if one is discarding one's own leftovers.

(5) *Dāna* made with the knowledge that the good deed done now, will surely bring good results in the future.

These two groups of five kinds of gifts are described in the seventh *sutta* of the Tikanda Vagga, Pañcaka Nipāta, **Aṅguttara Nikāya**.

Another five kinds of gifts made by men of virtue (**Sappurisa-dāna**).

(1) *Dāna* made with faith in the law of cause and effect (**saddhā-dāna**).

(2) *Dāna* made after seeing carefully that the gift to be offered is properly prepared fresh, wholesome and clean (**sakkacca-dāna**).

(3) *Dāna* made at the right time, on the proper occasion (**kāla-dāna**). (When it is the meal-time, alms food is offered; when it is the Kaṭhina season, robes are offered).

(4) *Dāna* made with a view to rendering assistance to the recipient or to show kindness to him (**anuggaha-dāna**).

(5) *Dāna* made without affecting, in any way, one's dignity and the dignity of others (**anupaghāta-dāna**).

All of these five kinds of gifts give rise to great wealth, riches and prosperity. In addition, *saddhā-dāna* results in fair, handsome appearance. As a result of *sakkacca-dāna*, one's followers and attendants are attentive and obedient. Resulting from *kāla-dāna* are benefits that come at the right time and in abundance. As a result of *anuggaha-dāna*, one is well disposed to enjoy the fruits of one's good deeds and is able to do so in full. As a result of *anupaghāta-dāna*, one's property is fully protected against the five destructive elements (water, fire, king, thieves and opponents. This classification of five kinds of *Dāna* comes in

6. Pāyāsi, a chieftain at Setavya in the kingdom of Kosala, was reborn in Catumaharajika as a result of his alms-giving in the human world. He related his past experiences to the visiting *Mahāthera* Gavampati. He said he had given alms without thorough preparation, not with his own hand, without due thought, as something discarded. Hence his rebirth in that lowest of the six celestial planes. But Uttara, the young man who supervised his alms-giving at his request, was reborn in a higher abode, Tāvatimsa, because he gave with thorough preparation with his own hand, with due thought, not as something discarded. The story teaches the right way of alms-giving.

the eighth sutta of the above Text).

The opposites of these five kinds of *Dāna* are not mentioned in the Texts; but it may be assumed that the five corresponding dāna made by men of no virtues would be as follows:

(1) *Dāna* made without believing in the law of cause and effect (**asaddhiya-dāna**), just to imitate others' *dāna* or to escape from being censured or reviled. (Such *dāna* will produce wealth and riches for the donor but he will not be bestowed with fine appearance.)

(2) *Dāna* made without seeing carefully that the gift to be offered is properly prepared, fresh, wholesome and clean (**asakacca-dāna**). (Wealth and riches will accrue from such *dānas*, but the donor will not receive obedience and discipline from his sub-ordinates.)

(3) *Dāna* made at inappropriate time (**akāla-dāna**). (It will produce wealth but its beneficial results will not be in great abundance and will not come at the time needed.)

(4) *Dāna* made perfunctorily (**ananuggaha-dāna**) without intention of assisting or doing honour to the recipient. (One may reap riches and wealth out of such deeds, but he will not be disposed to enjoy his wealth or he may be denied the occasion to enjoy them.)

(5) *Dāna* made in such a way that it will affect, in some way, one's dignity or the dignity of others (**upaghāta-dāna**). (Wealth and riches may accrue from such *dānas* but they will be subject to damage or destruction by the five enemies.)

In view of the **Kala-dāna** and **Akāla-dāna** types of offering mentioned above, i.e. offerings made at appropriate or inappropriate times, it should be well noted that it is improper to make offerings, even with the best of intentions, of light to the Buddha during the day when there is light, or of food when it is afternoon.

Five Kinds of Immoral Gifts

The Parivāra (Vinaya Piṭaka) mentions five kinds of giving which are commonly and conventionally called by people as acts of merit, but which are nothing but harmful, demeritorious forms of offering.

They are:

(1) Gift of intoxicants (**majja-dāna)**.

(2) Holding of festivals (**samajja-dāna)**.

(3) Provision of prostitutes for sexual enjoyment of those who wish to do so (**itthi-dāna)**.

(4) Dispatch of bulls into a herd of cows for mating (**usabha-dāna**).

(5) Drawing and offering of pornographic pictures (**cittakamma-dāna**).

The Buddha described these forms of offering as immoral, demeritorious gifts because they cannot be accompanied by good intentions, wholesome volitions. Some people think that by providing opium to an addicted person, who is nearing death because of the withdrawal of the drug, they are doing a meritorious deed of life-giving (*jivita-dana*). As a matter of fact, this does not constitute an act of merit, because it is unwholesome consciousness that motivates one to offer opium which is not suitable for consumption. The same consideration holds good in the case of offering of intoxicants.

The Commentary to the Jātaka mentions the inclusion of intoxicating drinks in the display of materials to be given away by the Bodhisatta King Vessantara as a great offering, *mahā-dāna*.

Some people try to explain this inclusion of intoxicants as materials for offering by the King Vessantara by saying that the King had no intention of providing liquor to the drunkards; that it is only the volition that determines the merits of an offering; that King Vessantara did not want anyone to drink the intoxicants; there is no wrong intention involved. He merely wanted to avoid being criticised by those who would say that the King's great *dāna* has no offerings of intoxicants.

(But such rationalization is untenable.) Great persons, like King Vessantara, do not worry about criticism levelled at them by others, especially when the criticism is unjustified. The fact of the matter is that it is only in drinking that the guilt lies; using it as a lotion or for

medicinal preparations in a proper manner is not demeritorious. We should take it, therefore, that it is for such purposes that King Vessantara included intoxicants as materials for offering in his great *dāna*.

Five Kinds of 'Great Gifts' (Mahā-Dāna)

In the ninth Sutta of the fourth Vagga of the Aṭṭhaka Nipāta, **Aniguttara Nikāya**, are given comprehensive expositions of the Five Precepts beginning with the words: "*Pañcimāni bhikkhave dināni mahādānāni*," describing the Five Precepts as the Five Kinds of Great Gifts (*Mahā-dāna*). But it should not be wrongly understood that *sīla* is *dāna* just because the Five Precepts are described as the Five Great Dāna in the Text mentioned above. The Buddha does not mean to say that *sīla* is not different from *dāna* or the two are exactly the same. *Sīla* is proper restraint of one's physical and verbal actions and *dāna* is offering of a gift, and the two should not be taken as identical.

When a virtuous person observes the precept of non-killing and abstains from taking life of other beings, that virtuous person is actually giving them the gift of harmlessness (*abhaya-dāna*). The same consideration applies to the remaining precepts. Thus, when all the Five Precepts are well observed by a moral person, he is, by his restraint, offering all beings gifts of freedom from harm, from danger, from worries, from anxiety, etc. It is in this sense that the Buddha teaches here that observance of the Five Precepts constitutes offering of the Five Great Gifts (*Mahā-dāna*).

Types of Dāna in Groups of Sixes

Just as the Texts do not mention any list of gifts in groups of Fours as such, so there is no direct mention of types of gifts in groups of six in the Texts. But the **Atthasālinā**, the Commentary to Dhammasangani, the first volume of Abhidhamma, gives an exposition of six types of gifts in which the six sense objects provide materials for offerings, viz. the gift of colour, of sound, of odour, of taste, of objects of touch, and of mind-objects.

Types of Dāna in Groups of Sevens

Similarly, there is no mention of types of *dāna* in groups of sevens as such; but the seven kinds of **Saṅghika-dāna**, described above under the heading 'Types of gifts in pairs', sub-heading 'Gifts to the Sangha' may be taken to represent this type of *dāna*.

Types of Dāna in Groups of Eights

(**A**) The Buddha teaches the group of eight *dāna* in the first Sutta of the Fourth Vagga, Aṭṭhaka Nipāta, **Aṅguttara Nikāya**. The Eight **dānas** are:

(1) *Dāna* made without delay, without hesitation, as soon as the recipient arrives.

(2) *Dāna* made through fear of censure or of being reborn in the realms of misery and suffering.

(3) *Dāna* made because the recipient had in the past given him gifts.

(4) *Dāna* made with the intention that the recipient of the offering will make a return offering in future.

(5) *Dāna* made with the thought that making a gift is a good deed.

(6) *Dāna* made with the thought: "I am a householder who prepares and cooks food to eat; it would not be proper if I partake of the food without making offerings to those who are not allowed (by their disciplinary rules, i.e. Buddhist monks) to prepare and cook their own food?"

(7) *Dāna* made with the thought: "The gift I am offering will bring me a good reputation which will spread far and wide."

(8) *Dāna* made with the idea that it will serve as an instrument to help one attain concentration when one fails to achieve it while practising Concentration and Insight Meditation.

Of the eight kinds of *dāna*, the last one is the best and the noblest. The reason is that this

last type of *dāna* is unique, one which promotes joy and delight in one who is practising Concentration and Insight meditation, and renders great assistance to his endeavours in meditation. The first seven modes of giving do not arouse and encourage the mind in the work of Concentration and Insight Meditation and of them, the first and the fifth are superior ones (*panita*). The seventh type is an inferior one (*hīna*), while numbers 2, 3, 4, 6 are of medium status.

The eight categories of *dāna* may be divided into two groups: **Puññavisaya-dāna**, *dāna* which belongs to the sphere of meritorious giving and **Lokavisaya-dāna**, *dāna* which belongs to the sphere of worldly gifts. The first, the fifth and the eighth are **Puññavisaya-dāna** and the remaining five belong to the **Lokavisaya** type.

(**B**) Again, the third sutta in the Dāna Vagga, Aṭṭhaka Nipāta, **Aṅguttara Nikāya** provides another list of eight **dānas**.

(1) *Dāna* made out of affection.

(2) *Dāna* made under unavoidable circumstances, made reluctantly and showing resentment.

(3) *Dāna* made through bewilderment and foolishness without understanding the law of cause and effect.

(4) *Dāna* made through fear of censure, through fear of rebirth in the realms of misery and suffering, through fear of harm that may be caused by the recipient.

(5) *Dāna* made with the thought: "It has been the tradition of generations of my ancestors and I should carry on the tradition".

(6) *Dāna* made with the objective of gaining rebirth in the deva realms.

(7) *Dāna* made with the hope of experiencing joy and delight with a pure mind.

(8) *Dāna* made with the idea that it will serve as an instrument to help one attain concentration when one fails to achieve it while practising Concentration and Insight Meditation.

Of these eight categories of *dāna* also, only the eighth kind is the noblest; the sixth and the seventh are **Puññavisaya** type of *dāna* and are quite meritorious. The remaining five are of inferior type belonging to the **Lokavisaya** types.

(**C**) Again, in the fifth sutta of the Dāna Vagga, Atthaka Nipāta, **Aṅguttara Nikāya**, the Buddha had taught comprehensively on the subject of gaining rebirths as a result of giving alms, *danupapatti*. According to the eight kinds of destination to be gained as future births, the *dānas* are divided into eight categories:

(1) Seeing the happy circumstance of rich and prosperous people in this life, one makes the *dāna* wishing for such wealth and comfortable life in the future and at the same time taking care to lead a life of morality. After death, his wish is fulfilled; he gains rebirth in the human world in happy, comfortable, wealthy circumstances.

(2) Hearing that the Catumahārājika devas are **(p1:)** *powerful beings leading a life of comfort and pleasures, one makes the dāna wishing for such powerful, comfortable life full of pleasures in the Catumahārājika deva-world* **(p2:)** *and at the same time taking care to lead a life of morality. After death, his wish is fulfilled; he is reborn in the Catumahārājika deva-world.*

(3) Hearing that the Tāvatiṁsa devas are **(repeat p1:)** in the Tāvatiṁsa deva-world **(repeat p2:)** in the Tāvatiṁsa deva-world.

(4) Hearing that the Yāma devas are **(repeat p1:)** in the Yāma deva-world **(repeat p2:)** in the Yāma deva-world.

(5) Hearing that the Tusitā devas are **(repeat p1:)** in the Tusitā deva-world **(repeat p2:)** in the Tusitā deva-world.

(6) Hearing that the Nimmānarati devas are **(repeat p1:)** in the Nimmānarati deva-world

(repeat p2:) in the Nimmānarati deva-world.

(7) Hearing that the Paranimmitavasavattī devas are **(repeat p1:)** in the Paranimmitavasavattī deva-world **(repeat p2:)** in the Paranimmitavasavattī deva-world.

(8) Hearing that the Brahmās live a long life, having beautiful appearance and enjoying happy, blissful lives, one makes the *dāna*, wishing to be reborn in the Brahmā-world and at the same time taking care to lead a life of morality. After death, one gains rebirth in the Brahmā-world as one has wished.

It should not be concluded from the above statement that giving of alms alone is a sure guarantee for a happy life in the Brahmā-world. As stated under the eighth type, in the above two categories, it is only by making the mind soft and gentle through offering of alms and through development of concentration up to the Absorption stage, *jhāna*, by practising meditation on the four illimitables, namely, Loving-Kindness (*Mettā*), Compassion (*Karuṇā*), Sympathetic Joy (*Muditā*) and Equanimity (*Upekkhā*) that one can gain rebirth in the Brahmā-world.

(**D**) Again in the seventh *sutta* of the same **Dana Vagga** is given the following list of eight *dānas* given by a moral person (*sappurisa-dāna*):

(1) Giving of gifts which have been made clean, pure and attractive.

(2) Giving of gifts of choice materials and of excellent quality.

(3) Giving of gifts at proper and appropriate times.

(4) Giving of gifts which are suitable for and acceptable by the recipient.

(5) Giving of gifts, after making careful selection of the recipient and the objects to be offered (*viceyya-dāna*). Excluding persons of immoral conduct, the selected recipients should be moral persons who follow the Teachings of the Buddha. As to the materials to be offered, when possessing things of both good and bad quality, better quality materials should be selected for making a gift

(6) Giving of gifts according to one's ability in a consistent manner.

(7) Giving of gifts with a pure, calm mind.

(8) Giving of gifts and feeling glad after having done so.

(**E**) A separate list of eight types of gifts made by persons of immoral conduct (*Assappurisa-dāna*) is not given as such in the Texts, but one could surmise that they would be as follows:

(1) Giving of gifts which are unclean, impure and unattractive.

(2) Giving of gifts of inferior quality.

(3) Giving of gifts at improper and inappropriate times.

(4) Giving of gifts which are unsuitable for the recipient.

(5) Giving of gifts without making careful selection of the recipient and the objects to be offered.

(6) Giving of gifts only occasionally although one is capable of doing so in a consistent manner.

(7) Giving of gifts without calming the mind.

(8) Giving of gifts feeling remorse after having done so.

Types of Dāna by Groups of Nines

The Vinaya Parivāra Pāli Text mentions the Nine types of giving which were taught by the Buddha as not valid as a deed of offering (**Adhammika-dāna**). The Commentary on the Text explains these nine types of gifts as follows:

Causing the gift which has been intended by the donor for a certain group of the Sangha:-

(1) to be given to another group of the Sangha,

(2) to be given to a shrine,

(3) to be given to an individual,

Causing the gift which has been intended by the donor for a certain shrine:-

(4) to be given to another shrine,

(5) to be given to the Sangha,

(6) to be given to an individual,

Causing the gift which has been intended by the donor for a certain individual:-

(7) to be given to another individual.

(8) to be given to the Sangha, and

(9) to be given to a shrine.

Here the gift which has been intended by the donor means the four requisites of robes, food, dwelling place and medicines and other small items of necessities which the donor has already committed verbally to give to the Sangha, or a shrine, or an individual.

The story of why the Buddha taught these nine types of **Adhammika-dāna** is given in the Pārajika kaṇḍa and Pācittiya Pāli Texts of the **Vinaya Piṭaka**.

Once the Buddha was residing at the Jetavana Monastery in Sāvatthi. Then a certain group of people decided to make offerings of food and robes to the Sangha. Accordingly, they made necessary preparations and had the robes and food ready for the offering. A group of immoral *bhikkhus* went to the would-be donors and forcibly urged them to make the offering of robes to them instead. Being thus forced to give away the robes to the immoral *bhikkhus*, the people had only food left to offer to the Sangha. Hearing of this, the modest *bhikkhus* denounced the immoral *bhikkhus* and reported what had happened to the Buddha. It was then that the Buddha laid down the rule: "Whoever *bhikkhu* should knowingly appropriate for himself the gift which has been declared to be intended for the Sangha, there is an offence of expiation involving forfeiture (*Nissaggiya Pācittiya Āpatti*)."

In the explication that accompanies the rule, the Buddha explains: "If the gift already committed by word of mouth to be given to the Sangha is appropriated for oneself, there is the offence of expiation involving forfeiture (*Nissaggiya Pācittiya Āpatti*); if it is caused to be given to the Sangha other than the intended one or to a shrine, there is an offence of *Dukkata Āpatti*. Knowing the gift is intended for a certain shrine, if it is made to be given to another shrine or to the Sangha or to an individual, there is an offence of *Dukkaṭa Āpatti*. Knowing the gift is intended to be given to a certain individual, if it is caused to be given to another individual, or to the Sangha, or to a shrine, there is an offence of *Dukkata Āpatti*."

The above story is given to illustrate how one's well intentioned deed of merit could become vitiated through intervention and interference of undesirable intermediaries and how, due to their intervention, it could be turned into an *adhammika-dāna*. The Buddha also explained the nine unrighteous acceptances (*adhammika paṭiggaha*) of the nine *adhammika-dāna* and the nine righteous uses (*adhammika paribhoga*) of righteously offered requisites.

It should be noted, however, that not every transfer of gifts from the recipient originally intended by the donor to another results in an *adhammika-dāna*. The donor himself may change his original intention for some good reason or may be persuaded by a well-wisher to transfer the gift for acquiring more merit.

An illustration of such transfer of gifts is found in the story of Mahā Pajāpati who had made a new robe intending it to be offered to the Buddha. The Buddha advised her to offer the robe to the Sangha instead. If it were an offence, the Buddha would not have given the advice. As a matter of fact, the Buddha knew that Mahā Pajāpati would gain much greater merit by offering the robe to the Sangha headed by Himself.

In another instance, the Buddha persuaded King Pasenadī of Kosala to change his mind about permitting a monastery for ascetics of another faith to be built close by the Jetavana monastery. The King had been bribed by the ascetics for granting land to build their monastery. Foreseeing endless disputes that would later arise, the Buddha first sent the Venerable Ānanda and other *bhikkhus* and later the two Chief Disciples, the Venerable Sāriputta and the Venerable Mahā Moggallāna, to dissuade the King from taking the bribe and granting the land to the ascetics. The King gave some excuse to avoid seeing the great Disciples. Consequently, the Buddha Himself had to go to the King and told him the story of King Bharu, mentioned in the Duka Nipāta, who, in a similar situation, had caused much suffering through taking bribes. Fully convinced of his wrong doing, King Passenadi made amends by withdrawing the grant of land and appropriating the building materials gathered on it by the ascetics. The King then had a monastery built with those materials on the very site and donated it to the Buddha.

As stated above, there is no offence when a donor changes his first intention for a good reason and makes the offer to another person. This has direct reference to one of the attributes of the Ariya Sangha. If a donor prepares gifts for *bhikkhus* who would be visiting him, and if, in the meantime, *bhikkhus* who are well-established in the higher Dhammas and who are members of the Ariya Sangha come into the scene, he may change his mind and offer the gifts to the newcomers to his better advantage. And they may also accept such gifts. They may also make use of the gifts so received. Being worthy of accepting such gifts originally intended for visitors is known as the *pāhuneyya* attribute of the Ariya Sangha.

Type of Dāna in Groups of Tens and Fourteens

As in the case of *dāna* in Groups of Fours, Sixes, or Sevens there is no direct mention of type of *dāna* in groups of Tens in the Texts. But the Commentaries provide a list of ten material things which may be offered as *dāna*.

Likewise the Dakkhina Vibhanga Sutta gives a list of *dānas* which come under the category of fourteen kinds of gifts by individuals (see item 19 of types of *dānas* in groups of Twos).

5. WHAT ARE THE ELEMENTS THAT STRENGTHEN THE BENEFICIAL RESULTS OF DĀNA

6. WHAT ARE THE ELEMENTS THAT WEAKEN THE BENEFICIAL RESULTS OF DĀNA

The Dāna Sutta, the seventh discourse of the Devatā Vagga, in the Chakka Nipāta, **Aṅguttara Nikāya**, explains the elements that strengthen the beneficial results of *dāna* and those that weaken them.

At one time, the Buddha was residing at the Jetavana Monastery in Sāvatthi. At that time, He saw, by His supernormal psychic power of divine sight, that a certain female follower of His Teaching by the name of Nandamātā, was making an offering to the two Chief Disciples and the Sangha, in the distant town of Velukandaki. He said to the *bhikkhus*:

> "*Bhikkhus*, Nandamātā of Velukandaki is right now making a great offering to the Sangha headed by the Venerables Sāriputta and Moggallāna. Her offering has the distinguished feature of the donor possessing three special qualities of volitional purity, namely, (a) feeling happy before the act of offering; (b) having a clear, pure mind while making the offering and (c) rejoicing after having made the offering, and of the recipients possessing three special qualities of mental purity, namely, (a) being free of attachment (*rāga*) or practising to be liberated from it; (b) being free of ill will (*dosa*) or practising to be liberated from it, (c) being free of bewilderment (*moha*) or practising to be liberated from it.
>
> "*Bhikkhus*, just as the water in the ocean is immeasurable, the benefit that will accrue from an offering distinguished by those six features is also immeasurable.

As a matter of fact, you speak of the water in the ocean as an immeasurably huge mass of water, likewise you say of such an offering, which is unique with these six features, as one that will bring an immeasurably huge accumulation of merit."

According to this Pāli Text, it may be seen that the three qualities possessed by the donor and the three qualities possessed by the recipients form the elements that strengthen the beneficial results of *dāna*. It follows from it that, to the extent that the donor and the recipients are lacking in their respective qualities, to that extent will the act of *dāna* fall short of the full possible beneficial results.

Again, in the ninth birth story of Mahadhammapāla, in the Dasaka Nipāta of the **Jātaka**, it is mentioned that King Suddhodāna was a brahmin in a past life. The great teacher of the Texila, to whom he had entrusted his son for education, asked him why members of his clan did not die young but lived to a ripe old age.

He replied in verse:

Pubbeva dānā sumanā bhavāma
dadampi ve attamanā bhavāma
datvāpi ve nānutappāma pacchā
tasmā hi amham dahara na mīyare.

We feel very happy before we ever make an offering, We are delighted and satisfied while making the offering; And we rejoice after having made the the offering, never feeling remorseful. For these three reasons people never die young in our clan.

From this story one can surmise that when an offering is made with fulfilment of these three volitional conditions, the benefit that accrues from it, is enjoyment of long life in the present existence.

Again, in the **Atthasālini** and the **Dhammapada** Commentary are mentioned four conditions that bring beneficial results in the present life from an act of offering:

(a) The materials to be offered as gifts have been acquired legitimately and equitably (**Paccayānam dhammikata**).

(b) They are given with faith and confidence and with fulfilment of three volitional conditions. (**Cetanāmahattā**).

(c) The recipient is one of high attainment, an *arahat* or an *anāgāmin* (**Vatthusampatti**).

(d) The recipient has just arisen from 'the unconditioned state' (*nirodhasamāpatti*) (**Guṇatirekatā**).

Offerings of this kind, which bring beneficial results in the present life, were made by people, such as Puṇṇa, Kākavaliya and the flower girl Sumana, who reaped great benefits from their *dānas* which met these four conditions completely.

In the **Attahasālinī**, these four conditions for a gift are termed, 'the four purities of gifts (*dakkhinā visuddhi*)'; in the **Dhammapada Commentary**, they are called 'the Four Accomplishments (*Sampadā*)'.

Again, there is a list of four kinds of purity (*dakkhinā visuddhi*) connected with an act of *dāna* given in the Dakkhinā Vibhaṅga Sutta of the Uparipannāsa Pāli. They are:

(1) A gift made pure by the donor but not by the recipient. (Even if the recipient is of no moral virtue (*dussīla*), if the donor is virtuous and makes an offering of what has been acquired legitimately and equitably, with pure and good volition before, during and after giving the *dāna* and does it with full faith in the law of cause and effect, then the *dāna* is pure because of the donor and will bring great benefit.)

(2) A gift made pure by the recipient but not by the donor. (Even if the donor is of no moral virtue, and makes an offering of what has been acquired illegitimately and unequitably, and does not have pure, good volition before, during and after giving the *dāna*, and without faith in the law of cause and effect, if the recipient is morally

virtuous, then the *dāna* is pure because of the recipient and will bring great benefits.)

(3) A gift not made pure either by the donor or the recipient. (When the donor of no moral virtue makes an offering of ill-gotten wealth to an immoral recipient with no pure, good volition before, during and after the act of offering and without faith in the law of cause and effect, the *dāna* will bring no great beneficial result, just as a poor seed planted on poor soil will not grow properly to produce good crops.)

(4) A gift made pure both by the donor and the recipient. (When the donor of moral virtue makes an offering of what has been acquired legitimately and equitably, with pure and good volition before, during and after the act of offering to a morally virtuous recipient, the *dāna* will bring great beneficial result, just as a good seed planted in good soil produces good crops.)

The third type, of course, is not concerned with purity at all, but it is mentioned to include all the cases involved. To summarise all that we have considered, there are five elements that strengthen the beneficial results of dāna:

(1) The donor observes the precepts and is of good moral conduct.

(2) The recipient is also morally virtuous.

(3) The materials offered have been acquired justly and rightly.

(4) The offering is made with happiness before, with pure satisfaction and delight during and with rejoicing after making the offer.

(5) The donor has complete faith in the law of cause and effect.

These five elements should accompany the *dāna* so that it will be of greatest purity and benefit; when they are lacking when offerings are made, to that extent will the *dāna* be deficient in beneficial results.

Some Remarks on 'Saddhā'

It is important to understand clearly the complete meaning of the fifth element, namely, 'faith in the law of cause and effect'. Here, faith is the rendering into Myanman of the Pāli word '*saddhā*'. Grammatically it would mean 'that which holds and keeps well'.

Just as clear water in which all sediment and impurities have settled down to the bottom can hold the image of the moon, of the sun and keep it well, so also faith, which is devoid of mental defilements, can firmly hold the virtues and attributes of the Buddha (to serve as object for contemplation).

To give another illustration, if a man is not equipped with hands, he would not be able to help himself to jewels lying about him although he sees them. If he does not possess wealth, he would not be able to provide himself with a variety of goods and materials.

Without seeds, there would be no crops nor grains. Similarly, without faith, we cannot acquire the jewels of generosity, morality and development of concentration and insight; (and there can be no enjoyment of the pleasures of the human or deva-world or the bliss of Nibbāna). Hence, the Buddha in His Teaching compared faith to possessing hands, wealth or seeds.

In the **Milindapañha Pāli** and **Atthasālinī Commentary**, faith is compared to the crown jewel, ruby, of a Universal Monarch, which has the property of instantly purifying and clearing the water into which it is put, no matter how dirty the water is. In a similar manner, faith dispels instantly all that is defiling the mind and make it pure and clear at once. If the mind is filled with faith, there is no room in it for defilements, such as grief, worry, etc.

How difficult it is to keep the mind steadfastly contemplating on the attributes of the Buddha is within the experience of all good Buddhists. In other words, it is not a simple matter to keep the mind filled with only faith devoid of all defilements. But with practice, one can maintain a pure, clear mind through faith for short periods until, with steadfast effort, one can do so continuously for long periods.

As regards having faith in the law of cause and effect, mentioned above, we should reflect thus: "I will have spent a certain amount of my wealth by offering this *dāna,* but it will not be spent in vain. Through this act of *dāna*, I will have developed volitions which is much more precious than the wealth I will have spent. My wealth is liable to be destroyed by five kinds of enemies, but this mental action of volition is indestructible and will follow me through rounds of existence till I attain Nibbāna. Ability to keep the mind clear and pure in this manner is having faith in the law of cause, the mental action of volition."

And considering the results that would accrue from the mental action, we will come to a very clear, definite conclusion: "Because of this mental action of volition, I will reap beneficial results throughout the rounds of existence, there is no doubt about it". Reflecting thus and experiencing the exhilarating purity of the mind is having faith in the law of effect.

Thus, it is important to develop, through reflecting on the law of cause or the law of effect, faith which is conducive to purity of mind, for it is the fifth element that strengthens the beneficial results of *dāna*.

(b) The Perfection of Morality (Sīla-Pāramī)

The Game Animal Cāmarī

The author gives an elaborate description of the animal, *cāmarī*, which we have translated as 'yak'. He quotes various authorities to dispel the notion of many people that *cāmarī* is a kind of winged animal. Far from it, the author says on the authority of Abhayarama Sayadaw of Mandalay, and Taung Pauk Sayadaw of Mawlamyine that it is a yak, a Tibetan beast of burden, useful also for its milk and flesh. The fan made of its tail is one of the emblems of royalty.

Wishing to prevent damage, the yak will sacrifice its life rather then making any effort to release it, when even a single hair of its tail happens to be caught in the branches of a bush. Sumedha admonished himself to take the example set by a yak and preserve the purity of morality even at the risk of his life.

Miscellaneous Notes on Different Respects of Morality

As with Perfection of Dāna, these notes are given in the form of answers to the following questions; quoting the authority of the **Visuddhi-magga**, the Path of Purification:

(1) What is Morality?
(2) Why is it called Morality ?
(3) What are the characteristics, functions, manifestations, and proximate cause of Morality?
(4) What are the benefits of Morality ?
(5) How many types of Morality are there ?
(6) What are the defiling factors of Morality ?
(7) What are the purifying factors of Morality ?

Exposition of Morality

1. WHAT IS MORALITY?

Various factors, which may be defined as Morality, are mental volition (*cetanā*) which arises in the person who abstains from wrong physical actions, such as killing, etc., or which arises when performing duties towards one's elders, teachers, etc.; the three mental factors of abstention (*virati*), i.e. right speech, right action, and right livelihood; greedlessness (*alobha* or *anabhijjhā*), absence of ill-will (*adosa* or *abyāpāda*), right view (*sammā-diṭṭhi* or *amoha*); the five restraints (to be described in full later) and the mental factor of *avitikkama*.

Thus morality may be conveniently studied as follows:

(1) Volition that accompanies one when abstaining from wrong physical or verbal action or when performing duties towards one's elders or teachers, etc.;

(2) the three mental factors of abstention from wrong action, wrong speech and wrong livelihood;

(3) the three right mental actions of *anabhijjhā*, *abyāpāda* and *sammā-diṭṭhi*;

(4) the five restraints (*samvara*); and

(5) the mental factor which arises when avoiding transgressions.

(a) Morality of Volition (Cetanā-sīla)

(b) Morality of Abstinence (Virati-sīla)

The three wrong physical actions are taking the life of other beings, taking what is not given and sexual misconduct. The four wrong verbal actions are telling lies, gossiping or backbiting, using harsh, abusive words and indulgence in vain, frivolous talks. These two categories of wrong actions may be committed in association with earning a livelihood (like that of a fisherman or a hunter), or may not be associated with earning livelihood (like game hunting for sport).

Likewise, abstaining from these two categories of wrong actions may or may not be associated with earning a livelihood. Abstaining from three wrong physical actions, when not associated with earning a livelihood, is known as abstention through right action (*sammā kammanta virati*); abstaining from the four wrong verbal actions, when not associated with earning a livelihood, is known as abstention through right speech (*sammā vaca virati*); abstaining from these two categories of wrong actions, when associated with earning a livelihood, and from various kinds of wrong livelihood (especially those kinds which bhikkhus are enjoined against), is known as abstention through right livelihood (*sammā ajiva virati*).

The three mental factors of abstention mentioned above are known as morality of abstention (*viratī-sīla*) and the mental factor of volition that accompanies them is known as morality of volition (*cetanā-sīla*). The volition that arises when performing acts of great merit of attending upon one's teacher is also known as morality of volition (*cetanā-sīla*).

(c) Morality of Non-covetousness, etc. (Anabhijjhādi-sīla)

The greed that prompts one to covet others' property, harbouring the thought: “It would be good if these were mine”, is known as the wrong mental action of covetousness (*abhijjhā manoduccarita*). When one dispels such thoughts, there arise in one the mental factors of dispelling volition (*cetanā*) and greedlessness (*alobha*) or non-covetousness (*anabhijjhā*). These mental factors are called Morality.

Wishing harm to someone, there arises in a person the mental factor of hatred which is known as wrong mental action of ill will (*byāpāda manoduccarita*). When one dispels such thoughts of ill-will, there arise in him the mental factors of dispelling volition and hatelessness (*adosa* or *abyāpāda*). These mental factors are called Morality.

When someone holds that there is no such thing as generosity and that there are no beneficial results accruing from it, he holds a wrong view which is called wrong mental action of wrong view (*micchā diṭṭhi manoduccarita*). When he dispels such beliefs, there arise in him the dispelling volition and non-delusion (*amoha*) or right view (*sammā-diṭṭhi*). These mental factors are called Morality.

When three wrong mental actions (*abhijjhā, byāpāda*, and *micchā-diṭṭhi*) are present, a person is liable to commit such demeritorious deeds as killing, etc. which ruin one's *sīla*. When volition and the three right mental actions arise in one, it is impossible for one to commit deeds, such as killing, etc. which are ruinous to one's *sīla*. Therefore, the three right mental actions of *anabhijjhā*, *abyāpāda* and *sammā-diṭṭhi* are called Morality.

When consciousness arises, it is always accompanied by volition. That volition is

responsible for prompting the mind to take notice of an object; it serves as a link between the mind and an object. Without its prompting, there would be no mind-object linkage; the mind will not rest on the object; it will not be aware of the object. It is only through the services of volition that a mind-object linkage is possible at all. Thus, every volition accompanying consciousness that arises for each moral act is called Morality.

(d) Morality of Restraints (Saṁvara-sīla)

(e) Morality of Avoiding Transgression (Avitikkama-sīla)

The kinds of morality, as described, apply to laymen and bhikkhus equally. But there are other forms of morality which are concerned with bhikkhus only, viz.: morality of restraints (*saṁvara-sīla*) and morality of avoiding transgressions (*avitikkama-sīla*).

(d) Morality of Restraints (Saṁvara-sīla):

(i) **Pātimokkha Saṁvara**: Restraint through the Fundamental Precepts for bhikkhus, observance of which liberates the observer from the dangers of rebirths in the realms of miseries and continuous suffering.

(ii) **Sati Saṁvara**: Restraint through Mindfulness, which means keeping close guard over the doors of the five senses, viz. eye, ear, nose, tongue, body and mind, so that no 'thief of demeritoriousness' can gain entry into one.

(iii) **Ñāṇa Saṁvara**: Restraint through Wisdom, which means control of the mind with Insight, so that the current of mental defilements of craving, wrong view and ignorance which normally flows incessantly, stops flowing. Under this type is also included *Paccayasanissita Sīla*, exercise of proper care over the use of requisites.

(iv) **Khanti Saṁvara**: Restraint through Forbearance, which means controlling the mind, so that no defiling thoughts disturb it when enduring extreme heat or cold.

(v) **Vīriya Saṁvara**: Restraint through Development of Energy, which means strenuous mental exertion, to prevent the arising of demeritorious thoughts, such as sensuous thought (*kāma-vitakka*), thought of ill-will (*byāpāda-vitakka*), thought of cruelty (*vihimsā-vitakka*). Purification of livelihood (*ājivapārisuddhi-sīla*) is also included under this type.

(e) Morality of Avoiding Transgression (Avitikkama-sīla)

This is the morality cultivated through avoidance of physical and verbal transgression of precepts which one has undertaken to observe.

From the above descriptions of five kinds of **Saṁvara Sīla** and **Avitikkama Sīla**, it could be inferred that, in essence, **Patimokkha Saṁvara Sīla** means a group of mental factors (*cetasikas*) including volition and the three abstentions of non-greed (*alobha*), non-hate (*adosa*) and non-delusion (*amoha*): **Sati Saṁvara** means the mental factor of *Sati*, mindfulness (which is also accompanied by volition); **Ñāṇa Saṁvara** means the mental factor of wisdom (which is also accompanied by volition); **Khanti Saṁvara** means a group of moral consciousness and mental factors headed by non-hate which has the characteristic of not losing temper, in other words, the mental factor of non-hate; **Vīriya Saṁvara** means mental factor of energy (which is also accompanied by volition).

As for *avitikkama-sīla*, in ultimate sense, it is a group of moral consciousness and mental factors which lead one to avoid transgression of precepts which one is observing. In the case of generosity (*dāna*), volition forms its basis. For morality too, volition serves as a main factor, but in addition to it, the group of moral consciousness and mental factors led by the three abstentions, the three mental factors of non-greed, non-hate, non-delusion and the three mental factors of mindfulness, wisdom, energy also play their respective roles.

2. WHY IS IT CALLED MORALITY?

The Pāli word '*sīla*' is translated as 'morality' or 'virtue'; it is adopted in toto in the Myanmar language. '*Sīla*' has two meanings: first, it is employed to convey the sense of

natural character, behaviour or habit. We find it used in this sense in such expression as '*pāpakarana-silo* — one who is in the habit of doing evil'; '*dubbhāsana-silo* — one who is in the habit of speaking evil'; '*abhivādana-silo* — one who is in the habit of showing reverence to those worthy of homage'; '*dhammakathana-silo* — one who is in the habit of teaching the doctrines'. It is also employed to describe natural phenomena: '*vassāna-samaye rukkha ruhana-sīla* — trees usually grow during the rainy season'; '*gimhasamaye patta patana-sīla* — leaves usually fall in summer'. In this first sense, *sīla* is employed to describe the habits of both moral and immoral persons; and also natural events which are outside the domain of moral, good or bad.

Secondly, it has the meaning of good practice which implies only that practice which is noble, moral, ethical. This is the sense employed in this chapter on the 'Perfection of Morality'. And in this sense also, there are two meanings, namely, (a) orientating and (b) upholding.

(a) 'Orientating' means controlling one's physical and verbal actions and steering them towards the right direction so that they do not get out of hand. In a person, who does not observe the precepts, physical and verbal actions take place in a haphazard manner, like loose yarn, not properly wound in a roll, is uncontrolled and undirected. But a person, who observes the precepts, watches closely over his physical and verbal actions to see that they take place in an orderly manner under his proper control. Even a person of ill-humour, who is easily irritated and loses temper at the slightest provocation, can manage to keep his physical and verbal actions under control when he is observing the precepts.

(b) *Sīla* is 'upholding' because no act of merit can be accomplished without accompaniment of moral virtue. Meritorious acts can arise only in persons of morality; thus *sīla* serves as the basis or foundation of all acts of meritoriousness; it facilitates the arising of meritoriousness through performance of meritorious deeds that would lead to rebirths in the four planes of existence (*catubhūmaka*), viz. the sensuous world, the fine material world, the non-material world and the supra-mundane states.

In this chapter on the Perfection of Morality, it is mentioned that the hermit Sumedha, having received the definite prophecy that he would become a Perfectly Self-Enlightened One, admonished himself to establish first in the Perfection of Alms-giving. But this does not imply that he should practise generosity first without observance of precepts. In his investigation of the Buddha-making factors, by the exercise of Perfection Investigating Wisdom (*Pāramī pavicaya ñāṇa*), it was the Perfection of Alms-giving that appeared first in his mind's eye, followed, in succession, by Perfection of Morality, Perfection of Renunciation, etc. The order of Perfection given in the Text is the order in which they appeared in the mind's eye of Hermit Sumedha. It was not possible for him to discern all the ten *pāramīs* simultaneously; they were investigated one after another and were mentioned accordingly. The first Perfection reviewed happened to be the Perfection of Alms-giving; hence it heads the list of the *pāramīs,* but this does not mean that the order in the list is the order in which *pāramīs* are to be fulfilled.

In actual practice, an act of giving is pure only when the donor is established in morality; alms-giving is made more fruitful when it is preceded by observance of precepts. That is the reason why when bhikkhus are invited by lay people to accept robes and other gifts, they see to it that the lay people are first established in the precepts (even though taking of precepts is not mentioned when making the invitation).

Thus to the question "Why is it called **Sīla**?" The plain, clear-cut answer is: It is called *Sīla* because (1) it does not permit physical and verbal actions to take place in a violent, disorderly manner; it controls and directs them to become quiet and gentle, (2) it serves as a foundation for the arising, by stages, of four classes of moral consciousness, namely, the moral consciousness pertaining to the sensuous world, the moral consciousness pertaining to the material world, the moral consciousness pertaining to the non-material world and the supra-mundane

consciousness.

Out of these discussions may arise the following questions:

(1) If both morality (*sīla*) and concentration (*samādhi*) are orientating, how do they differ in their functions? *Sīla* promotes calm and peace by keeping physical and verbal actions under proper control; whereas concentration prevents the mind and mental factors that are associated with it from distraction by directing them to converge on a single object. In this manner, morality differs from concentration in its function of orientating.

(2) If both Morality and the Element of Solidity (*pathavī*) are 'upholding', what is the difference in their functions? Morality is the fundamental cause of the arising of the four classes of moral consciousness; hence it is said to serve as the foundation for the arising of the moral consciousness pertaining to the sensuous world, the moral consciousness pertaining to the material world, the moral consciousness pertaining to the immaterial world and the supra-mundane consciousness.

Just as a royal wet-nurse holds the infant prince in her arms to keep him from crawling all over the royal chamber, so also the Element of Solidity holds together other elements that arise along with it, preventing them from dispersing and scattering in all directions. In this manner, Morality and the Element of Solidity differ in their respective functions of upholding and facilitating. (**Visuddhi-magga Sub-commentary**-Chapter on Morality).

The **Visuddhi-magga** mentions only two grammatical meanings as explained above. But there are different views expressed by other teachers. According to them, the Pāli word, '*sīla*', for morality, is derived from the words, '*sira*' or '*sisa*', both meaning 'head'. When the head is cut off, the whole body of a being is destroyed; so also when morality is ruined, all forms of meritoriousness come to ruins. Thus morality is like the head of the body of meritoriousness and termed '*sīla*', a derivative of '*sira*' or '*sisa*' by replacing the letter 'r' or 's' with 'l'.

But the author opines that this alternative view is far-fetched since it draws only upon the similarity of the sounds produced by uttering the words '*sira*', '*sisa*' and '*sīla*' and does not deal with the intrinsic meaning of the word *sīla* as defined in the **Abhidhānappadīpikā** verse no. 1092.

He concludes that morality is called *sīla* because, according to the **Abhidhānappadīpikā**, it conveys two meanings of (1) natural characteristic, and (2) good practice.

Although natural characteristic may mean both good and bad ones, as explained above, since we are dealing with the habit and practices of ancient sages or of future Buddhas, Arahats, etc. we should take that *sīla* refers only to good aspects. For instance, although *dhamma* may be meritorious or demeritorious when we say: 'I take refuge in the Dhamma,' the *dhamma* here can only be the meritorious *dhamma*. So also, although *sangha* means 'a group', 'an assemblage' in such words as '*manussa-sangha* — a group of people', '*sakuna-sangha* — a flock of birds', when we say: "I take refuge in the Sangha", it implies only the Order of Bhikkhus.

Considering in this manner, *sīla* should also be taken in the sense of the **Abhidhānappadīpikā** definition of 'natural characteristic'. Thus, it should be stated that it is called Morality because it is the natural characteristic of ancient sages, future Buddhas, *arahats*, etc.

3. WHAT ARE ITS CHARACTERISTIC, FUNCTION, ETC.?

Morality has the characteristic of controlling one's physical and verbal actions and orientating them towards right direction; it also serves as a basis or foundation of all meritoriousness.

Its function is to prevent one from becoming immoral through uncontrolled physical and verbal actions. It helps one to remain spotless in conduct, free from blame by the wise.

Morality is manifested as purity in thought, word and deed. When the wise reflect on the nature of morality, they come to realise that it is the purity of physical action, the purity of

verbal action and the purity of mental action.

The proximate cause for arising of morality is moral shame for doing an immoral act (*hirī*) and moral dread for doing an immoral act (*ottappa*). Although listening to the Dhamma promotes arising of morality, it serves only as a remote cause. It is only through *hirī* and *ottappa* the precepts are observed.

(4) WHAT ARE THE BENEFITS OF MORALITY?

A man of virtuous conduct enjoys many benefits such as a gladdening heart which leads to joy and happiness (*pāmojja*). This in turn results in delightful satisfaction (*pīti*). In one who enjoys delightful satisfaction, there arises calmness of mind and body (*passaddhi*) followed by bliss (*sukha*). The tranquil state of mind and body brings about development of concentration (*samādhi*) which enables one to see things as they really are (*yathābhūta-ñāṇa*). When one gains this knowledge of things as they really are, one gets wearied of and detached from the ills and suffering of the cycle of rebirths. In him arises powerful insight into reality (*balava vipassanā-ñāṇa*). With this insight, he becomes detached from craving and achieves the knowledge of the Path, which leads to full liberation (*vimutti*) through the knowledge of Fruition. After gaining the Path and Fruition knowledge, he develops reflective knowledge (*paccavekkhanā-ñāṇa*) which enables him to see that the cessation of phenomena of the aggregates of *nāma* and *rūpa* has taken place in him. In other words, he has realised the Perfect Peace, Nibbāna. Thus morality has many benefits including the realisation of Nibbāna. (*AN III, P. 615*).

In several discourses, the Buddha mentions the following five benefits gained by one who observes precepts and who is established in morality:

(1) based on mindfulness through *sīla*, he acquires great wealth;

(2) he gains fame and good reputation;

(3) he approaches and enters any assembly of nobles, brahmins, householders or recluses with complete self-assurance (born of his morality), without any indication of inferiority complex;

(4) he lives the full span of life and dies unconfused. (An immoral person repents on his death bed that he has not done meritorious deeds throughout his life; a man of moral habits never suffers from any remorse when death approaches him; instead, memories of good deeds previously performed by him flashed past his mind's eye making him fearless, mentally lucid, unconfused to face death even as someone who is about to acquire a golden pot gladly abandons an earthen pot.)

(5) he is reborn after that in happy realms of devas and human beings.

— (DN II, p. 73; AN II, p. 22 I; Vin III, p. 322) —

In the Ākaṅkheyya Sutta of the **Majjhima Nikāya**, the Buddha enumerates 13 benefits which come from practising morality; such benefits range from reverence and respect shown by fellow followers of the Teaching to realization of *arahatta-phala*, that is, attainment of arahatship.

(5) HOW MANY TYPES OF MORALITY ARE THERE?

Morality in Groups of Twos:

(1) Precept involving performance of certain action (***cāritta***); Precept of abstentions (***vāritta***).

Of these two kinds, the precept laid down by the Buddha saying, "This should be done" is **Cāritta-sīla**. For example, performance of duties towards a preceptor (*upajjhāya vatta*); or duties towards a teacher (*ācariya vatta*), is fulfilment of *cāritta sīla* through practice.

Not doing what is prohibited by the Buddha saying, "This should not be done" is fulfilment of **Vāritta-sīla**. For example, observance of *Parajika* rules of the Vinaya (which

prohibits *bhikkhus* from indulgence in sexual intercourse, from stealing, from killing and from falsely claiming attainments to *magga* and *phala* Insight) is observance of *vāritta-sīla* through avoidance.

Some people casually misinterpret these disciplinary rules saying that *cāritta-sīla* is the precept which would lead to no offence if it is not fulfilled, but its observance contributes to purifying one's morality. In interpreting thus they make no distinction between *bhikkhus* and lay men.

Actually, the Buddha has laid down definite disciplinary rules concerning duties to be performed by a pupil towards his preceptor or teacher. Any co-resident pupil, who fails to abide by these rules, not only fails to fulfil the *cāritta-sīla* but is also guilty of breaking the disciplinary rules concerning performance of duties (*vatta bhedaka dukkata āpatti*).

Thus, for bhikkhus, it cannot be said that non-fulfilment of *cāritta-sīla* would lead to no offence; for them, *cāritta-sīla* is the mandatory observance of the precepts laid down by the Buddha.

As for lay person, it may be said that avoidance of wrong deeds, which would definitely give rise to rebirths in lower planes of existence, falls under the category of *cāritta-sīla*. On the other hand, abstinence from wrong deeds, which may or may not result in such rebirths, *varitta,* showing reverence to the aged, should be classified as *cāritta-sīla*.

For example, there are five precepts to be observed by lay men: abstinence from killing, stealing, sexual misconduct, lying and taking intoxicants. Indulgence in these deeds, instead of avoiding them, leads definitely to lower planes of existence. Therefore, abstaining from these five wrong deeds which will certainly result in such rebirths constitutes *vāritta-sīla*.

A lay person can also observe the eight precepts which are the avoidance of killing, stealing, lying and taking intoxicants, (these four precepts, falling under the category of *vāritta-sīla* and the additional four precepts of total sexual abstinence, abstaining from eating in the afternoon, abstaining from dancing, singing, playing music, and enjoying to them, and abstaining from using high and luxurious beds.

Actions included in these four additional precepts do not necessarily lead to the lower planes of existence. Lay noble persons, such as 'Stream Winners' (*Sotāpanna*), 'Once Returners' (*Sakadāgāmin*), enjoy lawful sexual relations with their own spouses, eat in the afternoon, dance, sing, etc. and sleep on high and luxurious beds. But, since they do so with mind unassociated with wrong view (*diṭṭhi-vippayutta citta*), their action will not result in rebirths in the lower planes of existence.

But an ordinary worldling may do these acts with mind either accompanied by wrong view (*diṭṭhi-sampayutta*) or unaccompanied by wrong view (*diṭṭhi-vippayutta*). These actions may or may not lead to rebirths in the lower plane of existence. Therefore, the four precepts, namely, total sexual abstinence, abstaining from eating in the afternoon, abstaining from dancing, singing, playing music, etc. and abstaining from using high and luxurious beds should be called *Cāritta-sīla*.

When a person, who has taken refuge in the Buddha, the Dhamma and the Sangha, observes the Five Precepts with meticulous care, he would be a lay disciple of the Buddha, an *upāsaka*. If he makes further efforts to observe the Eight Precepts, it is for the purpose of practising holy life at a higher level of endeavour. But, the Buddha has not said that the observance of the Eight Precepts will save one from the lower destinations and that observance of the Five Precepts alone is not enough to secure safety from the danger of falling into the lower planes of existence.

In this sense, therefore, the four additional observances included in the Eight Precepts should be considered to belong to the category of *Cāritta-sīla*. For bhikkhus, however, the Buddha has strictly forbidden them from indulging in these four acts; hence, for *bhikkhus*, avoidance of these acts constitutes definitely *Vāritta-sīla*.

Note for Special Consideration

A cursory reading of the above distinction between *Cāritta-sīla* and *Vāritta-sīla* or a superficial consideration of the fact of indulgence by noble disciples such as Visākhā in

lawful sexual relation, eating in the afternoon, dancing, singing, playing music, etc. in using high and luxurious beds could lead one to wrong conceptions. One could easily take the wrong view that all such acts are faultless, blameless and, therefore, one is then liable to indulge in them more and more with the accompaniment of wrong view (*micchā-diṭṭhi*). It is most important that one should not fall into such error of conception.

Killing, stealing, sexual misconduct, lying and taking intoxicants, being demeritorious wrong deeds, invariably lead to the lower planes of existence. There is no escape from their ill consequences. That is why noble persons (*ariyas)*, will never do such acts, even if they are under the threat of death to do so. They will willingly give up their lives rather than acquiesce to do such acts, because they have uprooted, through *magga* Insight, all traces of latent tendency (*anusaya*) to do demeritorious acts. Just because *ariyas*, such as the 'Stream Winners', 'Once-Returners' and 'Non-Returners', indulge in taking food in the afternoon, etc. just as ordinary persons do, it is not correct to say that they do so with identical mental attitudes in their various acts.

The *ariyas* do not look upon objects of sense pleasure in the same way an ordinary worldling does; their manner of indulgence in sense pleasure is also different from that of worldlings.

The Commentary to the **Aṅguttara Nikāya** (*AN I, p.350*) says that the *ariya's* attitude towards pleasurable sense objects is like that of a clean brahmin, who, pursued by an elephant in rut, seeks refuge with loathing and much reluctance in a dumping ground of excreta. When oppressed by craving for sensual pleasures, the defilement that has not been eradicated by the knowledge of the Path, the 'Stream Winner' or the 'Once Returner' deals with objects of sensual pleasures with mind unaccompanied by wrong view, just to pacify, subdue the burning heat of the defilement.

This exposition deserves careful consideration. Citing the example of *ariya* persons such as Visākhā, the worldling is liable to say wrongly that the *ariyas* indulge in sense-pleasures exactly in the same way as he does. As pointed out in the **Aṅguttara Commentary**, the *ariyas* enjoy sense pleasures, with mind unaccompanied by wrong view, just to calm the burning desire, which is the defilement they have not yet destroyed with the knowledge of the Path, whereas the worldling indulges in sense pleasures generally with mind associated with wrong view.

To summarise, one may have sex relation with one's spouse, take meal in the afternoon, dance, sing, play music, etc. and use high and luxurious beds, etc. with mind accompanied by wrong view resulting in rebirths in the lower planes of existence, or with mind unaccompanied by wrong view, not resulting in the lower planes of existence. Therefore, abstinence from these four actions (which may not lead to the lower planes of existence) should be classed as *Cāritta-sīla* and not as *Vāritta-sīla*.

The division of the Eight Precepts into four *Cāritta-sīla* and four *Vāritta-sīla* is tenable only when the vow of abstinence is made, separately for each individual precept as is current now. Should the vow be taken for the whole group of the Eight Precepts, saying: "I observe the Eight precepts," it would simply be observance of *Cāritta-sīla*, because the Eight Precepts constitute a code of morality which one may or may not observe.

As for the Five Precepts, whether the vow is taken for the Five Precepts as a whole or as separate individual precepts, its observance is practice of *Vāritta-sīla* definitely. (More detailed treatment of *Vāritta* and *Cāritta-sīlas* is given in the Chapter on Miscellany below).

Of the two categories of *Sīla*, observance of *Cāritta-sīla* can be accomplished only when one is endowed with faith and energy. Faith is believing that good results will follow good deeds of practising morality; and energy means the relentless effort with which one observes the precepts in keeping with his faith.

No special effort is needed to become accomplished in the observance of the *Vāritta-sīla*. It requires only faith. Mere refrain through faith from doing deeds which the Buddha has taught to be demeritorious is sufficient for the fulfilment of *Vāritta-sīla*.

(2) Group of moral practices (**Abhisamācārika-sīla**) which promote good conduct and

which include all forms of virtuous acts other than those classed as a set of eight precepts with right livelihood as the eighth, **Ājīvaṭṭhamaka-sīla**. All forms of moral practices which are taught for fulfilment of the Path and the Fruition come under this classification.

Since it forms the beginning of the life of purity consisting in the Path, the set of eight precepts consisting of the practices of the right livelihood. (**Ājīvaṭṭhamaka-sīla** is also termed **Ādibrahmacariyaka-sīla**.

Precepts with right livelihood as the eighth, *Ājīvaṭṭhamaka-sīla,* include three moral physical actions: abstaining from killing, from stealing, from indulging in wrongful sexual intercourse; four moral verbal actions: abstaining from lying, from malicious speech, from using harsh and abusive words, from frivolous talks; and finally abstaining from wrong livelihood.

The **Visuddhi-magga** states that the *Ājīvaṭṭhamaka-sīla* may also be termed *Ādibrahmacariyaka-sīla* as it includes precepts which are to be fulfilled in the initial stage of developing the Noble Path.

This Commentary statement is likely to be misinterpreted by some as to mean that only *Ājīvaṭṭhamaka-sīla* is the precept which should be observed first for the attainment of the Path. There have even appeared some groups which maintained that the Five Precepts, the Eight Precepts and the Ten Precepts, which are generally observed at present, are not the initial precepts which should be observed for the attainment of the Path.

On the other hand, there are some people who say that they have not even heard of this strange code of morality called *Ājīvaṭṭhamaka-sīla*; it could not have been taught by the Buddha; it may be a later accretion of no particular worth.

As a matter of fact, *Ājīvaṭṭhamaka-sīla* is certainly the precept taught by the Buddha himself. The **Visuddhi-magga** quoted the **Uparipannasa Pāli** (5 *Vagga*, 7 *Sutta*): "*Tenāha pubbeva kho panassa kāyakammam vacikammam ājivo suparisuddho hoti ti*" to show that the Buddha taught the *Ājīvaṭṭhamaka-sīla*, the set of precepts with right livelihood as the eighth.

The Buddha made His appearance in the world at a time when it was enveloped in the dark mass of evil forces. People were depraved, bereft of morality, steeped as they were in evil thoughts, words and deeds. When the Buddha wanted to inculcate in those wild, debased beings a sense of gentle civility through practice of morality, He had to select a moral code from amongst various sets of precepts which would best suit their coarse minds. He thus taught them at the initial stages the *Ājīvaṭṭhamaka-sīla*. When the grosser forms of evil had been removed from the habits of the untamed beings by teaching them the *Ājīvaṭṭhamaka-sīla*, the Buddha no longer made use of it; instead he taught the Five Precepts and the Eight Precepts in his further civilizing endeavours.

Having thus been set aside by the Buddha when a certain stage of moral purification has been reached by the people, successive teachers from the time of the Buddha till the present time have not given much attention to the *Ājīvaṭṭhamaka-sīla*; lay people also have not made special effort to observe it (because *Ājīvaṭṭhamaka-sīla* was originally meant for people of debased morality only).

A question arises here: Since *Ājīvaṭṭhamaka-sīla* forms the initial practice for the Path and since it had been used at the time when the Buddha first appeared, would it not be even more suitable to observe it at the present time?

The term 'initial practice for the Path' is applicable only when the *Ājīvaṭṭhamaka-sīla* is observed by those who have no code of morality whatever at the start to serve as the precept for the Path. Those who have only recently given up wrong views and begun to embrace Buddhism should no doubt start to purify themselves by observing this *Ājīvaṭṭhamaka-sīla* but when they have become well established in the Buddhist belief after being well trained in the *Sīla*, it should no longer be

termed ‘the initial practice for the Path’.

Even children of Buddhist parents have been taught to understand the dire consequences of gross misdeeds such as taking the life of sentient beings and they refrain from doing so. Accordingly, when they grow up and begin to observe precepts, there is no need for them to keep the *Ājīvaṭṭhamaka-sīla*. They should gradually advance in their training from the Five Precepts to the Eight Precepts and on to the Ten Precepts.

In other words, observance of *Ājīvaṭṭhamaka-sīla* is the necessary step which those steeped in immorality should take to rid themselves of debased habits; but for those who have been well brought up under the guidance of Buddhist parents, it is clear that they already possess a modicum of moral conduct. Therefore, there is no special need for them to observe the *Ājīvaṭṭhamaka-sīla*. What has been said above applies to the present time when the Buddha's Teaching is widely extant.

Although brought up in a Buddhist environment and taught to refrain from gross misdeeds, if one judges oneself to be deficient in moral conduct and to have committed all kinds of grave transgression, one has no alternative but to start with the initial purification process of observing the *Ājīvaṭṭhamaka-sīla* for the practice of the Noble Path.

Those inclined to follow the line of least resistance are likely to find this *Ājīvaṭṭhamaka-sīla* attractive if someone points out that in observing this *Sīla*, one does not have to refrain from indulging in intoxicating drinks and drugs, one does not have to refrain from dancing, singing, enjoying shows, that it is easily observed, being free from difficult restraints and that it serves as the basis for the attainment of the Path and the Fruition.

It is a weakness of human nature to look for easy means of acquiring wealth. People forget or ignore the fact that even with hard labour and diligent work, it is not always possible to have one's dream of riches fulfilled. Many of them have become a prey to fraudulent villains who claim to possess magical secrets of multiplying one's wealth. By seeking an easy way of becoming rich, people have fallen a victim to their own avarice.

Just as there are deceivers in worldly affairs, there are also frauds in religious matters, especially concerning the attainment of the Path and the Fruition which is, of course, not easy at all to come by. Many are those who, inclining to seek short cuts, have followed to their great loss the spurious teachings of self-acclaimed masters who promise them the stage of a ‘Stream-Winner’ within seven days of practising their technique or that of a ‘Once-Returner’ if one has adequate intellectual development. After finishing their seven days' course of practice, the master announces pseudo-attainments of his pupils as a ‘Stream-Winner’ or a ‘Once-Returner’ who consequently are delighted with their illusory achievements.

Here, we would like to sound a note of caution. The copper metal, if it could be converted into the precious metal of gold, through practice of alchemy, would become possessed of the properties of gold which are vastly different from those of the original base metal of copper. Likewise a noble person known as an Ariya who has achieved the First Path and Fruition only as a ‘Stream-Winner’ is easily distinguished from an ordinary worldling by means of his physical, verbal, mental demeanour. Instead of placidly accepting the announcement of the master as having attained the stage of a ‘Stream-Winner’ or a ‘Once-Returner’, one should, by self-introspection, examine one's true nature to see if one has changed for the better and has truly benefited by the seven days' course of practice. Only by self-evaluation in this manner could one save oneself from being misled by dubious teachers of religion.

Thus, in matters of observing the precepts or in other pursuits there is no short cut or easy way to achieve one's cherished object. A person addicted to drinks will not

be able to observe even the Five Precepts, not to speak of the higher practices such as the Eight Precepts.

The group of moral precepts other than the said *Ājīvaṭṭhamaka-sīla* is classified as *Abhisamācārika-sīla*, precepts which promote good conduct. Even the Five Precepts are to be considered as superior to the *Ājīvaṭṭhamaka-sīla*.

It may be questioned: 'How could the Five Precepts, which have only one restraint (i.e. not to speak lies) out of the four verbal restraints, be superior to the *Ājīvaṭṭhamaka-sīla* which requires the observance of all the four verbal restraints (lying, gossiping, using abusive language and engaging in frivolous talks)?'

The answer lies in the fact that of the four verbal restraints, lying forms the basis of breach of all the verbal restraints. The Buddha teaches that for one who commits falsehood, there is no misdeed which he is not liable to perpetuate; and one who can abstain from lying can easily observe the remaining precepts.

How could one, who does not speak lies, engage himself in slandering, abusing and frivolous talks? This explains why only the restraint of falsehood is included as the main verbal restraint in the Five Precepts. Question arises, therefore, that the *Ājīvaṭṭhamaka-sīla* is superior to the Five Precepts.

Again, it may be asked: 'Since the precept to refrain from wrong livelihood, which does not feature in the Five Precepts, forms the Eighth Precept of the *Ājīvaṭṭhamaka-sīla*, surely it should be deemed superior to the Five Precepts.'

The answer in brief to this question is: For one who observes the Five Precepts, no special effort is needed to refrain from wrong livelihood. After all, wrong livelihood means earning one's living through wrong means of killing, stealing and lying. By observing the Five Precepts meticulously, one is automatically avoiding the misdeeds of killing. stealing and lying. Thus, the precept to refrain from wrong livelihood as an additional observance in the *Ājīvaṭṭhamaka-sīla* does not justify the claim of its superiority over the Five Precepts. What has been discussed above applies only to lay devotees.

For members of the Sangha, the rules of discipline laid down by the Buddha for them as expounded in the Vinaya Piṭaka are known as **Sikkhāpadas**. The offences, for which penalties are imposed, may be classified under seven categories depending on their nature:

(i) **Pārājika**, (ii) **Sanghādisesa**, (iii) **Thullaccaya**, (iv) **Pācittiya**,
(v) Patidesaniya, (vi) Dukkata, vii) Dubbhāsita.

An offence in the first category of offences (*Pārājika*), and one in the second category (*Sanghādisesa*), are classified as grave offences (*Garukāpatti*).

The remaining five categories which consist of light offences are called '**Lahukāpatti**'.

The group of moral precepts observed by bhikkhus so that there is no breach of lesser and minor offences classified under *lahukāpatti* is known as *Abhisamācārika-sīla*; that observed by them to avoid transgression of grave offences (*garukāpatti*), is known as *Ādibrahmacariyaka-sīla*.

Of the five volumes of the Vinaya Piṭaka, **Pārājika Pāli** and **Pācittiya Pāli**, also known as **Ubhato Vibhanga** deal with codes of morality which belong to *Adibrahmacariya* category of *sīla*; **Mahā Vagga Pāli** and **Cūla Vagga Pāli** which are collectively termed **Khandhaka Vagga** describe the group of morality which has been classified *Abhisamācārika-sīla*. (The last volume, **Parivāra**, gives a summary and classification of the rules in the four previous volumes).

(Bhikkhus become accomplished in *Ādibrahmacariyaka-sīla* only after completing observance of *Abhisamācārika-sīla*. When a bhikkhu meticulously avoids transgression of even a minor fault, a light offence, it goes without saying that he will take the greatest care not to be guilty of grave offences).

(3) Virati-sīla and **Avirati-sīla**

(a) **Virati-sīla** means the mental concomitants of three abstinences, that is, right speech, right action and right livelihood as explained under the subtitle "What is morality?"

(b) **Avirati-sīla** consists of precepts associated with various mental concomitants, such as volition, etc., other than the mental factors of three abstinences (*virati*).

(4) Nissita-sīla and **Anissita-sīla**

(a) **Nissita-sīla** is morality practised depending upon craving or upon wrong view. When one observes precepts with the aim of achieving a happy existence in the future abounding in wealth and property, one's *sīla* is called morality of dependence upon craving. Observance of precepts or rituals (such as imitating cows or dogs) in the wrong belief that they are conducive to spiritual purification is called morality of dependence upon wrong view.

(Those who have embraced Buddhism are not likely to practise the morality of dependence upon wrong view; but they should guard themselves against practising the morality of dependence upon craving which they are liable to do).

(b) **Anissita-sīla** is morality practised without depending upon craving or upon wrong view with the sole aim of cultivating the noble practice. This means practice of mundane morality which is prerequisite for that supramundane morality.

(5) Kālapariyanta-sīla and **Āpānākoṭika-sīla**

(a) **Kālapariyanta-sīla** is morality observed for a limited period.

(b) **Āpānakotika-sīla** is morality observed for life.

In describing **Kālapariyanta-sīla**, the **Visuddhi-magga** mentions only in a general way the limit of the observing period (*kālaparicchedam katvā samādinnam sīlam*). But its Tikā is more specific in prescribing the time limit: whole day or whole night, etc. (*kalaparicchedam katvā ti imañ ca rattim imañ ca divan ti ādinā viya kālavasena paricchedam katvā*).

Nowadays, many people take the precepts without mentioning any time limit; so it seems for life. But as the intention is to observe a certain precept for a day or a limited period only, it is certainly a temporary morality. As the formulae in the Commentary and the Sub-Commentary for taking the vow of precept, mentioned above, require the stating of the period of observance, one should mention the period during which one would observe the precept. However, neglecting to do so constitutes no fault; it would still be a temporary practice of morality.

The intention, though unspoken, is generally assumed to be for the whole period of a day, or a night, or a whole day and night. But it is not necessarily so, according to the **Commentary** on the **Patisambhidā Magga,** which states that one may observe the precepts for one sitting, like lay devotees who, having established themselves in the Triple Gem, observe a set of Precepts while making a donation to an invited *bhikkhu* in their home. They observe the Precepts only for the duration of the ceremony of alms-giving. Or they may undertake to observe a set of precepts during their sojourn at a monastery for a day or two or more. These are all observances of temporary morality.

Thus, according to this Commentary, it is beneficial to observe precepts even for a very short period. Therefore, teachers explain that it is quite proper to encourage children, who are not used to go without an evening meal, to take the eight precepts on *uposatha* days and observe them all throughout the morning only. One always gains merit for doing the good deed of observing precepts. however short the duration of the observance may be.

Two stories in the *Cula Vagga* of the **Peta Vatthu** illustrate this point. During the time of the Buddha, there was, in Rājagaha, a hunter who earned his living by killing deer day and night. A friend of his was a disciple of the Buddha, being established in the Triple Refuge. The friend advised the hunter to refrain from the evil act of killing game animals. But his

advice fell on deaf ears. Undaunted, he suggested to the hunter to refrain from killing at least during night time and instead to engage himself in the meritorious act of observing precepts. The hunter finally gave in to his friend's persistent persuasion, and abandoning all acts of preparations for killing during night time, he spent his time observing precepts.

After his death, the hunter gained rebirth near Rājagaha as a Vemanika *peta*, who was subjected to great suffering during the day, but lived a happy life at night enjoying fully the pleasures of the senses.

The Venerable Nārada Thera, encountering this peta in the course of his wanderings, enquired of him as to what kind of meritorious acts he had performed in his previous lives. The *peta* recounted his life as a hunter, how he earned his living by killing; how his friend, who was established in the Triple Refuge, counselled him to give up his wrong mode of living; how he refused his friend's good advice at first but finally succumbed to his persuasion half-heartedly by giving up hunting at night time and devoting to good deed of observing precepts. For his cruel misdeeds in the day time, he was suffering intensely during the day while at night he lived the blissful, sensuous life of devas.

The second peta story is similar. But it concerns a wealthy sportsman who hunted deer, day and night, as a pastime for sheer enjoyment, not for livelihood. He also paid no heed to a friend of his who proffered him good advice for his benefit. Ultimately, he was won over by an *arahat*, who came on an alms-round to his friend's house, who instructed him to devote at least the night time to meritorious acts instead of full-time pursuit after sport. He suffered the same fate after death as the hunter of the previous story.

We learn from these two stories that we reap the benefit of meritorious deeds even if they were performed only for the short period of night time. Accordingly, we should make an endeavour to observe the precepts for whatever time we could afford however short it may be.

(6) Sapariyanta-sīla and Apariyanta-sīla.

(a) **Sapariyanta-sīla** is morality, the observance of which is brought to an end before a stipulated time for some reason such as being coaxed or tempted with an offer of wealth or servants and attendants to break the observance or being threatened with destruction of one's life and limb or of one's relatives to do so. In this type of *sīla* it should be noted that although its observance is brought to an end through outside interference, nevertheless, merit has been already gained, commensurate with one's precepts. *Sīla* observed before is not rendered fruitless by its termination.

(b) **Apariyanta-sīla** is morality, the observance of which is not cut short by any outside influence but is maintained till completion of the intended period.

(7) Lokiya-sīla and Lokuttara-sīla

(a) **Lokiya-sīla** is morality subject to (or accompanied by) mental intoxicants (*āsavas*) such as sensual desire, desire for future existence, wrong view and ignorance.

(b) **Lokuttara-sīla** is morality not subject to (or not accompanied by) the mental intoxicants.

Lokiya-sīla is conducive to happy future rebirths (as a human being or a deva) and is a prerequisite for escape from the cycle of rebirths. *Lokuttara-sīla* brings about escape from *saṁsāra*; it is also an object for contemplation with Reflective Knowledge (*Paccavekkhanā-ñāṇa*).

Morality in Groups of Threes

(1) (a) Hīna-sīla, (b) Majjhima-sīla, and (c) Paṇīta-sīla.

When the four elements, viz. will (*chanda*), energy (*vīriya*), consciousness (*citta*) and investigative knowledge (*vimamsa*), (a) with which precepts are observed are of inferior quality, it is **Hīna-sīla**; (b) when they are of medium quality, it is **Majjhima-sīla**; (c) when they are of superior quality, it is **Panita-sīla**.

(a) When morality is observed through desire for fame, it is **Hīna-sīla**. Such an observance is an act of hypocrisy, a deceptive show of sham piety, without pure volition for doing a genuine meritorious deed. Hence it is low (*hīna*).

(b) Observance of morality through desire for a good destination is no doubt associated with a certain amount of greed, but it is a wholesome wish for beneficial results of one's good deeds and is accompanied by volition and faith. Hence it is nobler than one observed through desire for fame.

On the other hand, since the motivating force here is still tainted with the expectation of beneficial results from one's meritoriousness, it is not ranked a superior kind, but only a middle one.

(c) The morality observed, not through desire for fame nor through desire for reaping beneficial results of one's good deeds, but through understanding that observance of precept is a noble practice for pure life and through realization that one should indeed cultivate these practices, solely for their nobleness is known as a major morality. Only such a morality of superior quality observed with pure wholesome volition, unassociated with any form of greed, is reckoned as the genuine Perfection of Morality (*Sīla-pāramī*).

(When the Bodhisatta took the existence of a *nāga*, during his two lives as Campeyya Nāga and Bhūridatta Nāga, he could not exert for the superior kind of morality, but observed precepts only in the hope of attaining rebirth as a human being. In that sense, the morality he observed was of medium quality. Nevertheless, since he did not break the precepts and persisted in their observance even at the risk of his life, his effort is to be regarded as fulfilment of the Perfection of Morality).

Again:

(a) When the morality is defiled by demeritorious thoughts of self-praise and disparagement of others such as "I am virtuous; others are not virtuous and inferior to me", it is a minor morality.

(b) The morality which is not tainted with such defilements but is a mundane *sīla* is a middle morality.

(c) When the morality is free from all taints and is associated with supramundane Path and Fruition it is classed as a major morality.

Again:

(a) **Hīna-sīla** (Minor morality) is the morality that is observed with a view to attain happy prosperous rebirths.

(b) **Majjhima-sīla** (Middle morality) is one practised for self-liberation from the cycle of suffering such as that practised by future ordinary disciples of the Buddhas or by future Paccekabuddhas (Non-Teaching Buddhas).

(c) **Panita-sīla** is observed by Bodhisattas for the purpose of liberating all beings from the cycle of rebirths and it qualifies as Perfection of Morality (*Sīla-pāramī*). (This Commentarial statement is made with reference to the noblest type of morality. But this does not mean that morality observed by Bodhisattas alone qualifies as such; morality belonging to Paccekabuddhas and Disciples of a Buddha, though it is not the noblest type, should also be recognized as Perfection of Morality).

(2) (a) Attādhipateyya-sīla, (b) Lokādhipateyya-sīla and (c) Dhammādhipateyya-sīla.

(a) **Attādhipateyya-sīla** is the morality observed out of self-respect and to satisfy one's conscious by abandoning what is unbecoming and unprofitable.

(b) **Lokādhipateyya-sīla** is the morality observed out of regard for the world and to ward off censure of others.

(c) **Dhammādhipateyya-sīla** is the morality observed in reverence to the glory of the Buddha's Teaching. One who practises this *sīla* is convinced that the discourse of

the Buddha on the subjects of the Path, the Fruition and Nibbāna truly show the way to liberation from the cycle of rebirths and that the only way to pay respect to the Dhamma and to honour the Dhamma is through observance of precepts.

(3) (a) Parāmaṭṭha-sīla, (b) Aparāmaṭṭha-sīla, and (c) Patippassaddha-sīla.

(a) **Parāmaṭṭha-sīla** is the same as *Nissita-sīla* (item 4 of the Groups of Twos); it is observed with adherence to craving or wrong view. Because of craving, one is pleased with the thought that his morality would result in happy destination he longs for and that it is superior to that of others. Because of wrong view, he holds that his morality is the 'Soul or Substance'. In either case, that morality falls under the category of *Paramattha-sīla*.

(Even while practising it, this morality burns with the fires of craving and wrong view. The fires of craving and wrong view burn not only when enjoying the sense pleasures, but even while practising alms-giving and morality. Only when the practice of good deeds reaches the state of meditation, that it becomes immune from the ravages of these fires. By practising (Vipassanā Meditation) till one comes to realize that this body is not self, not a personality but mere phenomenon of matter and mind, one can become free from the fires of wrong personality-belief, *sakkaya-diṭṭhi*).

(b) **Aparāmaṭṭha-sīla** is morality observed by a virtuous worldling (*kalyāna-puthujjana*) who is established in the Triple Gem and who has started cultivating the Noble Path of eight constituents with a view to attain the Path and Fruition. This is also the morality of a learner (*sekkha*) who, through cultivating the Noble Path of eight constituents, has attained one of the four Paths or the first three Fruitions but still has to work for the Final Goal of the Fourth Fruition.

(c) **Patippassaddha-sīla** is morality that becomes calm on attaining the four Fruition States (of *sotāpatti, sakadāgāmī, anāgāmī* and *arahatta*).

(4) (a) Visuddha-sīla, (b) Avisudhha-sīla, and (c) Vematika-sīla.

(a) **Visuddha-sīla** is morality of a *bhikkhu* who has not committed a single offence (of the Vinaya rules) or who has made amends after committing an offence.

(b) **Avisuddha-sīla** is morality of a *bhikkhu* who has committed an offence and has not made amends after committing it.

(c) **Vematika-sīla** is morality of a *bhikkhu* who has misgivings about the alms-food he has accepted (whether it is bear meat which is not allowable, or pork which is allowable for him); who has misgivings about the offence he has committed (whether it is a *pācittiya-āpatti* or *dukkata-āpatti*) and who is uncertain whether the act he has done constitutes an offence or not.

(A *bhikkhu* engaged in meditation should endeavour to purify his *sīla* if it is impure. Should he be guilty of a light offence (i.e. one of the ninety-two *pacittiya* offences), he should remedy it by admission of the offence to a *bhikkhu* and thus purify his *sīla*. Should he be guilty of a grave offence (i.e. one of the thirteen *sanghādisesa* offences), he should approach the Sangha and confess his offence. Then, as ordered by the Sangha, he should first observe the *parivāsa* penance[7] and then carry out the *manatta* penance[8]. Then only would his *sīla* become pure and he is fit for practice of meditation. Should he have doubts about the nature of the alms-food he has accepted or of any of the actions he has done, he should carefully scrutinize them or consult a Vinaya specialist who is learned in the

7. *Parivāsa*: a penalty for a *sanghādisesa* offence requiring him to live under suspension from association with the rest of the Saṇgha for as many days as he has knowingly concealed his offence. At the end of this *parivāsa* observance he undergoes a further period of penance, *mānatta*.

8. Manatta: a period of penance for six days to gain approbation of the Saṇgha, after which he requests the Saṇgha to reinstate him to full association with the rest of the Saṇgha.

Vinaya rules and thus remove his scruples and purify his *sīla*).

(5) (a) Sekkha-sīla, (b) Asekkha-sīla, and (c) Nevasekkha-nāsekkha-sīla.

(a) **Sekha-sīla** is the morality observed by one who is still undergoing Training. It is the morality associated with those who have attained the Four Paths and the first Three Fruition States.

(b) **Asekkha-sīla** is the morality observed by one who no longer requires any training. It is the morality associated with those who have attained the Fruition State of an Arahat.

(c) The group of mundane precepts not falling under (a) and (b) is **Nevasekkha-nāsekkha-sīla**. It is the morality observed by one who is neither a learner nor a non-learner; it is the morality of an ordinary worldling.

Morality in Groups of Fours

(1) **(a) Hānabhāgiya-sīla**, **(b) Thitibhāgiya-sīla**, **(c) Visesabhāgiya-sīla**, and **(d) Nibbedhabhāgiya-sīla**.

(a) The morality that is bound to decrease is called **Hānabhāgiya-sīla**. (A certain *bhikkhu* associates himself with immoral persons only and does not associate with the virtuous; he does not know or see the fault of committing an offence, he often dwells with wrong thoughts and does not guard his faculties. The morality of such a bhikkhu makes no progress, instead it decreases day by day.)

(b) The morality that remains stagnant is called **Thitibhāgiya-sīla**. (A certain *bhikkhu* remains satisfied with the morality he is already established in and does not wish to practise meditation for further advancement. He is quite content with mere morality and does not strive for any higher state; his morality neither makes progress nor decreases, it just stagnates.)

(c) The morality that will gain distinction is called **Visesabhāgiya-sīla**. (A certain *bhikkhu*, having established himself in morality, is not content with mere morality but strives for concentration of mind. The morality of that bhikkhu is called **Visesabhāgiya-sīla** or the morality that will gain the special benefit of the concentration of mind.)

(d) The morality that penetrates and dispels the darkness of defilements is **Nibbedhabhāgiya-sīla**. (A certain *bhikkhu* is not content with mere morality but strives hard to get, through Vipassanā meditation, strong Vipassanā-insight (*balavavipassanā-ñāṇa*) which is the knowledge of disgust with the sufferings of the cycle of rebirths. The morality of that bhikkhu is the one that penetrates and dispels the darkness of defilements through the Path and the Fruition.)

(2) (a) Bhikkhu-sīla, (b) Bhikkhunī-sīla, (c) Anupasampanna-sīla, and (d) Gahaṭṭha-sīla.

(a) The rules of discipline promulgated by the Exalted One for *bhikkhus* and those which should also be observed by them although promulgated for *bhikkhunīs* are called **Bhikkhu-sīla**.

(b) The rules of discipline promulgated for *bhikkhunīs* and those which should also be observed by them although promulgated for *bhikkhus* are called **Bhikkhunī-sīla**.

(c) The Ten Precepts observed by male and female novices or neophytes, *sāmaṇeras* and *sāmaṇerīs*, are called **Anupasampanna-sīla**. (Non-*bhikkhus* are called *anupasampanna*. Although lay men are also *Anupasampanna,* according to this definition, they will be shown as *gahaṭṭha* separately and are, therefore, not included here. Only *sāmaṇeras* and *sāmaṇerīs* are taken as *anupasampanna* by the Commentator. Yet there is another kind called *sikkhamāna*. As the *sikkhamānas* are elder *sāmaṇerīs* who undergo a special training as probationers to become *bhikkhunīs*, they are not mentioned here separately but are reckoned as *sāmaṇerīs*).

(d) The morality observed by the laity is called **Gahaṭṭha-sīla**.

With regard to Gahaṭṭha Sīla, the **Visuddhi-magga** says:

> *Upasaka upāsikānam niccasīlavasena pañcasikkhāpadāni sati vā ussāhe dasa upesathaṅga vasena atthāti idam gahattha-sīlam.*
>
> The Five Precepts as a permanent undertaking, the Ten Precepts when possible and the Eight Precepts as a special observance on an Uposatha day, come under Gahaṭṭha Sīla which should be observed by male and female followers.

There are different views on the meaning of the Pāli phrase: "*sati vā ussāhe* — when possible" of the Visuddhi-magga.

Some teachers take the view that not only the Five Precepts but also the Ten Precepts are to be observed as permanent undertaking. They wrongly apply to the Ten Precepts the attribute of *nicca-sīla*, a 'permanent undertaking' which is only meant for the Five Precepts.

According to these teachers, "To observe the Five Precepts, it is not necessary to consider whether a person has the ability; he should observe the Five Precepts forever. Regarding the Ten Precepts, even though it is urged that the Ten Precepts should be observed as a permanent undertaking, only persons with the ability should observe them. The 'ability' means the ability to abandon his treasure of gold and silver with no more attachment to it; giving up his possessions in this manner, he should observe the Ten Precepts for the whole of his life, not just for some days and months only'. If his intention is to avoid handing gold and silver during the period of observance only and to use them again afterwards, then he should not observe them at all.

Again, some people erroneously think and say: "It is difficult for people to abandon their own possessions of gold and silver; therefore, laymen are not fit to observe the Ten Precepts." Also, according to the **Visuddhi-magga Mahātika**, the term '*dāsa*' (ten), should be taken as the Ten Precepts of *sāmaṇeras*. It is commented further that *sīla* here is meant to be like the *sīla* observed by Ghatikāra the pot-maker and others. This commentarial statement makes for more confusion in the already mistaken view of these people. They take the extreme view that it is not enough for people to merely refrain from acquiring and accepting new wealth; they should be able to abandon all that they have already possessed just as Gha Tikara of the Ghatikāra Sutta *(***Rājavagga, Majjhimapaṇṇāsa***)* refrained from using gold and silver for his whole life. And only when they are like Ghatikāra in this respect, they can be fully established in the Ten Precepts. Thus they have made an overstatement.

To clarify:

Their view is that only when a person can "abandon his treasure of gold and silver with no more attachment to it", he should observe the Ten Precepts. It is mistaken as it arises with reference to *Jātarūpa sikkhāpada* of the Ten Precepts. According to this interpretation, only when people can abandon all the wealth they possess, without clinging any more, they will be fully established in the precepts. Ghatikāra is an *anāgāmin* (a Non-Returner), who has already abandoned all his wealth without clinging any more. Nowadays, although the laity do not acquire fresh wealth on the day of observance of the Ten Precepts, they have stored up at home and elsewhere all the wealth they have made previously and so it is against the *jātarūpa sikkhāpada*. Hence, they should not observe the Ten Precepts unless they abandon all their wealth with no more attachment. Even if they take the Ten Precepts, they fail to keep them.

The interpretation of these teachers is not sustainable, because there is for *bhikkhus*, *rupiyasikkhapada*, concerning handling and possession of money which is more subtle and nobler than the *jātarūpa sikkhapada* of the laity. According to that *sikkhāpada*, a *bhikkhu* should not accept money nor let others do so for him; if it is left near him in the absence of someone to receive it, he should not remain complacent but raise his objection saying: "Gold and silver is not allowable for *bhikkhus*; we do not want to accept it." If he does not

raise any objection, then he commits an offence; and the gold and silver should be abandoned by him too. This is the disciplinary rule laid down by the Buddha.

Suppose a *dāyaka* comes to a *bhikkhu* and offers money, even though the *bhikkhu*, following the Vinaya rules, forbade him and refuses to accepts it; but he leaves it all the same and goes away; if another *dāyaka* comes along and the *bhikkhu* tells him about the money and the *dāyaka* says: "Then please show me a safe place for keeping the money", the *bhikkhu* may go up to the seventh terrace of the monastery, taking the *dāyaka* with him, and says: "Here is a safe place". But he should not say: "Keep it here". However, when the *dāyaka* has gone away after keeping the money safely in the place shown by the *bhikkhu*, the *bhikkhu* can close the door of the room carefully and keep watch on it. In doing so, the *bhikkhu* is not guilty of infringement of any disciplinary rule, states the Commentary clearly on *rūpiya sikkhāpada*.

If possession of gold and silver is not allowable for the laity observing the *jātarūpa sikkhāpada*, it will, by no means, be allowable for the *bhikkhu* who observes the subtler and nobler precepts to keep watch on his gold and silver. Thus, it should be noted that if such a *bhikkhu* is free from offence, so is the laity who is not affected in the observance of the *jātarūpa sikkhāpada* by his possession of wealth left in place of security.

In the **Visuddhi-magga Mahātikā**, the example of Ghaṭikāra the pot-maker, is not cited to convey the meaning that "the laity should observe the Ten Precepts only when they can abandon all their wealth without clinging any more" like Ghatikāra. Actually, the example of Ghaṭikara, a superior observer of the Ten Precepts, is cited just to exhort the people not to be content with their ordinary observance of the Ten Precepts, but that they should make efforts to become observers of a higher type following Ghatikara's example. Even though they cannot be equal to him, the citation is made in order to encourage them to emulate Ghatikara as far as possible.

The authority for this remark is: "*sīlamayanti niccasīla uposatha niyamādivasena pañca attha dasa vā silāni samādiyantassa*" as commented in the **Itivuttaka Aṭṭhakathā** by Acariya Dhammapāla Thera, the author of **Visuddhi-magga Mahātikā**. The Commentary mentions three kinds of morality, namely, (i) the Five Precepts observed permanently (*nicca sīla*), (ii) the Eight Precepts observed on *uposatha* days, (*uposatha sīla*), and (iii) the Ten Precepts observed occasionally (*niyama sīla*). It is clear that, according to this Commentary, the ten precepts are not observed permanently; they are observed occasionally.

Again, in the **Sagāthāvagga Saṁyutta Pāli, Sakka Saṁyutta**, we find the following account. Sakka, King of Devas, came down from Vejayanta Palace to go to the royal garden. When he was about to get onto his chariot, he paid homage to the eight directions. Then the Deve Mātali said: "To whom do you pay homage, Sir ?"

Sakka said:

Ye gahaṭṭhā puññakarā,
sīlavanto upasakā,
dhammena dāraṁ posenti,
te namassāmi Mātali.

> Mātali, some people perform meritorious deeds; they are also endowed with morality; they take refuge in the Three Gems of Buddha, Dhamma, and Sangha, and they support their wives and children righteously. To them I pay homage.

The term '*Sīlavanto*' in the Sakka's reply is explained by the commentator thus: "*Sīlavanto ti upāsakatte patiṭṭhāya pañcahi pi dasahi pi sīlehi samannāgatā.* — Those, who are endowed with morality means those who take refuge in the Three Gems and become established in the Five Precepts and the Ten Precepts." (According to this Commentary it is clear that the people to whom Sakka, King of Devas, pay homage are the people who, living with their families, observe the Five and Ten Precepts).

Also in the Saṁyutta Sub-Commentary, it is commented thus: *niccasīlavasena pañcahi*

niyamavasena dasahi — the Five Precepts should be taken as *Nicca-sīla*, the Ten Precepts as *Niyama-sīla*.

Niyama Sīla

In the Magadha Dictionary, verse 444, the meaning '**Niyama Sīla**' is briefly shown thus: "The morality which must be observed forever is **Yāma Sīla**. The morality which is not observed forever but only occasionally is called **Niyama Sīla**. The expression, '*Yāma-sīla*' and '*Niyama-sīla*', has its origin in Brahmanism. (Not harming, not speaking lies, not stealing, not indulging in ignoble sexual act, not accepting alms-food—these five are *yāma-sīla* which must be observed forever; purifying, being easily content, practising austerity, reciting the Vedas, recollecting the Brahmā—these five are *niyama-sīla* which should be observed occasionally (**Amarakosa Brāhmaṇa Vagga**, v. 49.)

According to the **Saṁyutta Pāli** and its Commentary, it is clear that even the people who are supporting their families by right livelihood can observe the Ten Precepts. Hence the view: "People should observe the Ten Precepts only when they can abandon their gold and silver without clinging anymore, like Ghaṭikāra, the pot-maker" is not a right one; it is merely an overstatement.

Moreover, of the ten duties of a king, mentioned in the Mahāhaṁsa Jātaka of the **Asīti Nipāta**, the Commentary says that by the term 'sīla' is meant both the Five and the Ten Precepts. Therefore, it is evident that kings observe also the Ten Precepts as (one of) their duties. If it is maintained that "the Ten Precepts should be observed only when they can be observed forever", then kings who have chief queens, lesser queens and maids of honour and a treasury filled with gold and silver would not be able to observe the Ten Precepts because of the *Abrahmacariya* and *Jātarūpa sikkhāpadas*. Had it been impossible for kings to observe, then the Commentator would not have included the Ten Precepts in his comment on *sīla* of the ten kingly duties. But the Commentator has definitely mentioned them in his comment. Therefore, the Ten Precepts are not *ñicca-sīla*; they are the morality to be observed whenever one is able to do so.

Moreover, the **Khuddakapāṭha Commentary** explains how the Eight Precepts are derived from the ten *sikkhāpadas*: "Of the ten precepts[9], the first two, *Pāṇātipātā sikkhāpada* and *Adinnādāna sikkhāpada*, are to be observed by the laity or *sāmaṇeras* as *nicca sīla*. (The third precept, *Abrahmacariya sikkhāpada*, is not mentioned as *nicca sīla* for the laity. It is the precept to be observed only when one is able to do so.) Again, out of the ten precepts, the seventh one, namely, *Naccagīta sikkhāpada* and the eighth one, namely, *Mālāgandha sikkhāpada* merge as one factor, the last *sikkhāpada* of *Jātarūpa* is excluded.

In accordance with this Commentary also, those out of the ten precepts which the laity should observe permanently are four, namely, refraining from killing, stealing, lies and taking intoxicants. The laity cannot always observe *Abrahmacariya sikkhāpada*. They are also unable to observe permanently the precepts of *Vikālabhojana, Niccagīta*, etc. Thus it is clear that all these ten precepts are *niyama* type of *sīla* to be observed only when able.

Although it is mentioned in the **Khuddakapāṭha Commentary** that *Jātarūpa sikkhāpada* is a special precept for *sāmaṇeras*, breaking it will not entail falling from novicehood. Because in the *Mahākhandhaka* of the **Vinaya Mahāvagga Pāli**, although the Exalted One laid down the ten *liṅgas* (factors) which will make the novices fall from their novicehood, only the first five from the Ten Precepts are included in the ten *liṅgas*. The last five are not include. Therefore, in spite of breaking one of these last five factors, the novices will not fall from their novicehood; they are only guilty of breach of the rules which entail due punishment. If they take the punishment imposed by their teachers in the form of carrying sand, water, etc., they will become again good novices, duly absolved from guilt.

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9. The Ten Precepts (*Dasa Sikkhāpada*): (1) *Pānātipāta*, (2) *Adinnādāna*, (3) *Abrahmacariya*, (4) *Musavāda* (5) *Surāmeraya*, (6) *Vikālabhojana*, (7) *Nacca gita vādita visuka-dassana*, (8) *Mālāgandha vilepana dhārana mandana vibbūsanatthāna*, (9) *Uccāsayana Mahāsayana*, and (10) *Jātarūpa rajata patiggahana*.

Thus, even *sāmaṇeras* for whom the Ten Precepts are mandatory will not fall from their novicehood in spite of the *Jātarūpa sikkhāpada*. It is clear, therefore, that of the ten precepts, the last five are not so important as the first five for *semen eras*. Thus, it is not proper to say and write very seriously exhorting strict observance of the *Jātarūpa sikkhāpada* for the laity when it is not regarded as very important even for *sāmaṇeras*.

It is accepted that both the **Visuddhi-magga** and the **Khuddakapatha Commentary** are written by the Venerable Mahā Buddhaghosa. As the two books are written by one and the same author, the exposition should not be different. The passage from the **Visuddhi-magga**: "*upasakanamnicsīlavasena pañca sikkhāpadāni sati vā ussāhe dasa* — The Ten Precepts is not *nicca-sīla* for the laity; they are *niyama-sīla* to be observed only when able" should thus be noted to be in line with the **Khuddakapātha** and **Itivuttaka Commentaries**.

With respect to breach of precepts, the **Khuddakapātha Commentary**, after dealing with matters concerning novices, states: "Whereas, in the case of the laity, after taking the vow of the Five Precepts, if one of them is broken, only that one is broken; and if that one be observed by taking a new vow, the five precepts are complete again." But some teachers (*apare*) maintain thus: "If the five precepts be taken separately, i.e. one after another, breach of one will not cause the breach of the rest." However, if they say, at the beginning of taking precepts, "*Pañcaṅga samannāgatam sīlam samādiyāmi* — I vow to observe the complete Five Precepts", then, if one of them is broken, all are broken; because the vow was initially taken to keep the precepts together. As to the result of breach of precepts, each breach will have its own consequences, not affecting others.

But some teachers rationalize this view by saying that after vowing to observe the complete Five Precepts, if one of them is broken, all are not broken; others remain unaffected. If we thus accept this rationalization, there will be no difference at all in their views. In this connection, the Sikkhapada Vibhaṅga of the **Sammohavinodani** states:

> "*Gahattha yam yam vitikkamanti, tam tadeva khandam hoti bhijjati, avasesam na bhijjati, kasmā gahattha hi anibaddhasilā honti, yam yam sakkonti, tam tadeva gopenti*.
>
> After taking the precepts, if the lay men break one of them, only that one is broken; the rest are not. Because for the laity there is no mandatory permanent precepts to observe like novices. Of the five precepts, they may observe whichever they can; one, two or three, but not necessarily all the five. We should not say that because they observe only partially and not the complete Five Precepts it does not amount to observance of the precepts and that they will not get any merit for it."

It should be noted thus that even though the laity cannot observe all five precepts but only as many as possible, they will get merit and that their *sīla* is genuine. In this connection, the **Patisambhidāmagga Commentary** comments on *Pariyanta Pārisuddhi-sīla* (this morality is described fully under morality in groups of fives). There are two kinds of limit regarding *sīla*, namely, the limit to the number of precepts observed and the limit to the duration of observance. The laity may observe one precept, or two, three, four, five, eight or ten precepts. But the trainees (*sikkhamāna sāmaṇera* and *sāmaṇerī*) have to observe the Ten Precepts in full. This is the limit to the number of precepts observed.

The essential meaning here is: If the laity take precepts numbering one, two, three, four, five, eight or ten and observed them properly, his morality will become *Sikkhāpada Pariyanta Pārisuddhi-sīla*, a pure one with the limit in number.

Therefore, although in practice one does not vow to take one, two, three or four, but all five precepts, it is not mandatory to observe all of them. If they can observe only one precept, they should observe that one. If they can observe two, they should observe those two; and so on.

It may be questioned when the laity have the right to observe any number of precepts they wish, why the Five Precepts alone are prescribed in the **Visuddhi-magga** thus: "*Upāsakopāsikānam niccasīlavasena pañnca sikkhāpadāni?*"

The answer is that the Commentary is here concerned mainly with the principle of morality, which requires that all the five precepts must be observed permanently, "*niccasīlavasena panca sikkhāpadāni*". We have no right to leave out any precept we wish. It will be a guilt to break any one of the five precepts. It is not only in the **Visuddhi-magga** but also in other texts that the Five Precepts is shown as *Nicca-sīla* in the light of the principle of morality.

Brahmacariya-Pañcama Sīla

In addition to the Five, Eight and Ten Precepts, there is also *Brahmacariya-Pañcama Sīla* observed by the laity. However, that *Brahmacariya-Pañcama Sīla* is, in reality, the five precepts. The third precept of the original five, "*Kāmesu micchā cārā veramani-sikkhāpadam samādiyāmi*" is replaced by "*Abrahmacariyā veramani-sikkhāpadam samādiyāmi*" to be *Brahmacariya-Pañcama Sīla*.

The *Brahmacariya-Pañcama Sīla* was observed at the time of Buddha Kassapa by Gavesi Upāsaka. (**Aṅguttara Nikāya,** Pañcaka Nipāta, 3. Upāsaka Vagga, 13. Gavesi Sutta.) At the time of Buddha Gotama, this *sīla* was observed by Ugga, the Banker of Vesāli and Ugga, the Banker of Hatthigāma, Vajjian Country. (**Aṅguttara Nikāya,** Atthaka Nipata, 3. Gahapati Vagga, 1 Sutta and 2 Sutta.) The two Uggas took the *Brahmacariya-Pañcama Sīla* from the Exalted One and kept observing them; of the four wives they each possessed, the eldest ones were given away in marriage to the men they loved and the remaining ones were also abandoned likewise and thereafter they remained single for life; they were lay 'Non-Returners'. It should not be misunderstood that married persons who want to observe the *Brahmacariya-sīla* at the present time have to abandon their wives with no more attachment to them. In other words, it should not be taken that they may not observe this *sīla* unless they are prepared to renounce their wives altogether. Because in the words of the **Khuddakapātha Commentary**, mentioned above, "of the ten precepts only four, namely, *Pāṇātipātā, Adinnādāna, Musāvāda*, and *Surāmeraya*, are regarded as *nicca-sīla"*. Hence it is evident that *Abrahmacariya sikkhāpada* and the remaining precepts, such as *Vikālabhojana,* etc. are not *nicca-sīla*; they are *niyama-sīla* to be observed occasionally. Even though they cannot observe the precepts exactly like Ghatikara the Pot-Maker, they can observe them as *niyama-sīla* as far as possible. So also, with regard to *Brahmacariya-Pañcama Sīla,* the two Uggas, being 'Non-Returners', abandoned their wives without anymore attachment, and observed the precepts for life. If other people can follow their example and observe this precept, it is well and good; but if they cannot emulate them fully, they should observe the precept only according to their ability.

Brahmacariya-Pañcama Ekabhattika Sīla

Furthermore, there is yet *Brahmacariya-Pañcama Ekabhattika Sīla* (or *Ekabhattika Sīla*). *Ekabhattika* means taking only one meal a day, in the morning. So, if lay people want to observe this *sīla*, they may, after making the vow of *Brahmacariya-Pañcama* precepts, take one more precept by saying: "*Vikālabhojanā veramani-sikkhāpadam samādiyāmi*". Or, if they wish to take the vow as a whole, they may do so by saying: "*Brahmacariya- Pañcama Ekabhattikasiliam samādiyāmi*". This *sīla* was observed by Dhammika Upasaka and Nandamatā Upāsikā, etc. at the time of the Exalted One, according to the *Dhammika Sutta* of the *Suttanipāta* Commentary. At the time of Buddha Kassapa, Gavesi Upāsaka also observed this *sīla*; so did five hundred laymen. (**Aṅguttara Nikāya,** Panñcaka Nipāta, 3. Upāsaka Vagga, 10. Gavesi Sutta.)

Aṭṭhanga Uposatha Sīla

It may be questioned why, regarding the Five Precepts, the term '*pañna*' alone is used, and, regarding the Ten Precepts, the term '*dāsa*' is used; whereas in describing the Eight Precepts not only the term '*attha*' but the additional term '*uposatha*' is used?

The term '*Uposatha*' has five meanings, namely,

(1) Recitation of *Pātimokkha*,

(2) Proper name for persons or animals,

(3) Observance,

(4) The *sīla* which should be observed, and

(5) The day for observing *sīla*.

Of these five, the first meaning (1) is concerned only with the *bhikkhu*; and the second meaning (2), being the name for a prince (e.g. Prince Uposatha) or of an elephant (e.g. Uposatha Elephant), etc. has no connection with the Chapter on Sīla; only the remaining three meanings are to be considered here.

The three meanings are derived from the Pāli term '*Upavasa*' which means observing or fulfilling the precepts. The third meaning (3) is the act of observing the precepts. The fourth meaning (4) is the precepts, which should be kept. The fifth meaning (5) is the day on which the precepts are kept.

No particular day was fixed by the virtuous people in the past for observance of the Five Precepts and the Ten Precepts; only the Eight Precepts was observed on specially fixed day. Hence the special epithet of *Uposatha* for these eight precepts.

There is another point to consider. The Five Precepts is not as numerous as the Eight Precepts and as it is to be kept everyday, no special day was named for their observance. But as the Ten Precepts is higher than the Eight Precepts, the virtuous people in the past should have fixed a special day for their observance. If so, why had they not done so? The probable reason is that the Eight Precepts is specially suitable for the laity whereas the Ten Precepts is not. According to the **Visuddhi-magga**, the Ten Precepts is for *sāmaṇeras* and *sāmaṇerīs.* The **Khuddakapatha Commentary** also states that the last precept, *Jātarūpa sikkhāpada*, of the Ten Precepts, is a special one for *sāmaṇeras*. It is, therefore, evident that the Ten Precepts is specifically for *sāmaṇeras*, not for laymen.

Therefore, the learned and virtuous in the past selected, out of the two kinds of *sīla* which concerned them, the Eight Precepts which is of a higher form, to be observed on a specially appointed day. Only the Eight Precepts is therefore called **Uposatha** as explained in the **Visuddhi-magga**.

The virtuous are not content with the observance of *sīla* only; they also wish to make meritorious deeds through giving alms, which entail acquiring, buying, shopping of things to offer. Consequently, they cannot properly observe the *Jātarūpa-rajata sikkhāpada*. Therefore, the ancient people fixed a special day for observance of the Eight Precepts only.

Navaṅga Uposatha

In the **Aṅguttara Nikāya (**Navaka Nipāta, 2. Sihanāda Vagga, 8. Sutta**)** an exposition on *Navaṅga Uposatha Sīla* is given with this introduction: "The Nine Precepts is beneficial, advantageous, powerful". In enumerating them, the Exalted One expounds the usual Eight Precepts from the *Pāṇātipātā sikkhāpada* up to *Uccāsayana-Mahāsayana sikkhāpada*, but ends up with the formula for practice of loving-kindness thus: "*Mettā sahagatena cetasā ekam disam pharitvā viharāmi* — I abide with thoughts of loving-kindness directed to beings in one direction."

According to the discourse, to keep the *Navaṅga Uposatha Sīla*, after taking the usual Eight Precepts, one keeps on developing Loving-kindness. A man who observes the Eight Precepts without any breach and keeps on developing loving-kindness is called an observer of the Nine Precepts. Loving-kindness is to be developed whereas *sīla* is to be observed. Therefore, to practise the Nine Precepts, one need not recite the nine precepts when taking the vow. It is sufficient to take the usual Eight Precepts and to develop loving-kindness as much as possible; then one is said to be practising the Nine Precepts (*Navaṅga Uposatha*).

With regard to loving-kindness, as the Exalted One particularly mentioned '*ekaṁ disaṁ*', diffusing loving-kindness with one direction in mind is more effective than doing so without minding the direction. One should direct one's thought to all beings in the ten directions (the four cardinal points, the four intermediate points, plus above and below), one after another, beginning from whichever direction one wishes.

Even though there are four sublime mental states[10], the Exalted One takes only loving-kindness and adds it to the Eight, thus prescribing the Nine Precepts because loving-kindness has a great power. That is why the Exalted One has expounded the Mettā Sutta in the **Khuddakapātha** and the **Suttanipāta**.

Also, in the **Aṅguttara Nikāya, (**Ekādasaka Nipata, 2. Anussati Vagga, 5. Sutta**),** are expounded the eleven advantages that accrue repeatedly to him who develops loving-kindness:

(a) he sleeps well in peace,
(b) he wakes up well in peace,
(c) he dreams no bad dreams,
(d) he is dearly loved by human beings,
(e) he is dearly loved by non-human beings (*ogres* and *petas*),
(f) he is protected by devas,
(g) he is not afflicted by fire, poison and weapons,
(h) his mind is easily concentrated,
(i) his face is calm and clear,
(j) he dies unconfused, and
(k) if he cannot penetrate higher Dhamma, *arahatta-magga* and *phala*, in this life, he will take rebirth in the Brahmā-world.

Therefore, it is clear that loving-kindness is more powerful than the other three sublime mental states.

Three Kinds of Uposatha Sīla

Uposatha Sīla is of three kinds:

(1) **Gopala Uposatha** - The Cowherd's Uposatha
(2) **Nigantha Uposatha** - The Naked Ascetic's Uposatha
(3) **Ariya Uposatha** - The Noble One's Uposatha

as expounded by the Exalted One in the **Aṅguttara Nikāya** (Tika Nipāta, 2. Mahā Vagga, 10. Visakhuposatha Sutta)**.** The essential meanings are-

(1) The **Uposatha Sīla** observed with thoughts of a cowherd is called '**Gopāla Uposatha**'. After grazing the cattle all day long, the cowherd returns them to the owner in the evening. On reaching home, he thinks only in this way: "Today, I have grazed the cattle in such-and-such a field and taken them to water at such-and-such a place. Tomorrow, I'll take them to such-and-such field for food and to such-and-such a place for water." Similarly, the observer of **Uposatha Sīla**, having greedy thoughts of food, thinks: "Today, I have taken such-and-such a kind of food. Tomorrow, I'll take such-and-such a kind." If he spends the day thus like the cowherd, his *uposatha* is called **Gopāla Uposatha**.

(2) The **Uposatha Sīla** observed by a naked ascetic who holds wrong views is called **Nigantha Uposatha**. For example, according to their practice with regard to *Pāṇātipātā* precept, killing living beings beyond a distance of one hundred *yojana* east, west, north and south must not be done. Within such-and-such a distance killing is allowed, thus giving a chance of committing evil. Differentiation between forbidden and unforbidden places for doing wrong, they practise their *uposatha*. The *uposatha* practised by the holders of such a view is called **Nigantha Uposatha**.

(3) If the *uposatha* is observed after purifying the mind of defilements through recollection of the special attributes of the Buddha, etc. it is called **Ariya Uposatha**. The *Ariya Uposatha* again is of six kinds:

10. The Four Sublime mental states: Loving-kindness (*Metta*), Compassion (*Karuṇā*), Altruistic joy (*Mudita*) and Equanimity (*Upekkhā*).

(a) Brahmuposatha - Noble[11] Uposatha
(b) Dhammuposatha - Dhamma Uposatha
(c) Saṇghuposatha - Sangha Uposatha
(d) Sīluposatha - Sīla Uposatha
(e) Devatuposatha - Devata Uposatha
(f) Atthanguposatha - Uposatha with the eight precepts

(a) The *uposatha* that is observed by taking the Eight Precepts and repeatedly recollecting the special attributes of the Buddha such as Araham, etc. is called **Brahmuposatha**.

(b) The *uposatha* that is observed by taking the Eight Precepts and repeatedly recollecting the special attributes of the Dhamma is called **Dhammuposatha**.

(c) The *uposatha* that is observed by taking the Eight Precepts and repeatedly recollecting the special attributes of the Sangha is called **Saṇghuposatha**.

(d) The *uposatha* that is observed by taking the Eight Precepts, observing without breaking any of them and repeatedly recollecting the special attributes of *sīla* is called **Siluposatha**.

(e) Reflecting that "there are in the world devas and Brahmās who have endowed themselves with noble qualities of pure faith, morality, learning, generosity, and wisdom in their previous births and as a result are reborn in the realm of devas and Brahmas; such noble qualities are present in me, too", one observes the *uposatha* comparing himself with *devatās*. Such *uposatha* is called **Devatuposatha**. (Here *devatā* stands for both devas and Brahmās.)

(f) After taking the Eight Precepts, one reflects thus: "Just as *arahats* never kill or harm any living being and always have compassion for them, so also I do not kill or harm any living being and have compassion for them; by this practice, I am following the way of *arahats*." The *uposatha* observed in this manner reflecting on each of the eight precepts is called **Atthanguposatha**.

It should be noted that the division of *uposatha* into the three and the six kinds is in reference to the manner of keeping it. Primarily, however, the *sīla* which is observed is of two kinds only, **Atthanga Uposatha Sīla** and **Navañga Uposatha Sīla** as already stated above.

Three Kinds of Uposatha Day

The classification below is made in the light of the **Aṅguttara Nikāya (Tika Nipata, 4. Devadutadvagga, 7. Raja Sutta, etc**.), which says: "*uposatham upavasanti patijagaronti*" and

cātuddasim pañcaddasim,
yā ca pakkhassa atthami,
pātihāriya pakkhañ ca,
atthanga susamāgatam.

(1) Pakati Uposatha (Ordinary Uposatha Day)

In the above Pāli verse, the lines reading "*cātuddasim pañaddasim, yā ca pakkhassa atthami*" refer to ordinary **Uposatha** days. In accordance with this, each fortnight of a month, waxing or waning, has three *uposatha* days, namely, the eighth, the fourteenth and the fifteenth days. Therefore, a month has six **Uposatha** days, which are called ordinary **Uposatha** days. In the Commentary, however, the waxing fortnight has four **Uposatha** days,

11. Noble: Brahmā; here Brahmā refers to the Buddha, the Noblest Being.

namely, the fifth, the eighth, the fourteenth and the fifteenth waxing days; the waning fortnight has four **Uposatha** days, too, namely, the fifth, the eighth, the fourteenth and the fifteenth waning days; altogether there are eight **Uposatha** days in a month. These eight are ordinary **Uposatha** days usually observed by the laity.

(Whereas, nowadays, the lay people observe only four **Uposatha** days in each month. These are the eighth waxing, the full-moon, the eighth waning and the new-moon days.)

(2) Paṭijāgara Uposatha (Pre-and Post-Uposatha Days)

Paṭijāgara Uposatha means the eight ordinary **Uposatha** days observed with one additional day before and after each of them. (*Pati* means 'repeatedly'; *Jāgara* means 'waking'. Therefore, *Paṭijāgara-sīla* may be interpreted as morality which repeatedly wakes up from the slumber of defilements.) To calculate the number of days: the fifth waxing **Uposatha** day is preceded by the fourth waxing, and followed by the sixth waxing **Uposatha** days; the eighth **Uposatha** day is preceded by the seventh waxing and followed by the ninth waxing **Uposatha** days; the fortnight waxing **Uposatha** day is preceded by the thirteenth waxing **Uposatha** day (but there is not **Uposatha** day to follow); the full-moon day is not preceded by an **Uposatha** day but is followed by the first waning **Uposatha** day. Hence, serially there are the fourth, the fifth, the sixth, the seventh, the eighth, the ninth, the thirteenth, the fourteenth waxing, the full-moon and the first waning days. Thus there are ten days in the waxing fortnight and ten days in the waning fortnight of the month, making altogether eight **Pakati Uposatha** and twelve **Patijāgara Uposatha** days in a month.

(3) Pāṭihāriya Uposatha.

The **Uposatha** which is more powerful than the *Paṭijāgara* is called **Pāṭihāriya**. **Paṭijāgara Uposatha** has intervening days in the waxing and waning fortnight. **Pāṭihāriya Uposatha** has no such days, *sīla* being observed continuously.

If the laity wants to observe **Pāṭihāriya Uposatha**, they should observe for the whole three months of *Vassa* (rains-retreat) without a break. If they cannot observe for the whole three months, they should do so for one month from the full moon of Thadingyut (October) to the full moon of Tazaungmon (November). If they cannot observe for one month, they should do so for fifteen days from the full moon to the new moon of Thadingyut. This is stated in the **Aṅguttara Nikāya Commentary**.

However, according to the **Sutta Nipāta Attakhatha** (the Dhammika Sutta of the Cūla Vagga), the **Uposatha** observed for five months (Waso, Wagoung, Tawthalin, Thadingyut, Tazaungmon) without break is **Pāṭihāriya Uposatha**. Whereas other teachers say that the **Uposatha** observed for each of the three months of Waso, Tazaungmon and Tabaung without break is called **Pāṭihāriya Uposatha**. Still other teachers say that, according to Pāli Texts, there are three **Pakati Uposatha** days, namely, the eighth, the fourteenth and the fifteenth of each fortnight of a month. If, in addition to those three **Pakati Uposatha** days, four more days, namely, the seventh before the eighth and the ninth after the eighth, the thirteenth before the fourteenth and the first day after the fifteenth are observed, such **Uposatha** is called **Pāṭihāriya Uposatha**. The Commentator remarks that for the benefit of the good people, who wish to acquire good merit, all kinds of *Sīlas* are mentioned to enable them to observe whichever they like.

Of the three views shown in the **Suttanipāta Atthakatha**, the Commentator's own view: "the **Uposatha** observed for five months is **Pāṭihāriya Uposatha**," agrees in essence with the **Aṅguttara Commentary**, where the period of continuous observance is shown as three months; whereas in the **Suttanipata Commentary**, it is five months. That is the only difference.

The third view from the **Suttanipāta Commentary** is in agreement with that of the Commentaries on the **Nemi Jātaka, Vimānavatthu (Uttara Vimānavatthu),** the **Theragātha** and the **Suruci Jātaka** of the **Pakinnaka Nipāta**.

However, according to the Sagathavagga of the **Saṁyutta Aṭṭhakathā** (Indaka Vagga, 5. Sutta) the *Pāṭihāriya-uposatha* days in each fortnight of the month are the seventh, the ninth, the thirteenth, and the first waning or waxing day after the fifteenth and the half month after *vassa*, i.e. from the first waning to the new-moon day of Thadingyut.

Herein, there is one thing to consider: Even though the Commentaries on the **Aṅguttara**, the **Suttanipāta**, the **Jātaka**, and the **Saṁyutta** are written by the same Commentator, Venerable Mahā Buddhaghosa, why are they different from one another regarding *Uposatha* days?

That the Buddha actually described the three kinds of **Uposatha** is clear from the Visakh'uposath Sutta, but there is no *sutta* delivered by the Buddha to set aside specific days, three or six, as **Uposatha** days. The fourteenth **Uposatha**, the fifteenth **Uposatha**, the eighth **Uposatha**, **Pāṭihāriya Uposatha** mentioned before are not prescribed by the Exalted One as days of **Uposatha** observance. Indeed, it was Sakka, King of Devas, who said to Tāvatiṁsa Deities: "People observe **Uposatha** on the fourteenth, the fifteenth, and the eighth. On the days called **Pātihāriya**, too, they observe **Uposatha**." He was given this information by Catumaharajika who went round in the human world preparing a list of the virtuous. The Buddha was only reproducing the words of Sakka. The classification of the fourteenth, the fifteenth and the eighth **Uposatha** days is merely a statement of the **Uposatha** days traditionally observed by people. There is no special discourse expounded by the Exalted One to enjoin **Uposatha** must be observed on these days or must not be observed on other days.

Thus the fourteenth, the fifteenth, the eighth **Uposatha** days were the days of **Uposatha** observance prescribed by the ancient people. So, traditionally, there were only three **Pakati-Uposatha** days, but later on people observed the fifth day also and therefore there come to be four **Uposatha** days in each fortnight of a month. Thus the fifth **Uposatha** day is mentioned in the Commentary. Nowadays people observe only four **Uposatha** in a month.

The Buddha did not prescribe any specific **Uposatha** day because people can observe the precepts on whichever day they like. In mentioning **Paṭijāgara** and **Pāṭihāriya Uposatha** days as special days for observance, the Commentators are merely recording the various customary practices of the people. Hence these seeming differences in the Commentaries.

Moreover, the **Aṅguttara**, the **Suttanipāta**, the **Saṁyutta** and the **Jātaka** which make expositions of *sīla* are known as the *Suttanta Desanā*, the teachings in discourses; they are also known as *Vohāra Desanā* because, in these discourses, the Buddha, who is incomparable in the usage of the world, employs the terms and expressions of the people which can never be uniform. Thus, with regard to different classifications of **Uposatha**, as all are meant to develop good merit, it is not necessary to decide which view is right and which view is wrong. In the **Suttanipata Commentary** the three views are described advising readers to accept whichever they like.

Sīla-observers select suitable days which they prefer and observe **Uposatha** accordingly in many ways. And all their observance develops merits, so the Commentators write, recording the ways employed by the people. In the Discourses, Suttanta Desanā, even the Buddha expounded following the usages of the people. Why did the Exalted One expound in this manner? Because He wished them not to violate their traditional customs which are not demeritorious.

The principal objective of the Exalted One is to expound only such realities as mind and matter (*Nāma-rūpa Paramattha Dhamma*) that would facilitate attainment of the Paths, Fruition States and Nibbāna. Teaching in such abstruse terms could be beneficial to those with right perception. But it could make those lacking it to commit wrong deeds which would lead them to the four lower worlds. For example, those who have wrong perception of *Nāma-rūpa dhamma* would think thus: "In this world there is *nāma-rūpa* only; there is neither 'I' nor 'others'; if there is no 'others' there will be no harm in killing them: and there will be neither 'mine' nor 'others'; therefore, there will be no harm in stealing things, in committing adultery, etc. In this manner, they will freely break the rules of society and do such unwholesome acts which will cause rebirths in the lower planes of existence.

In terms of Ultimate Truth (*paramattha-sacca*) there is neither 'I' nor 'others', neither 'man' nor 'woman', etc. There are only aggregates of *nāma-rūpa* (mental and physical phenomena). For those incapable of understanding the terms of Ultimate Truth, the Buddha employed terms of Conventional Truth (*samuti-sacca*) in giving Discourses (*Suttanta*

desanā). Though all is a mass of *nāma* and *rūpa*, by conventional-usage, it is determined for easy discrimination that such-and-such a mass is 'I' such and such a mass is 'they', such-and-such a mass is 'mother', 'father', etc. If people deviate the norm set up by conventional usages, they will go astray doing wrong deeds. It is to prevent them from falling to the lower planes of existence as a consequence of their misdeeds that the Buddha teaches the discourses in conventional terms.

If, however, only Discourses were delivered, people would take such term as 'I', 'they', 'my son', 'my daughter', 'my wife', 'my property', etc., as Ultimate Realities and their belief in Permanent Personality (*sakkāya-diṭṭhi*) would become so great that they would not attain *magga, phala* and Nibbāna.

Hence the teaching of *Nāma-Rūpa Paramattha Dhamma* by the Buddha.

Some teachers write: "In the **Vinaya Piṭaka** there is an injunction for *bhikkhus* not to observe '*bhikkhu uposatha*' (recitation of *Pātimokkha* rules) on non-*Uposatha* days. If they do so, they commit the offence of *dukkata-apatti*. Likewise, laymen should not observe the Eight Precepts on non-*Uposatha* days."

Such writing shows they are not accomplished in interpreting the Teaching of the Buddha. *Vinaya Desanā* is called **Anādesanā** in Buddhist literature; it means the authoritative injunction laid down by the Exalted One. If a *bhikkhu* commits even with good intention a forbidden act, he is guilty because he goes against the command of the Exalted One and transgresses the rules of the Vinaya. To assume that such a Vinaya rule is also applicable to laymen in their observance of **Uposatha**, to say that people must not observe precepts on non-*Uposatha* days and that doing so will be an offence, is a clear misinterpretation of the *Desanā*. In brief, **Uposatha** being a pure and noble observance can be fulfilled on any day. The more it is observed the greater will be the beneficial results.

Therefore, the Sub-commentary on the Mahā Sudassana Sutta of the Mahā Vagga, **Dīgha Nikāya**, says: "*uposatham vuccati atthaṅgasamannāgatam sabbadivasesu gahaṭṭhehi rakkhitabbasīlam-uposatha* is said to be the *sīla* with eight factors that can be observed by laymen on all days." (This Sub-commentary is written by the Ven. Dhammapāla who has also written the **Anutikā**, the Sub-commentary of the **Mūlatikā**, the **Visuddhi-magga Mahātikā**, the **Itivuttaka Atthakathā**, etc., and other Sub-commentaries.)

(3) (a) Pakati-sīla, (b) Acāra-sīla, (c) Dhammatā-sīla and (d) Pubbahetu-sīla.

(a) Non-transgression of the Five Precepts by inhabitants of the Northern Continent is called **Pakati-sīla**. (By nature, these inhabitants refrain from wrong deeds, such as killing, etc. without taking the vow of the Five Precepts.) Non-breaking of the Five Precepts by them is not a matter of restraint through a vow (*samadana-virati*), but of natural restraint even when transgression is demanded by circumstances (*sampatta-virati*).

(b) Following traditional practices of one's family, locality or sect is called **Acāra-sīla**. (Refraining from evil because it is done so by one's ancestry is called **Kula-acāra**; refraining from evil because it is generally done so in one's locality is called **Desa-acāra**; refraining from evil because it is done so in one's sect is called **Pāsaṇa-sīla**.)

(c) The kind of *sīla* kept by the mother of a Bodhisatta since she conceived her son, by virtue of which she has no thought for man, is called **Dhammatā-sīla**. (A Bodhisatta's mother regularly observes the Five Precepts and desires no man, not even her husband, from the moment of conception. This is because an extremely Noble Being, the Bodhisatta, is lying in her womb. As the *sīla* is kept as a rule by the mother of a Bodhisatta, it is called **Dhammatā-sīla**.)

(d) The observance of *sīla* by chaste persons, such as the youth Pippali (who later became Mahā Kassapa) and the Bodhisatta like King Mahāsīlava, through natural inclination and without anyone's instruction is called **Pubbahetu-sīla**. (As a result of habitual observance of *sīla* in their former births, they are by nature inclined to observe *sīla* in this life.)

(4) (a) Pātimokkhasamvara-sīla, (b) Indriyasamvara-sīla, (c) Ājivapārisuddhi-sīla, and (d) Paccayasannissita-sīla.

These four are chiefly concerned with the *bhikkhu*. When the *Bodhisatta*, Sumedha the Hermit, reflected on the Perfection of Morality, he said to himself: "*tath'eva tvam catūsu bhūmisu, silāni paripūraya* — likewise, you should become accomplished in the four realms of *sīla*."

(a) Pātimokkhasamvara-sīla

The Sīla that liberates its observer from suffering of the four lower worlds is called **Pātimokkhasamvara-sīla**. ("pāti" - observer; "mokkha" - to set free)

The observer of this *sīla* (i) should have proper conduct, (ii) should have blameless, wholesome resorts, (iii) should see great danger in the slightest fault; the offence may be small like a particle of dust but one should see in it a danger as big as Mount Meru which has a height of one hundred and sixty-eight thousand yojanas above and under water and (iv) should observe and practise the precepts properly.

To explain further:

(i) In the world, there is **Ācāra-dhamma** that should be practised, and there is **Anācāra-dhamma** that should not be practised. The three wrong physical actions (killing, stealing and unlawful sexual intercourse) and the four wrong speeches (telling lies, backbiting, abusing and babbling), altogether seven wrong doings (*duccarita*), and other deeds that cause breach of *sīla* constitute *anācāra*.

To give some examples of unwholesome actions that would cause breach of *sīla*: in the world, some *bhikkhus* earn their living by making gifts of bamboo, leaves, flowers, fruits, soap powder, and tooth sticks to the laity; they degrade themselves by approving of the wrong speeches of the laity, flattering them to gain favour, telling much falsehood mixed with a little truth just like a lot of uncooked peas mixed with a few cooked ones in a pot. They look after children of the laity as nurse-maids, embracing them, dressing them, etc. They serve as messengers running errands for their lay supporters; they give medical treatment to laity, look after their properties, exchange food and beverage with them. Such wrong livelihood as well as every other resort of wrong livelihood condemned by the Buddha are called **Anācāra-dhamma**.

It is improper for the *bhikkhu* to give bamboo, leaves, etc. even if the laity come and ask for their use; more so, therefore, when they are not asked for. Such acts of giving are not the business of *bhikkhus*. If they do so, they would be destroying the faith of the laity (*kuladūsana*) in the Vinaya.

In this connection, it might be asked whether the laity's faith would not be destroyed if the *bhikkhu* does not give them what they want, or whether, if the *bhikkhu* gave them what they want, their faith would develop with the thought: "This is the *bhikkhu* who satisfies our needs." The laity's faith in the *bhikkhu* as a disciple of the Exalted One has been genuine and pure even before receiving gifts from the *bhikkhu*; after their receipt, the laity will see him as the giver of bamboo, the giver of leaves, etc. and as a result attachment will arise in them. Therefore, their faith in the *bhikkhu* becomes tainted with attachment. The genuine faith has been destroyed. Accordingly, the Exalted One has condemned the giving of gifts by the *bhikkhu*, naming such act as **Kuladūsana**, 'despoilment of the laity's faith'.

All practices which are the opposite of the aforesaid **Anācāra** are **Ācāra** practices which should be cultivated.

(ii) Resort is of two kinds, namely, wrong resort and right resort.

Wrong resort: some *bhikkhus*, in the Teachings of the Buddha, have intimate dealings with prostitutes, widows, divorced women, spinsters, eunuchs and *bhikkhunīs*. They frequent ale houses which is unbecoming for a *bhikkhu*. They mingle with kings, ministers, heretics and their followers like ordinary laymen. They associate with people who have no faith, who abuse and threaten the disciples of the Buddha, *bhikkhus*, *bhikkhunīs*, male and

female lay devotees and who wish them ill. All these intimate associates of *bhikkhus* and places frequented by them are wrong resort for *bhikkhus*.

'Wrong resorts' here refers to unwholesome friendship and association and improper places for *bhikkhus* to visit. But if a prostitute invites *bhikkhus* for alms offering, they can go and receive it, maintaining steadfast mindfulness. Herein, prostitutes, widows, divorced women, spinsters, eunuchs and *bhikkhunīs* are regarded as unwholesome resorts, because they form the bases of five sensual pleasures. Ale houses, taverns etc. are dangerous to the noble practice of Dhamma. Association with kings and ministers are also not beneficial; offerings made by them may prove destructive like a thunderbolt. And the houses, where there is no faith, where people are abusive and threatening, are unwholesome resorts because they discourage faith and cause fear in the *bhikkhu*.

People and places as opposed to those described above constitute the *bhikkhu's* wholesome resort. Some lay people have faith and confidence in the Triple Gem; they believe also in *kamma* and its results; they are like wells or lakes where the *bhikkhu* may enjoy inexhaustible supply of water. Their houses are brightened by the colour of the robes of bhikkhus who visit them frequently. The atmosphere of such a place is filled with the breeze which is caused by movements of *bhikkhus*. Here, people wish them well, wish for the welfare of *bhikkhus, bhikkhunīs* and male and female lay devotees; such a house is a wholesome resort for *bhikkhus*.

To explain still further: Ācāra, Anācāra and **Gocara.**

Anācāra (Improper Conduct)

There are two kinds of improper conduct (**Anācāra**), namely, improper bodily conduct (**Kāyika Anācāra**) and improper verbal conduct (**Vacasika Anācāra**).

Improper bodily conduct (*Kāyika Anācāra*)

After entering the Order, a *bhikkhu* acts disrespectfully towards the Sangha. He stands jostling the Elders, sits jostling them, stands or sits in front of them, takes a seat higher than that of the Elders, sits with his head covered with the robe, speaks while standing, waves his hands while talking, walks with the footwear on while the Elders are walking bare foot, takes a higher path while the Elders are taking a lower path, walks on a path while the Elders are walking on the ground, sits pushing the Elders, stands pushing them and give no place to the younger *bhikkhus*; (at the bath house) he puts faggots into stove without permission of the Elders and closes the door; (at the bathing place) he pushes the Elders and gets into the water in front of them, pushes them and bathes before they do, comes out jostling them before they do, and goes before them overtaking the Elders ahead of him; on reaching the village and town, he hurries into the laity's private and secret chambers and ladies' rooms; he strokes children's heads (showing signs of fondness). This is called improper bodily conduct (Kāyika Anācāra).

Improper verbal conduct (*Vacasika Anācāra*)

After entering the Order, a *bhikkhu* acts disrespectfully towards the Sangha. He talks about Dhamma without asking for permission of the Elders, answers questions, recites the *Pātimokkha* without permission; talks while standing, waves his hands while talking. On reaching the village and town, without restraining himself, he speaks to the women or young girls: "You so and so of such and such a family, what do you have? Is there rice gruel? Is there cooked rice? Is there hard food to eat? What shall we drink? What hard food shall we eat? What sort of food shall we eat? What will you offer me?", etc. This is called improper verbal conduct (Vacasika Anācāra.)

Ācāra (Proper Conduct)

Ācāra should be understood as the reverse of the said **Anācāra**, improper conduct. Furthermore, a *bhikkhu* is reverential, obedient, possessed of shame and conscience, wears his lower robe properly, wears his upper robe properly, his manners inspire reverential faith whether moving forwards or backwards, looking sideways, bending or stretching, his eyes are downcast, he guards the doors of his sense-faculties; he knows the right measure

in eating, strives to be always wakeful, possesses mindfulness with full comprehension, he wants little, he is easily contented, he is strenuous in the practice of wholesome Dhamma, observes with meticulous care the *Abhisamācārika-sīla* described above. This is called proper conduct (**Ācāra**).

Gocara (Proper Resort)

Gocara is of three kinds: **Upanissaya Gocara**, the resort that serves as a powerful support for one's moral developments; **Ārakkha Gocara**, the resort that serves as a guardian of the mind, and **Upanibandha Gocara**, the resort that serves as an anchor of the mind.

A good friend who always uses the ten kinds of right speech conducive to liberation from *saṁsāra* is called **Upanissaya Gocara**. By depending upon such a friend, he hears the Dhamma which is unheard of before, dispels doubts. rectifies his views, gains clearness of mind. In addition to these benefits, he grows in faith, morality, learning, generosity and wisdom. Hence that good friend is the **Upanissaya Gocara**, the powerful support for developing wholesome qualities, such as morality, etc.

The ten kinds of speech conducive to liberation:

(1)	appiccha kathā	-	speech about wanting little
(2)	santutthi kathā	-	speech about contentment with what one has in hand
(3)	paviveka kathā	-	speech about living in solitude
(4)	asamsagga kathā	-	speech about living in seclusion
(5)	viriyārambha kathā	-	speech about making effort
(6)	sīla kathā	-	speech about morality
(7)	samādhi kathā	-	speech about concentration of the mind
(8)	paññā kathā	-	speech about Vipassanā Insight and the knowledge of the Paths
(9)	vimutti kathā	-	speech about the Fruition States (liberation)
(10)	vimuttiñānadassana kathā	-	speech about the *Paccavekhanā ñāṇa* (Reflective Knowledge of the Path and Fruition)

In brief, the person who uses ten kinds of speech relating to liberation from the suffering of *saṁsāra* bringing thus five advantages such as hearing the Dhamma unheard of before, etc. The good friend, who can make others progress in five attributes, such as faith, morality, learning, generosity, and wisdom, is called **Upanissaya Gocara**, the resort which provides the strong sufficing condition for the development of wholesome qualities, such as morality, etc.

Mindfulness (*sati*) that guards the mind is called **Ārakkha Gocara**. (‘*Ārakkha*’ - that guards the mind; ‘*Gocara*’ - *Sati*, mindfulness.) (A *bhikkhu*, who takes resort in mindfulness, goes for alms round into the village and town with downcast eyes, seeing at the length of a plough yoke in front of him, and guarding his sense faculties. He goes on without looking at the troops of elephants, or troops of horses., or troops of chariots, or infantry soldiers, or at women or men. He does not look up or down, or towards any of the eight directions and keeps going. A bhikkhu who does not take resort in mindfulness, **Ārakkha Gocara**, when going round for alms food in the village and town, looks this way and that way, everywhere, like a crow kept in a covered basket.) Hence, mindfulness is the resort that protects the mind of the *bhikkhu* from the danger of evil thoughts.

As the Four Foundations of Steadfast Mindfulness (*Satipatthāna Kammatthāna*) are the resort to which the mind is anchored, it is called **Upanibandha Gocara**. ('**Upanibanda**' - where mind is anchored; '**gocara**' - resort.)

The bhikkhu, who wants to make his **Pātimokkhasamvara-sīla** completely pure, should have proper conduct, wholesome resort and look upon the slightest fault as an enormous danger.

(b) Indriyasamvara-sīla

Guarding the faculty of sense is called **Indriyasamvara-sīla**. [(The six bases, namely, eye, ear, nose, tongue, body and mind are called *Indriya*.) *Indriya* means governing. In seeing a sight, the eye (*cakkhu pasāda*) is the governing organ. If the eye is defective, it cannot see an object (eye-consciousness cannot arise); therefore, the Buddha says that the eye is called **cakkhundriya**. Similarly, in hearing a sound, the ear (*sota pasāda*) is the governing organ. If the ear is defective, it cannot hear a sound (ear-consciousness cannot arise); therefore, the ear is called **sotindriya**. In smelling an odour, the nose (*ghāna pasāda*) is the governing organ; if the nose is defective, it cannot smell an odour (nose-consciousness cannot arise); therefore, the nose is called **ghānindriya**. In tasting a flavour, the tongue (*jivhā pasāda*) is the governing organ. If the tongue is defective, it cannot taste a flavour (tongue-consciousness cannot arise); therefore, the tongue is called **jivhindriya**. In touching a tangible object, the body (*kāya pasāda*) is the governing organ. If the body is defective, it cannot feel a tangible object (body-consciousness cannot arise); therefore, the body is called **kāyindriya**. In cognizing a mental object, the mind (*mana*) is the governing organ. With no mind there cannot arise mind-consciousness; therefore, mind is called **manidriya**. Thus guarding these six faculties (*indriya*) is called **Indriyasamvara-sīla**.]

This is how to guard the six sense faculties: when seeing a visible object with the eye, one should be aware of it only as a visible object; one should not cognize even the general aspect of what is seen, e.g. "this is a woman", "this is a man", "this is beautiful", that will cause the arising of defilements. Nor should one give attention to details (*anubyañjana*) regarding the sign or image of that woman, man, etc., such as shape of hand, leg, etc. the manner of smiling, laughing, talking, etc. looking aside, etc., which will cause repeated arising of defilements.

Example of Venerable Mahā Tissa:

With regard to guarding the faculty of eye, Venerable Mahā Tissa who lived on the top of Cetīya mountain should be shown as an example. One day, the Venerable Mahā Tissa went into Anurādha for alms food. That day, a woman, who had quarrelled with her husband, left her house to go back to her parents' place. She had dressed herself in fine clothes. Seeing the Venerable, who was coming with the restraint of his faculties, she laughed loudly with the thought: "I will make him my husband after alluring him." The Venerable Mahā Tissa looked up to see what it was. Seeing the bones of her teeth, he developed Perception of Foulness (*Asubha saññā*), and contemplating on it, he attained arahatship.

Her husband who was going after her saw the Venerable and asked:

"Venerable Sir, did you see a woman on the way?"

"Nābhijānāmi itthi vā, puriso vā ito gato,
api ca aṭṭhisamghato, gacchatesa mahāpathe"

> "Dāyaka, I don't notice whether it was a man or a woman that went by. I was only aware that a skeleton had gone along the road."

Even though the Venerable saw the sight of a woman, he just saw it, but was not aware that it was a woman; instead, he simply developed his meditation and became an *arahat*. That incident should be taken as a good example.

Without control of the sense of sight, when a *bhikkhu* sees a pleasant object, covetousness (*abhijjhā*) will arise in him; if he sees an unpleasant object, unhappiness, grief (*domanassa*) will arise in him. Therefore, one should exercise control over one's sense of sight through

mindfulness to prevent arising of such unwholesome states of mind.

With regard to the remaining sense doors, similar control is to be maintained so that no defilement would arise from hearing a sound, smelling an odour, tasting a flavour, touching a tangible object or cognizing a mental object.

(c) Ājivaparisuddhi-sīla

Ājivapārisuddhi-sīla, the morality of purity of livelihood, means avoiding six kinds of livelihood which the Vinaya prohibits and avoiding of all other kinds of wrong livelihood. The six *sikkhāpadas* promulgated by the Buddha with regard to livelihood are:

(1) Having evil wishes and being oppressed by them, if a *bhikkhu* boasts of *jhāna*, *magga, phala* attainments which are not present in him, and which have never been present before, he is guilty of *Pārājika-āpatti*.

(2) For the sake of livelihood, if he acts as a go-between, arranging marriages, he is guilty of *Sanghadisesa-āpatti*.

(3) Without mentioning directly: "I am an *arahat*", if he says, for the sake of livelihood: "A certain *bhikkhu* lives at your monastery, that *bhikkhu* is an *arahat*" and if the donor of the monastery understands what he means, he is guilty of *Thullaccaya-āpatti*.

(4) For the sake of livelihood, if he asks for and eats sumptuous food[12], without being ill, he is guilty of *Pācittiya-āpatti*.

(5) For the sake of livelihood, if a *bhikkhunī* asks for and eats sumptuous food, without being ill, she is guilty of *Pātidesaniya-āpatti*.

(6) For the sake of livelihood, if a *bhikkhu* asks for and eats curry or boiled rice, without being ill, he is guilty of *Dukkata-āpatti*.

Other kinds of wrong livelihood, in addition to the above six are:

(1) **Kuhana**, hypocrisy, (2) **Lapana**, talking,

(3) **Nemittkata**, hinting, (4) **Nippesikatā**, belittling.

(5) **Lābbhena lābham nijigisanatā**, seeking gain with gain.

(1) **Kuhana** (hypocrisy), is of three kinds:

(i) Hypocrisy in use of requisites (**Paccaya patisevana**).

(ii) Hypocrisy in talk on subjects close to attainments of the Path and the Fruition States (**Samanta jappana**).

(iii) Hypocrisy in change of postures to deceive lay devotees (**Iriyāpatha saṇṭhapana**).

(i) When lay devotees offer a *bhikkhu* robes, etc. although he wants them, having evil desires to pretend and pose himself as if he has attributes which are non-existent, he says, in order to get even more, (for robes): "What is the use of such expensive robes for a *bhikkhu*? Only *pansukulika* robes made of refuse rags is proper for him." (For food) he says: "What is the use of such expensive food for a *bhikkhu*? Only food obtained on alms round is proper for a *bhikkhu*." (For dwelling place) he says: "What is the use of such a fine dwelling place for a *bhikkhu*? Only dwelling at the foot of a tree or in the open air is proper for him." (For medicine) he says: "What is the use of such expensive medicine for a *bhikkhu*? Cow urine or a portion of gall nut or myrobalan is good for him as medicine."

Accordingly, to practise what he preaches, he uses only coarse robes, coarse dwelling place and coarse medicines. Lay devotees think so highly of him thus: "This Venerable One has few wishes; he is easily contented; he is free from desires of material goods and sense pleasures; he does not mix with lay people; he is also very diligent (in the practice of Dhamma)." Then they invite him to accept more and more of requisites. Then the *bhikkhu* with evil desires boastfully says: "*Dayaka*, when these three things: the faith, material goods to offer and the person to receive them are present, then the good person who has

12. Sumptuous food means food mixed with ghee, butter, oil, honey, molasses, fish, milk and curd.

faith can develop much merit. Here, you devotees surely have faith; you have things to give away in charity; and indeed, I am a donee. If I do not accept your alms, your merit will decline. So out of compassion for you, I should accept your alms although I am not in need of them." So saying, he accepts cartloads of robes and food, numerous dwelling places and large quantities of medicine. Thus, though he is avaricious, he pretends to be of little wants, and uses coarse requisites to make others think highly of him. This is called **Paccaya patisevana kuhana**, hypocrisy in use of requisites.

(ii) Without saying directly: "I have already attained *jhāna, magga* and *phala"*, he makes other people think that he is already in possession of them by insinuating: "The *bhikkhu* who wears such kind of robes is powerful, the *bhikkhu* who carries such a kind of bowl, such a kind of water filter, such a kind of water strainer, such a kind of waist-band, such a kind of sandal, is powerful." This is called **Sāmanta Jappana**, hypocrisy in talk on subjects close to attainments of *jhāna*, *magga* and *phala*.

(iii) Determined on gaining the praise and high esteem of lay devotees, the *bhikkhu* thinks: "If I were to walk like this, people will praise me and think highly of me," and effects the deportment of Noble Ones in going, standing, sitting and lying down. This is called **Iriyāpatha saṇṭhapana**, hypocrisy in change of posture to deceive lay devotees.

(2) Lapana means talking with an evil motive. When the *bhikkhu* sees people coming to the monastery, he speaks to them first: "*Dayaka*, for what purpose do you come here? Do you come here to invite *bhikkhus*? If so, you go ahead, I will follow you carrying the bowl" or he says: "I am Tissa Thera. The king reveres me. The ministers revere me," etc. While talking with the people, he takes care not to go against them, or to bore them, thus avoiding their displeasure. He flatters them, calling: "a great banker", "a great miller", etc. Talking thus in many ways to wheedle alms from lay devotees is called **Lapana**.

(3) Nemittikatā means hinting by making signs or giving indications with an evil motive to induce charity. For example, seeing a man carrying some food, he gives an indication that he also wants some food by saying: "Have you already got food? Where have you got it from? How do you manage to get it?" etc. Seeing cowherds, he points to the calves and says: "Do these calves grow up on milk or water?" The cowherds reply: "Venerable sir, the calves grow up on milk." "I don't think so. Should the calves get milk, the *bhikkhus* would have got it, too", etc. thus sending the message through to their parents to offer them milk. Hinting thus to induce charity is called **Nemittikatā**.

The forms of talk which gives more direct and glaring indications of what one wants is called *sāmanta jappa*. Both *nemittikatā* and *sāmanta jappa* being different kinds of *Lapana*, are of evil nature.

In describing the *sāmanta jappa* kind of talk which indicates unmistakably the object of desire, the **Visuddhi-magga** gives the story of a *kulupaka bhikkhu*, a bhikkhu who habitually visited lay people.

The Story of A Kulupaka Bhikkhu

Wanting a meal, a *bhikkhu*, who was in the habit of visiting lay people, entered a house and took a seat uninvited. Seeing the *bhikkhu* and unwilling to give food to him, the woman of the house grumbled: "I haven't got any rice," went out as though to look for some and stayed at a nearby house. The *bhikkhu* then stealthily went into an inner room and looking everywhere saw sugarcane in the corner behind the door, lumps of jaggery in a bowl, flattened piece of dried fish in a basket, rice in a pot and butter in a jar. Thereafter, he returned to his seat and sat there as before.

The woman came back murmuring: "I didn't get any rice." The *bhikkhu* then said: "*Dayika*, this morning I saw some signs suggesting that I would get nothing to eat." "What signs, Venerable Sir?" the woman asked. "As I came to this house for alms-food, I saw on the way a snake as big as sugarcane in the corner behind the door. To drive it away, I looked for something and found a stone which was as big as the lump of jaggery in your bowl. When I hurled the stone at the snake, its hood spread out to the size of the piece of flattened dried fish in your basket. When the snake opened its mouth to bite the stone it

showed its teeth and fangs which were like the rice-grains in your pot. The foamy saliva mixed with poison of the angry snake was like the butter in your jar." Caught inextricably in the web of words which glaringly indicates his wish, the woman thought to herself: "Here is no way to deceive the shaven head!" And she reluctantly gave him the sugarcane, cooked the rice and offered it to him together with the butter, jaggery and dried fish.

(4) Nippesikatā, another form of wickedness, means pursuit of gain by wiping off or grinding or pulverising the virtuous qualities of a lay devotee like pursuit of perfume by grinding or pulverising scented materials. Such pursuit is made in many ways: use of abusive language to compel one to give; reproach by saying: "You are a fellow with no faith at all", "You are not like other devotees"; sarcasm, by saying to one who does not give: "Oh, what a donor! Oh, what a great donor"; ridiculing remark made to a non-giver in the midst of people by saying: "Why do you say that this man does not offer any thing? He always gives the words: 'I have nothing' to everyone who comes for alms." Such pursuit of gain by belittling the virtuous qualities of lay devotees is called **Nippesikatā**.

(5) Lābbhena lābham nijigisanatā means pursuit of gain with gain motivated by covetousness. For example, after receiving some food offered at a *dayaka's* house, a *bhikkhu* gives it away to the children in the neighbourhood. He does so just to make the families of children give him more in return to express their thanks and delight (for his seeming interest in their children). In brief, seeking for more alms from another house by giving away the few offerings he has already received is called **Lābbhena lābham nijigisanatā**.

The five kinds of wrong livelihood, such as *Kuhana*, etc. described above, are different from one another only in the manner of pursuance in their nature, they are all the same, i.e. beguiling lay devotees into giving him offerings reluctantly.

Thus living on things obtained by infringing the six *sikkhāpadas* laid down by the Buddha with regard to livelihood as stated before and so things obtained by evil practices of *kuhana, lapana, nemittikatā, nippesikatā and lābhena lābham nijigisanatā*, is called **Micchājiva** (Wrong Livelihood). Refraining from all forms of wrong livelihood and becoming pure in means of living is called **Ajivapārisuddhi-sīla**.

(d) Paccayasannissita-sīla

Morality fulfilled by depending on the four requisites is called **Paccayasannissita-sīla**.

The four requisites are robes, food, dwelling place and medicine. They are indispensable; living is impossible without them. But when using them, one should reflect on the nature of the requisite concerned so that such evils as greed, hatred, etc. may not arise.

The way in which one should reflect: (While using robes) without considering it as an embellishment (which will cause arising of demeritorious thoughts), one reflects on it wisely: "For the purpose of protection from the cold, I wear this robe; for the purpose of protection from the heat of the sun, I wear this robe; for the purpose of protection from contact with mosquitoes, gad-flies, wind, heat of the sun, snakes, scorpions, fleas, etc. I wear this robe; for the purpose of concealing the private parts of the body (that would disturb conscience), I wear this robe."

(While using alms-food) one reflects wisely: "I take this alms-food not for amusement as children do; I take this alms-food not for intoxication with manliness; I take this alms-food not for development of body beauty; I take this alms-food not for a clear skin and complexion. I take this alms-food only for long endurance and maintenance of the body; I take this alms-food for warding off the oppression of hunger; I take this alms-food for facilitating the noble practice. By thus taking alms-food, the old suffering of hunger and thirst will be got rid of; I will also ward off the new suffering of indigestion due to overeating, etc. By moderate eating, the old suffering of hunger and thirst and the new suffering of indigestion due to over-eating cannot arise, and my body will be maintained. This alms-food is sought properly and eaten in a blameless manner and by taking it moderately I shall live in comfort."

With regard to living in comfort by eating moderately, the Buddha expounded:

Cattāro pañca ālope,
abhutvā udakam pive.
Alam phāsuviharāya,
pahitattassa bhikkhuno.

With four or five morsels still to eat, a *bhikkhu* should finish off his meal by drinking water. This is sufficient to abiding in comfort of the *bhikkhu* with resolute will for meditation.

Even though this discourse was expounded by the Buddha primarily to meditating yogis, it is also beneficial to non-meditators. By following this instruction, they can abide in ease, free from discomfort of immoderate eating.

(While using a dwelling place) one reflects: "I use this dwelling place for the purpose of protection from the cold; I use this dwelling place for the purpose of protection from the heat of the sun; I use this dwelling place for the purpose of protection from mosquitoes, gadflies, wind, heat of the sun, snakes, scorpions, fleas, etc. I use this dwelling place to ward off the perils of extreme climates and for enjoying (secluded living)."

(While using medicine) one reflects: "I take this medicine for the purpose of countering illness, for the protection of life and for immunity from afflictions that have arisen or are arising."

This elaborate manner of reflection is called **Mahā Paccavekkhanā**.

How to fulfil these four kinds of *sīla*

Of these four kinds, the **Pātimokkhasamvara-sīla** should be fulfilled with faith and confidence (*saddhā*): faith and confidence in the Buddha thus, "The Exalted One who has promulgated the *sikkhāpadas* is truly a Buddha who realizes all the Laws of Nature without exception, (i.e. having a clear vision of the Buddha)"; faith and confidence in the Dhamma thus, "The *sikkhāpadas* to be practised by the Sangha are indeed those promulgated by the Buddha. (i.e. having a clear vision of the Dhamma)"; faith and confidence in the Sangha thus, "Members of the Sangha are the disciples of the Buddha, all of whom practising well these *sikkhāpadas* (i.e. having a clear vision of the Sangha)."

Thus, if one has faith and confidence in the Buddha, Dhamma and Sangha, one would be able to fulfil the **Pātimokkhasamvara-sīla**.

Therefore, the *sikkhapadas* as promulgated by the Buddha should be observed without exception, with faith and confidence and should be fulfilled even at the cost of one's life. The Buddha, indeed, has expounded thus: "*Kiki va andam camarīva vāladhiṁ*, etc. — Just as the female pheasant guards her eggs, even sacrificing her life, just as the yak (*camari*) guards its tail, even sacrificing its life, just as the householder guards his only son with loving-kindness, just as the one-eyed man protects his only eye with meticulous care, even so the observers of moral precepts in all three ages should have a high regard for the *sīla*, and guarding it with affection."

The Story of Elders who fulfilled Pātimokkhasaṁvara-sīla at The Cost of Their Lives

Once, in Mahāvattani forest grove of Sri Lanka, robbers caught a *thera* and bound him with creepers and made him lie down. Even though he could free himself with his effort, if he desired, he feared that should he make a struggle the black creepers would break and he would be guilty of '*Bhūtagāma pācittiya āpatti*'. So he developed Vipassanā Insight by meditation for seven days in his lying posture, attained the *anāgāmī-phala*, the Fruition State of Non-Returner, and passed away on the very spot. He was reborn in the Brahmā-world.

Also in Sri Lanka, a Venerable was similarly mistreated by robbers. At that time a forest fire broke out. Even though he could manage to free himself, he feared that he might be guilty of '*Bhūtagāma pācittiya āpatti*'. By developing Vipassanā Insight without cutting the creepers, he became a *Samasisi arahat*, whose defilements and life span ended at the same

time, and attained *parinibbāna*. Then Abhaya Thera, the Dighanikāya Reciter together with five hundred *bhikkhus*, arrived on the scene. Seeing the body of the Venerable, he had it cremated properly and a shrine built. Therefore, it is stated in the commentary:

Pātimokkham visodhento,
appeva jivitam jahe.
Paññattam lokanathena,
na bhinde sīla samvaram.

The good man who maintains the purity of the **Pātimokkhasamvara-sīla** would sacrifice his own life rather than break the precepts laid down by the Buddha.

Just as **Pātimokkhasamvara-sīla** is fulfilled with faith and confidence, so also **Indriyasamvara-sīla** should be fulfilled with mindfulness. Only when **Indriyasamvara-sīla** is well-guarded by mindfulness, **Pātimokkhasamvara-sīla** will endure long. When **Indriyasamvara-sīla** is broken, **Pātimokkhasamvara-sīla** will be broken too.

At the time of the Buddha, a newly ordained *bhikkhu*, Venerable Vangisa, while going on alms-round broke **Indriyasamvara-sīla** losing his restraint of faculties and was filled with lust on seeing a woman. He said to Ānanda: "Venerable Ānanda, I am burning with sensual lust, my mind is consumed by the flames of lust. Out of compassion, please teach me the Dhamma to extinguish the burning flames."

Then the Venerable Ānanda replied: "As you perceive wrongly, the burning flames consume your mind. Dispel your perception of pleasantness in what you see, for it leads to lust; see foulness there to purify your mind." The Venerable Vangisa followed the Venerable Ānanda's advice and the burning fires of lust died down.

There are two other examples which should be followed by one who wishes to fulfil **Indriyasamvara-sīla**.

The Story of Venerable Cittagutta

In the great cave Kurandaka, in Sri Lanka, there was a lovely painting depicting the renunciation of the Seven Buddhas, such as Vipassī, etc. A number of guest *bhikkhus* wandering amidst the dwellings, saw the painting and said: "Venerable Sir, what a lovely painting it is in your cave!" The Venerable replied: "For more than sixty years, friends, I have lived in the cave, and I did not know whether there was any painting or not. Today, I come to know about it through you who have very keen eyesight." (Though the Venerable had lived there for more than sixty years, he had never raised his eyes and looked up at the cave even once. And, at the entrance of his cave, there was a great ironwood tree. The Venerable had never looked up at the tree either. But seeing the flower petals on the ground each year, he knew it was in bloom.)

Hearing the Venerable's strict observance of **Indriyasamvara-sīla**, the King of Mahāgama sent for him three times, desiring to pay homage to him. When the Venerable did not go, the King had the breasts of all the women with infants in the village bound and sealed off, saying: "As long as the Venerable does not come, let the children go without milk." Out of compassion for the children the Venerable went to Mahāgama.

Being informed that the Venerable had arrived, the King said: "Go and bring the Thera into the palace. I want to take the precepts." In the inner chamber, the King paid homage to the Venerable and provided him with a meal, after which, he said: "Venerable Sir, it is not opportune for me today to take the precepts. I shall do so tomorrow." Carrying the Venerable's bowl, he followed him for a short distance and paid homage with the Queen. Whether it was the King or the Queen who paid homage to him, the Venerable gave the blessing: "May the King be happy!" Seven days went by in this manner.

The fellow-*bhikkhus* asked him: "Venerable Sir, why it is that, whether it is the King or the Queen who pays homage, you say: 'May the King be happy?'" The Venerable replied: "Friends, I have no particular awareness whether it is the King or the Queen." At the end

of seven days, when the King found that the Venerable was not happy living there, he allowed him to leave. He went back to the great cave at Kurandaka. When night came, he went out onto his walk.

A deva, who dwelt in the ironwood tree, stood by with a torch. The Venerable's meditation was so pure and bright that it gladdened him. Immediately after the middle watch, he attained arahatship, making the whole mountain resound with a thunderous roar.

(This story gives a good example of how ***Indriyasamvara*** *should be observed.)*

The Story of Venerable Mahā-Mitta

The Venerable Mahā-Mitta's mother was sick with a breast tumour. She told her daughter, who also had gone forth as a *bhikkhunī*: "Go to your brother. Tell him my trouble and bring back some medicine." She went and told him, but he said: "I do not know how to gather herbs and concoct a medicine from them. But I will rather tell you a kind of medicine: 'Since I became a recluse, I have not broken my **Indriyasamvara-sīla** by looking at the bodily form of the opposite sex with lustful thoughts.' By this declaration of truth, may my mother get well. Go back and repeat the words of truth I have just uttered and rub her body." She went back and reported to her mother what her brother had told her and did as she has been instructed. At that very moment, the mother's tumour vanished like a lump of froth breaking into pieces. She got up and uttered with joy: "If the Fully Enlightened One were still alive, why should he not stroke with His net-adorned hand[13] the head of a *bhikkhu* like my son!"

The Venerable Mahā Mitta's way of restraint of the faculties is somewhat different from that of the former Venerable Cittagutta. Venerable Cittagutta restrained his faculties with down-cast eyes so as not to look at any of the objects even by chance, whereas Venerable Mahā Mitta did not restrain with down-cast eyes, he looked at things as they presented themselves. Even when he caught the sight of the opposite sex, he restrained his faculty of eye to prevent lust from arising.

The Venerable Cittagutta's way of restraint of the faculties is like the closing of the door of the house completely, not letting any robbers to come in. The Venerable Mahā Mitta's way of restraint is not closing the door, but keeping the robbers from entering the house even once. Both types of restraint are marvellous and worthy of emulation.

While restraint of the faculties is to be undertaken with mindfulness (*sati*), purification of livelihood is to be practised with energy (*vīriya*). This is because one is able to abandon wrong livelihood only by applying right energy. Therefore, avoiding unbefitting, improper means, purification of livelihood should be undertaken with the right kind of search like going on alms round with energy.

No hint, roundabout talk, indication or intimation is allowable to acquire such requisites as robes and alms food. But, as regards acquiring a dwelling place, only intimation is not allowable.

> '**Hint**': when a *bhikkhu*, who is preparing the ground, etc. as if to build a dwelling place, is asked: "What is being done, Venerable Sir? Who is having it done?" and he replies: "No one."; such a reply of his is a 'hint' (implying that there is no donor yet for the dwelling place). All other actions which communicate his need for a residence also constitute a hint.
>
> '**Roundabout talk**': a *bhikkhu* asks a lay devotee: "What kind of a house do you live in?" "In a mansion. Venerable Sir." "But, *dāyaka*, is a mansion not allowed for *bhikkhus*?" This and any such expressions constitute a 'roundabout talk'.
>
> '**Indication**': "The dwelling place is too small for the community of *bhikkhus*" or any other such suggestive talks constitute an 'Indication'.

All four forms of talk, such as hint, etc., are allowed in the case of medicine. But when

13. It is one of the 32 distinctive marks of a Grest Being (*Mahāpurisa Lakkhana*.) For details, refer to **Digha Nikāya**, Vol II & III.

the disease is cured, is it or is it not allowed to use the medicine obtained in this way? Herein, the Vinaya specialists say that since the Buddha has opened the way for its use, it is allowable. But the Suttanta specialists maintain that though there is no offence, nevertheless the purity of livelihood is sullied; therefore, it is not allowable. But one who wishes to live a completely pure noble life should not use hint, roundabout talk, indication or intimation, even though these are permitted by the Blessed One. Endowed as he is with special qualities such as having few wants, etc. he should make use only of requisites obtained by means other than hint, etc. even when he is to risk his life. Such a one is called a person of extremely noble, austere practice like the Venerable Sāriputta.

The Story of Venerable Sāriputta

Once, the Venerable Sāriputta, wishing to cultivate noble life, lived in a solitary place in a certain forest with the Venerable Mahā Moggallāna. One day, an affliction of colic arose in him, causing him great pain. In the evening, the Venerable Mahā Moggallāna went to confer with him and found him lying down. He asked: “What is the matter?” When the Venerable Sāriputta explained, he asked again: “What had helped you in the past?” The Venerable Sāriputta said: “When I was layman, friend, my mother gave me rice gruel prepared with a mixture of ghee, honey, sugar and so on. That used to make me recover.” Then the Venerable Mahā Moggallāna said: “So be it, friend, if either you or I have accumulated enough merit, perhaps tomorrow we shall get some.”

Now, a deva, who lived in a tree at the end of the walk, overheard their conversation. Thinking: “I will find rice gruel for the Venerable tomorrow”, he went immediately to the family who was supporting the Venerable Mahā Moggallāna and entered the eldest son's body to cause him discomfort. Then he told the boy's family, who had gathered, that if they would prepare rice gruel of such and such a kind next day for the Venerable, he would set the boy free.

They replied: “Even without being told by you, we regularly offer alms-food to the Venerable.” The next day they prepared rice gruel.

The Venerable Mahā Moggallāna went to the Venerable Sāriputta in the morning and told him: “Stay here, friend, till I come back from the alms round.” Then he went into the village. The people met him, took his bowl, filled it with rice gruel prepared as required and gave it back to him. When the Venerable wanted to leave, they said: “Eat, Venerable Sir, we shall give you more.” When the Venerable had eaten, they gave him another bowlful. The Venerable left taking the alms-food to the Venerable Sāriputta, and told him to eat. When the Venerable Sāriputta saw it, he thought: “The rice gruel is very nice. How was it got?” He then reflected and, seeing how it had been obtained, said: “Friend, the alms-food is not fit to be used.” Instead of feeling offended and thinking: “He does not eat the alms-food brought by someone like me”, the Venerable Mahā Moggallāna at once took the bowl by the rim and turned it over. (Not because he was angry.)

As the rice gruel fell on the ground, the Venerable Sāriputta's affliction vanished. (And it did not re-appear during the remaining forty-five years of his life.) Then he said to the Venerable Mahā Moggallāna: “Friend, even if one's bowels come out and fall to the ground in a whole coil through hunger, it is not fitting to eat gruel got by verbal intimation.”

Herein, it should be noted: the Blessed One prohibited only verbal intimation about the food. The Venerable Sāriputta did not use verbal intimation to get the food. When the Venerable Mahā Moggallāna wanted to know what had cured his affliction before, he only related the relief given by rice gruel in the past. However, he was not pleased that a verbal intimation had been made at all and did not accept the rice gruel.

The Story of Venerable Ambakhadaka Mahā Tissa

Let alone a *thera* of the Venerable Sāriputta's stature during the lifetime of the Buddha, even little known Mahā Tissa of Ciragumba in Sri Lanka, long after the demise of the Buddha, had strictly observed the disciplinary rules. Once Mahā Tissa, while travelling during a famine, became weary and weak owing to lack of food and tedious journey. So, he

lay down at the foot of a mango tree, which was full of fruit. Several mangoes fell everywhere on the ground near him. But he would not think of picking up some to eat in spite of his hunger.

At that time, an old man came near him and, seeing him in the state of exhaustion, prepared some mango juice and offered to him. Then, carrying him on his back, the man took him where he wanted to go. While being carried thus, the Mahā Tissa thought to himself: "This man is not my father, nor my mother, nor any relative of mine. Yet, he carries me on his back; this is only because of the morality I possess." Reflecting thus he admonished himself to keep his morality and concentration of mind intact without blemishes. He then developed Vipassanā Insight and while still being carried on the back of the man, he attained arahatship through successive stages of the Path.

This Venerable is a noble person whose abstemiousness in food serves as an example for emulation.

While Purification of livelihood (**Ajivapārisuddhi-sīla**) is to be practised with energy (*vīriya*), Morality which depends upon the four requisites (**Paccaya sannnissita-sīla**) should be fulfilled with wisdom (*paññā*). Since only men of wisdom can discern the advantages and dangers of the four requisites, **Paccaya sannissita-sīla** is the morality which is fulfilled through wisdom. Therefore, one should make use of the four requisites, which have been obtained lawfully, without craving for them and after reflecting with wisdom in the aforesaid manner.

Two Kinds of Reflection (Paccavekkhaṇā)

There are two kinds of reflection (*paccavekkhanā*) on the four requisites (1) reflection at the time of receiving them and (2) reflection at the time of using them. Not only at the time of using the requisites but also at the time of receiving them one reflects either (a) as mere elements (**Dhātu paccavekkhanā**), or (b) as repulsive objects (**Patikūla paccavekkhanā**) and put them away for later use.

(a) Reflection as elements: This robe (etc.) is a mere aggregate of eight elements which arise when conditions are present. So is the person who uses them.

(b) Reflection as repulsive objects: Reflection on food as in meditation on perception of foulness in nutriment (*Ahare patikula sanna*); and reflection on robes, etc. thus: "All these robes, etc. which are not in themselves disgusting become utterly repulsive when associated with this filthy body."

(To recapitulate, reflection is of three kinds in all: (1) **Mahā paccavekkhanā** as described in detail regarding the use in general of the four requisites, (2) **Dhātu paccavekkhana**, reflecting on the four requisites as mere elements, and (3) **Patikūdamanasikāra paccavekkhanā** reflection on them as repulsive objects whether in their own nature or when put in use.)

If a *bhikkhu* reflects on the robes, etc. at the time of receiving them and if he does again at the time of use, his use of the requisites is blameless from beginning to end.

Four Kinds of Use

To dispel doubts about use of requisites, one should take note of four kinds of their use:

(a) Theyya paribhoga

Use like an act of thieving (theyya paribhoga): use of requisites by an immoral person even in the midst of the Sangha is called theyya paribhoga.

(The Blessed One has permitted the use of the four requisites for men of morality. Lay devotees also make their offerings to virtuous persons only, expecting great benefit for their good deeds. Therefore, immoral persons have no right whatever to enjoy the requisites.

Hence, using them without such right by immoral persons resembles an act of thieving.)

— **Visuddhi-magga Mahā Ṭikā** —

(b) Ina paribhoga

Use like owing debt (ina paribhoga): use of requisites by a moral person without due reflection is like owing a debt. One should reflect every time a robe is used; every time a morsel of food is eaten. Failing to do so at the time of using these requisites, one should reflect on them in the morning, at dusk, during the first watch, middle watch and last watch of the night. If dawn breaks without his making such reflection, he finds himself in the position of one who owes a debt.

Every time he passes under the roof to enter the dwelling place and after entering it, every time he sits, every time he lies down, he should make due reflection. In receiving a requisite of medicine and in using it, he should make reflection. But if he makes reflection while receiving and fails to do so when using it, he is guilty of an offence. On the other hand, even if he fails to make reflection when receiving but does when using it, he is free from guilt.

Four Kinds of Purification of Sīla

If a bhikkhu happens to have committed an offence, he should take a recourse to any of the four kinds of purification of his morality as mentioned below:

(1) Purification by admission of fault (*desanā suddhi*): **Patimokkāsamvara-sīla** is purified by open declaration of its breach.

(2) Purification by restraint (*samvara suddhi*): **Indriyasamvara-sīla** is purified by making the resolution, "Never will I do it again."

(3) Purification by search (*pariyetthi suddhi*): **Ajivapariuddhi-sīla** is purified by abandoning wrong search and seeking requisites in a lawful manner.

(4) Purification by reflection (*paccavekkanā suddhi*): **Paccayasannissita-sīla** is purified by reflection according to the manner mentioned above.

(c) Dāyajja paribhoga

Use like getting an inheritance (dāyajja paribhoga): use of requisite by the seven kinds of Learners (*sekkha* implying Noble Ones who have realized three lower Paths and three lower Fruition States and the Path of arahatship). These seven kinds of Learners are sons of the Buddha. Just as a son is a heir to his father, these noble persons, as heirs, make use of the requisites allowed by the Buddha. (Although the requisites are, in practice, given by the laity, yet they are allowed by the Buddha and thus they are to be considered as the Buddha's requisites.)

(d) Sami paribhoga

Use like a master by an arahat (sami paribhoga); worldlings (*puthujjanas*) and Learners (*sekkhas*) are not free from craving yet and accordingly, they remain subject to craving and their use of requisites is not as masters but as slaves of craving. On the other hand, Arahats have been liberated from servitude of craving and their use of requisites is as masters with full control over craving. Therefore, they can use disgusting things, reflecting on their non-disgusting nature or they can use non-disgusting things reflecting on their disgusting nature, or they can use reflecting on them as neither disgusting nor non-disgusting things.

> Of these four kinds of use, use like a master by an *arahat* and use like getting an inheritance are allowable to all. Herein, as said before, use of requisites like a master is applicable only to *arahats*; but if *sekkhas* and *puthujjanas* use the requisites by abandoning craving through perception of their foulness, it is like being liberated from servitude of craving; therefore, this kind of use may also be classed as use like a master by an *arahat*, **sami paribhoga**. In the same way, *arahats* and *puthujjanas* may also be considered as inheriting sons of the Buddha.
>
> Use like owing a debt is not allowable, more so is the use like an act of thieving which is certainly not allowable. Use of requisites after reflection by one endowed with morality is opposite to use like owing a debt, **ina paribhoga** and is thus called use without owing a debt, **ananya paribhoga**. At the same time *puthujjanas*

endowed with morality who use the requisites after due reflection may be reckoned as a *sekkha*, noble person. Therefore, use of requisites after due reflection by such *puthujjanas* endowed with morality is also reckoned as use like getting an inheritance.

Of these four kinds of use, use like a master by an *arahat* is the noblest; a bhikkhu who wishes to use the requisites like a master should fulfil the *Paccayasannissita-sīla* by using the four requisites only after due reflection.

Morality in Groups of Fives

(1) Morality is of five kinds:

(a) Pariyanta Parisuddhi Sīla,

(b) Apariyanta Parisuddhi Sīla,

(c) Paripunna Parisuddhi Sīla,

(d) Aparāmattha Parisuddhi Sīla, and

(e) Patippassaddhi Parisuddhi Sīla.

(**a**) Morality consisting in limited purification (**Pariyanta Parisuddhi Sīla**). Morality observed by lay devotees and *sāmaṇeras* are called morality consisting in limited purification, because it is limited by the number of precepts to be kept.

The **Visuddhi-magga** does explain the limit by the number of the precepts in **Pariyanta Parisuddhi Sīla**. But the **Patisambhidā Magga Commentary** explains, as has been mentioned before, two kinds of limit (i) limit regarding the number of precepts observed (**Sikkhāpada pariyanta**); (ii) limit regarding the period of observance of precepts (**Kala pariyanta**).

(i) Limit regarding the number of precepts observed: this refers to the number of precepts traditionally observed by lay devotees, namely, one, two, three or four precepts; five, eight or ten precepts (whatever number of precepts they can observe). Probationers, *sāmaṇeras* and *sāmaṇerīs* keep the ten precepts. This is the limit regarding the number of precept observed.

(ii) Limit regarding the period of observance of precepts: when lay devotees make a ceremonial offering of alms, they also observe precepts within the limited period of the ceremony; whenever they go to monastery too, they observe precepts before returning home, or for a few days or more during day-time or night-time. This is the limit regarding the period of observance of precepts.

(**b**) Morality without limit (**Apariyanta pārisuddhi Sīla**). The **Dve Matika** which is the summary of the **Ubhato Vibhanga** enumerates 227 *sikkhāpadas* for members of the Sangha. When expanded, these *sikkhāpadas* total up to nine thousand, one hundred and eighty crores, five million and thirty-six thousand. These disciplinary rules for *bhikkhus* are promulgated by the Buddha and were recorded in brief by the Convenors of the First Council. The whole group of these disciplinary rules is called **Apariyanta parisuddhi Sīla**.

Though the disciplinary rules are laid down by the Buddha in a definite number, the Sangha has to observe all of them without exception; furthermore, it is impossible to foresee the termination of observance of *sīla* through five kinds of destruction, namely, that due to gain, that due to fame, that due to relatives, that due to impairment of body and that due to loss of life. For these reasons, these disciplinary rules are collectively called **Apariyanta parisuddhi Sīla**. This is the kind of *sīla* observed by the Venerable Mahā Tissa of Ciragumba described above.

(**c**) Morality which is completely purified by a worldling who is striving for the spiritual good is called **Paripunna parisuddhi Sīla**. His morality, since the time of admission to the Order, has been very pure like a bright ruby properly cut or like well refined gold. Therefore, it is devoid of even the stain of impure thoughts and becomes the approximate cause for arahatship. Hence it is named **Paripunna parisuddhi Sīla**. The Venerable Mahā

Sangharakkhita and his nephew, Venerable Sangharakkhitta, set examples of how such *sīla* is to be observed.

The Story of Venerable Mahā Sangharakkhita

While the Venerable Mahā Sangharakkhita of over sixty years standing in the Order (aged eighty) was lying on his death bed, *bhikkhus* enquired of him: "Venerable Sir, have you attained the supramundane states?" The Venerable replied: "I have not made any such attainment yet." At that time a young *bhikkhu* attendant of the Venerable addressed him: "Venerable Sir, people living within twelve leagues have assembled here thinking that the Venerable One has passed into *parinibbāna*. If they come to know that you have passed away as an ordinary worldling, they will be much disappointed."

Then the Venerable said, "Friend, thinking I will see the coming Buddha Metteya, I have not strived for Vipassanā Insight meditation. If it will be a disappointment for many, help me to sit up and give me a chance to contemplate with mindfulness." The young bhikkhu helped the Venerable to sit up and went out. As soon as the young *bhikkhu* left the room the Venerable attained arahatship and gave a sign by a snap of his fingers. The young *bhikkhu* then returned and made him lie down as before. He reported the matter to the Sangha who assembled and addressed the Venerable: "Venerable Sir, you have performed such a difficult task of attaining the supramundane state even when so close to death." The Venerable replied: "Friends, it is not difficult for me to attain arahatship when the hour of death is drawing near. Rather, I will tell you what is really difficult to perform. Friends, I see no action which I have done without mindfulness and full comprehension since the time of my admission into the Order. It is only such kind of action which is always accompanied by mindfulness and full comprehension that is far more difficult to do."

The Venerable's nephew also attained arahatship like him when he completed fifty-sixth year as a *bhikkhu*.

(**d**) Morality unaffected by wrong view and observed by *sekkha*, noble persons and morality untarnished by lust, and observed by worldlings are called **Aparāmaṭṭha pārisuddhi Sīla**, the kind of morality observed by the Venerable Tissa the householder's son.

The Story of The Venerable Tissa, The Son of A Householder

A householder in Sri Lanka had two sons. After the death of their father, the elder son, Tissa, gave all inheritance to his younger brother and became a *bhikkhu*, practising meditation in a jungle monastery. Then the younger brother's wife thought to herself: "Now we get all the wealth because my brother-in-law became a *bhikkhu*. If he decides to return to layman's life, we will have to give him back half the wealth. There is no knowing whether he will do so or not. We will have peace of mind only when he dies." With this thought she engaged some men to kill her brother-in-law.

The men went to the jungle monastery and seized the Venerable Tissa in the evening. The Venerable told them that he possessed nothing which they might want. The men explained: "We do not come here to get your wealth. We come here to kill you (at the instance of your sister-in-law)." The Venerable said: "I possess pure *sīla*, but I haven't yet attained *arahatta-phala*. As I want to achieve arahatship depending on this pure *sīla*, allow me to practise Vipassanā Meditation before dawn." "We cannot grant your request. If you run away during the night, we will have to take the trouble of catching you again." Saying: "I will let you see clearly how I cannot run away," the Venerable broke his two knees himself with a big stone.

When both knees were completely broken thus, the Venerable said: "Now you have seen my condition. By no means can I run away from you. I abhor to die as a worldling with sensual lust. I feel ashamed of it." Only then did the men give him permission to practise meditation. Then the Venerable, depending upon his *sīla* which was not tarnished by lust, made efforts throughout the night until dawn when he attained arahatship.

The Story of A Senior Monk

Once there was a senior monk who was very ill and unable to eat with his hands. He lay rolling smeared with his own urine and excrement. Seeing him a young *bhikkhu*, he exclaimed: "Oh, how painful is the life process!" The senior monk said: "Friend, if I die now I will surely achieve divine bliss. I have no doubt of that. The bliss obtained by breaking[14] this *sīla* is like forsaking monkhood and becoming a lay man. But I am determined to die with my *sīla* intact.[15]" So saying he lay in the same place, contemplating on the same illness inherent in the five aggregates of mind and matter and attained arahatship.

(The *sīla* of these noble Venerables is **Aparamattha-sīla**.)

(**e**) Morality of *arahats*, etc.[16] which is purified through subsidence of the fires of defilements is called **Patippassaddhi pārisuddhi Sīla**.

Again:

(2) Morality is of five kinds:

(a) Pahāna-sīla

(b) Veramani-sīla

(c) Cetanā-sīla

(d) Samrata-sīla

(e) Avitikkama-sīla

(a) Morality observed by abandoning killing, etc. is called Morality of abandoning (**Pahāna-sīla**). (Here 'etc.' covers not only the wrong deeds of stealing, sexual misconduct and so on but also abandoning of everything that ought to be abandoned through successive stages of meritorious deeds. In terms of Abhidhamma, 'abandoning' (*pahāna*) means a group of wholesome consciousness together with their mental concomitants which are characterised by their function of abandoning everything that is to be abandoned wherever necessary.)

(b) Morality observed by abstaining from killing, etc. is called Morality of abstention (**Veramani-sīla**). In terms of Abhidhamma, it is a group of wholesome consciousness together with their mental concomitants headed by *virati cetasika*.

(c) Morality observed by volition which associates avoidance of killing, etc. with consciousness is called Morality of Volition (**Cetanā-sīla**).

(d) Morality observed by preventing thoughts of wrong deeds, such as killing, etc. from defiling the mind is called Morality of Restraint (**Samvara-sīla**). In terms of Abhidhamma, it is a group of wholesome consciousness together with their mental concomitants headed by *sati cetasika*.

(e) Morality observed by not committing wrong deeds, such as killing, etc. is called Morality of Non-transgression (**Avitikkama-sīla**). In terms of Abhidhamma it is wholesome consciousness together with their mental concomitants.

(These five kinds of morality beginning with **Pahāna-sīla** are not separate ones like other sets of *sīla*; observance of one, e.g. Pahāna Sīla, by abandoning killing, etc. means observance of all the remaining ones as well.)

Defilement and Purification of Morality

(6) WHAT IS DEFILEMENT OF MORALITY?

(7) WHAT IS PURIFICATION OF MORALITY?

14. To break *sīla* means to die without becoming an *arahat*.
15. "*Sīla* intact" means passing away only after attaining arahatship.
16. Here 'etc'. means refers to other Enlightened Ones, namely, Paccekabuddhas and Sammāsambuddhas.

In answering these questions, Defilement and Purification of morality should be explained together.

Defilement of Morality means impairment of morality; and in reverse, non-impairment of morality is Purification of Morality.

Impairment of morality may arise through destruction due to gain, fame, etc. or through seven minor acts of sexuality.

To explain further:

Of the seven groups of transgression (*āpatti*)[17], if a *sikkhāpada* of the first or the last group is impaired due to craving for gain, fame, etc. a *bhikkhu's sīla* is said to be torn like the cloth which is cut at the edge.

If a *sikkhāpada* in the middle group is impaired, his *sīla* is said to be rent like the cloth having a hole in the middle.

If two or three *sikkhāpadas* are impaired serially, his *sīla* is said to be blotched like a cow having irregular marks of brown, red and other colours on her back or belly.

If the *sikkhāpadas* are impaired at intervals, his *sīla*. is said to be mottled like a cow having variegated spots of different colours on her body.

Thus impairment of morality through tearing, rending, blotching or mottling due to gain, fame, etc. is Defilement of Morality.

Even in the absence of impairment of morality through tearing, rending, blotching or mottling, there can be defilement of morality through seven minor acts of sexuality.

The seven minor acts of sexuality are expounded elaborately by the Buddha in the Jānussoni Sutta of Mahāyañña Vagga, Sattaka Nipāta of the Aṅguttara Nikāya. They may be mentioned briefly as follows:

(i) An ascetic or a brahmin claiming to be leading the noble life does not have actual sexual intercourse with a woman, but enjoys being caressed, massaged, bathed and rubbed down by her. (He loves to be attended upon in person by a woman.)

(ii) He does not have sexual intercourse with a woman, he does not enjoy being attended upon in person by her, but he enjoys joking and laughing with her.

(iii) Or else, he enjoys staring and gazing at a woman eye to eye.

(iv) Or else, he enjoys listening to a woman on the other side of a wall or a fence as she laughs, talks. sings or cries.

(v) Or else, he enjoys recollecting frequently how he has talked, laughed and played with a woman formerly.

(vi) Or else, he enjoys seeing a householder or his son who possesses five kinds of worldly pleasures and who is being served by a host of servants and attendants.

(vii) Or else, he enjoys longing for a divine abode and leads the noble life with the wish: "With this *sīla*, with this practice, with this effort and with this noble life, may I be reborn as a great deva or some deva."

Thus impairment of morality through tearing, rending, blotching or mottling due to gain, fame, etc. and also through seven minor acts of sexuality is Defilement of Morality.

Purification of morality characterized by non-tearing, non-rending, non-blotching or non-mottling of *sīla* is brought about:

(a) by not transgressing any of the *sikkhāpadas*;

(b) by taking proper remedial measure whenever there is transgression;

17. (1) Pārajika, (2) Sanghādisesa, (3) Thullaccaya, (4) Pācittiya, (5) Pātidesaniya, (6) Dukkata and (7) Dubbhisita.

(c) by avoiding seven minor acts of sexuality; furthermore,

(d) through non-arising of anger, grudge, disparagement, rivalry, jealousy, meanness-stinginess, deceit, hypocrisy and such evils, and

(e) through development of such attributes as fewness of wishes, being easily satisfied, practice of austerity, etc.

These types of morality (*sīlas*), which are not torn, not rent, not blotched and not mottled, also assume other names such as, **Bhujissa-sīla** because they set one free from servitude of craving; **Viññūpasattha-sīla** because they are praised by the wise; **Aparāmattha-sīla** because they are not effected by craving: "My *sīla* is very pure, it will produce great beneficial results in future", or by wrong personality belief: "This *sīla* is mine; my *sīla* is very pure; no one possesses *sīla* like mine"; **Samādhi samvattanika-sīla** because they are conducive to advancement towards Access Concentration (*Upacāra-samādhi*) and Absorption Concentration (*Appanā-samādhi*).

As stated above, these seven factors, namely, not torn, not rent, not blotched, not mottled, liberating, praised by the wise and not tarnished by craving and wrong view are the factors conducive to purification of morality. Only when morality is complete with these seven factors can it develop the aforesaid two kinds of concentration. Therefore, a noble person wishing to develop these two kinds of Concentration should earnestly endeavour to make his *sīla* complete with all these seven factors.

(c) The Perfection of Renunciation (Nekkhamma-Pāramī)

Nekkhamma means renunciation which is here synonymous with emancipation. Emancipation is of two kinds: emancipation from cycle of existences (*saṁsāra*) and emancipation from sense-desire (*kāma*), the former being the result of the latter. Only when emancipation from sense-desire has been achieved through practice, can one gain emancipation from *saṁsāra*. Of these two kinds of emancipation, it is for the purpose of the resultant emancipation (from existences) that the Buddha expounds in the Buddhavaṁsa Text, likening the three states of existence[18] to prisons.

Essential Meaning of Perfection of Renunciation

According to the **Cariyāpiṭaka Commentary**, Perfection of Renunciation, in terms of Abhidhamma, is wholesome consciousness together with mental concomitants that arises by virtue of emancipation from sense-desire and from the three states of existence. The **Mahā Niddesa** describes two kinds of sense-desire: pleasant objects of sense-desire (*vatthu-kāma*), and mental defilement of greed which is desire for pleasant objects (*kilesa-kāma*). With reference to Perfection of Renunciation, emancipation from sense-desire means emancipation from both kinds of sense-desire.

How to be Mindful to achieve Emancipation

How to achieve emancipation from bonds of *kilesa-kāma* is explained in the **Mahā Niddesa Pāli**:

> *Addasam kāma te mūlam sankappā kāma jāyasi*
> *na tam sankappayissāmi evam kāma na hohisi.*
>
> O greed, I have seen your source; you arise from my thoughts of pleasant objects of sense (**Kāma Vitakka**). No more will I think of any pleasant object of sense. Then, O greed, you will arise no more.

In this connection, three kinds of wrong thought and three kinds of right thought should be understood. The three kinds of wrong thought are:

18. The three states of exsstence are: (a) *Kāma-bhava*, the state of sensual existence, (b) *Rūpa-bhava*, the state of fine material existence and (c) *Arūpa-bhava*, the states of formless, non-material existence.

(i) **Kāma Vitakka**, sensuous thought, i.e. thinking of pleasant objects as desirable things;

(ii) **Byāpāda Vitakka**, hateful thought, i.e. thinking of harming others, and

(iii) **Vihimsā Vitakka**, cruel thought, i.e. thinking of torturing others.

The three kinds of right thought are:

(i) **Nekkhamma Vitakka**, thought of renunciation, i.e. thinking of emancipating oneself from sensuous objects.

(ii) **Avyāpāda Vitakka**, thought of hatelessness, i.e. thinking of others with loving-kindness. and

(iii) **Avihimsā Vitakka**, thought of non-violence, i.e. thinking of others with compassion.

The source of greed (*kilesa kāma*), on close examination is found to lie in sensuous thought (**Kāma Vitakka**) which is one of the three wrong thoughts. As long as one keeps on thinking of sensuous thought, greed continues to multiply and there is no emancipation from that mental defilement of greed. Only when one ceases to think of pleasant objects of sense-desire, greed will not arise and one achieves emancipation. Therefore, as stated above, one should be mindful to be free from mental defilement of greed. Just as freedom from sense-desire leads to freedom from cycle of *saṁsāra*, even so, making efforts to free oneself from greed results in freedom from pleasant objects of sense-desire.

The characteristics, functions, manifestations and proximate causes of this Perfection of Renunciation and of the remaining ones are dealt in the Chapter: On Miscellany.

Relation between Renunciation and The Life of A Bhikkhu

The **Cariyapiṭaka Commentary** defines '*nekkhamma*': "*Nekkhammam pabbajja-mūlakam*." This definition can be interpreted in two ways: "Emancipation has a *bhikkhu's* life as its cause," and "Emancipation is the cause of a *bhikkhu's* life." The first interpretation, namely, a *bhikkhu's* life as a cause of emancipation is in consonance with the narration in the **Mahā Janaka Jātaka**. King Mahā Janaka first acquired requisites of robes, a bowl etc. without the knowledge of his Queen, lesser Queens and royal attendants and he then went up to the upper terrace of his palace and became a *bhikkhu*; thereafter, he renounced the world. In this instance, the Bodhisatta Mahā Janaka became a *bhikkhu* before he made the renunciation. Therefore, it may be said that the *bhikkhu's* life is the cause and renunciation is the effect.

The second interpretation, namely, emancipation as a cause of *bhikkhu's* life, is in consonance with the stories of Sumedha the Wise, the Hatthipāla brothers, etc. Sumedha the Wise, first went forth and reaching Dhammika Mountain, found a dwelling place readily prepared by Sakka, King of Devas. Then only he became a *bhikkhu*. Similarly, the Hatthipala brothers went forth first and when pursued by the whole country led by royal parents, they became *bhikkhus*. Therefore, it may be said renunciation of Sumedha the Wise, Hatthipāla brothers etc. is the cause and the *bhikkhu's* life is the effect.

The **Cariyāpitaka Commentary** gives the exposition in accordance with the first interpretation. (This is mentioned in detail in the Chapter: On Miscellany.) Though Sumedha the Wise, the Hatthipāla brothers, etc. renounced the world first and became *bhikkhus* afterwards, they did so only because they wanted a *bhikkhu's* life. Therefore, even though renunciation took place first, it may be said that a *bhikkhu's* life which follows later is the real cause. (For example, to construct a building, the wood is cut first. Although cutting of wood precedes construction, the wood is cut with the intention of constructing the building, Therefore, it should be said the desire to build the building is the cause and cutting of the wood is its effect.)

Five Kinds of Forest Dwelling

As expounded in the **Vinaya Parivāra Ekuttarikanaya pañcaka** and **Upāli Pañha, Dhutanga Vagga**, forest dwelling is of five kinds:

i) Dwelling in the forest because of stupidity, dullness of mind, not knowing the

advantages and their causes;

ii) Dwelling in the forest with an evil desire, "If I go and dwell in the forest, people will support me generously as a forest dweller";

iii) Dwelling in the forest because of insanity;

iv) Dwelling in the forest because the practice is praised by the Buddhas and the virtuous; and

v) Dwelling in the forest because one has few wishes, contentment and such virtues.

Only the last two of these kinds of forest dwelling are praiseworthy.

Perfection of Renunciation is not a matter of where one lives. Defilement of sense-desire (*kilesa-kāma*), craving for pleasant sensuous objects, is liable to arise anywhere. This defilement of sense-desire should be eradicated wherever it appears and not be permitted to thrive. Emancipation from defilement of sense-desire by eradication in this way is the true characteristic of renunciation.

As for Emancipation from pleasant objects of sense-desire, there are examples of Sumedha the Wise, the Hatthipala brothers etc. who went forth as far as the Himalayas. Therefore, it may be asked whether it is necessary for those who wish to fulfil Perfection of Renunciation (Emancipation from pleasant objects of sense-desire) to go forth as far as the Himalayas. One should do so if possible, or if one wishes to or if circumstances favour. In the Jātaka Stories concerning renunciation, the majority went forth up to the Himalayas. They did so as circumstances were favourable to them.

According to the Maghadeva Jātaka of the **Ekaka Nipata** and the Nimi Jātaka of the **Mahā Nipata**, the continuous line of rulers numbering eighty-four thousand, beginning with King Maghadeva to King Nimi, went forth from household life to homeless one as soon as a single hair on the head turned grey. However, none of them went up to the Himalayas. They repaired only to the royal mango grove near their capital city of Mithila. It is said that by strenuous practice of meditation they attained *jhānas* and were reborn in Brahmā realms. It is evident from these stories that, although not travelling as far as the Himalayas, just leaving the place, where mental defilement of greed thrives, is sufficient for successful fulfilment of Perfection of Renunciation. The eighty-four thousand kings such as Maghadeva completely abandoned their luxurious palaces, and by living in the mango grove, their Perfection of Renunciation was fulfilled.

Therefore, Perfection of Renunciation can be fulfilled by anyone who abandons completely the place where his mental defilement of greed flourishes and without establishing such new resorts, dwells in a suitable place free from such defilement.

Two Kinds of Renunciation

Renunciation of Bodhisattas is of two kinds:

(i) Renunciation when they are young (and single), and

(ii) Renunciation when they are old (and married).

Sumedha the Wise, the Hatthipāla brothers, etc. renounced the worldly life to escape from (bonds of) pleasant objects of sense-desire, namely, luxuries of their palaces or homes. Although the Jātakas referred to them as examples of those who fulfilled the Perfection of Renunciation, they were then mere youths still unmarried. They were possessors of pleasant objects of sense-desire, but it may be said that their ties to them were not so strong. Only older people living a household life with wife and children are tightly bound with these fetters of *vatthu-kāma*. In this connection, it may be said that renunciation by old married people is more difficult than that by younger persons. But some could point out that the renunciation by the Bodhisatta Prince Temiya, made at a time when he was only sixteen and unmarried was really an arduous one. But his difficulty arose not from the bonds of pleasant objects of sense-desire but from the great troubles of having to pretend to be cripple, deaf and dumb to make his renunciation possible. Therefore, although he faced much difficulty when contriving to make his renunciation, when he actually did so, he encountered little difficulty because he had only few fetters of pleasant

objects of sense desire.

The **Atthasālini** gives, in the chapter on Perfection of Renunciation, full accounts of *pāramī* fulfilled by the Bodhisatta when he was Prince Somanassa, Prince Hatthipāla, Prince Ayoghara, etc. in innumerable existences. The Commentary gives the special names of *Paramattha Pāramī*, Supreme Perfection, to the Perfection of Renunciation fulfilled by King Cūla Sutasoma.

In the case of Prince Somanassa, Prince Ayoghara, Prince Hatthipāla, and Prince Temiya, they were youthful persons at the time of their renunciation. Renunciation by King Mahā Janaka was more difficult than theirs because he was an older and married man. He became a *bhikkhu* without the knowledge of his Queen, lesser Queens and royal attendants. And only at the time of renunciation that he faced difficulty, as he was pursued by his Queens and retinue to persuade him to return to them. They had not taken any measures to ensure that he would not go forth as a *bhikkhu* or renounce the worldly life.

As for the eighty-four thousand kings, such as Maghadeva, they openly and publicly declared their intention to renounce. In spite of the entreaties of their families, they refused to yield and made their renunciation. But they did not go very far. They dwelt in their own mango groves near their palaces.

In contrast to them, King Cūla Sutasoma announced his intention of leaving the world as he was deeply stirred by spiritual sense of urgency on seeing a grey hair on his head. Although his Queens, royal parents and the assembled citizens prayed in tears to him to give up his plan, he remained firm and indifferent to their earnest pleas and went away till he reached the Himalayas. Therefore, renunciation of King Cūla Sutasoma was far more powerful than those of King Maghadeva, etc. On this account, the Commentator has described the Perfection of Renunciation fulfilled by King Cūla Sutasoma as of the highest type, *Paramattha Pāramī*.

(d) The Perfection of Wisdom (Paññā-Pāramī)

Three Kinds of Wisdom

The Vibhanga of the Abhidhamma, in the section on **Nana Vibhanga**, mentions three kinds of Wisdom (*paññā*):

(a) **Cintāmaya Paññā**,

(b) **Sutamaya Paññā**, and

(c) **Bhāvanamaya Paññā**.

(**a**) Knowledge of various kinds, whether low or noble, including various crafts and professions, etc., which are acquired through one's own reasoning and not through asking others or hearing about it from others, is called **Cintāmaya Paññā** ('*cinta*' - thinking; '*māyā*' - formed of; hence, literally, wisdom formed of thinking.)

> This kind of wisdom includes not only thoughts on mundane affairs but also on things concerning Dhamma matters. Therefore, it comprises the knowledge of ordinary worldly things, such as carpentry, agriculture, etc., as well as the knowledge of things of Dhamma nature, such as Generosity, Morality, Concentration and Vipassanā Insight Meditation. The Omniscience (*sabbaññuta-ñāṇa*) of the Buddhas may even be called **Cintāmaya Paññā**, if one wishes to do so, because the Bodhisatta, Prince Siddhattha, had thought out by himself the practice leading to Omniscience without hearing of it from anyone and became Omniscient.
>
> However, Wisdom as the fourth Perfection to be fulfilled by the Bodhisatta should be considered as only the group of fundamental knowledge necessary for the attainment of knowledge of the Path and Fruition State and Omniscience. We are not concerned here with the group of Wisdom, which is acquired in the final existence of a Bodhisatta, entitling him to Buddhahood. Bodhisattas, fulfilling the Perfection of Wisdom before the last life, practised only up to the first part of the

ninth stage (*saṅkhārupekkhā-ñāṇa,* 'Knowledge of Equanimity about Formations') out of the ten stages of Vipassanā Insight. The final part of this *saṅkhārupekkhā-ñāṇa* leads on directly to the knowledge of the Path. So, Bodhisattas do not attempt to go beyond the first part until their last life, for should they do so, they would have accordingly attained *magga-phala* and become *ariyas* and passed into Nibbāna in those existences; they would not become a Buddha though. Therefore, it should be noted that as a Bodhisatta, the Perfection of Wisdom is fulfilled only up to the first part of the *saṅkhārupekkhā-ñāṇa*.

(**b**) Knowledge gained by listening to the wise who talk either on their own or at one's request when one is unable to think out or reason by oneself is called **Sutamaya Paññā**. ('*Suta*' - hearing, '*māyā*' - formed of; hence, wisdom formed of hearing.) Like **Cintāmaya Paññā,** this kind of wisdom is of very extensive nature. The only difference between the two is that in the first, wisdom is gained through one's own thought or reasoning and in the second by hearing from others.

(**c**) The kind of Wisdom gained at the time when one is actually experiencing the *jhāna* or *phala* states is called **Bhāvanamaya Paññā**.

The **Abhidhamma Vibhanga**, in the Chapter on the **Ñāṇa Vibhanga**, gives types of wisdom in groups of one kind, two kinds, etc. up to ten kinds.

All these groups of wisdom, however, may be taken as coming under the three types of wisdom given above. For example, in the Vibhanga, after the group of the three kinds of wisdom, namely, **Cintāmaya**, etc. are enumerated **Dānamaya Paññā, Sīlamaya Paññā** and **Bhāvanamaya Paññā**. **Dānamaya Paññā** is wisdom formed of generosity. Volition associated with generosity is of three kinds, namely, volition that arises before, volition that arises during and volition that arises after the offering. The wisdom associated with these volitions in each case is *Dānamaya Paññā.* Similarly, in the case of observance of morality, wisdom that arises with the intention: "I will observe the precepts", wisdom that arises while observing and wisdom that arises on reflection after observing the precepts, all three are **Sīlamaya Paññā**.

If the *Dānamaya Paññā* and *Sīlamaya Paññā* have been deduced through one's process of thinking and reasoning, then it is to be classed as *Cintāmaya Paññā*; if it has been gained through hearing from others, they are to be included in *Sutamaya Paññā.* Other kinds of wisdom can similarly be classified under the same three heading of *Cintāmaya Paññā*, etc.

The teaching "*paripucchanto budham janam paññā paramitam gantvā* — accomplishing the Perfection of Wisdom by learning from the wise," in the Buddhavaṁsa clearly indicates that the Buddha regards the *Sutamaya Paññā* as the basic wisdom. This is because in this world, one, who has not yet acquired basic wisdom, cannot know any thing through thinking it out for himself; he has to learn it first from the wise by listening to them. Therefore, the Buddha has expounded that one, who wishes to fulfil the Perfection of Wisdom, should first acquire knowledge from the wise before he has any basic wisdom.

In brief, Wisdom through hearing (*Sutamaya Paññā*) should be acquired before Wisdom through thinking (*Cintāmaya Paññā*).

The Commentaries such as the **Atthasalini** describe the innumerable lives of the Bodhisatta, for example, as the wise men Vidhura, Mahā Govinda, Kudala, Araka, Bodhi the Wondering Ascetic, Mahosadha, etc. when he had to fulfil the Perfection of Wisdom. In these lives, the Bodhisatta had already acquired basic wisdom; he also possessed therefore *Cintāmaya Paññā.* As his basic wisdom was already great enough, acquiring Sutamaya Paññā was no longer his chief concern in those existences.

Four Kinds of Kavi

The *Catukka Nipāta* of the *Aṅguttara Nikāya* describes four kinds of **Kavi**:

(1) **Cinta kavi**

(2) **Suta kavi**

(3) **Attha kavi**

(4) **Patibhāna kavi**

(The term *kavi* is derived from the root, '*kava*' which means 'to praise'; so a person who praises things worthy of praises is called *kavi* meaning a 'wise person'.)

(1) One who is capable of knowing a given matter by thinking it out for himself is called a **Cinta kavi**, a wise man of original thinking. It is the province of such persons to sing verses lauding those deserving praise. Thus **Cinta kavi** is one who composes poems relying solely on his own thinking.

(2) One who puts into verse what one knows through hearing is called a **Suta kavi**.

(3) One who does not know through his original thinking or through learning from others but interprets the meaning of a difficult point based upon the knowledge he already possesses of similar problems is called an **Attha kavi**, a wise man who explains meaning. He writes verses based on a given subject-matter.

(4) One who, without having recourse to thinking out himself or listening to others or referring to what is already known, has the ability to penetrate at once the meaning of a given subject is called a **Patibhana kavi,** a wise man of ready speech (like the Venerable Vangisa Thera during the Buddha's time).

The Nature of Wisdom

Wisdom is a separate mental concomitant, one of the ultimate realities. In the **Dhammasaṅgani**, various names, such as *paññindriya, paññā, pajānanā*, etc. are given to wisdom, because it is the characteristic of the **Abhidhamma** to give complete details of everything that should be taught about each subject. The principal term for wisdom is '*paññindriya*' made up of '*paññā*' and '*indriya*'.

It is called **Paññā** (Wisdom), because it is conducive to understanding in all aspects the Four Truths or the Three Characteristics of impermanence (*anicca*), suffering (*dukkha*), and non-self (*anatta*).

It is called faculty (*indriya*), (controlling or governing) because it can overcome ignorance (*avijjā*) and delusion (*moha*) or because it dominates in understanding the real nature. *Paññā* (wisdom), has the characteristic of creating light. Just as darkness is dispelled as soon as light appears in a dark room, even so, where ignorance blinds us, as soon as wisdom appears, ignorance is dispelled enabling us to see clearly. Therefore, the Buddha has said: "*Paññā samā ābhā natthi* — There is no light like wisdom".

Wisdom has the characteristic of perceiving things with discrimination. Just as a clever physician discerns which food is suitable for his patient and which food is not, so when wisdom arises it enables one to distinguish between what is meritorious and what is not.

Wisdom also has the characteristic of penetrating the real nature as it is. It may be likened to an arrow which, shot by a clever archer, penetrates the target unerringly.

> An important point to note with regard to this characteristic of wisdom: Genuine wisdom is knowing a thing as it really is and such a knowledge is blameless. That is why in the **Abhidhammattha Sangaha**, the mental concomitant of wisdom (*Paññā Cetasika*) is included in the 'Beautiful' (*Sobhaṇa*) types of mental concomitants.

Sulasā Jātaka in Brief

> Questions arise concerning wisdom with reference to the action of Sulasā in the **Sulasā Jātaka** of the **Atthaka Nipāta**. In Bārāṇasī, a prostitute by the name of Sulasā saved the life of robber Suttaka who was about to be executed. She made him her husband and they lived together. Wanting to possess her jewellery, the robber persuaded her to put on her jewelled ornaments which worth one lakh of money and went up a mountain with him. On reaching the top of the mountain, he told her to take off all her jewelleries and prepared to kill her. Then Sulasa thought to herself: "He is sure to kill me, I must strike first and kill him by a ruse." So she begged him: "My dear, even though you are going to kill me, I lose no love for you. Nearing my death, may I pay my respects to you from the four quarters, i.e.

front, back and the sides." Not suspecting her stratagem, the robber allowed her to do so. After paying respects to the robber, who was standing on the edge of a precipice, from the front and the sides, when she went behind him, she pushed him over the precipice with all her might and killed him.

The Bodhisatta, who was a deva then, living in the mountain remarked: "*Na hi sabbesu thānesu puriso hoti pandito; itthipi pandito hoti tattha tattha vicakkhanā. – – Not in all circumstances is the man the wise one: woman is also wise and far sighted.*"

Some raise the question as to whether it is proper for the Bodhisatta Deva to praise Sulasa as being wise. Sulasa's intention to kill the robber is a matter of committing the wrong deed of killing and cannot be associated with *paññā cetasika*.

In reply to that, some say that Sulasa's knowledge was not true *paññā.* Of the three kinds of knowledge, namely, knowledge through perception (*sanna*), knowledge through consciousness (*viññāṇa*), and knowledge through wisdom (*paññā*). Sulasā's was knowledge through consciousness only, that is to say, through exercise of imagination. That knowledge through consciousness has been referred to, here, as *paññā.*

Others wrongly assert that of the two views: wrong view (*miccha diṭṭhi*) and right view (*sammā diṭṭhi*); Sulasā had wrong view and the Bodhisatta Deva was referring to her view as *paññā* and not praising her because of the faculty of wisdom, and, therefore, it is not against **Abhidhamma**.

Both these answers, taking consciousness (*viññāṇa*) and view (*diṭṭhi*) as wisdom (*paññā*) contrary to the principles of **Abhidhamma**, are entirely wrong.

Sulasa's knowledge that she would win the robber, if she adopted a ruse was true knowledge and was, therefore, wisdom. One should not doubt whether genuine wisdom can be involved in matters connected with evil actions. For example, it is blameless to know discriminatingly about alcoholic drinks which should not be indulged in and which lead to immoral actions, as to which ones contain more or less alcohol, how much does each cost, what will happen if one drinks them etc. It begins to be immoral only from the moment one thinks of drinking the intoxicant.

Similarly, one can make a thorough study of all the various views and beliefs in the world without any exception, differentiating between what is correct and reasonable and what is wrong. Thus, studying and getting to know about them as they really are, whether right or wrong, is entirely faultless. Only when one misconstrues a wrong view to be right is one at fault.

So in Sulasa's case, knowing: "I will win over him, if I use a ruse" is knowing rightly; it is knowing through wisdom and therefore blameless. But, since the moment of her decision to kill her husband by means of a stratagem, her action had become blameworthy, immoral. It is only with reference to the correct knowledge which initially arose in her, before the deed of killing, that the Bodhisatta Deva praised, saying she was wise.

As has been said above, we should distinguish clearly between the knowledge about evil on one hand and the commission of evil such as killing on the other. If one persists in the belief that knowledge about evil is not true wisdom, one would make the error of thinking that the great Omniscience of the Buddha itself is not free from blemish.

Through His supreme Wisdom, the Buddha knows all there is to know, everything moral or immoral; hence the name of Omniscience. If true Wisdom has nothing to do with anything evil, then the Buddha would have no knowledge whatever of evil things; indeed, the Buddha's Wisdom is very extensive, infinite and is thus known as Omniscience.

In brief, the Buddha knows everything, good or evil. But since He has uprooted all latent defilements, He has no desire to commit anything evil, not to say of the actual deed. Thus reflecting on the attributes of knowing everything that is evil, of having abandoned what should be abandoned and of refraining from doing any evil, we should develop faith in the Buddha.

Again, we should also examine the story of Mahosadha the Wise as described in the

Mahosadha Jātaka. In this story, Culani Brahmadatta with rulers of his vassal states surrounded and attacked the royal city of King Videha, who had as his right-hand man, Mahosadha the Wise. Mahosadha master-minded the defence of the city by devising various stratagem to deceive the enemy hordes, to break down their morale and finally to force them to retreat to all directions in a disorderly rout. Should we opine that deceptive measures adopted by Mahosadha, not being moral undertaking, do not count as Wisdom, there would be no occasion for the Bodhisatta to fulfil the Perfection of Wisdom. As a matter of fact, all the strategic devices employed by Mahosadha are the products of the Bodhisatta's Wisdom. The Buddha has therefore specifically mentioned the story of Mahosadha as an example of how the Bodhisatta had fulfilled his Perfection of Wisdom.

In view of what has been said, it should be noted that in the story of Sulasa, the Mountain deva praised Sulasa as a wise person because she indeed had Wisdom.

(This is an explanation on doubtful points with regard to characteristics of Wisdom.)

The Kinds of Wisdom

The definition of 'wisdom' given in the Commentaries, such as the **Aṭṭhasalini,** etc. as the knowledge of or the knowledge leading to full comprehension of the Four Noble Truths and the Three Characteristics refers to the highest (*ukkaṭṭha*) type of Wisdom. There are also certain types of Wisdom which are much lower.

The Commentary on the **Abhidhamma Vibhaṅga**, in expounding on **Cintāmaya Paññā** and **Sutamaya Paññā,** describes the kinds of Wisdom involved in 'manual labour for earning one's livelihood' (*kammāyatana*) and in 'skills for earning one's livelihood' (*sippāyatana*). Each is again divided into two kinds, lower and higher. Carpentry is an example of a lower type of manual labour. Farming, trading are of a higher type. Mat-making, weaving, etc. are of lower forms of skill for earning one's living and writing, calculating, etc. are higher forms of skill for earning one's living.

> The essential distinction between forms of livelihood is that when manual labour is done for livelihood without taking special training, it is **Kammāyatana** type and when skill for earning livelihood is acquired after special training, it is called **Sippayatana**. When special training is for skill in vocal accomplishments it is called **Vijjāthāna**.
>
> When we discriminate one fire from another, our discrimination is not based on the quality of the fuel used for burning but on the quantity of the fuel and we say "a small fire" or "a big fire". So also in the case of wisdom, discrimination should be done not on the basis of the quality of what is known but rather on the basis of the degree or extent of what is known and we should speak of wisdom as "weak" or "powerful", in other words, "simple" or "profound". We should not restrict ourselves to higher forms of knowledge, as expounded in the Commentary, but also recognize the lower forms also as wisdom.
>
> Therefore, one who wishes to fulfil the Perfection of Wisdom should do so irrespective of the standard of wisdom, whether low or high, and regarding things unknown, one should approach the wise for learning from them. Therefore, it is said in the Buddhavaṁsa: "*Paripucchanto budham pannaparamitam gantva*." meaning "Repeatedly asking the wise, having reached the Perfection of Wisdom."

Seven Ways of Developing Wisdom

The **Sammohavinodani**, Commentary to the **Abhidhamma Vibhanga** gives seven ways of developing wisdom in the chapter on the Foundations of Steadfast Mindfulness (**Satipatthāna**):

(1) Paripucchakatā – asking the wise again and again. (This is in accordance with the Pāli phrase quoted above.)

(2) Vatthuvisadakiriyā – making objects, both inside and outside the body, pure. (For internal cleanliness, one's hair, nails and beard should not be too long. The body

should not be soiled with sweat and dirt. For external cleanliness, one's clothes should not be old and bad smelling; one's dwelling should be kept clean. When there is impurity inside and outside the body, the wisdom that arises is like the thick flame produced from a dirty wick soaked in the turbid oil of an unclean lamp. In order to have clean and bright wisdom, which is like the flame of a clean lamp, one should keep one's body clean both internally and externally.)

(3) Indriya samatta patipādanā – bringing the faculties, such as faith, etc., into perfect balance.

(There are five faculties[19] which control consciousness and mental concomitants of beings. If the faith faculty is too strong, the other four faculties are bound to be weak; consequently, energy faculty cannot exercise its function of giving support and encouragement to exertion; mindfulness faculty cannot fulfil its task of minding the object of attention; concentration faculty cannot prevent distraction of mind; and wisdom faculty fails to discern. When faith faculty is in excess, an attempt should be made to moderate it and bring it in line with others either by reflecting on the Dhamma that will normalise it or avoiding to reflect on the Dhamma that will promote and strengthen it.

(If the energy faculty is too strong, faith faculty will not be able to perform its function; the rest of the faculties also cannot perform their respective functions. This excess of energy should be corrected by developing tranquillity. The same holds true in the case of each of the remaining faculties.)

What is particularly praised by the wise and virtuous is balancing faith with wisdom, and concentration with energy. If one is strong in faith and weak in wisdom, one will have faith in unworthy ones to no purpose. (Being weak in wisdom, one is unable to discern critically who is deserving of reverence and who is not; mistaking what is not true 'Buddha, Dhamma, Sangha' for genuine ones, one's devotion is then of no avail and fruitless.) Mistaken belief of those who wrongly devote themselves to false Buddha or false Dhamma is not true faith but only wrong and harmful conclusion (*micchadhimokkha*).

If wisdom is strong and faith is weak, one will miss the correct path and follow the wrong one, which leads to the side of cunning. To bring such a person to the right path is as hard to cure as a patient suffering from ill-effects of wrong medicine. For example, these are two kinds of giving: (i) gift of volition (*cetanā-dāna*) and (ii) gift of material objects (*vatthu-dāna*). A person, who has cunning ways of thinking, might consider that it is only volition not the material objects that would be fruitful in future; therefore, it is not necessary to offer material things as *dāna*; gift of volition is sufficient. Such a person who fails to do meritorious deeds of alms-giving, because of his cunning, would be reborn in the lower planes of existence.

Only when faith and wisdom are in balance can one have proper faith in deserving ones and with the absence of cunning, there can develop many advantages. Energy and concentration should also be in balance; when energy is weak and concentration strong, idleness (*kosajja*) will result: without any activities but assuming an air of calmness as if in good concentration, one is overwhelmed by indolence.

When energy is strong and concentration weak, there will be agitation and excitement but no steadiness. Overwhelmed by restlessness (*uddhacca*), one may be distracted with the thought: "If this work does not yield any good result as

19. The five faculties are faith, energy, mindfulness, concentration and wisdom; each has its own function: faith enables one to give devoted attention to the objcet of reverence; energy gives support and encouragement enabling one to exert and strive hard; mindfulness keeps track of the object of attention; concentration prevents distraction of mind; and wisdom enables one to see, to understand. These faculties must be kept in balance, for if one is in excess, the others would suffer and fail to do their functions.

expected, it will not be suitable for me. I would abandon it and try something else."

When energy and concentration are in equilibrium, idleness (*kosajja*) and restlessness (*uddhacca*) get no chance to arise. Balancing of these two leads to quick attainment of *jhāna* or Absorption Concentration (*Appannā*).

However, mindfulness-faculty can never be in excess; there may be only its shortage. In the Text, it is likened to salt, a necessary ingredient of all food preparations or to a Prime Minister who attends to all the royal business. Therefore, while maintaining the maximum possible mindfulness, faculties in each of the two pairs, namely, faith and wisdom, energy and concentration, should be kept in perfect balance with each other. Excess of any is a disadvantage. In this connection, the Venerable U Budh has made the following comment in his Mahā Satipatthana-Nissaya:

> Excess of faith leads to over enthusiasm,
> Excess of wisdom leads to craftiness,
> Excess of energy leads to restlessness,
> Excess of concentration leads to ennui (mental weariness),
> But there is never an excess of mindfulness.

(4) Duppaññapuggala parivajjanam – avoiding persons without wisdom.

(*Duppaññā* means an individual who has no wisdom to discern penetratingly such groups of Dhamma as the aggregates (*khandha*), the bases (*āyatana*), etc. One should keep oneself far away from such people.)

(5) Paññavanta puggalasevana – associating with the wise.

(The wise means persons who are possessed of the fifty characteristics of the knowledge of arising and falling (*udaya bhaya ñāṇa*). For details of the fifty characteristics of *Udhaya bhaya ñāṇa*, **Patisambhidāmagga** may be consulted[20].)

Concerning both items no's (4) and (5), the commentator is only describing the developments of the highest (*ukkattha*) type of wisdom. In item (4), a person without wisdom means one who cannot discern penetratingly the group of Dhammas such as aggregates and the bases; a person with penetrating knowledge of such Dhammas can only be one who is of great wisdom. But there are those, who though not possessing wisdom to discern such subtle Dhammas as aggregates and bases, know ordinary matters concerning practice of Dhamma: "It is proper to make such offering; it is not proper to do so. Precepts should be observed thus; they should not be observed otherwise." They also know matters concerning worldly living, "This act will prolong one's life; this act will shorten one's life." Such persons cannot be said to be entirely devoid of wisdom. One should cultivate association with them too.

In item (5) also, by defining a wise person as one who in possessed of the fifty characteristics of the knowledge of arising and falling (*udayabbaya-ñāṇa*), the commentator is referring by way of excellence (*ukkattha naya*) only to the wise who are most highly advanced in Vipassanā Meditation.

But with regard to acquiring knowledge, the Buddha had expounded in the Buddhavaṁsa: "Taking the example of a *bhikkhu* going on alms round to all the houses in serial order without discrimination, a learner should approach whoever can answer his questions, regardless of his social or educational status. Therefore, he should avoid only a totally ignorant one and approach all who can help him in his quest of knowledge."

In short, avoiding only those who are completely incapable of answering any questions, one should associate with those who can furnish him with even the slightest information he is seeking.

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20. May also see Path of Purification by Bhikkhu Nanamoli. Chapter XX para 93-104.

According to the Buddhavaṁsa, in acquiring wisdom, one should first ask and learn from the wise to develop wisdom through hearing, **Sutamaya paññā**. Then, if one is not clear about any point, one should reflect on it and think about it, and thus develop wisdom by means of thinking, **Cintamaya paññā**.

In the Discourse to the Kalamas (**Aṅguttara Nikāya**, Tikanipata, Dutiya Pannasaka, 2-Mahavagga, 5-Kalama Sutta), the Buddha was told by the Kalamas that many preachers visited their place, that all of these visiting preachers praised only their own doctrines, denouncing and condemning others and that they had doubt and perplexity as to which doctrine to accept and follow. The Buddha's reply to them may be summarized as "you should accept the doctrine which you find after due consideration to be free of fault."

This Discourse shows that one should first acquire **Sutamaya paññā** by listening to the talks of preachers. and then think over which doctrine is blameless by using the **Cintamaya paññā**.

Moreover, in the Patha Jātaka, Dasaka Nipata, **9-Maha Dhammapala Jātaka**, when the great teacher of Takkasīla went in person to the village of Dhammapala to find out why the young people of the village did not die before the end of their life span, Mahadhammapala, (the village headman) who would be reborn as King Suddhodāna in time to come, replied: "We listen to all who come and preach. After listening, we ponder upon their preaching. We do not heed what the immoral persons teach, instead we forsake them. We accept only the teachings of the moral ones with which we are delighted and which we follow. Therefore, in our village, the young ones never die before the end of their life span."

This Jātaka story also clearly shows that one acquires wisdom first by means of **Sutamaya Ñāṇa**, and then accepts only what is confirmed to be true by **Cintamaya Ñāṇa**.

Associating with The Wise

> The expression 'associating with the wise' does not mean mere approaching a wise person and staying with him day and night. It implies learning and acquiring some knowledge from the person who is possessed of wisdom.
>
> The advice "Do not associate with the fool", given as one of the Blessings in the Maṅgala Sutta, does not necessarily present staying with a foolish person. One may even live with him for the purpose of coaxing and persuading him to the right path. In such a case, one is not going against the advice of the Maṅgala Sutta. An example is the sojourn of the Buddha in the Uruvelā Grove in the company of ascetics of wrong view (to help them abandon their wrong path).
>
> Thus, only when one accepts the view and follows the practices of a foolish person, one is then said to be associating with the fool. Likewise, the advice given in the Maṅgala Sutta exhorting one to associate with the wise is well taken, not by merely keeping company with him but only when one acquires some form of knowledge (from him), be it only a little.

(6) Gambhirananacariya paccavekkhana – reflecting on the nature of Dhamma which is the resort of profound wisdom. (Herein, wisdom is like fire which burns all inflammable things whether big or small. Depending on the size of what is burning, fire is said to be a small fire or a big one. In the same way, wisdom knows everything there is to know; it is called small, manifest or profound depending on what is known as small, manifest or profound. The Dhamma which is the resort of profound wisdom comprises aggregates, bases, etc. The wisdom, which arises from the knowledge of these profound subjects, is what is meant by profound wisdom. Such profound wisdom is as numerous as there are profound Dhammas. Analytical review of all these numerous profound Dhammas leads to the development of wisdom.)

(7) Tadadhimuttata – Having the inclination towards developing wisdom. (In all four postures of lying, sitting. standing and walking one should be only inclined to development of wisdom. Having such a mind is one of the causes of developing wisdom.)

Resume in verse by U Budh:

(1) Asking again and again,

(2) Keeping things clean,

(3) Having faculties in balance,

(4) Avoiding the fool,

(5) Associating with the wise,

(6) Pondering deeply, and

(7) Having the mind bent on development of wisdom constitute seven ways of developing of wisdom.

The Qualities of Wisdom

(1) When Wisdom takes a predominant place in performing multifarious functions, it acquires the name of **Vimamsadhipati**, one of the four Predominance-conditions.

(2) Forming constituent parts of the twenty-two Controlling Faculties are four different faculties which are concerned with wisdom: (a) the Wisdom that is included in the thirty-nine mundane consciousness associated with knowledge (*lokiñāna-sampayutta citta*) is called **Pannindriya**; (b) the Wisdom accompanying the consciousness that arises at the moment of the first stage of Enlightenment (*sotāpatti-magga citta*) is known as **Anannātaññassāmit'indriya**; (c) the Wisdom that arises with the Fruition State of Arahatship (*arahatta-phala*) is called **Aññātavindriya**; (d) the Wisdom that is associated with the six intermediate supramundane consciousness (that comes between the *sotāpanna* and *arahatta* stage) is termed **Aññindriya**.

The Wisdom that should be fulfilled as a Perfection is concerned only with mundane consciousness; thus it is included in the thirteen kinds of moral consciousness (*Kusala Nana Sampayutta Citta*) of the thirty-nine *lokināna-sampayutta citta*. (The non-functional consciousness (*kiriya citta*) belongs only to *arahats*; it is not the concern of Bodhisattas who are still worldlings; the Resultant Consciousness (*Vipāka citta*) arises without any special effort as a consequence of one's past *kamma*. Therefore, the wisdom that is associated with these two types of consciousness does not count as Perfection.) Bodhisattas concentrate only on the mundane wisdom so as to fulfil the Perfection of Wisdom to its highest degree.

In the thirty-seven Constituents of Enlightenment (*Bodhipakkhiya Dhamma*) are included the five Controlling Faculties (*Indriya*), one of which is Faculty of Wisdom (*Pannindriya*); this Faculty of Wisdom is of two kinds: mundane and supramundane. The supramundane kind is not included in the Perfection of Wisdom developed by a Bodhisatta. Only the wisdom that is associated with mundane moral consciousness which arises while undertaking purification of morality and purification of mind previous to attainment of *magga-phala* states is the Perfection of Wisdom fulfilled by Bodhisattas.

(3) Similarly, in the other four constituents of the *Bodhipakkhiya* are included factors of wisdom (*paññā*) under different names. Thus in the Five Powers (*bala*)it is known as Power of Wisdom (*Paññā bala*); in the Four Means of Accomplishment (*Iddhipada*) as Accomplishment by Wisdom (*vimansiddhipada*); in the Seven Factors of Enlightenments (*Bojjhaṅga*) as Investigation of Dhamma (*Dhammavicaya Sambojjhanga*) and in the Eight Constituents of the Noble Path (*Ariya-magganga*) as Right View (*Samma-ditthi*).

As with Faculty of Wisdom (**Paññindriya**), these various factors of wisdom, under different names, are developed at two different levels: mundane and supramundane. The Wisdom that accompanies the supramundane consciousness is not included in the Perfection of Wisdom as fulfilled by Bodhisattas. It is only the wisdom associated with mundane moral consciousness, which arises while undertaking purification of morality and purification of mind previous to attainments of *magga-phala* states, that counts as the Perfection of Wisdom fulfilled by Bodhisattas.

Contemplating on these special qualities of wisdom, may you fulfil the Perfection of Wisdom to its highest possible stage.

(e) The Perfection of Energy (Vīriya-Pāramī)

Bodhisatta's Exertion of Energy

In matters of the Perfection of Energy, the Texts give the example of a maned lion whose nature is to put forth maximum effort whether in hunting a rabbit or in hunting an elephant. He does not exert less in hunting a rabbit because it is a small animal; nor does he strive more in hunting an elephant because of its great size. In both cases, he uses equal degree of exertion.

Following the ways of a maned lion, a Bodhisatta while fulfilling the Perfection of Energy, does not make less effort for ordinary tasks nor put forth more energy for more arduous ones. He always makes the same amount of maximum exertion, whether the task is small or great.

Deep Impression of Past Exertions on The Buddha

As a result of the habit of employing uniform energy whether attending to big or small affairs in past lives as a Bodhisatta, when He finally became an Enlightened One, the Buddha made equal efforts when giving discourses. He did not reduce His effort and deliver an address casually to a single person; neither did he put forth more energy to enable the audience at the extreme end hear Him when addressing a huge assembly as, for example, at the time of delivering the First Sermon. He maintained an even voice putting forth equal energy for both occasions.

Special Glory of the Buddha. The Buddha being blessed with unthinkable majestic glory, His voice uttered with uniform exertion reaches all who listen. If there is only one person listening to Him, only that person hears the discourse. When there are many people, each person, whether near or far from the Buddha, hears Him clearly. (When the Chief Disciple Mahāthera Sāriputta gave the Discourse of Samacitta Suttanta, as the audience was very large, his normal voice could not reach all of them; he had to make them all hear him with the help of his Supernormal Psychic Powers of Accomplishments (*Iddhividha Abhiññana*); he had to use the '*abhiññā loud-speaker*,' so to say. However, it was not necessary for the Buddha to do so to make everyone in the audience hear Him.) This is the special glory of the Buddha.

Every Buddha exerts Himself to fulfil the Perfection of Energy in all His previous lives as a Bodhisatta. In addition, in His last birth when He would gain Enlightenment, He renounces the world and makes strenuous efforts to practise austerities (*dukkaracariya*) at least for seven days. Having performed the austerities, as the time draws near for Buddhahood, He sits on a seat of grass at the foot of the Bodhi tree and makes a resolute effort with a firm determination: "Let only My skin remain; let only My sinews remain; let only My bones remain; let all the blood and flesh dry up, I will not rise from this seat until I have attained Omniscience (*sabbaññuta-ñāṇa*)."

Through this effort, He developed the Knowledge of Insight as powerful as a thunder bolt (*Mahā Vajira Vipassanā Ñāṇa*) which enables Him to realize first, the Law of Dependent Origination, followed by the knowledge of the three characteristics of impermanence (*anicca*), unsatisfactoriness (*dukkha*) and unsubstantiality (*anatta*) in all material and mental phenomena (*rūpa* and *nāma*).

Energy (*Vīriya*) like Wisdom (*Paññā*), is a mental concomitant, but whereas Wisdom is, as stated before, always associated with moral consciousness, energy being a miscellaneous type of concomitant (*pakiṇṇaka cetasika*) is associated with both moral and immoral consciousness and also of indeterminate type (*abyākata*) which is neither moral nor immoral. Consequently, energy can be wholesome or unwholesome or indeterminate. Effort which is wholesome is known as Right Effort (*Sammā vāyāma*); effort employed for wrong purpose is unwholesome and is called Wrong Effort (*Micchā vāyāma*). It is only the Right Effort which should be cultivated to the fullest extent as the Perfection of Energy.

Right Exertion (Sammappadhhana)

Right Effort (*Sammā vāyāma*)is also known as Right Exertion (*Sammappadhāna*). The

meaning is the same. In exposition on Sammappadhāna of the **Abhidhamma Vibhanga,** the Buddha has explained four kinds of Right Exertion:

(1) The endeavour to prevent the arising at any time, any place on any object of evil which has not yet arisen; or which one cannot recall to mind of having arisen at a certain time, at a certain place, on a certain object.

(2) The endeavour to put away evil that has a risen.

(As a matter of fact, it is impossible to abandon evil that had already arisen or that had arisen and passed away. The evil that had arisen in the past had ceased; it is no longer existing. What does not exist cannot he removed. What is to be understood here is that one should strive to prevent arising of new evil which is of similar nature to the one that has arisen before.)

(3) The endeavour to bring about the arising of the good which has not yet arisen or which one cannot recall to mind of having arisen at a certain time, a certain place, on a certain object.

(4) The endeavour to maintain and further develop the good that has arisen or that is arising. (Here also what is to be understood is that one should strive to bring about the repeated arising of the good similar to the one that has already arisen.)

Eleven Factors of Developing Energy

The **Satipatthana Vibhanga Commentary** and the **Mahā Satipatthana Sutta Commentary** describe eleven factors of development of energy.

(**1**) Reflecting on the dangers of lower worlds of existence (**Apāya bhaya paccavekkhanata**).

Energy will develop in him who reflects thus: "If I am lax in making effort, I may be reborn in the realms of misery (*apāya*). Of the four realms of misery, if I am reborn in the realm of continuous suffering (*niraya*), I will suffer intense pains resulting from numerous, terrible tortures; or if I am reborn in the animal world, I may be subjected to all forms of ill-treatment by human beings; or if I am reborn in the ghost realm (*peta-loka*), I will be tormented by hunger for long periods (of world-cycles) between the appearance of one Buddha and of another: or if I am reborn in the demon world (*asura loka*), with my huge body, sixty or eighty cubits in length, of bones and skins only, I will suffer from heat, cold or winds. In any of these terrible rebirths, I will get no chance of developing the four Right Exertions. This life is my only opportunity to do so."

(**2**) Perceiving the benefits accruing from development of energy (**Ānisamsadassāvitā**).

Energy will develop in him who, reviewing and seeing the advantages of developing energy, reflects thus: "A lazy man can never get out of the cycle of rebirths (*saṁsāra*) and attain the supramundane Paths and Fruition States. Only the industrious can attain them. The beneficial result of making effort is the attainment of the supramundane Path and Fruition States which are so difficult to realize."

(**3**) Reviewing the path to be tread (**Gamanavithi paccavekkhanatā**).

Energy will develop in him who reflects thus: "All Buddhas, Paccekabuddhas and Noble Disciples of a Buddha realize their goals by walking along the path of industry. Exertion is the straight path trod by the Noble Ones. No idle person can follow this road. Only the industrious take to this path."

(**4**) Honouring the alms food of devotees (**Piṇḍapātāpacāyanatā**).

This factor is the specific concern of *bhikkhus*. Energy will develop in him who, regarding with esteem and appreciation rich food offered by devotees, reflects thus: "These devotees are not my relatives; they give me this alms food not because they want to make their living by depending on me; they do so only because of the great merit that accrues from giving (to the Sangha). The Buddha does not allow us to eat alms food in a light minded, irresponsible manner, or to live an easy-going life. He permits it only for the

purpose of practising the Dhamma to achieve liberation from *saṁsāra*. Alms food is not for the lazy or the indolent. Only men of diligence are worthy of it."

(5) Reflecting on the nobility of the inheritance (**Dāyajjamahatta paccavekkhanatā**).

Energy will develop in him who reflects thus: "The heritage of the Buddha known as 'the treasures of the virtuous' to be received by His disciples is of seven kinds: faith (*saddhā*), morality (*sīla*), learning (*suta*), liberality (*cāga*), wisdom (*paññā*), moral shame (*hirī*), and moral dread (*ottappa*).

The indolent are not entitled to inherit from the Buddha. Just as bad children, disowned by their parents, cannot inherit from them, even so those who are lazy cannot receive the 'treasures of the virtuous' as heritage from the Buddha. Only men of diligence deserve this inheritance."

(6) Reflecting on the nobility of the Teacher, the Buddha (**Satthumahatta-paccavekkhanatā**).

Energy will develop in him who reflects thus: "My Teacher, the Buddha, is so noble that the ten-thousand world-universe shook when He took conception (as a Bodhisatta for His last life), when He renounced the world, when He became the Enlightened One, when He expounded the First Sermon (**Dhammacakka-pavattana Sutta**), when He performed the Twin Miracle at Savatthi to defeat the heretics (*titthiya*), when He descended from the Tāvatiṁsa deva-world to Sankassa Nagara, when He renounced the Vital Principle (*Āyusankhāra*) and when He passed into Parinibbāna. Being a true son (or daughter) of such a noble Buddha, should I remain care-free and lazy without exerting myself to practise His Teachings?"

(7) Reflecting on the nobility of own lineage (**Jāti mahatta paccavekkhanatā**).

Energy will develop in him who reflects thus: "My lineage is not humble; I am descended from (the first king) Mahasammata of pure and high caste; I am the brother of Rāhula who is the grandson of King Suddhodāna and Queen Mahā Māyā, who belonged to the House of King Okkāka, one of the descendants of Mahāsammata; Rāhula is the Buddha's son; since I have also taken the name of Buddha's son of Sakya ancestry, we are brothers. Being of such noble ancestry, I should not live a life of indolence but exert myself to practise the noble Teaching."

(8) Reflecting on the nobility of companions in the holy life (**Sabrahmacārimahatta-paccavevekkhanatā**).

Energy will develop in him who reflects thus: "My companions in the holy life, the Mahāthera Sāriputta and Mahā Moggallāna, as well as eighty Great Disciples, who practised the noble Dhamma, have already realized the supramundane Paths and Fruition States. I should follow the way of the venerable companions in the holy life."

(9) Keeping away from those who are indolent (**Kusita puggala parivajjanata**).

Energy will develop in him who avoids idle ones, i.e. those who forsake all physical, verbal and mental activities to lie down and roll in sleep like a python that has eaten its fill.

(10) Associating with people who are industrious and energetic (**Araddha vīriya puggala sevanatā**).

Energy will develop in him who associates himself with industrious and energetic people who are devoted only to their task whole-heartedly.

> Men of dedication (*pahitatta*) are always determined not to leave their efforts in carrying out a set task until success is achieved (or if not successful until death). Those lacking dedication hesitate even before beginning a work with the thought. "Shall I succeed or not?" While carrying out the work, if the expected goal is not easily achieved, he flinches with the thought, "Even though I carry on with the work, I shall not succeed" and thus they stop putting effort.

(11) Inclination towards development of Energy in all four postures (**Tad adhimuttatā**).

Energy will develop in him who is intent on and inclined to cultivating it in all four

postures of lying down, sitting, standing and walking.

These are the eleven factors which develop Energy.

The Main Foundation of Energy

The main foundation of Energy is the emotion of dread (**saṁvega**). It is of three kinds:

(1) **Cittutrāsa Saṁvega**

Disturbance of mind through dread of dangers of elephants, tigers, weapons, such as swords, spears, etc. is known as "**Cittutrāsa Saṁvega**." In terms of Abhidhamma, it is the mental concomitant of aversion (*dosa*). Through weak aversion arises fear; through strong aversion arises aggressiveness.

(2) **Ottappa Saṁvega**

Dread to do evil is **Ottappa Saṁvega**. It is a wholesome type of mental concomitant (*sobhana cetasika*).

(3) **Ñāṇa Saṁvega**

Dread that arises as religious emotion through reflecting on cause and effect is known as **Ñāṇa Saṁvega**. It is the kind of fear of *saṁsāra* felt by the virtuous. In the Texts, **Ñāṇa Saṁvega** is described also as the knowledge that is accompanied by moral dread of evil.

(Should one include **Dhamma Saṁvega** which is the wisdom of Arahats that arises accompanied by moral dread on seeing the dangers of conditioned phenomena, there will be four kinds of **Saṁvega**).

Of these types of *saṁvega*, only *ñāṇa saṁvega* should be considered as the main spring of Energy. When one sees the dangers of *saṁsāra* through wisdom and is stirred by moral dread, one would certainly work arduously for liberation from these dangers. Without such wisdom, one will not work for it at all.

Even in everyday mundane life, a student who is struck with fear of poverty, that is, one who has *ñāṇa saṁvega* will work hard reflecting thus: "Without education, I will be faced with poverty when I grow up"; another who is not moved by such anxiety, that is, one who has no *ñāṇa saṁvega*, will put forth no effort whatever to acquire knowledge.

Similarly, motivated by fear of poverty, workers assiduously devote themselves to work which provides them with necessities of life; whereas those who do not consider for their future will remain indolent and carefree. It should be surmised from what has been said that only *ñāṇa saṁvega* can cause the development of Energy.

But this applies only to the development of Energy which serves as a Perfection. As already mentioned, there are two kinds of Energy, namely, Energy which is developed for a wholesome act and that developed for an unwholesome act. The energy necessary for an unwholesome act is also caused by stirring of emotion (*saṁvega*); but it is *cittutrāsa saṁvega* and not *ñāṇa saṁvega* that serves as its foundation.

An indigent person in need of money will make effort to steal; he cannot take up a proper mental attitude (*yoniso manasikāra*). This is an example of how wrong effort arises through unwholesome *cittutrāsa saṁvega*. A person who does not possess a proper mental attitude will have recourse to wrong efforts to prevent possible dangers falling upon him. But a person with right frame of mind will not exert to do wrong actions; he always strives for good ones.

Thus, whereas the main foundation of Energy is the emotion of dread (*saṁvega*), it is the mental attitude which determines the kind of energy whether wholesome or unwholesome to develop.

As a Perfection, unwholesome energy is not to be considered; it is only blameless, wholesome energy that is reckoned as a Perfection.

When we consider the four Right Exertions, it would seem that only energy that causes wholesome acts serves as a Perfection. But, although an effort may not result in wholesome

acts, if it is neither a wrong effort nor the kind that would produce unwholesome acts, it should be counted as a Perfection of Energy.

As an example of super effort for Perfection, the Commentary cites the story of Mahajanaka. The Bodhisatta, as Prince Janaka, made effort of swimming for seven days in the ocean (when the ship he was travelling in sank). His strenuous endeavour was not motivated by a desire to perform wholesome acts or to practise charity, observe morality or cultivate meditation. It does not result in arising of unwholesome states such as greed, hatred, bewilderment either and may thus be regarded as blameless. Prince Janaka's supreme exertion, being blameless and being free from unwholesomeness, counts as fulfilment of Perfection of Energy.

When the ship was about to be wrecked, seven hundred people on board wept and lamented in desperation without making any attempt to survive the disaster. Prince Janaka, unlike his fellow travellers, thought to himself: "To weep and lament in fear when faced with danger is not the way of the wise; a wise man endeavours to save himself from an impending danger. A man with wisdom as I am, I must put forth effort to swim my way through to safety." With this resolve and without any trepidation, he courageously swam across the ocean. Being urged by such a noble thought, his performance was laudable and the effort he put forth for this act was also extremely praiseworthy.

Bodhisattas in every existence undertake what they have to do bravely and without flinching; not to say of rebirths in the human world, even when he was born as a bull, the Bodhisatta performed arduous tasks (**Pātha Jātaka,** Ekaka Nipāta, 3-Kuru Vagga). Thus as a young bull named Kanha, the Bodhisatta, out of gratitude to the old woman who had tended him, pulled five hundred carts loaded with merchandise across a big swamp.

Even as an animal, the development of Energy as a Perfection by the Bodhisatta was not slackened; when reborn as a human, the tendency to put forth effort persisted in him. Extreme hardships he went through as King Kusa, in his endeavours to win back the favours of Princess Pabhavati (who ran away from him because of his ugly appearance), are examples of determined effort, unyielding in face of difficulties of the Bodhisatta. The latent tendency to develop such energy remained with a Bodhisatta throughout all his various existences.

The Life of Mahosadha

The Texts give the story of Mahosadha to show the Bodhisatta's fulfilment of the Perfection of Wisdom. But, in that very life, the Bodhisatta also developed the Perfection of Energy. On the whole, Mahosadha made use of Wisdom as a guide in attending to multifarious duties of his; but once a careful decision had been made, it was put to execution by making continual effort. Such endeavours of Mahosadha, even though they were not intended to develop meritorious acts of generosity, morality or meditation, should be considered as Perfection of Energy since they were made for the welfare of others.

Mahosadha's Endeavours

It may be asked whether some of Mahosadha's endeavours did not cause suffering to others. For example, when King Cūḷani-Brahmadatta laid siege to Mithilā with 18 divisions of his indestructible (*akkhobhaṇī*) army, Mahosadha devising a stratagem brought about a complete rout of the great army, causing much suffering to King Cūḷani-Brahmadatta and his hordes. Should we not blame Mahosadha then for his attempts to make his opponents suffer?

In answer to that: take the simile of scaring a snake which is about to catch a frog. Some people take the view that such an attempt is blameworthy because by so doing the frog will no doubt get out of harm's way but the snake will go hungry. The Buddha teaches that volition is the deciding factor in such a situation. If one frightens away the snake in order to make it suffer from hunger, it is blameworthy; on the other hand, if one acts only to get the frog out of danger without giving any thought to the snake's hunger, it is quite blameless.

Again, in the Questions of King Milinda (**Milindapañha,** 4-Meṇḍaka Vagga, 5-

Devadattapabbajja pañha) the King asked the Venerable Nāgasena: "Venerable Sir, is it not a fact that the Buddha knew that Devadatta would create a schism if he was permitted to become a *bhikkhu*. Knowing thus, why did the Buddha admit him into the order? If he did not receive admission, he would not be able to cause the schism."

The Venerable Nāgasena replies: "O King, the Buddha indeed foresaw that Devadatta would create a schism among *bhikkhus* but He also knew that if Devadatta did not gain admission into the Order, he would commit unwholesome acts such as holding 'wrong view with fixed destiny' (*niyata micchādiṭṭhi*); for which he would suffer worse fate than he would for causing schism. Creating the schism would no doubt lead him to miserable realms (*Apāya*), but there is a time limit for suffering in these realms. Staying outside the Order, however, through his unwholesome deeds such a holding 'wrong views with fixed destiny' he would be doomed to unlimited misery in the realms of intense suffering (*Niraya*). Foreseeing this possible limit to his suffering, the Buddha, out of compassion, admitted him into the Order thus mitigating his agony to a certain extent."

In the same way, by putting to rout the great army of King Cūḷani-Brahmadatta without causing suffering to his country, Mahosadha was saving his own country of Mithilā from complete destruction. He acted thus to serve the best interest of both and was free of any blame.

The Qualities of Energy

(1) When Energy takes a predominant place in performing multifarious functions, it acquires the name of **Vīriyadhipati**, one of the four Predominance-Conditions (**Adhipati**).

(2) It forms a constituent part of the twenty-two controlling Faculties (*indriya*) and is known as **Vīriyindriya**. But only the energy that is associated with mundane moral consciousness is reckoned as the Perfection of Energy. In the five Controlling Faculties (*indriya*) of the Bodhipakkhiya Dhamma also, the *vīriyindriya*, just as in the case of *paññindriya*, is counted as a Perfection, only when it is included in the mundane purifications (of morality and mind).

Likewise, concerning the four kinds of Right Exertion (*sammappadhāna*) it is only the energy included in the mundane purification that is considered as a Perfection.

(3) The factor of Energy included in the Five Powers (*bala*) is known as Power of Energy (*vīriya-bala*); in the Four Means of Accomplishment (*iddhipada*) as Accomplishment by Energy (*vīriyiddhipāda*); in the Seven Factors of Enlightenment (*bojjhaṅga*) as Energy Factor of Enlightenment (*vīriya-sambojjhaṅga*) and in the Eight Constituents of the Noble Path (*ariya-maggaṅga*) as Right Effort (*sammā-vāyāma*). These various factors of Energy under different names are reckoned as Perfection of Energy only in association with mundane moral consciousness which arises while undertaking mundane purification.

Contemplating on these special qualities of Energy, may you fulfil the Perfection of Energy to its highest possible stage.

(f) The Perfection of Forbearance (Khantī-Pāramī)

The Text exhorts 'to bear praise and disdain with patience' (*sammānāvamānakkhamo*). One should neither be elated when meeting with pleasant objects nor upset when encountering unpleasant objects. It is no tolerance of pleasantness, if we develop greed under fortunate circumstances or of unpleasantness if we develop hate under unfortunate circumstances. The essential meaning here is: we are truly patient only when favourable situations are faced without greed; and unfavourable ones without hate.

However, with regard to the Perfection of Forbearance, the Commentaries generally use in illustrative stories the term Perfection of Forbearance (**Khantī-Pāramī**) only for tolerance to acts of physical or verbal aggression by others without giving way to anger. The **Cariyāpiṭaka Commentary**, expounds in the Chapter on Miscellany: "*Karuṇūpāyakosallapariggahitaṁ sattasaṅkhārāparādhasahanaṁ adosappadhāno*

tadākārappavattacittuppādo khantī-pāramitā." The group of consciousness and its concomitants associated with tolerance of wrongs done by others, predominated by the mental factor of non-aversion (*adosa-cetasika*) and grasped by compassion and skill in means is called Perfection of Forbearance; that is, the group of consciousness and its concomitants formed in such a mode of tolerance to faults of beings is called Perfection of Forbearance.

The **Mūla Tikā** in commenting on the five restraints (morality, mindfulness, wisdom, forbearance and energy) briefly explained in the **Aṭṭhasālini**, defines the restraint of forbearance as: '*Khantīti adhivāsanā; sā ca tatha pavattā khandhā; paññāti eke, adoso eva vā.*' "*Khantī*" means forbearance; that forbearance is actually the four mental aggregates formed in such a mode of tolerance; some teachers say it is Wisdom (*paññā*) or only the mental factor of non-aversion.

Some scholars take the view:

> "The exhortation in the Pāli Texts, 'to bear praise and disdain with patience' seems to imply that one should tolerate praise as well as disdain. But, in actual experience, one is liable to be displeased and angry only when one is insulted and despised; no one shows such emotions when treated with honour and veneration. Therefore, the term forbearance should be used only when one shows no anger in a situation which would normally provoke anger to many others.
>
> "To take the Pāli Text exhortation literally is to equate the Perfection of Forbearance with the Perfection of Equanimity, seeing no difference between the two."
>
> As the authority quoted by these scholars is the aforesaid **Cariyāpiṭaka Commentary** and **Mūla Ṭikā**, their view may not be set aside.
>
> It should be noted, however, that forbearance is considered to be tolerance of others' treatment whereas equanimity is indifference towards beings, without hate or love.
>
> The Venerable Ledi Sayadaw in his *Maṅgala Sutta Nissaya* defines *Khantī* as "not feeling exalted when encountering pleasantness and remaining patient without giving vent to anger when encountering hardships." This definition is in agreement with the exhortation '*sammānāvamānakkhamo*'.
>
> To reconcile the Commentary's exposition and the Text: Bodhisattas are by nature serious minded; pleasant experiences or happy circumstances do not make them excited with greed; they are accustomed to remain unmoved by them without having to make a special effort to discipline their mind. When faced with an unhappy turn of events, however, they have to make special endeavour to bear them patiently so as to fulfil their Perfection of Forbearance.
>
> Bodhisattas, who are fulfiling the Perfection of Forbearance, have to put up with both pleasant and unpleasant experiences so as not to develop greed and ill-will. Hence, the exhortation given in the Text, to bear praise without developing greed and to tolerate insults and ill-treatments without generating hate. But it is nothing strange for Bodhisattas, who are serious minded, to experience pleasantness without being moved by greed. Therefore, the Commentary comments only upon tolerance, which is to be cultivated as Perfection of Forbearance in unpleasant situations which are unbearable to ordinary persons. Viewed in this way, there is no disagreement between the exposition in the Commentary and the teaching in the Text.

The Nature of Forbearance

Forbearance being the group of consciousness and its concomitants led by the mental factor of non-aversion (*adosa cetasika*), which has the characteristics of lack of ill-will or anger, is not a separate ultimate reality like Wisdom or Energy. However, When considered by itself as *adosa cetasika*, it is of course an ultimate reality like Wisdom or Energy.

Although forbearance (*khantī*) is non-aversion (*adosa cetasika*) every case of non-aversion is not forbearance. The *adosa cetasika* accompanies every arising of a 'Beautiful' (*sobhaṇa*) type of Consciousness but it is called forbearance (*khantī*) only if it serves as a deterrent to anger when provoked by others. If the 'Beautiful' consciousness arises due to any other cause, the *adosa cetasika* that accompanies it is not called forbearance.

The Venerable Puṇṇa's Forbearance

The Venerable Puṇṇa's mental attitude serves as a good example of forbearance one should develop. It is, therefore, briefly described here. Once during the Buddha's time, the Venerable Puṇṇa approached and informed the Buddha that he would like to go to Sunāparanta district and live there. The Buddha said to him: "Puṇṇa, the people in Sunāparanta are rough and brutal. How would you feel, should they abuse and revile you?"

The Thera replied: "Venerable Sir, should the people of Sunāparanta abuse and revile me, I would regard them as good people, control my temper and bear them patiently with the thought: 'These are good people, extremely good people; they merely abuse and revile me, but not assault me with their fists and elbows.' "

The Buddha asked him further: "Puṇṇa, suppose the people of Sunāparanta assault you with their fists and elbows, how would you feel?" "Venerable Sir, I would regard them as good people, control my temper and bear them patiently with the thought: 'These are good people, extremely good people; they merely assault me with their fists and elbows but not stoned me.'"

(The Buddha asked him further how he would feel if people stoned him, beat him with a stick, cut him with a sword or even kill him.)

The Thera replied: "Venerable Sir, I would control my temper and bear them patiently with the thought: 'The disciples of the Bhagavā, such as Venerable Godhika, Venerable Channa, etc. (being weary of, and ashamed of and being disgusted with the body and with life), had to commit suicide (*satthahāraka kamma*); how fortunate I am. I need not kill myself." The Buddha then approved of his replies and blessed him. (**Majjhima Nikāya**, Uparipannāsa, 5-Salāyatana Vagga, 3-Punnovāda Sutta)

Again, in the **Pātha Jātaka**, Sattālisa Nipāta, Sarabhaṅga Jātaka, Sakka, the King of Devas, asked the hermit, Sarabhaṅga:

> "O Hermit of Koṇḍaññā ancestry, what may one slay without having to repent? What may one abandon to gain praise from the virtuous? Whose abusive, harsh words should one bear with patience? Give me answers to these questions."

The Bodhisatta, Sarabhaṅga, the Hermit, replied:

> "One may slay anger without having to repent; one may abandon ingratitude to gain praise from the virtuous; one should bear with patience abusive, harsh words from everyone, whether superior, equal or inferior; the virtuous call this the highest form of patience."

Again, Sakka asked:

> "O Hermit, it may be possible to put up with the abusive, harsh words of those who are superior or one's equal but why should one tolerate the rude words coming from one's inferiors?"

The Bodhisatta answered:

> "One may bear with patience the rudeness of one's superior through fear; or the abusive language from those who are equal to ward off danger of rivalry. (Both cases are not superior types of patience.) But the wise say that to put up with the rude language coming from one's inferiors, with no special reason to do so, is the supreme form of forbearance."

Sakka's Forbearance

Once, in a battle between the devas of Tāvatiṁsa and the *asuras*, the devas captured

Vepacitti, King of the Asuras, and brought him to the presence of Sakka. As he entered or left the Assembly, he reviled Sakka with abusive words but Sakka endured him without showing anger. (**Saṁyutta Nikāya**, Sagatha Vagga, Sakka Saṁyutta, Vepacitti Sutta.)

Then Mātali (Sakka's charioteer) asked his master why he remained calm, without showing any resentment in the face of such insults. Sakka's reply in verse included the following extract:

Sadatthaparamā atthā,
Khantyā bhiyyo na vijjati.
Yo have balavā santo,
Dubbalassa titikkhati,
Tam āhu paramam khantim.

> Of all kinds of interest, self-interest is supreme; and amongst acts that promote self-interest, forbearance is the best. He who being strong himself endures the weak; this the virtuous call the supreme forbearance.

Explanation on quotations from the Texts.

Although the above quotations, from the **Sakka Saṁyutta** and **Sarabhaṅga Jātaka**, refer particularly to forbearance to verbal insults, it should be understood that enduring physical assaults also is meant. The Texts mention verbal insults because these are more commonly met with than physical attacks.

This is borne out by the example of the aforesaid story of Venerable Puṇṇa which included physical ill-treatments in ascending order of grievousness.

In the **Khantivādī Jātaka** also is found the story of Hermit Khantivādī who set an example of supreme forbearance when King Kalabu tortured him, not only verbally but also physically, causing him death.

Anger (akkodha) and Forbearance (khantī)

As has been stated above, forbearance is controlling oneself not to resent when being attacked by others, either verbally or physically. But there is another form of anger which is not connected with verbal or physical wrongs done by others. Suppose a man employs someone to do a certain job and the workman performs it to the best of his ability. But the employer is not satisfied with his work and may burst out with anger. If one controls one's temper in such a situation, it is not forbearance (*khantī*), it is just giving no vent to anger (*akkodha*).

Akkodha and Khantī as Kingly Duties

In the Mahā Haṁsa Jātaka of the Asiti Nipata, **Pāṭha Jātaka**, the Buddha teaches 'Ten Duties of the King' (*dāsa rāga-dhamma*) which include both *akkodha* and *khantī*.

In carrying out various orders of a monarch, his executives may have performed their tasks well with the best of intention, but not to his satisfaction. *Akkodha* as one of the Ten Duties of the King forbids him from giving way to royal anger in such a situation. In contrast, *khantī* which is bearing verbal or physical insults without losing temper is laid down separately as another Duty of the King.

Nine Causes of Anger

There are nine causes of anger which arises in relation to oneself, to friends, loved ones or to one's enemies. It may also arise regarding actions in the past, present or future, Thus there are nine causes of anger arising with regard to individuals and with regard to time:

(1) One is angry in relation to oneself, thinking: "He *has* caused damage to my interest."

(2) One is angry in relation to oneself, thinking: "He *is* causing damage to my interest."

(3) One is angry in relation to oneself, thinking: "He *will* cause damage to my interest."

(4) One is angry in relation to one's friends, thinking: "He has caused damage to the interest of my friend."

(5) One is angry in relation to one's friends, thinking: "He is causing damage to the

interest of my friend."

(6) One is angry in relation to one's friends, thinking: "He will cause damage to the interest of my friend."

(7) One is angry in relation to one's enemies, thinking: "He has promoted the interest of my enemies."

(8) One is angry in relation to one's enemies, thinking: "He is promoting the interest of my enemies."

(9) One is angry in relation to one's enemies, thinking: "He will promote the interest of my enemies."

— **Aṅguttara Pāli**, Navaka Nipāta, 1-Pannāsaka. 3-Vagga. 9-Suits —

Irrational Anger (Aṭṭhāna kopa)

In addition to the above nine causes of anger, one can also become angry if it is raining too heavily or too windy or too hot, etc. Losing temper over matters about which one should not get angry is called irrational anger (*aṭṭhāna kopa*). It is the mental factor of ill-will (*dosa cetasika*) which arises mostly in those having no reasoning ability. To restrain such irrational anger (*aṭṭhāna kopa*) is to remain without anger (*akkodha*).

Eight Kinds of Power (Bala)

In a list of eight kinds of power of the noble and virtuous is included Forbearance. (**Aṅguttara Pāli,** Atthaka Hipāta, 1-Paṇṇāsaka, 3-Gahapati Vagga, 7-Sutta). The eight kinds of power are:

(1) crying is the power of children

(2) anger is the power of women

(3) weapon is the power of robbers

(4) sovereignty over wide territories is the power of kings

(5) finding fault with others is the power of fools

(6) careful scrutiny is the power of the wise

(7) repeated consideration is the power of the learned

(8) tolerance to wrongs done by others is the power of *samaṇas* and *brāhmanas*.

Samaṇas and Brāhmanas

With reference to the terms ***Samaṇas*** and ***Brāhmanas*** in no. (8) of the above list, it may be asked whether *samaṇas* are of equal status.

Outside of the Teaching, '*Samaṇa*' means a recluse. Within the Teaching, it is understood as a *bhikkhu*, a member of the Order, a son of the Buddha. The term '*Samaṇa*' is thus well known and needs no further explanation.

What requires elaboration is the word '*Brāhmaṇa*'. The Aggañña Sutta of the Pāthika Vagga, **Dīgha Nikāya**, gives an account of how this appellation '*Brāhmana*' comes to be used first.

At the beginning of the world, (after humans had lived on earth for aeons) evil ways had appeared amongst them and they elected a certain individual to rule over them as 'the Great Elect', King Mahā Sammata. At that time, some people saying: "The world is being overwhelmed by forces of evil; we do not wish to live in association with people who are so corrupted as to be governed by a king. We will repair to the forest and drive away, wash away these evil ways," went to the forest and stayed there meditating and being absorbed in *jhāna*. Because they lived in this manner they were called '**Brāhmanas**'.

'*Brāhmaṇa*' is a Pāli word which means 'one who has done away with evil'. *Brāhmanas* did not cook their own food; they lived on fruits which had fallen from trees or on alms-food collected from towns and villages. They were called '*Brāhmaṇa*' because they led a pure, holy life in keeping with the literal meaning of the Pāli word '*Brāhmaṇa*'. They were

thus **Guṇa brāhmanas**, that is, *brāhmanas* by virtue of their holy practice.

After lapse of many aeons, some of these *Guṇa brāhmanas* failed to keep to the practice of meditation and absorption in *jhāna*. They settled down on the outskirts of towns and villages; they composed and taught Vedas to those eager to learn them. They no longer practised meditation to attain *jhāna* absorption and to cast off evil. But they still retained the name of *Brāhmaṇa*; but they were not *Guṇa brāhmanas* since they did not possess any more, the attribute of holy practice. They could only claim to be **Jāti brāhmanas,** i.e. *brāhmanas* by birth being descended from the *Guṇa brāhmanas*. As they could not practice meditation to attain *jhāna*, they are regarded to be of inferior class. But with lapse of time, writing Vedic books and teaching, they came to be considered as quite respectable and noble. Although these *brāhmanas* by birth would not actually cast off and wash away mental defilements by cultivation of *jhāna*, they immersed themselves in the waters of rivers and streams to deceive people, calling their deceptive performance as acts of ablution to wash away impurities.

A reference to this practice of washing out one's sins by *brāhmanas* is found in the **Bhūridatta Jātaka**. Bhūridatta, King of Nāgas, used to visit the human world to observe precepts. On one such visits, he failed to return to the *nāga* land at the expected time. His two brothers went in search of him.

> (They were able to retrieve him in time from the captivity of a snake charmer who ill-treated him. He was betrayed by a brahmin named Nesāda who saw him observing precepts on top of an ant-hill.)[21]

His younger brother, Subhoga Nāga, while following the course of the river Yamunā in search of him, came across the Brahmin Nesāda who was responsible for his capture by the snake charmer. The Brahmin was found immersed in the Yamunā river in order to wash out the impurities of his betrayal.

The Buddha had in mind only *Guṇa brāhmanas* when he said that tolerance is the power of *samaṇas* or *brāhmanas*. The ascetics of Aggañña Sutta, who, wearing white clothes, practised to rid themselves of defilements were ordinary *brāhmanas* or *brāhmanas* by birth. But when the Buddha made His appearance and started teaching, He described attributes only by virtue of which one may be called a *brāhmana*. In the **Dhammapada**, the Buddha devoted an entire *Vagga-Brāhmana Vagga* of 42 verses to explain fully the noble qualities, possession of which would entitle one to be called a *brāhmana*. Such *brāhmanas* are all *Guṇa brāhmanas*; there is no division of this class. The *brāhmanas* by birth, however, are split into many divisions.

(The last four Paragraphs dealing with the etymology of which is Myanmar word for *brāhmana* are left out from our translation.)

(g) The Perfection of Truthfulness (Sacca-Pāramī)

> (The opening paragraphs of this Chapter deals with how the Pāli words, '**Khantī**' and '**Sacca'** are adopted with some change in the Myanmar language and how Truthfulness is likened in the Myanmar literature to the Morning Star which never deviates from its course. We have left them out of our translation.)

What is to be noted, however, is this: as has been mentioned in the Text, Just as the morning star always goes straight without deviating from its course, so one should speak straight and truthfully, Such a speech alone means truthfulness. Hence the Commentator Buddhaghosa's explanation of the simile of the morning star.

Two Kinds of Truth

Truth (*sacca*) is not a separate ultimate principle like wisdom (*paññā*) or energy (*vīriya*). It is truthfulness without having a trace of falsehood. It involves such mental concomitants as restraint (*virati-cetasika*), volition (*cetanā-cetasika*), etc. As truthfulness varies under

21. This paragraph is inserted by translators to provide continuity of the story.

different circumstances, truth is basically of two kinds: (1) Conventional Truth (*Sammuti-sacca*) and (2) Ultimate Truth (*Paramattha-sacca*). (Only these two kinds of Truth are taught by the Buddha; there is no such thing as a third truth; there is no truth other than these two in the entire world.)

Conventional Truth (*Sammuti-Sacca*)

Of these two kinds, the conventional truth is the truth which agrees with what has been named by people. People generally name things according to their shapes. They call a thing of this shape a 'human', a thing of that shape a 'bull', a thing of another shape a 'horse'. Again, among humans, one of this shape is called a 'man' and one of that shape a 'woman'. There are, in this way, as many names as there are things.

If you call a thing named 'man', a 'man', it is a conventional truth; it is conventionally correct for you to say so. If you call what has been named 'man', a 'bull', it is not a conventional truth; it is not conventionally correct for you to say so. If you refer to someone, who has been named 'woman', as a 'man', it is not a conventional truth; it is not conventionally correct for you to say so. In this way, one should differentiate between the two truths.

Ultimate Truth (Paramattha-Sacca)

That which not only has been named by people but which really exists in its ultimate sense is called Ultimate Truth. For example, when it is said, "the thing that knows various sense objects is mind (*citta*)", the knowing principle is an Ultimate Truth because it truly exists in its ultimate sense. When it is said, "the thing that changes owing to opposite phenomena, such as heat and cold, etc. is matter (*rūpa*)", the changing principle is an Ultimate Truth, because it truly exists in its ultimate sense. In this way, mental concomitants (*cetasika*) and Nibbāna should also be known as Ultimate Truths, because they also truly exist in their ultimate sense.

Perception (Saññā) and Wisdom (Paññā)

Of the two kinds of truth, the conventional truth is associated with perception; in other words, the conventional truth depends on perception. Recognition of things according to their respective shapes as one has been saying since one's childhood 'such a shape is a man', 'such a shape is a woman', 'such a shape is a bull', 'such a shape is a horse' and so on, is perception. A person seeing through perception will say: " 'There exists a human body', 'there exists a man', 'there exists a woman', etc."

The Ultimate Truth is the object of wisdom. In other words, it manifests itself through wisdom. The greater the wisdom, the more discernable the Ultimate Truth. Wisdom makes an analysis of everything and sees its true nature. When it is said "the thing that knows various sense objects in mind", wisdom investigates whether a knowing principle exists or not and decides that it does. If there were no such thing as knowing, wisdom ponders, there would never be beings; all would have been sheer matter, such as stones, rocks and the like. Material things are far from knowing. But all beings do cognize various sense objects. When wisdom thus ponders, there manifests itself the principle (*citta*) which knows sense objects.

Therefore, that mind exists, in ultimate sense, is clear to those who think through wisdom; the more they think, the clearer they comprehend. But to those who see things through perception, it will not be clear; it will remain indiscernible. Because, as has been said before, perception is a notion of shapes. When you say there is mind, the perceptionist may ask, "Is the mind round, flat, or square? Is it a powder, a liquid, or a gas?" But you cannot answer that it is round, flat, or square nor can you say that it is a powder, a liquid, or a gas. If you cannot say anything, he may argue that there is no such thing as mind; because if there were such a thing, it must be round, flat or square; it must be a powder, a liquid or a gas. To the perceptionist, who is preoccupied with the idea of concrete forms, mind does not exist simply because it does not assume any concrete form.

Just as the perceptionist cannot see the ultimate truth, so the intellectual cannot see the

conventional truth. When the intellectual takes a look at what has been named 'man' by the perceptionist, he does so with an analytical mind and makes thirty-two portions of this person, such as hair on the head, hair on the body, fingernails, toenails, etc. "Is hair on the head called man?" "Is hair on the body called man?" The answers to these questions cannot be in the affirmative. In the same way, when a similar question on each of the remaining portions of the human body is asked, the answer will be no every time, If none of these portions can be called 'man', the intellectual will say, "Well, there really does not exist such a thing called man."

Conventional truth appears only when it is seen through perception; but when seen through wisdom, it disappears; so also the Ultimate Truth, which appears when it is seen through wisdom; when seen through perception, it disappears.

In this connection, what is particularly noteworthy is the fact that Nibbāna is an Ultimate Truth. This Ultimate Truth is peace through cessation of all kinds of sorrow and suffering. This peace can be discerned only when it is examined by means of sharp insight but not by means of perception.

The Perceptionist's View

Nowadays, some people might like to ask: "Are there in Nibbāna palatial buildings? How do those who have passed into Nibbāna enjoy there?" and so on. They ask such questions because of their perception of Nibbāna, which as Ultimate Truth lies in the sphere of wisdom.

To be sure, there are no palatial buildings in Nibbāna nor are there any individuals that pass into Nibbāna. (Those, who have realized peace of Nibbāna with their attainment of arahatship, are no longer subject to rebirth, and their minds and bodies cease to exist when complete demise takes place in their final existence, like a great flame of fire become extinct. Such a cessation is called passing into *parinibbāna*. No living entity exists in Nibbāna.)

"If that were the case, such thing as Nibbāna would not exist", the perceptionist would say, "It is, therefore, useless and unnecessary." In order to encourage him, others would assert: "Nibbāna is a place where beings are immortal, assuming special mental and physical forms and enjoying incomparable luxury in palaces and mansions." Then only is the perceptionist satisfied immensely because the assertion agrees with what he has preconceived.

If one looks through perception at something and sees the appearance of its concrete form, that is not absolute (*paramattha*) but merely a conventional designation (*paññatti*). So also, if one looks through wisdom at something and sees the disappearance of its form, that is not absolute either, but merely a conventional designation too. Only when one looks through wisdom and sees its true nature, then this is absolute. The more one looks thus, the more one sees such reality. Therefore, Nibbāna, which is just Peace, highly unique Absoluteness, should not be sought through perception which tends to grasp form and substance. Instead, it should be examined through wisdom which tends to remove form and substance and delve into their true nature so that Peace, Nibbāna, manifests itself.

Conventional truth and ultimate truth are both acceptable, each in its own context, as has been shown above. Suppose a person takes an oath saying: "I declare that there really exist man and woman. If what I have declared is not correct let misfortune befall me", and suppose another person also take an oath saying: "I declare that there really do not exist man and woman. If what I have declared is not correct let misfortune befall me", never will misfortune befall either of them. The reason is: though the two declarations are against each other, both are correct from their respective points of view. The former, correct from the point of view of conventional usage, is conventional truth; the latter, correct from the point of view of ultimate sense, is ultimate truth.

Although Buddhas intend to teach only the nature of absolute reality, they do not exclude the conventional terms from their teaching. Instead they mention them side by side with those of ultimate truth. For instance, even in the First Sermon, though the emphasis is on

the two extremes and the Middle Path, it is taught that "The two extremes should not be taken up by a recluse," in which "recluse" is a mere designation.

Importance of Conventional Designation

When the Buddha teaches Ultimate Truth, He uses conventional designation wherever necessary. He does so not just to make a contrast. For ordinary persons, the conventional truth is as important as the ultimate truth. Had the Buddha taught things only in ultimate terms, those with proper mental attitude will understand that "whatever exists in the world is impermanent, unsatisfactory and unsubstantial," and they will make efforts to cultivate Vipassanā Meditation, which will directly lead them to Nibbāna.

On the other hand, those with improper mental attitude will hold thus: "It is said that there are only aggregates of mind and matter which are subject to impermanence, unsatisfactoriness and unsubstantiality in this world. There is no self, nor are there other persons. Then there cannot be such things as 'my wealth, my son, my wife'; nor can there be such things as 'his wealth, his son, his wife'. One can make use of anything as one desires. Because there is no such thing as 'he', there can be no such thing as 'killing him', no such thing as 'stealing his property', no such thing as 'doing wrong with his wife'." Thus will they commit evil according to their wild desires. So upon their death, they will be reborn in woeful states. To prevent this, the Suttanta Desanā Discourses, are delivered embodying conventional terms. The Suttanta teachings thus form effective, preventive measures for beings from falling into the four woeful states.

Besides, the Suttanta teachings lead beings to such happy states as human world, celestial world and Brahmā-world, because the virtues, namely, generosity, morality and tranquillity meditation, which are conducive to rebirth in those states, are most numerously taught in the Suttantas. (For example, to accomplish a meritorious act of generosity, there must be the donor, his volition, the recipient and the object to offer. Of these factors. volition alone is an ultimate reality, but the rest are just designations, exclusion of which makes generosity impossible. The same is true of morality and tranquillity meditation.) Therefore, it should be noted without any doubt that conventional truth leads to happy abodes as has been stated. Exclusion of conventional truth, to say the least, will deter fulfilment of Perfections which are required for Buddhahood.

Although it is true that the Buddha's Teachings of Suttantas alone would make beings avoid wrongdoings. Since the Buddha Himself has said that there exist 'I', 'he', 'mine', 'his', 'my wife and children' and 'his wife and children', etc. there is danger of beings becoming strongly attached to the wrong notion that there really exist such things and becoming gradually removed from the Path, Fruition and Nibbāna. In order to help them reach the Path, Fruition and Nibbāna, the Buddha had to teach Ultimate Truth as embodied in the Abhidhamma.

Reasons for teaching Two Kinds of Truth

The Suttanta's teaching of the existence of individuals and things belonging to them is made in agreement with designations which are universally used. But by means of Abhidhamma, the Buddha had to remove their wrong notions saying that there is no such thing as 'I', 'he', 'man', 'woman', etc., therefore, because of their conventional terms it should not be grasped that they really exist; all is but impermanent, unsatisfactory and unsubstantial.

In this way, the Buddha explained that there exist 'I', 'he', 'man', 'woman', etc. only as mere designations (or as conventional truth), and that these things do not exist in their ultimate sense. Hence the need for Him to teach both kinds of truth.

Natural Truth (Sabhāva Sacca) and Noble Truth (Ariya Sacca)

Ultimate Truth is of two kinds: (a) Natural and (b) Noble. All the four ultimate realities, namely, mind, mental concomitants, matter and Nibbāna, constitute Natural Truth because they are real in their absolute sense.

In the field of mundane affairs, there are both physical happiness (*sukha*) and mental happiness (*somanassa*) which constitute Natural Truth. If one is in contact with a pleasant object, because of that touch, there arises happiness in one's person. None can deny saying: "No, it is not true." or "No, it is not good to be in contact with a pleasant object." Nobody can say so because of the fact that one is really happy to be in contact with a desirable body as a sense object (*iṭṭhaphotthabbārammaṇa*).

Similarly, if one's mind is in contact with a pleasant mind object, one enjoys mental happiness. Such a feeling is called *somanassa-vedanā.* This is irrefutable because arising of mental happiness is a reality. Thus, it should be held that both *sukha* and *somanassa* exist in mundane affairs.

Noble Truths (Ariya Sacca): The Noble Truth of Suffering (Dukkha Ariya Sacca)

In terms of Noble Truth, one does not see either *sukha* or *somanassa* in mundane affairs. If one clings to the view that there exist both *sukha* and *somanassa* as Natural Truth, one cannot be detached from worldly outlook; one cannot then attain the State of a Noble One (*ariya*). Therefore, one who aspires to become an *ariya* should make efforts to see that mental states called *sukha* and *somanassa*, in terms of natural truth, are all suffering. These feelings called *sukka* and *somanassa* are things which cannot remain without change forever; indeed they are subject to change every second.

Worldlings crave the pleasures of human and divine abodes, wrongly believing them to be a source of happiness and delight. They do so because they do not know such pleasures are transitory and subject to constant change. They are ignorant of the true nature of these pleasures because they have little intelligence but great craving. Such ignorant people will look upon them as enjoyable and delightful before process of decay and deterioration sets in. But it is in their nature to change and when that happens these people become sad much more than they had been happy.

For example, a poor man will become very happy the moment he hears that he has won a lottery prize. Then he starts day dreaming how to spend and enjoy his wealth to make up for his former poverty. While he is building castles in the air, he lost all his money through some misfortune. It may be imagined how much he will be unhappy then. His sorrow at the loss of his wealth will be far greater than his happiness on becoming suddenly rich.

In the field of worldly affairs, everything is associated with both enjoyment and sorrow. The five sense-pleasures are enjoyable to worldlings. But the Buddha says that they are more of suffering than enjoyment. Unlike worldlings, however, the Buddha's Disciples do not find them enjoyable, much less the Buddha. Yet the Buddha does not say that they are totally devoid of pleasantness; he does say that there is little pleasantness but much sorrow in them.

In any situation, the wise and virtuous always consider first whether there is fault or no fault, but never whether there is pleasantness or unpleasantness. If there is fault, they take no interest in it, even if there is pleasantness. They decide it is undesirable to them. If there is no fault, they take it to be desirable even if pleasantness is absent.

Supposing someone is told that he could rule a country as a sovereign monarch just for one day; but that the next day he would be executed. Then there will be none who dares or desires to rule. From the point of view of a worldling, a Universal Monarch's life for one day which has never been enjoyed before, may be entirely attractive. But as there is the impending death on the following day which is a great disadvantage, there can be nobody who will enjoy one day's life of such a Universal Monarch.

In the same way, seeing that everything is perishable, the Noble Ones cannot hold temporary pleasure, which occurs just before it vanishes, as enjoyment. One can become a Noble Person only through contemplation that "there is no such thing as happiness in this world; everything is impermanent; as there is no permanence, there is no happiness; there is but sorrow."

Only by developing Insight through contemplation that everything in the world is of the nature of suffering, it is possible to become an *ariya*. The aggregates of phenomena which

are the objects of such meditation is called the Noble Truth. In other words, since the Noble Ones meditate on this aggregate of mundane phenomena as they really are, it is called the Noble Truth.

The Insight that, in the cycle of existence which are called the three worlds, there is no enjoyment at all, but only suffering according to the right view held by those who are working for attaining the Noble State and by those who have already attained the same is a truth; it is therefore called the Noble Truth of Suffering.

In short, the five aggregates of clinging (*pañca-upādānakkhandha*), also named the phenomena of the three mundane planes of existence, are all suffering and that they are nothing but suffering. The *pañca-upādānakkhandha* are the five aggregates of clinging: the aggregate of matter (*rūpa*), the aggregate of feelings (*vedanā*), the aggregate of perceptions (*saññā*), the aggregate of mental formations (*saṅkhāra*) and the aggregate of consciousness (*viññāṇa*), which form objects of attachments as 'I', 'mine', 'myself'. These five aggregates are called the Noble Truth of Suffering.

The Noble Truth of The Cause of Suffering (Dukkha Samudaya Ariya Sacca)

The *pañca-upādānakkhandha,* which form the Noble Truth of Suffering, do not arise by themselves. They have their respective reasons for their arising, the most fundamental and important being craving for sense objects.

In the world, every being is subjected to suffering because he or she is to toil daily for essentials of living. And all this is motivated by craving. The more one craves for good living, the greater one's suffering is. If one would be satisfied with simple life, living very simply on bare necessities, one's misery would be alleviated to a corresponding extent. It is clear, therefore, that suffering, wrongly believed to be good living, is caused by craving.

Beings do all kinds of acts for wanting better things, not only for the present life but also for coming existences. When a new birth appears as a result of those acts, the real cause for this new birth is found to be craving that motivates those acts.

Craving is called the Noble Truth of the Cause of Suffering because it is truly that craving, which is the origin of suffering, *upādānakkhandha*, in the new birth. In other words, craving is the true cause of the aggregates which form suffering. This Noble Truth of the Cause of Suffering (**Dukkha Samudaya-Sacca**) is also referred to, in short, as **Samudaya-Sacca**.

The Noble Truth of The Cessation of Suffering (Dukkha Nirodha Ariya Sacca)

Craving called the Truth of the cause of Suffering, like the gum of myaukhnai tree, clings to various mundane sense objects, but, like flies which cannot approach burning iron, it cannot form an attachment to Nibbāna.

The reason for this is that the Ultimate Reality, Nibbāna, the Unconditioned Element, is unattractive from the point of view of craving. To explain, craving rises from feeling, as the Buddha has stated "*vedanā paccaya taṇhā*" in the doctrine of the Dependent Origination (*Paṭicca-Samuppāda*), and accordingly craving owes its existence to feeling. But the Unconditioned Nibbāna has nothing to do with feeling (it is not the kind of happiness that is to be felt); it is but peaceful happiness (*santi-sukha*).

Then the question arises: Totally devoid of sensation, can Nibbāna be likeable and desirable?

If somebody asked like this, he does so because he thinks feeling is real happiness or he does not consider that peaceful happiness is real happiness.

The answer is: There are two kinds of happiness; happiness derived from feeling (*vedayita-sukha*) and happiness derived from peace (*santi-sukha*). Here is a simile: Suppose there is a rich man who is fond of food. He expends much to nourish himself with sumptuous delicacies. But a *vijjādhara* (one who is sustained by magical power) may find the rich man's food disgusting, let alone finding it appetitive, as he is endowed with the power of living without eating. When asked: "Of these two, who is happier as far as food

is concerned?" A man of craving will say the rich man is happier because he enjoys highly sumptuous food whenever he desires while the latter enjoys nothing. They will say so because, being overwhelmed by craving, they believe that feeling which stimulates craving is something to be esteemed.

Men of intelligence, on the other hand, will say that the *vijjādhara* is happier. The rich man, being a man of dainty palate, must go in quest of elaborate foodstuff. Having acquired them, he is flooded with troubles of making necessary preparations (*paṭisaṅkhārana-dukkha*) and longing for novelty (*āsā-dukkha*). To enjoy happiness derived from feeling (*vedayita-sukha*) is to be burdened with these twin *dukkha*; there is no escape from them. The *vijjadhara* has no such *dukkha*; he lives happily having nothing to do with food. There is no trace of worries in his happiness, which is absolute. Thus, they will say he is happier.

Men of craving say that the rich man is happier because they do not see any of his troubles; what they do see is his enjoyment of food. They have no good impression of the peaceful life of the *vijjadhara* who need not eat at all. Instead they envy the rich man's way of living and want to become rich themselves. In the same way craving has no high opinion of and no desire or yearning for *santi-sukha* (the Unconditioned Nibbāna) which is devoid of feeling and which indeed is peace.

In this connection, the Third Sutta, 4. Mahāvagga, Navaka Nipāta of the **Aṅguttara Nikāya** says:

> "Once, the Venerable Sāriputta, while staying in the midst of *bhikkhus*, uttered: 'Friends, Nibbāna is indeed happiness; Nibbāna is indeed happiness.' Then the Venerable Udāyi asked: 'How can Nibbāna be happiness, Friend Sāriputta, if there is no feeling?' The Venerable Sāriputta replied: 'Friend Udāyi, Nibbāna's being devoid of feeling is in itself happiness.' "

Worldly people, who lack intelligence, view the five aggregates, the Truth of Suffering, as happiness. Intelligent worldly people and the Noble Ones view the cessation of the five aggregates, like the extinction of great fire, as happiness. A simile, to illustrate the superiority of happiness derived from cessation and extinction for those worldly people of poor intelligence, is as follows: A patient, who is suffering from a chronic, acute flatulence, takes a dose of medicine from a good physician. Consequently, he gets completely cured of his disease. It may be imagined how happy he would be. At that moment, he has no pleasant sensation whatever; what he experiences is simply the extinction of the flatulent trouble. He will certainly be delighted knowing, "Oh, gone is my trouble now!" as his suffering has ceased to trouble him. The flatulent trouble is nothing, when compared with *saṁsāric* suffering. If one takes delight in extinction of that insignificant trouble, why will he not find happiness in extinction of the great *saṁsāric* suffering. He will certainly be overjoyed.

Nibbāna

What is **Nibbāna**, the cessation of suffering? When the Unconditioned Element (*asankhata-dhātu*), the unique Ultimate Reality, which has the characteristics of peace, is realised with the four-fold knowledge of the Path, all the defilements, numbering one thousand and five hundred, are completely eradicated, never will they rise again. In any existence, when the *arahatta-magga* is attained, the suffering, in the form of the five aggregates, ceases once and for all immediately after death, just as a heap of fire has been extinguished. There is no more rebirth in any realms of existence. That Unconditioned Element, the unique Ultimate Reality, which has the characteristics of peace and all the unique attributes described above is called '**Nibbāna**'.

The worldlings do not know full well the nature of Nibbāna as the Noble Ones do. If they, without knowing it, say or write to let others understand it as the Noble Ones do, they could go wrong. Let alone speaking of Nibbāna, when they speak even of a mundane object which they know only from books, as though they have seen it with their own eyes, they are likely to make mistakes. The common worldlings not being able to see every aspect of it like the Noble Ones do, should speak of Nibbāna only in the aforesaid manner.

When Nibbāna is considered as to what it is like, those who have not understood what it really is, are likely to regard Nibbāna as a kind of indestructible country or city. When Nibbāna is mentioned as a secure city in a discourse at a water-pouring ceremony, it is just a figurative usage. Nibbāna is not a city, nor is it a country. Yet there are some who believe and say that Nibbāna is a city where those who have passed into it live happily with mind and body free of old age, sickness and death. The truth is that passing of Buddhas, Paccekabuddhas and *arahats* into Nibbāna means complete cessation of the five aggregates, material and mental, of an *arahat* at his death in his last existence; they will no longer appear in any realm of existence. (Nibbāna is the Ultimate Reality which is the object of the Path and Fruition. Parinibbāna is complete cessation of the material and mental aggregates which will never come into being again.) Their passing into Nibbāna is not going into the city of Nibbāna. There is no such thing as the city of Nibbāna.

The Myanmar word *'Nibbān'* is a Pāli derivative. When people perform meritorious deeds, their teachers will admonish them to pray for *Nibbān*. Though they do so accordingly, they generally do not know well what *Nibbān* means. So they are not very enthusiastic about it. The teachers, therefore, should ask them to pray for the extinction of all suffering and sorrow because the words are pure Myanmar and the devotees will understand thoroughly and pray enthusiastically and seriously.

Two Kinds of Nibbāna

Suppose there is a very costly garment. When its owner is still alive, you say: "It is an excellent garment with a user." When he dies, you say: "It is an excellent garment with no user." (The same garment is spoken of in accordance with the time in which the user is alive or in which the user is no longer alive.) Similarly, the Unconditioned Element, the Ultimate Reality of Nibbāna, which has the characteristic of peace and which is the object the Venerable Ones such as Sāriputta, who contemplate by means of the Path and Fruition, is called **Sa-upādisesa Nibbāna** (Nibbāna with the five aggregates of *upādisesa* contemplating) before his death; after his death, however, since there are no longer the five aggregates that contemplate Nibbāna, it is called **Anupādisesa Nibbāna** (Nibbāna without the five aggregates of *upādisesa* contemplating it.)

The peace of Nibbāna is aspired for, only when it is pondered after overcoming craving by wisdom. That the peace of Nibbāna is something which should really be aspired for, will not be understood if craving is foremost in one's thinking and not overcome by wisdom.

Three Kinds of Nibbāna

Nibbāna is also of three kinds according to its attributes which are clearly manifest in it: (1) **Suññata Nibbāna**, (2) **Animitta Nibbāna** and (3)**Appaṇihita Nibbāna**.

(1) The first attribute is that Nibbāna is devoid of all distractions (*palibodha*); hence **Suññata Nibbāna**. ("**Suññata"** means "void".)

(2) The second attribute is that it is devoid of consciousness (*citta*), mental concomitants (*cetasika*) and matter (*rūpa*) which, as conditioned things, are the cause of defilements. Conditioned things, whether mental or material, cannot only arise individually and without combining with one another. Material things arise only when at least eight of them form a combination. (That is why they are called *atthakalapa*, unit of eight.) Mental things also arise only when at least eight elements make a combination. (By this is meant *pañca-viññāṇa*, the fivefold consciousness.) When such combinations of mental and material components brought together to form an aggregate are wrongly taken to be 'myself', 'my body', 'a thing of substance', they give rise to mental defilements, such as craving, etc. Conditioned things are thus known as **nimitta**, ground or cause. In particular, mundane consciousness, mental concomitants and matter are called **nimitta**. In Nibbāna, however, there are no such things of substance as 'myself', 'my body', which cause the emergence of defilements. Hence the name **Animitta Nibbāna**.

(3) The third attribute is that Nibbāna is devoid of craving which is *taṇhā*. As has been said before, Nibbāna has nothing to crave for. Nibbāna is not to be craved. Therefore, it is also called **Appaṇihita Nibbāna**. In this way there are three kinds of Nibbāna according to its attributes.

This Truth of Cessation of Suffering is in short called the Truth of Cessation. This Truth of Cessation is the Unconditioned (*Asaṅkhata*) Element. (It is not conditioned by any factor.) Therefore, this Truth of Cessation, the Unconditioned Element, the Ultimate Reality of Nibbāna, is named '**Appaccaya-Dhamma**' (Uncaused Phenomenon), or '**Asaṅkhata-Dhamma**' (Unconditioned Phenomenon), in the **Dhammasangani**.

The Noble Truth of The Path

Though Nibbāna is causeless, not conditioned by any cause and always exists, it is not possible to realise its peace without a cause. It can be realised only through a cause. That cause is nothing but the Noble Practice. Therefore, the Noble Practice that leads to Nibbāna, the Cessation of Suffering, is termed **Dukkha Nirodhagāmini Paṭipadā**, the Course of Practice that leads to the Cessation of Suffering.

The Middle Path (Majjhima Patipadā)

Living in enjoyment of sensual pleasures in the world fulfilling the demands of craving is not the path for attainment of Nibbāna, the Cessation of Suffering. It is just an ignoble practice called *kāmasukhallikānuyoga*. Efforts to make oneself suffer by exposure of one's body to fire or to the sun, by keeping one's hand raised continuously, with a view to prevent mental defilements from appearing, do not form the way to Nibbāna, the Cessation of Suffering. It is another ignoble practice called *attakilamathānuyoga*. Avoiding self-indulgence in sensual pleasures on one hand and self-mortification on the other, following only the middle path which is neither too comfortable nor too arduous, like the string of a harp which is neither too taut nor too loose, is the practice that surely leads to Nibbāna. This practice which is neither easy nor difficult is called '**Majjhimapatipada'**, the Middle Course.

This very Middle Course is called the Path (*Magga*), the Way leading to Nibbāna. Wrong view, etc. which are unwholesome, are called *duggati-magga* or *micchā-magga* as they lead to the four woeful states (*apāya*). Right view, etc. which are mundane and wholesome, are called *sugati-magga* or *sammā-magga* as they lead to *Nibbāna*. The Commentary on *Sacca Vibhanga* explains that these factors, such as Right View, etc. which constitute Path Consciousness are called *Magga* because they are sought by those who aspire for Nibbāna; because these factors lead to Nibbāna; and because they find their way to Nibbāna after eradicating mental defilements.

This Path is not of one factor only; it is of eight factors, as will be shown below; hence it is called '**Atthangika-Magga'**, the Path of Eight Constituents, which are:

(1) **Sammā-ditthi**: Right View (Knowledge of the Truth of Suffering, Knowledge of the Truth of the Cause of Suffering, Knowledge of the Truth of the Cessation of Suffering and Knowledge of the Truth of the Path leading to the Cessation of Suffering. Thus it is the fourfold Knowledge).

(2) **Sammā-saṅkappa**: Right Thought. (Three kinds of thought, namely, thought of liberating oneself from sensuous defilements (*kilesa-kāma*) and sensuous objects (*vatthu-kāma*) as has been explained in the section on the *Nekkhama Pāramī*, Perfection of Renunciation; thought of not destroying others; and thought of not harming others).

(3) **Sammā-vacā**: Right Speech (Restraint of four evil speeches).

(4) **Sammā-kammanta**: Right Action (Restraint of three evil doings).

(5) **Sammā-ājīva**: Right Livelihood (Livelihood that is free of seven evils).

(6) **Sammā-vāyāma**: Right Exertion (Exertion so as not to give rise to unwholesomeness that has not yet occurred, exertion so as to eradicate unwholesomeness that has occurred, exertion so as to give rise to wholesomeness that has not yet occurred and

exertion so as to develop wholesomeness that has occurred).

(7) **Sammā-sati**: Right Mindfulness (Mindfulness so as to be aware of one's body, of one's feelings, of one's consciousness and of mental hindrances, etc.).

(8) **Sammā-samādhi**: Right Concentration (The first *jhāna*, the second *jhāna*, the third *jhāna* and the fourth *jhāna*).

These eight constituents do not arise simultaneously in the mundane fields; they arise in combination with one another as far as possible. When they come to the supramundane field, however, all the eight rise simultaneously. Only these eight constituents which arise simultaneously at the moment of attaining the supramundane Path are collectively called the Noble Truth of the Path. Thus by the Noble Truth of the Path leading to the Cessation of Suffering is meant the group of eight factors beginning with Right View that arise as a whole and simultaneously. The Path which is included together with the Fruition and Nibbāna in the collection of supramundane phenomena (*magga-phala nibbāna*) stands for all these eight constituents which form the Noble Truth of the Path.

Truth of Learning (Pariyatti-sacca) and Truth of Practice (Patipatti-sacca)

The Truths we have so far discussed are those learnt from the Scriptures (**Pariyatti-sacca**). But what really counts as Perfection of Truthfulness is the Truth of Practice (**Patipatti-sacca**) fulfilled by the Noble Ones such as Bodhisattas and others. The Truth of Practice means Truthful Speech or Telling the Truth (*vacī-sacca*). Fulfilment of such a practice in one's self is fulfilment of Perfection of Truthfulness. It is the verbal Truth that Bodhisattas and other Noble Persons fulfil in particular. And this verbal truth is of three kinds:

(1) **Saddahāpana-sacca**, the verbal truth told so that one may be believed by others;

(2) **Icchāpūrana-sacca**, the verbal truth told so that one's wish may be fulfilled; and

(3) **Musāviramaṇa-sacca**, the verbal truth told so that telling lies may be avoided.

(1) Saddahāpana-sacca

Of these three truths, the way Bodhisattas fulfil **Saddahāpana-sacca** is mentioned in the Bhisa Jātaka of the **Pakinnaka Nipata**. The full story of the Bhisa Jātaka may be read in the Jātaka Book. The story in brief is as follows.

The Story of The Bhisa Jātaka in Brief

Once upon a time, a brahmin youth, Mahākañcana by name, who was born in the city of Bārāṇasī, went forth in renunciation into a forest together with ten companions including his young brothers, one young sister, a male servant, a female servant and a friend. They made their lodgings at a suitable place near a lotus pond and lived on gathered fruits.

In the beginning they all went out together to look for fruits; talking to one another they behaved like townsfolk or villagers, not like forest-dwellers. To stop this unpleasant situation, the eldest brother Mahākañcana said: “I alone will go out for fruits. You all stay behind to practise Dhamma in peace.” Then the other brothers said: “You are the chief of us all. It is not proper for you to gather fruits. The sister and the female servant should not do so either, for they are women. But the rest, eight of us, will do that by turns.” This was agreeable to everyone and the remaining eight male persons gathered fruits on rotation to feed them all.

As time went by, they became so content that they did not care for fruits but took lotus sprouts from the nearby pond and shared among themselves in this manner. The one on duty brought lotus sprouts into the leaf roofed hut and divided them into eleven portions. The oldest of them took his portion first and, after striking the stone drum, went back to his place to eat it peacefully and carried on with his practice. When the next senior member heard the sound of the stone drum he took his share and struck the drum in turn. In this manner, they took their food one after another, went back to their place to eat and continue to practise. Thus, they did not see one another unless there was any special reason.

As their practice was so severe, causing Sakka's abode tremble, the King of Devas

thought of the reason and came to know it. He was then doubtful that these people were really detached from sensual pleasures. In order to investigate the matter, he kept the eldest brother's share of food hidden by his supernormal power for three days continuously.

When the oldest brother came to take his share on the first day, he did not see it and thought that it must be left out through forgetfulness; he then said nothing and went back to his place to continue his meditation. On the second day also he found his share missing; thinking that his share was purposely left out as a punishment because of some misunderstanding that he was guilty of something, he remained quiet as on the first day. On the third day, when he did not find his share, he thought that he should apologize if he had been guilty and in the evening he summoned the others by striking the stone drum. He said: "Why did you not keep my share of food? Please speak out if I have some guilt. I will tender my apology to you." Then the first younger brother stood up and after giving his respect to the eldest brother, said: "Sir, could I get your permission to speak only for myself?" On getting the permission, he took an oath, saying:

> "Sir, if I had stolen your share of food, may I come into possession of horses, cattle, silver, gold and a beautiful wife here at this place and stay with my family (enjoying a full mundane life)."

(This form of oath suggests that as much as objects of desire give us pleasure when we are in possession of them, we feel grieved and distressed when we are bereft of them. The oath was taken to despise the objects of desire.)

The eldest brother said: "You have taken a very severe oath. I believe you did not take my food. Go and sit in your place." The rest of the group, covering their ears also said: "Brother, please do not say so. Your word is very serious and terrible." (They covered their ears because as meditators they found sense pleasures disgusting to them; sensuality was so dreadful that they could not bear even to hear something associated with it.) Then the second younger brother said:

> "Sir, if I had stolen your lotus sprouts, may I become one who wears flowers, puts on sandalwood paste from Kāsi, has many children and who is very much involved in and attached to sensuality."

(In this way, the remaining eight persons took an oath individually.)

In this Jātaka, the ascetic Mahākañcana, leader of the group, was the Bodhisatta and the rest were destined to became foremost Disciples in their own right. Therefore, having attained spiritual maturity, they really abhorred sensuality. Each of them was bold enough to take such a dreadful oath to convince the others. The word "asseveration" is not used directly in this **Bhisa Jātaka** but the word "oath" is. Since that oath was based on what was true, it was the same as the verbal truth (*vacī-sacca*) fulfilled by Bodhisattas. In their individual oaths, the main point was, "We do not steal your share of lotus sprouts." Since it was a true statement, it amounts to verbal truth. Such words as: "May I be also have this or that" (which in effect mean, "May I encounter this or that") are included as proposed punishment for oneself in the oath just to make the others believe him or her. Accordingly, this truth is called '**Saddahapana-sacca**'. The oath that has been taken from the times of ancient Mahāsammat kings down to the present governments are all *saddahāpana-sacca*.

Taking of A Corporal Oath

Before the subject-matter of an oath was put into writing as a sacred text, taking of an oath was done verbally and was called "swearing of an oath". Since written sacred oath came into existence, purely verbal taking of an oath has been replaced by holding the sacred text (or placing it on one's head); thus taking of a corporal oath by holding a sacred text has come into use. This gives rise in Myanmar parlance to "holding the sacred text" for taking a corporal oath and "administering the corporal oath" for making someone else hold the sacred text. Only the form of taking an oath for oneself, whether it is taken verbally or by holding the sacred text, in order to convince others saying: "What I have said is the truth; if not, such and such a misfortune befall me.", etc. should be named **Saddahāpana-sacca**.

Curse

An utterance not based on truth, but made just to consign others to destruction is not an oath, but merely a curse. An example may be seen in the following story.

The Story of Two Hermits

In the past, while King Brahmadatta was reigning in the city of Bārāṇasī, a hermit, Devila by name, was living in the Himalayas. On his visit to Bārāṇasī, in order to have acid and salt, he stayed in a potter's hut near the city with the owner's permission. Soon another hermit called Nārada came for a similar purpose and stayed at the same place. At night, when the time for sleeping came, the newcomer noted Devila's sleeping place as well as the door at the entrance to the hut and went to bed. But, after lying down at his place, Devila moved to the entrance and slept crosswise in the middle of the doorway.

When Nārada went out in the dead of the night, he happened to tread on Devila's matted hair. Devila then said: "Who has stepped on my hair?" Nārada replied gently: "Sir, I have, because I did not know that you were sleeping here. Please accept my apology." And he left the hut while Devila was grumbling.

Then, just in case Nārada should do it again when he came back, Devila completely reversed his lying position and went to sleep. When Nārada returned, he thought: "When I went out, I wrongly stepped on his hair because I did not know where his head lay; I shall now go in by the other way." Thus, he happened to tread on his neck. Devila asked: "Who trod on my neck?" "It is I, Sir," said Nārada. "You wicked hermit!" said Devila, "The first time, you stepped on my hair. This time, you did the same but on my neck. Curse you, I will." "Sir, I am not guilty," said Nārada, "The first time I was wrong because I did not know the way you were sleeping. Now I came by way of the foot-end not to wrong again. Please pardon me," apologized Nārada.

"O wicked hermit, I am going to curse you," threatened Devila. Then despite Nārada's plea, Devila uttered a curse: "Tomorrow morning, as soon as the sun rises, may your head be split into seven pieces!" "In spite of my apologies you did curse me," said Nārada, "May the guilty one's head be split into seven pieces." Thus Nārada put Devila under a curse in retaliation. (Unlike Devila's curse, Nārada's was free of anger and volition to harm him. He cursed him just to make him fear and admit his wrong. He was so powerful that he could see eighty *kappas*, i.e. the past forty and the future forty.) When he looked into Devila's future, he foresaw that the latter would be destroyed. So out of compassion for Devila, he tried with his power to prevent the sun from rising.

When the sun did not rise at the time it was due to, people thronged to the palace and shouted in unison: "O King, the sun does not rise while you are ruling over us. Please improve your conduct so that the sun reappears. The King pondered his conduct and did not see anything wrong. He thought that there must be some peculiar reason which might be a quarrel among ascetics in his country. On enquiry, he came to know the quarrel between the two hermits. The King then went overnight to the hermits. Under instructions from Nārada, he placed a solid mass of earth on Devila's head and made him plunge into a pond by force. When Nārada withdraw his power, no sooner had the sun risen than the solid mass of earth was split into seven pieces. Devila then moved to another place in the water and came out of it safe and sound. (**Dhammapada Commentary**, I. Yamaka Vagga, 3. Tissa Vatthu.)

Devila's curse in this story, "Tomorrow morning, as soon as the sun rises, may your head be split into seven pieces!" is for Nārada, uttered with anger. Thus it was not an oath but a mere curse.

Like the curse in this story, there are curses recorded in the Myanmar inscriptions of old. For instance, the Nadaungtat Pagoda inscription, dated 537 (M.E.) on the northern side of Cūlāmuni Pagoda of Bagan reads near the end: "He who destroys my work of merit, may the seven generations of his descendants be destroyed. May he suffer in Avīci Hell and may he not be liberated but become rooted there even when Buddhas of successive *kappas* come and try to save him." Such a curse is something that is not done by Bodhisattas. In

fact, it is a verbal evil called 'harsh speech' (*pharusa-vācā*). In other words, it is the kind of abusive words uttered by mean persons.

Saddahāpana-sacca may be understood not only from the Bhisa Jātaka but also from the Sutasoma Story of the Asiti Nipāta of the **Jātaka**. A summary of this latter story runs as follows.

(Once the cannibal Porisada, who formerly was King of Bārāṇasī but now living in a forest, made a vow to bathe the trunk of a banyan tree with the blood of a hundred and one kings if his foot that was pierced by an acacia thorn were healed in seven days. The foot was healed and he succeeded in capturing one hundred princes. At the command of the deity of the tree to make the number of captured kings complete, he was to catch King Sutasoma of Kuru. He managed to do so while Sutasoma was returning from Migājina Park and carried him away on his shoulder.) Then, Sutasoma said: "I have to go home for a while. Because, on my way to Migajina Park, I met a Brahmin Nanda, who offered to teach me four verses worth four hundred pieces. I have promised him to learn them on my way back from the Park and asked him to wait. Let me go and learn the verses and keep my promise. After that I will come back to you."

"You sound like saying: 'Having been freed from the hands of death, I will come back to death!' " replied the man-eater. "I do not believe you."

Then Sutasoma said: "Friend Porisāda, in the world, death after living a virtuous life is better than a long life full of wickedness, as it is blamed by others. Words uttered not truthfully cannot protect one from rebirth in a woeful state after one's death. Friend Porisāda, you may rather believe if somebody were to say: 'The strong winds blew away rocky mountains into the sky', or 'The sun and the moon have fallen to earth', or 'All rivers flow upstream', but you never believe if somebody says: 'Sutasoma tells lies.' Friend Porisāda, if somebody says: 'The sky has been split up', or 'The Ocean has dried up', or 'Mount Meru has been wiped out without a trace', you may believe it. But never do you believe if somebody says: 'Sutasoma tells lies.' " Still Porisāda was not fully convinced.

As Porisāda remained adamant Mahāsutasoma thought: "This Porisāda still do not believe me. I will make him believe by taking an oath." So he said: "Friend Porisāda, please put me down from your shoulder. I will convince you by taking an oath." Porisada then put him down from his shoulder. "Friend Porisāda, I will hold the sword and the spear and take the oath. I will take leave of you for a short time and will fulfil my promise given to Brahmin Nanda to learn the verse from him in the city. Then I will come back to you to keep my promise. If I do not say the truth may I not gain rebirth in a royal family, well protected by weapons such as this sword and this spear."

Then Porisāda thought: "This King Sutasoma has taken an oath which ordinary kings dare not do. No matter whether he comes back or not, I too am a king. If he does not come back, I will get the blood out of my arm to sacrifice it for the deity of the banyan tree." Thus thinking Porisāda set Bodhisatta Sutasoma free.)

This verbal truth of King Mahāsutasoma uttered to convince Porisāda is also *saddahāpana-sacca*. This is the kind of Perfection of Truthfulness which Bodhisattas have to fulfil.

(2) Icchāpūrana-sacca

This second verbal truth spoken to have one's desire fulfilled may be learnt from the Suvannasāma Story, the third story of the Mahānipāta of the Jātaka, as well as from other stories.

In the **Suvannasāma Jātaka**, the Bodhisatta Suvannasāma, looking after his blind parents, went to fetch water from a river. King Pīḷiyakkha, who was out hunting, saw him and shot him with an arrow, mistaking him for a supernatural being. Being overcome by the poisonous effect of the arrow, the Bodhisatta became unconscious. King Pīḷiyakkha brought the Bodhisatta's father and mother to the place where the Bodhisatta remained lying in a dead faint. On their arrival there, his father Dukūla sat down and lifted his head while his mother Pārikā sat down, held his feet placing them on her thigh and cried. They

touched their son's body and feeling the chest which still had body heat, the mother said to herself: "My son has not died yet. He is just unconscious because of the poison. I will remove that poison by my words of solemn truth." Accordingly, she made an asseveration comprising seven points:

(1) Formerly, my son Sāma has practised righteousness (*dhammacāri*). If this be true, may the poison that afflicts my son vanishes.

(2) Formerly, my son Sāma has engaged himself in noble practice. If this be true, may the poison that afflicts my son vanishes.

(3) Formerly, my son Sāma has spoken only truth. If this be true, may the poison that afflicts my son vanishes.

(4) My son Sāma has looked after his parents. If this be true, may the poison that afflicts my son vanishes.

(5) My son Sāma has shown respect to the elders in the family. If this be true, may the poison that afflicts my son vanishes.

(6) I love my son Sāma more than my life. If this be true, may the poison that afflicts my son vanishes.

(7) May my Sāma's poison disappears by virtue of meritorious deeds done by his father and by me.

Then Suvaṇṇa Sāma who was lying on one side turned over to the other side.

The father too thinking: "My son is still alive, I will also say words of solemn truth, made an asseveration comprising the same seven points as the mother's." Then the Bodhisatta changed again his lying position.

At that moment, a goddess, Bahusundari by name, who had been Suvannasāma's mother in the past seven existences and who was now staying at Gandhamādana Hill, came from the Hill to the spot where Suvannasama was lying and made her own asseveration: "I have long been dwelling at Gandhamādana Hill in the Himalayas. Throughout my life there is none whom I love more than Suvannasama. If this be true, may Sama's poison vanishes. In my abode at Gandamādana Hill, all the tree are scented ones. If this be true, may Sāma's poison vanishes." While the father, the mother and the goddess were thus lamenting, the handsome and youthful Bodhisatta Suvaṇṇasāma quickly sat up.

In this story, the words of truth are uttered by his mother, Parika, father, Dukula and Goddess Bahusandari in order to have their wish of eradicating Suvaṇṇasāma's poison and getting him well, fulfilled and are, therefore, called **Icchāpūraṇa Vacīsacca**.

The Story of Suppāraka

Icchāpūraṇa-sacca occurs also in the Suppāraka story of the Ekādasaka Nipāta of the **Jātaka**. The story in brief is:

In days gone by, the Bodhisatta, Suppāraka by name, who was highly learned, was living in the sea-port town of Kurukaccha (Bharukaccha). He had long worked as the captain of a ship and had become blind through contact of his eye with the vapour of sea-water. So he retired. However, at the request of certain merchants, he took control of a ship sailing out into the sea. After seven days, because of an unseasonal gale, the ship could not hold its course and wandered astray on the sea for four months. It then went beyond such seas as (1) Khuramālisamudra, (2) Aggimālisamudra, (3) Dadhimalisamudra, (4) Kusamalisamudra and (5) Nalamālisamudra, and was about to reach the most terrible sea of Balavāmukhasamudra. At that moment, Captain Suppāraka said that whoever came to this sea was not able to retreat, but would be drowned. This made all the merchants cry in fright.

Thinking: "I will save all these people by asseveration." the Bodhisatta made a solemn declaration: "Since I came of age, I have never ill-treated even a single person; I have not stolen other's property, even a blade of grass or a piece of split bamboo; I have not eyed even with an iota of lust another person's wife; I have not lied; I have not taken any

intoxicating drink even with the tip of a grass blade. On account of this truthful declaration of mine, may the ship get home safe and sound." Then the ship that had wandered aimlessly for four months, turned back to Kurukaccha as though it were a mighty being and arrived at Kurukaccha port within one day by virtue of the Bodhisatta's asseveration.

This verbal truth of Suppāraka the Wise is also *icchāpūrana-sacca* as it was made to have his wish of saving the lives of all fulfilled.

The Story of King Sivi

It is the third story of the Visati Nipāta. In the city of Ariṭṭhapura, Sivi country, Bodhisatta, King Sivi, gave away six hundred thousand pieces daily in charity. Even then, he was not content and thought that he would like to give away parts of his body. In order to make the King's desire fulfilled, Sakka came down in the guise of a blind brahmin to the King and said: "O King, both your eyes can see, but mine cannot. If you would give me one of yours, you can see with the remaining one and I will also see with the eye given by you. So kindly give me one of your eyes." The King was delighted, for a recipient had come to him the very moment he was thinking of giving. He summoned his surgeon Sivika and ordered: "Take out one of my eyes." The surgeon, ministers and queens all tried to dissuade him. But he stood by his order and Sivika could do nothing but take out one of the King's eyes. Looking at the extracted eye with the one remaining, the King happily expressed his aspiration for Perfect Self-Enlightenment (*Sammāsambodhi*) and handed the gift of his eye over to the brahmin.

When the brahmin, who in reality was Sakka, put the eye into his eye-socket, it fitted in like his original. King Sivi, seeing this, was so delighted that he asked Sivika: "Get also my other eye out." Despite protests from his ministers, the King had his remaining eye taken out and given to the Brahmin. The latter put the King's eye into the socket of his other eye which became as good as the original. He then gave his blessings and disappeared as though he had returned to his place.

As King Sivi became totally blind and was not fit to rule, he moved to a dwelling place near a pond in the royal gardens, where he reflected on his act of charity. Sakka then came to him and walked to and fro nearby so that the King would hear his footsteps. When the King heard, he asked who it was. Sakka replied: "I am Sakka. Ask for any boon you want." "I have plenty of wealth such as gems, gold and silver. I want only death, for both my eyes are gone now," said the King. "O King, you say you want death. Do you really desire to die? Or do you say so only because you are blind?" When the King answered he desired so because he was blind. Sakka said: "O King, I am not able to make you see again. You can see only with the power of your truthfulness. Make a solemn declaration of truth." The King then uttered: "I adore those many people who came to me for gifts and I also adore those who actually asked for what they needed. By virtue of this verbal truth may my eye sight be restored to me." No sooner had he said so than the first eye appeared in him. Then again he made another declaration of truth:

> "When the blind brahmin came to me for my eye, I gave him both of mine. In so doing, my heart was full of joy. By virtue of this verbal truth, may the other eye be restored to me."

Accordingly, he regained his second eye. These two eyes were not the ones which were with him at his birth; neither were they divine eyes. In fact, they were the eyes which appeared by the power of his verbal Perfection of Truthfulness.

This verbal truth of King Sivi was also *icchāpūrana-sacca* as it was spoken to have his wish for the restoration of his eyesight fulfilled.

In the Maccha Story of the Varana Vagga of the **Ekaka Nipāta**, the Bodhisatta, when reborn as a fish, made an asseveration because the water in the pond had dried up as a result of draught and the fish in it were eaten by crows. He declared solemnly: "Although I was born as a fish whose species survives by living upon one another. I have never eaten even a fish of the size of a rice-grain. By virtue of this verbal truth, may there be a great

thunderous downpour." No sooner had he thus declared than there occurred a heavy rain.

Again in the Vaṭṭaka Story of the Kulāvaka Vagga of the **Ekaka Nipāta**, the Bodhisatta was born into a quail family. When he was still unable to fly or walk, there broke out a great forest fire and both of his parents had fled. "In this world there are such things as the virtues of pure morality, truthfulness and compassion. I have no other recourse to make but an oath of truth." thinking thus, he uttered: "I have wings, yet I cannot fly. I have legs, yet I cannot walk. My parents have fled. O forest fire, please go passing by me." The forest fire that went by from a distance of sixteen (*pais*) became extinct after leaving the young quail unharmed.

In this connection, there is something that calls for clarification. In the aforesaid Suvaṇṇasāma Story and others, asseverations were based on meritoriousness and it is, therefore, appropriate that the respective wishes were fulfilled. But the young quail's asseveration was not so based. What he said was simply: "I have wings, yet 1 cannot fly; I have legs, yet I cannot walk. My parents have fled." His asseveration is in fact based on what is not meritorious. Why then had his wish been fulfilled?

The basis of an asseveration is truthfulness whether it is meritorious or not. Even if a speech is connected with meritoriousness but not spoken truthfully, it is not a verbal truth; it has no power, nor does it bear fruits. Truthfulness, which is a truthful speech alone, has power and bears fruits.

Being truthful, the Bodhisatta's speech amounted to a verbal truth and achieved what was desired. Though it was not a speech of meritoriousness, it was not demeritorious either. Even if a speech is connected with demeritoriousness, but spoken truthfully, it amounts to a verbal truth and achieves what is desired. This is known from the Kaṇha Dīpāyana Story of the **Dasaka Nipāta**.

(Once, the Bodhisatta Dipāyana together with a friend, after giving away their wealth, became ascetics in the Himalayas. He later came to be known as Kanha Dīpāyana. For more details see the **Kanha Dipāyana Jātaka**, No. 444.) One day Kanha Dīpāyana was visited by the householder Mandavya, the donor of his dwelling place, his wife and son Yaññadatta. While the parents were being engaged in a conversation with their teacher, Yaññadatta was playing with a top at the end of a walk. The top rolled into the hole of a mound, which was the abode of a snake. When the boy put his hand into the mound to retrieve his top, he was bitten by the snake and fell down suddenly, being overcome by the snake's poison.

Learning what had happened to their son, they brought and placed him at the feet of Kanha Dīpāyana. When the parents requested him to cure their son of snake bite, he said: "I do not know any remedy for snake bite. But I will try to cure him by declaration of an oath." Placing his hand on the boy's head, he uttered: "Being tired of human society, I become an ascetic. But I could live the happy life of an ascetic only for seven days. Since my eighth day as an acetic, I have not been happy up till now for fifty years. I have reluctantly struggled along only with self-restraint. By the power of this truthful saying, may the poison vanish so that the boy survives." Then the poison drained away from the boy's chest and seeped into the earth.

Yaññadatta opened his eyes; seeing his parents he called out just once: "Mother, Father," and went to sleep again writhing. The ascetic said to the father: "I have done my part. You, too, should do yours." Then the father said: "I have never been pleased whenever ascetics and brahmins visit me. But I have not let this known to anybody else. Instead, I have hidden my feeling. When I give alms, I do it reluctantly. By this truthful saying may the poison vanish so that my little son, Yaññadatta, survives." The poison remaining above the waist drained away into the earth.

The boy sat up, but he still could not rise. When the father asked the mother to follow suit, she said: "I have something to declare as an oath. But I dare not do it in your presence." When the father insisted, she obliged saying: "I hate the snake that has bitten my son. I hate the boy's father as much as I hate the snake. By this truthful saying may the

poison vanish so that my son survives." Then all the poison drained away into the earth and Yaññadatta stood up and played again with his top.

(The basis of the respective asseverations of the ascetic teacher and his two devotees was an unwholesome matter which each had long kept it to himself or herself. How he or she had revealed it boldly saying what was true, As this means truthfulness, their wish was completely fulfilled by its power.)

In this connection, it may be asked: "If the verbal truth, whether it is based on wholesome or unwholesome matter, was fruitful as has been mentioned, can it be similarly efficacious nowadays?"

The answer is: Of the three kinds of truthfulness, *musāviramana-sacca*, avoidance of telling lies or speaking truthfully in any matter, was something that is always spoken by the virtuous. The ancient persons of virtue who had made asseverations, as mentioned in the texts, had lips which were the domain of truthfulness where *musāviramaṇa-sacca* dwelt forever. Such a domain was so pure and noble that truthfulness which was born in it was wish-fulfilling. In ancient times when truthfulness prospered and shone forth, an evil thing such as falsehood would quickly result in undesirable punishment; so also truthfulness would result in desirable reward. That falsehood would quickly bring about punishment in those days is known from the Cetīya story of the **Atthaka Nipata**. (According to this story, King Cetīya knowingly lied, saying one of the two candidates for the post of royal chaplain was senior and the other junior although the reverse was true; in consequence he was swallowed up by the earth.)

But nowadays, adhering to the maxim, 'no lie, no rhetoric', people mostly tell lies. Thus, the evil domain of falsehood has been created and truthfulness born in this domain cannot produce beneficial results in a visible manner. Similarly, consequences of falsehood are not conspicuous either.

Other stories which contain fruitful asseverations are as follows:

The Nalapāna Story of the **Ekaka Nipāta** tells of the reeds which became hollow throughout because of the truthfulness shown by the Bodhisatta, Monkey King.

The Sambulā Story of the **Timsa Nipāta** tells of the complete cure of Prince Sotthisena's leprosy because of the truthful words spoken by Crown Princess Sambulā.

The Temiya Story of the **Mahā Nipāta** tells of the birth of the Bodhisatta, Prince Temiya, to the Chief Queen Candā Devi when she made an oath of truth after her observance of Sīla.

The Janaka story of the **Mahānipāta** tells of the escape of Crown Prince Pola Janaka from his bondage of iron chains and from prison because of his words of truth.

The Katthavāhana Story of the **Ekaka Nipāta** tells of an asseveration made by a mother, chopper of fuel wood. In order to convince the king that he was the father of her child, she threw the child into the sky taking an oath of truth, by which the boy remained sitting cross-legged in the sky.

The Mahāmora story of the **Pakinnaka Nipāta** tells of the escape of birds from their respective cages because of an oath of truth declared by a Paccekabuddha, who, formerly as a hunter, had caught the Bodhisatta, Peacock King, in a square. On hearing the Dhamma talk of the Bodhisatta, he gained enlightenment and become a Paccekabuddha. (As advised by the Bodhisatta) he made an asseveration thus: "I am now liberated from the bondage of defilements. May all the birds that I have kept in cages at home go free the way I do." How powerful the asseveration in these stories should be thus understood.

Power of Truthfulness during The Buddha's Time

Once during the Buddha's time, there befell threefold misfortune of disease, demons and famine in the city of Vesali. The Buddha went there accompanied by *bhikkhus* and taught

the Venerable Ānanda how to recite the verses of oath. The Venerable Ānanda spent the whole night walking within the three walls of the city, chanting the verses by virtue of which all three misfortunes vanished. This story is mentioned in detail in the Commentary of the Ratana Sutta. The verses of oath comprising a number of verses forms a discourse of *paritta* (protection), called Ratana Sutta. It begins with an attribute of a Buddha: "In the worlds of devas, humans, *nāgas* and *garulas*, there exist various gems; but none is comparable to the gem of Buddha. By virtue of this truth may all beings be free of the threefold misfortune and be happy." In the Ratana Sutta there are twelve verses of asseveration which reveal the various attributes of the Triple Gem, i.e. the Buddha, Dhamma and Sangha. (Together with the three verses ascribed to Sakka, there are fifteen verses of asseveration.) This Sutta was recorded in the Buddhist Councils as the first Sutta in the Cūla Vagga of the **Sutta Nipāta** and as the sixth sutta of the **Khuddaka Pātha**.

The Angulimāla Sutta in the Rājavagga of the Majjhima Pannāsa contains another story that also took place in the lifetime of the Buddha. While the Buddha was sojourning at the Jetavana Monastery, Sāvatthi, the Venerable Aṅgulimāla reported to the Buddha about a woman in confinement who found difficulty in delivering a baby. Under instructions from the Buddha, the Venerable Aṅgulimāla went to the woman to help her by means of an oath of truth. "Since the day I became a noble one," declared the Venerable, "I have never intentionally taken the life of a sentient being. By virtue of this truth may the mother and the son be well." The mother then gave birth to her son without any more trouble and both were well.

In this way, in the lifetime of the Buddha, too, solemn declarations of truth was efficacious and fruitful.

Power of Truthfulness during Buddhist Period in Sri Lanka

When Buddhism spread to Sri Lanka after the Parinibbāna of the Buddha, the Venerable Mahāmitta's mother was suffering from breast cancer. The mother sent her daughter, a *bhikkhunī*, to the Venerable for some medicine. "I know nothing of normal drugs." said the Venerable, "I will tell you a certain form of medicine. 'Since the moment of my ordination, I have never looked at a woman with a lustful eye. Because of this truthful declaration, may my mother become well again.' When you get back to mother, run your fingers over her body while repeating what I have just said." The sister went back to the ailing mother and carried out his instructions. No sooner had she done so, the mother's cancerous affliction dissolved like a foam. So says the Chapter on Analysis of Sīla in the **Visuddhi-magga**.

A similar story is told in the Dvāra Kathā, Citt'uppāda Kaṇḍa, of the **Aṭṭhasālinī Commentary**. While explaining the word *sampattavirati*, it says that a woman was suffering from a certain disease. Being told by the physician that hare's meat was needed for cure, the older brother sent the younger one, Jaggana, to a farm to look for a hare. On seeing Jaggana, a hare ran away in fright and was caught in a tangle of creepers. It then screamed. Jaggana rushed there and seized the hare. But he thought: "It is not justified to kill this little creature just to save my mother's life," and set the hare free and went home. "Have you got one?" asked the older brother. When Jaggana told his brother what he had done, the latter scolded him vehemently. Then Jaggana approached his mother and while standing by her, he uttered: "Since my birth, I have never known any instance of intentional killing of a creature by me. By virtue of this truth, may my mother become well and happy." At that very moment, the mother became well and happy again.

In this way, it should be noted that ***icchāpūrana-sacca*** was individually performed also after the Parinibbāna of the Buddha.

(3) Musāviramaṇa-sacca

Stories related to **Musāviramaṇa-sacca** are known from the Vidhura Jātaka of the **Mahānipāta** and other Jātakas. The following is a summary of the long narration of the Vidhura Story.

When King Korabya and Puṇṇaka the ogre were playing a game of dice, they agreed to bet as follow: should the King lose, Puṇṇaka would take anything from the King except (1) the King's person, (2) the Chief Queen and (3) the white parasol. Should Puṇṇaka lose on the other hand, the King would take from him the Manomaya Gem and the thoroughbred horse. The King lost the contest and Puṇṇaka asked: "I have won, O King, give me the stakes as agreed."

As it was a fact that the King had lost, he could not refuse, but allowed Puṇṇaka to take anything he wanted. Puṇṇaka said he would take Vidhura the Minister. Then the King pleaded: "The Minister is my person. He is also my refuge. Therefore, he should not be compared with other treasures of mine, such as gold, silver, etc. He should be compared only with my life. Thus I cannot surrender him."

Then Puṇṇaka said: "We shall not get anywhere if we are arguing whether he belongs to you or not. Let us go to him and abide by his decision." The King agreed and they went to the Minister, whom Puṇṇaka asked: "O Minister, as the Minister of the Kurus you are praised even by devas for standing in righteousness. Is it true? Are you King Korabya's servant? Are you a relative of the King's and of equal rank? Or are you a relative of the King's but of higher rank? Is your name Vidhura meaningful (*anvattha*) or without meaning (*rulhī*)?"

> (The last question means to say like this: In this world there are two kinds of names. The first is *rulhi*, a name, the meaning of which does not agree with what it represents; instead, it is a name given at random. The other is *anvattha*, a name, the meaning of which agrees with what it represents. For example, if some ugly person is named Maung Hla (Pretty Boy), it is just a *rulhi* name because the name does not suit the boy. If some handsome person is named Maung Hla, it is an *anvattha* name because it goes well with the appearance.
>
> When Puṇṇaka asked whether Vidhura's name was *rulhi* or *anvattha,* he wanted to verify whether the Minister was righteous or not, for the name Vidhura signifies a virtuous person who eradicates evils. Should the Minister not abide by righteousness, his name would then be *rulhi*, a name given to him with no significance. Should he abide by righteousness, his name would then be *anvattha*, a name in harmony with his true nature.
>
> Should the Minister not abide by righteousness, his name would then be *rulhi*, a name given to him with no significance. Should he abide by righteousness, his name would then be *anvattha*, a name in harmony with his true nature.)

Then the Minister thought to himself: "I can say that I am a relative of the King, or I am of higher rank or I am not at all related to the King. But in this world there is no refuge like truthfulness. I should speak out what is true." So he said: "Friend, there are four kinds of servitude in the world:

(1) the servitude of one born of a female slave,

(2) the servitude of one bought by money,

(3) the servitude of one who serves voluntarily, and

(4) the servitude of a prisoner of war.

Of these four servitudes, I am a servant who comes to serve the King voluntarily." So the Minister answered truthfully.

Such an answer given truthfully without deceit was a speech of truth but not *saddahapana-sacca* because the speech was made not to convince others; nor was it *icchapurana-sacca* because it was made not to get one's wish fulfilled. It was made just to avoid telling lies and therefore was *musāviramaṇa-sacca* only.

Similarly, in the Suvaṇṇa Sāma Jātaka when King Piliyakkha asked Suvaṇṇa Sāma: "What is your clan? Whose son are you? Tell me the clan to which you and your father belong." he would have believed if Suvaṇṇa Sama were to say: "I am a deva," or "a *Nāga*" or "a Kinnarī" or "of a royal family" or if he were to give any other answer. But he thought he should say nothing but the truth; so he said truthfully: "I am a fisherman's son." Suvaṇṇa

Sāma's speech was like Vidhura's: it was not to make others believe nor was it to get his wish fulfilled. In fact, it was a speech made to avoid falsehood and, therefore, was *musāviramaṇa-sacca*.

In the Bhūridatta Jātaka also, when Nesāda Brahmin approached the (*Nāga*) Bodhisatta who was observing the precepts, and asked him: "Who are you? Are you a powerful god? Or are you a mighty *nāga*?" "This man will believe me," thought the Nāga King, "even if I say I am a divine being. But I ought to tell him the truth." and told him that he was a powerful *nāga*. This speech of the Nāga King, like Vidhura's, was made not to make others believe nor was it to have one's wish fulfilled. But as it was made to avoid falsehood and to reveal the truth, it was *musāviramaṇa-sacca*.

What constitutes the sixth of the Ten Perfections is this *musāviramaṇa-sacca*. Bodhisattas of old always made it a point to cultivate this kind of speech which is an avoidance of falsehood. They fulfilled their Perfection of Truthfulness by speaking truthfully, existence after existence. If they kept silent to avoid having to tell lies and to observe truthfulness, it was not pure verbal truth (*vacī-sacca*) because there was no speech at all. It was only *viratī-sacca*, avoidance of falsehood.

Use of The Three Kinds of Truth by Bodhisattas

Only when circumstances demand to convince others did Bodhisattas use truth of the first kind, *saddahāpana-sacca*; otherwise they did not. Similarly, only when they were required to get their wish fulfilled, they made use of the truth of the second kind, *icchapurana-sacca.* As regards the third kind, *musāviramaṇa-sacca*, they always resorted to it on all occasions. Following their examples, those who are virtuous should speak *musāviramaṇa-sacca* and make efforts to cultivate it.

Two Kinds of Truth

The aforesaid truths may be classified under two headings only, namely,

(1) **Vacībhedasiddhi Sacca** (Truth that accomplishes something the moment one speaks.)

(2) **Pacchānurakkhana Sacca** (Truth that entails a follow-up after one has spoken.)

As has been mentioned before, the Saddahāpana Sacca of the Bhisa Jātaka, the Icchāpurana Vacisacca of the Suvaṇṇa Sāma, Suppāraka, Sivi, Maccha, Vattaka, Kanhadipāyana, Nalapāna, Sambulā, Temiya, Janaka, Katthavāhana and Mahāmora Jātakas, and the Musāviramaṇa Sacca of the Vidhura, Suvaṇṇa Sāma and Bhūridatta Jātakas produced results as soon as they were individually spoken out. There was nothing more to be performed to achieve results. Therefore, such truths are to be known as **Vacībhedasiddhi-sacca**.

But Truthfulness shown by King Sutasoma to Porisada in the above-mentioned Mahā Sutasoma Jātaka was different. It was a Saddahapana Sacca spoken to convince Porisada that he would definitely return to him. This promise would be fulfilled when the King did return to the cannibal and only then would his truthfulness be established. For this, he had to make special arrangements to effect his return to the Bodhisatta. This truthfulness of King Sutasoma was therefore of *pacchānurakkhana-sacca* type.

In the same way, the truthfulness practised by King Jayadisa in the Jayadisa Jātaka of the Timsa Nipata and that practised by Prince Rāma in the Dasaratha are both *pacchānurakkhana-sacca*.

With reference to King Jayadisa's truthfulness, here is the story in brief. While King Jayadisa of Uttara Pañcāla City, in the Kingdom of Kapila, was going on a hunting spree, on the way, he met Nanda Brahmin who had come back from Takkasīla and who wished to deliver a discourse.

The King promised him to hear the discourse on his return and went to the forest.

On arrival in the forest, the King and his ministers divided the hunting ground among themselves, each one to his own allocated area to catch deer. But one escaped through the King's location and the King had to pursue it with all his might. After a long pursuit, he

managed to catch the deer; he cut it into two halves and carried them, hanging from a pole on his shoulder. Having taken a rest for a short while under a banyan tree, he stood up to continue his journey. At that moment, the human-ogre who was dwelling at the banyan tree prevented him from going, he said: "You have now become my prey. You must not go." (A human-ogre is not a real ogre. He was, in fact, the King's older brother, who, while an infant was caught by an ogress. But she had no heart to eat the baby and brought him up as her own son. So he had an ogre's mental and physical behaviours. When his foster mother, the ogress, died, he was left alone and lived like an ogre.)

Then King Jayadisa said: "I have an appointment with a brahmin who has come back from Takkasīla. I have promised him to hear his discourse. Let me go and hear it, after which, I will come back and be true to my word." The human-ogre set him free readily accepting the king's assurance. (The human-ogre and the king were brothers in reality. Because of their blood relationship, which was not realized by both, the former had some compassion for the latter and let him go.) The King went to hear the brahmin's discourse and was about to return to the human-ogre. At that moment, his son, Prince Alīnasattu, (the Bodhisatta) pleaded with the King that he should go on behalf of his father. As the son insisted, the father allowed him to go. The King's word, "I will come back", had to be kept and made true after it had been spoken; so it was a *pacchānurakkana-sacca*.

The story of Prince Rāma in brief is: After giving birth to the older son, Rāma, the younger son, Lakkhaṇa and the daughter, Sitā Devi, King Dasaratha's Chief Queen passed away. The King took a new Queen of whom Prince Bharata was born. The new Queen repeatedly pressed the King to hand over the throne to her own son Bharata. The King summoned his two senior sons and said: "I am worried about you, for you might be in danger because of the new Queen and her son Bharata. The astrologers have told me that I would live twelve more years. So you should stay in a forest for twelve years after which you should come back and take over the kingship."

Then Prince Rāma promised his father that he would obey him and the two brothers left the city. They were joined by their sister as she refused to be separated from them. In spite of the astrologers' prediction, the King died after nine years because of his worries about his children. Then the ministers, who did not want to have Bharata as their King, went after the royal children. They told them of the King's death and requested them to return to the city and rule over the people. But Prince Rama said: "I have promised my father to return only after twelve years as my father had ordered. If I return now, I will not be keeping my promise to my father. I do not want to break my word. Therefore, take my brother, Prince Lakkhaṇa, and my sister, Sitā Devi, to make them crown prince and crown princess and you ministers, yourselves rule the country." Here Prince Rāma had to wait for the end of the time limit so that what he had agreed upon with his father would be substantiated. This too was *pacchānurakkhana-sacca*.

Truth concerning Time

In order to make an easy distinction between *vacībhedasiddhi-sacca* and *pacchānurakkhana-sacca*, there are four kinds of truth according to a brief classification:

(1) Truth concerning the past only.

(2) Truth concerning the past and the present.

(3) Truth concerning the future only.

(4) Truth concerning no particular time.

Of these four, the one concerning the future was *pacchānurakkhana-sacca* and the remaining three are *vacībhedasiddhi-sacca*.

Of the truths in the **Suvaṇṇasāma Jātaka**, the collection of truths uttered by the Bodhisatta's parents concerned the past, for they said: "Sāma had formerly practised Dhamma; he used to cultivate only noble practices; he used to speak only the truth; he had looked after his parents; he had shown respects to the elders."

The truth uttered by his parents that "We love Suvaṇṇa Sāma more than our lives" and the truth uttered by the Goddess Bahusundari that "There is none whom I love more than

Sāma" were truths which concern no particular time.

The collection of *icchapurana-saccas* in the **Suppāraka** and **Sivi Jātakas** concerned the past. Similarly, that contained in the **Kanha Dipayana** and **Nalapāna Jātakas** also concerned the past.

In the **Vaṭṭaka Jātaka**, the utterance, "I have wings, yet I cannot fly; I have legs, yet I cannot walk," concerned both the past and the present.

The truth saying "There is none whom I love more than you," in the **Sambulā Jātaka** and that of the Chief Queen, Candā Devi in the **Temiya Jātaka** concerned no particular time.

In this way, the relationship between the truths and their respective times referred to may be considered and noted.

The Supreme Perfection of Truthfulness

With reference to the Perfection of Truthfulness, the **Atthasālini Commentary** and the Commentary on the **Buddhavaṁsa** explain that King Mahāsutasoma's Perfection of Truthfulness was the Supreme Perfection because, in order to keep his word true, the King went back to Porisāda as promised at the risk of his own life. In this case, the vow was made in the presence of Porisāda but as it was a mere utterance, its purpose had not yet been fulfilled; to fulfil it, the vow still remained to be kept. As he had promised: "I will come back", he returned even after he had been back in the city of Indapattha. At first, when he promised "I will come back", his sacrifice of life did not appear imminent. It became so only when he returned to Porisāda from Indapattha. Therefore, in the Commentaries, he is mentioned as "the King who protected his truthfulness, sacrificing his life — *jīvitam cajitvā saccam anurakkhantassa*" but not as "the king who made an oath at the risk of his life — *jīvitam cajitvā saccam bhaṇantassa*."

Thoughts on The Two Kinds of Truth

In this connection, the truthfulness of King Mahā Sutasoma and that of Minister Vidhura are worthy of a comparative study. The minister's truthfulness was his truthful saying that "I am a servant" as is told in the verse 102 of the **Vidhura Jātaka**. As soon as he said so, his truthfulness was accomplished. But, when he said that he had nothing to worry about his life, he could not die just being a servant. Therefore, one might say that Vidhura's truthfulness was inferior to Sutasoma's.

However, it may be considered that Vidhura was prepared to sacrifice his life, thinking to himself: "That young man may like to do away with me after taking me away. If he does so, I will accept death." For, as he was wise, he must have kept pondering like this: "This young man asked for me, not to honour me. If he had a desire to honour me, he would have openly told me his purpose and invited me for the same. Now he had not invited me. He won possession of me by gambling and would not set me free." Besides, though he was a young man, he was an ogre (by birth). Seeing his behaviour, the minister must have noticed that he was a wild tough person. Another thing that should be taken into consideration is this: When Vidhura had (by way of farewell) exhorted the king and his family members, and said: "I have done my job," the young ogre, Puṇṇaka, replied: "Do not be afraid. Firmly hold on to the tail of my horse. This will be the last time for you to see the world while you are living." (**Verse 196**). Vidhura boldly retorted: "I have done no evil that would lead to the woeful states. Why should I be afraid." From this word of the minister, it is clear that the minister had decided to sacrifice his life.

All this points to the fact that Vidhura's truthfulness contained some element of taking risk of life and was thus not inferior to Sutasoma's. It should be concluded that it was, if not superior, of the same class as that of Sutasoma.

Moral Lesson

The unique feature of this Perfection of Truthfulness in contrast to the previous ones is that it possesses the power to have one's desire fulfilled because of the truth uttered. In the **Sutasoma Jātaka** *(***Verse 62***)* also it is said: "Of all the tastes which prevail on this earth, the

taste of truth is the sweetest." Therefore, one should exert great efforts in order to enjoy the delicious taste of truth.

(h) The Perfection of Resolution (Adhiṭṭhāna-Pāramī)

The Pāli word '**adhiṭṭhāna**' is usually translated as 'resolution'. (Then the author goes on to explain the Myanmar word, which is a translation, not only of *adhiṭṭhāna* but also of *samādāna* used in observing precepts. As the author's explanation, though elaborate, is chiefly concerned with the Myanmar word, we left it out from our translation.) If one fulfils *adhiṭṭhāna* as a Perfection, one has to establish it firmly and steadfastly in one's mind. That was why when the Bodhisatta Sumedha reflected on *adhiṭṭhāna-pāramī*, he likened it to a rocky mountain which is unshaken by strong winds but remaining firmly rooted at its own place.

From this comparison, it is clear that *adhitthana* means bearing in mind without wavering at all, as regards what one is determined to do. Therefore, if one intends to attain the knowledge of the Path and Fruition or Omniscience (i.e. if one is determined to become a Buddha) one's determination to practise for achieving them must be borne in mind as firmly as a rocky mountain.

Various Resolutions

Resolution has thus been likened to an unshaken mountain and there are various kinds of resolution as described in the texts.

Resolution concerning Uposatha

The Uposathakkhandhaka of the **Vinaya Mahāvagga** mentions three kinds of **Uposatha**: **Sangha Uposatha**, **Gaṇa Uposatha** and **Puggala Uposatha**. **Sangha Uposatha** is the one that is observed at the meeting of minimum four *bhikkhus* in a *sima* on full-moon and new-moon days. There, the *pātimokkha* is recited by one *bhikkhu* to whom others listen respectfully. Such an observance is also called '**Sutt'uddesa Uposatha**' (**Uposatha** observance with a brief recitation of the Text of the disciplinary rules).

If there are only two or three bhikkhus, they observe **Gaṇa Uposatha** because the word Sangha is used for a meeting of at least four *bhikkhus*; when there are only two or three *bhikkhus*, the word "*Gaṇa*" is used. If the number of bhikkhus is three in a **Gaṇa Uposatha**, a motion is put first and if it is two, no motion is needed. Then each of the *bhikkhus* declares in Pāli that he is free from any offences. Therefore, it is also known as **Parisuddhi Uposatha** (*Uposatha* meeting where *bhikkhus* declare their individual purity).

If there is only one *bhikkhu*, he observes **Puggala Uposatha**. But before doing so, he should wait for other *bhikkhus* to join him, provided there is still time. When the time has passed without other *bhikkhus* arriving, he is to observe the *uposatha* alone. The Buddha had enjoined that he is to resolve: "Today is my *uposatha* day." This means that he is mindful of this day constantly. Such an *uposatha* is known as **Adhiṭṭhāna Uposatha** (**Uposatha** kept firmly in one's mind.) This is the resolution concerning *uposatha*.

Resolution concerning The Robe

Bhikkhus are required to perform *adhiṭṭhāna* or *vikappana* concerning the robe within ten days after its acquisition. If the robe is kept more than ten days without performing either, it is to be discarded according to the Vinaya. The *bhikkhu* concerned also commits thereby a *Pācittiya* offence: Therefore, within ten days of its acquisition, he must resolve saying: "I undertake to put on this robe." Then the robe is not to be discarded and he does not commit the offence. Resolution concerning the robe means making up one's mind firmly to use the robe either as a lower garment, or an upper garment or an outer garment or for general use. (Paṭhama Sikkhāpada, Nissaggiya civara Vagga, **Vinaya Pārajika**.)

Resolution concerning The Bowl

Similarly, when a *bhikkhu* acquires a bowl, he should resolve within ten days of its acquisition, saying: "I undertake to use this bowl." If he does not do so in ten days, he has to discard it as required by the Vinaya. He also commits a *Pācittiya* offence. Resolution

concerning the bowl means determining firmly that "this receptacle is my bowl."

Adhiṭṭhāna in these three cases is used as a technical term belonging to the Vinaya. It has nothing to do with the following three cases.

Resolution concerning Jhāna

In the case of *jhāna*, when for instance, the first *jhāna* has been attained, one should cultivate and develop it in five ways of *vasīhāva*; so it is said in the **Pathavikasina Niddesa** and in other places of the **Visuddhi-magga**. "*Vasīhāva*", a Pāli word, means 'mastery'. So five way of *vasīhāva* are five kinds of mastery. When the first *jhāna* has been attained, one is to continue practising it until one gains complete mastery of the *jhāna* in all five kinds.

The first kind is **Āvajjana** (reflection), i.e. reflection as to what factors are contained in his first *jhāna* and as to which factor is of what character. At the beginning, he does not discern them easily. There may be a delay, for he is not yet skilled in reflecting. As he gains experience, he discerns them more easily. Then, he is said to be endowed with mastery of reflection.

The second kind is **Samapajjana** (absorption), *jhāna* consciousness being absorbed into the stream of one's consciousness, (i.e. *jhāna* consciousness continuously arising in the stream of one's consciousness). After mastering reflection, he has to gain mastery of absorption. He can do so by repeatedly developing the *jhāna* he has attained (just as by repeatedly reciting, one can master the literary piece that one has learnt by heart). If he tries for absorption before attainment of such mastery, *jhāna* consciousness does not arise easily in the stream of one's consciousness. This becomes easier only after mastering the development of *jhāna*. Then he is said to be endowed with mastery of absorption.

The third kind is **Adhitthana** (resolution), i.e. determining as to how long he wants to remain in *jhāna*. If he tries to determine the duration of absorption before mastery of resolution, *jhāna* consciousness may occur for either longer or shorter period than that of his determination. Suppose he resolves: "Let *jhāna* consciousness constitute my stream of consciousness for one hour," the *jhāna* attainment may break off before or after one hour. This is because he is not yet skilled in making resolution. Once he is skilful enough, he can remain in *jhāna* for the exact length of the time he has resolved, Then he is said to be endowed with mastery of resolution.

The fourth kind is **Vutthāna** (rising from *jhāna*). ['Rising from *jhāna* means change of *jhāna* consciousness to life-continuum (*bhavaṅga-citta*).] Mastery of rising from *jhāna* at the exact time of his determination is called 'V**utthāna-vasībhāva'**.

The fifth kind is **Paccavekkhanā** (reviewing) i.e. recollecting all the factors contained in the *jhāna*. In thus recollecting, as in the kind of **āvajjana**, they do not become manifest to him easily for lack of mastery on his part. Only when he gains mastery, they become manifest more easily. (Reflection (**āvajjana**), is a stage in the process of reviewing (*paccavekkhaṇā-vithi*), and reviewing (**paccavekkhanā**) is the stage that immediately follows the stage of reflection. If he has mastered **āvajjana**, he has mastered *paccavekkhanā* as well. Therefore, he who is endowed with mastery of reflection is endowed with mastery of reviewing; so it is stated in the texts.)

Among the five kinds of mastery, what we are concerned with here is **adhiṭṭhāna-vasibhāva** (mastery of resolution).

Resolution concerning Iddhi

The *Iddhividha Niddesa* of the **Visuddhi-magga** enumerates ten kinds of *iddhi* (supernormal power).

(1) Adhiṭṭhāna Iddhi,
(2) Vikubbana Iddhi,
(3) Manomaya Iddhi,
(4) Nāṇavipphāra Iddhi,
(6) Ariya Iddhi,
(7) Kammavipākaja Iddhi,
(8) Puññavanta Iddhi,
(9) Vijjāmaya Iddhi, and

(5) Samādhivipphāra Iddhi, (10) Sammāpayoga Iddhi.

(**'Iddhi',** as a Pāli word, means 'accomplishment gaining one's wish'. In Myanmar it means supernormal power.)

(1) **Adhiṭṭhāna Iddhi**: Power concerning resolution; when, for instance, one resolves: "Let there be a hundred or a thousand images of myself," then the images appear miraculously and their number is exactly what one has determined. (It is the power to project one's images without oneself disappearing. The images may or may not be in one's original posture.)

(2) **Vikubbana Iddhi**: Power concerning transformation of oneself into the form of a *nāga* or of a *garula*. ('*Vi*' means 'various' and '*kubbana*', 'making'. It is the power to make oneself assume various forms as one wishes.)

(3) **Manomaya Iddhi**: Power concerning creation of mind-made image, i.e. to create a miniature image of oneself inside own body. '*Manomaya*' means 'mind-made'. (It is neither the projection of images as in the case of *adhiṭṭhāna-iddhi* nor the transformation of one's form as in the case of *vikubbana-iddhi*. It is the power to create a miniature image of oneself inside own body.)

(4) **Ñānavipphāra Iddhi:** Power concerning miraculous phenomena due to the influence of imminent supramundane wisdom. This power should be understood from the stories of the Venerable Bākula and others.

Venerable Bākula

The story of Bākula occurs in the commentary on the Etadagga Vagga, Ekaka Nipāta of the **Aṅguttara Nikāya**. The following is an extract in brief from the same story.

Bākula was son of a wealthy man of Kosambī. On the day his birth was celebrated, the infant was taken to the River Yamunā for ceremonial bath but he was swallowed by a fish. The fish, feeling very hot in the stomach, swam away. On its arrival at Bārāṇasī, a certain fisherman caught it and hawked it in the city. The wife of a wealthy man of Bārāṇasī bought the fish and when its stomach was cut open, a beautiful baby was found inside the fish. Since she had no child of her own and was longing for one, she was extremely delighted saying to herself: "This is my very own."

When the strange news reached the natural parents of Kosambī, they hurried to Bārāṇasī to claim their son. But the lady of Bārāṇasī refused to give him back, saying: "The baby came to us because we deserve him. We cannot return him to you." When they went to court to settle the dispute, the judges gave their verdict that the baby equally belonged to both pairs of parents. In this way, the baby had two mothers and two fathers, on account of which he was named Bākula. (*Bā* = two, *kula* = family; hence a boy of two families.)

It was a miracle that the boy was not harm though he was swallowed up by a fish. The miracle was due to the power of the *arahatta-magga ñāṇa* and was certainly to be attained by Bākula in that very existence. (Or, may be it was due to the influence of the glorious *pāramī ñāṇa* that was inherent in the boy and that would enable him to attain without fail, the *arahatta-magga ñāṇa* in that very life.) Such power is said to be *Ñānavipphāra-iddhi*.

Saṅkicca Sāmaṇera

Saṅkicca Sāmaṇera was conceived by the daughter of a householder of Savatthi. The mother died when she was about to give birth to the baby. While her body was being cremated, it was pierced with iron spikes so that it might burn better. A spike hurt the baby's eye and the baby cried. Knowing that the baby was still alive, people took the body down from the funeral pyre, cut open the stomach and took out the baby. The baby grew up in due course and at the age of seven became an *arahat*.

The boy's miraculous escape from death was also attributed to the power of the *arahatta-magga ñāṇa*. (Or it was attributed to the influence of the power of the boy's inherent *pāramī-ñāṇa* that helped him attain the *arahatta-magga ñāṇa*:)

(5) **Samādhivipphāra Iddhi**: Power by the influence of concentration. The miraculous phenomenon that occurs when one is about to enter upon or is entering upon or has

just entered upon *jhāna* is due to the influence of *samādhi*. The power that causes such a miracle is called **Samādhivipphāra Iddhi**. With reference to this power, the **Visuddhimagga** narrates a number of stories beginning with the story of Sāriputta, which alone will be reproduced here.

Venerable Sāriputta

One day while the Venerable Sāriputta was staying with the Venerable Moggallāna at a gorge called Kapota, he had his head newly shaven and engaged himself in *jhāna* in an open space during a moonlit night. When a mischievous ogre came with a friend of his and seeing the Venerable's cleanly-shaven, shining head, became desirous of striking it with his hand. His friend advised him not to do so; yet he struck the Venerable's head with all his might. The blow was so hard that the sound of it roared violently like thunder. But the Venerable felt no pain as the power of *samādhi* pervaded throughout his body.

(6) **Ariya Iddhi**: When *ariyas* (Noble Ones) desire to contemplate on loathsome objects as though they were unloathsome or on unloathsome objects as though they were loathsome, they can do so. Such power of *ariya* to contemplate on any object in whatever way they wish is called '**Ariya Iddhi** (Power of Noble Ones.)

(7) **Kammavipākaja Iddhi**: Creatures like birds fly in the sky. To possess that ability to fly they do not have to make any special effort in the present life. It is a result of what they did in past existences. Devas, Brahmās, the first inhabitants of the world and *Vinipatika asuras* have also the ability to move about in space. The power to perform such feats is **Kammavipākaja Iddhi**.

(8) **Puññavanta Iddhi**: *Cakkavattis* (Universal Monarchs) and the like can travel in space. They can do so because they have accumulated merits for themselves. Those who accompany the Universal Monarch in his aerial travels can do so because they are associated with the monarch who is the real possessor of merits. The riches and luxuries that belonged to such wealthy persons as Jotika, Jatila. Ghosaka, Mendaka and others are also **Puññavanta Iddhi**.

(The difference between **Kammavipākaja Iddhi** and **Puññavanta Iddhi** is this: **Kammavipākaja Iddhi** is the power not due to one's deeds done in the present life but due to one's deeds done in the past; it accompanies one's birth. **Puññavanta Iddhi** is due not only to one's past deeds but also due to one's present efforts made in support of those deeds. It does not accompany one's birth; it becomes full and operative only when supported by one's deeds of the present life. To illustrate: To Cakkavatti, the Treasure of Wheel does not arise at his birth. It arises only when he has observed certain precepts and fulfilled special duties of a Universal Monarch. So this particular power is due not entirely to one's past deeds but also due to one's present supporting efforts.)

(9) **Vijjāmaya Iddhi**: Aerial travels and such feats by *Vijjadharas* (Bearers of magical knowledge). (The power acquired by means of the art of specially contrived *mantras*, medicine, etc.)

(10) **Sammāpayoga Iddhi**: the power that accrues from various accomplishments. (The scope covered by this *iddhi* is vast. The Path and Fruition that are attained as a result of proper endeavours is the highest form of *Sammapayoga Iddhi*. In short, all accomplishments that result from learning arts and crafts, the three Vedas, the three Piṭakas or (to say the least,) from agricultural activities, such as ploughing, sowing, etc. are all *Sammapayoga Iddhi*.)

Of these ten *iddhis*, the first, **Adhitthāna Iddhi**, is the power of resolution to project images of oneself by the hundred or by the thousand, such as the power possessed by the Venerable Cūla Pathaka and others. Ordinary people who are not possessors of such power make similar resolutions; but because they lack the basic factor of *jhāna* or *samādhi*, they do not realize what they have resolved; on the other hand, possessors of such power have their resolution fulfilled because their *jhāna* or *samādhi* is strong enough to help them.

Adhiṭṭhāna preceding Nirodha-samāpatti

When an *anāgāmin* or an *arahat* who is endowed with all eight *samāpattis* is about to enter upon *nirodha-samāpatti*, he resolves thus: "During the period of my absorption in the *samāpatti*, let no destruction befall my belongings that are kept apart from me. If the Sangha wants my presence, may I be able to rise from my *samāpatti* before the messenger comes to me. Promptly, may I be able to do so when the Buddha summons me." Only after resolving thus he enters upon *samāpatti*.

In accordance with his resolution, during the period of his absorption in the *samāpatti*, his personal effects kept apart from him cannot be destroyed by the five kinds of enemy. When the Sangha wants him during that very period, he has already arisen from his *samāpatti* before the messenger's arrival. No sooner has the Buddha called for him, then he emerges from his *samāpatti*. No damage can be done by the five enemies to his possessions, such as robes, etc. that are on his body because of the power of his *samāpatti* even though he has not resolved previously for their safety.

Three Kinds of Adhiṭṭhāna

Resolution is of three kinds, according to context:

(1) **Pubbanimitta Adhiṭṭhāna** (Resolution made so that portending signs appear before something happens);

(2) **Āsisa Adhiṭṭhāna** (Resolution made so that one's dream comes true); and

(3) **Vata Adhiṭṭhāna** (Resolution made so that one's duties are fulfilled).

(1) Pubbanimitta Adhiṭṭhāna

This kind of Adhiṭṭhāna may be understood from the Campeyya Jātaka of the **Vīsati Nipāta** and other stories. The extract from the Campeyya Jātaka in brief is: When the Nāga King Campeyya told his Queen Sumana that he would go to the human abode to observe precepts, the Queen said: "The human abode is full of dangers. If something happens to you by which signs should I know?" The Nāga King took her to the royal pond and said: "Look at the pond. Should I be caught by an enemy, the water will become dark. Should I be caught by a Garula, the water will boil. Should I be caught by a snake-charmer, the water will turn red like blood." After that the Nāga King left for the human abode to observe precepts for fourteen days.

But the King could not return home even after about a month for he was caught by a snake-charmer. Worried about his safety, the Queen went to the pond and saw the surface of the water turned red like blood.

This resolution of the Nāga King Campeyya is **Pubbanimitta Adhiṭṭhāna** because he made the firm determination beforehand for the appearance of portending signs.

Similarly, according to the Introduction to the **Jātaka Commentary**, when Prince Siddhattha renounced the world, he cut off his hair and threw it up into the sky resolving: "May this hair remain in the sky if I would become enlightened; if not let it fall back to the ground." The hair hanged in the sky like a festoon. This resolution, too, made to know in advance whether or not he would become a Buddha is Pubbanimitta Adhitthana.

Again, after six years of strenuous asceticism, after He had eaten the milk-rice offered by Sujātā on the bank of the Nerañjarā, He set the golden bowl afloat on the river with the resolution: "If I would become a Buddha, may this bowl go upstream; if not, may it go downstream," and the bowl went upstream until it reached the Nāga King Kāla. The resolution in this account also is a **Pubbanimitta Adhiṭṭhāna**.

Similarly, any resolution made in the world to know beforehand by portent whether one's wish will be fulfilled or not is **Pubbanimitta Adhiṭṭhāna**. This kind of *adhiṭṭhāna* is still practised today and is thus well known. Some people are used to lifting the stone placed at a famous pagoda or at a nat (spirit) shrine after resolving: "If my plan would materialise, may the stone be heavy; if not may it be light," or vice versa. After lifting the stone, they read the omen whether they would succeed or not from the feel of the stone's weight.

(2) Āsīsa Adhiṭṭhāna

Āsīsa Adhiṭṭhāna is a resolution made so that one's wish gets fulfilled. This kind of resolution may be known from the **Vidhura Jātaka**.

(Vidhura, the Minister, was taken away from King Korabya by Punnaka the ogre, who had won the game of dice.) It is stated in the commentary on Verse 197 of this particular Jātaka: Having valiantly thundered: "Of death I am not afraid," Vidhura resolved: "May my lower garment not go off against my wish." Reflecting on his Perfections, he tightened his garment and followed Punnaka by catching hold of the tail of his horse fearlessly with the dignity of a lion-king. This resolution made by Vidhura is **Āsisa Adhiṭṭhāna.**

In the Nalapana Jātaka of the Sīla Vagga, **Ekaka Nipāta**, eighty thousand monkeys headed by their king, the future Buddha, found it difficult to drink the water from a pond that was protected by a wild water-demon. The monkey king then took one of the reeds that grew around the pond, made an asseveration that the reed be rid of the joints and blew air into it. The reed became hollow throughout, with no joints. He thereby made it possible for his followers to drink the water through the hollow reeds. But there were too many monkeys and the king was unable to provide each with a hollow reed. So he resolved: "Let all the reeds around the pond become hollow." This resolution made by the monkey king to fulfil his wish to let the monkeys drink the water individually is **Āsīsa Adhiṭṭhāna**.

In the Kukkura Jātaka of the Kurunga Vagga, **Ekaka Nipata**, it is mentioned that leather straps of the chariot of King Brahmadatta of Bārāṇasī were gnawed by the dogs bred in the inner city. Under the wrong impression that the leather-eating dogs were owned by the citizens living in the outer city, royal servants chased to kill them. So the dogs dared not live in the city and gathered at a cemetery. Knowing the true reason of the trouble and realizing that the leather straps of the royal chariot could have been eaten only by the dogs of the inner city, the leader of the pack, the Bodhisatta, asked them to wait while he went to the palace. While he entered the city, he concentrated his thoughts on Perfections, and diffusing his *mettā*, he resolved: "May nobody be able to hurl stones or sticks at me." This resolution, too, made to fulfil his wish that the dogs of the outer city might be safe from harm is **Āsīsa Adhiṭṭhāna**.

In the Mātaṅga Jātaka of the **Visati Nipāta**: During the reign of King Brahmadatta of Bārāṇasī, the Bodhisatta was born into a lowly caste of candala and named Mātanga. The daughter of a wealthy man of Bārāṇasī was named Diṭṭha Maṅgalikā because she believed in auspiciousness of pleasant sights. One day, she went to a garden to amuse herself with her maids. On the way, she saw Mātaṅga who went into the city. Though he kept himself aside as he was of a low birth, the sight of his person aroused displeasure in Diṭṭha Maṅgalikā, who, therefore, returned home thinking that it was not an auspicious day for her. Her followers were also annoyed. Saying: "Because of you, we will have no fun today," they beat him until he became unconscious; thereafter they departed. When Mātanga regained consciousness after a while, he said to himself: "These people of Diṭṭha Maṅgalikā have tortured an innocent man like me." Then he went to the house of Diṭṭha Maṅgalikā's father and lay at the entrance with a resolution, "I will not get up until I win Diṭṭha Maṅgalikā's hand." This resolution of Mātanga made to humble Diṭṭha Maṅgalikā's pride is also **Āsīsa Ādhiṭṭhāna**.

In the Commentary on the **Mahāvagga** of the Vinaya, too, it is said thus: Just after His Enlightenment, the Buddha stayed for seven weeks at seven different places in the vicinity of the Bodhi tree spending a week at each place. At the end of the last seven day's stay at the foot of a rajayatana tree, the brothers, Tapussa and Bhallika, came to him and offered some cakes. The Buddha considered how to accept the offer of cakes. (The bowl offered by Brahmā Ghatikāra disappeared the day the Buddha accepted the milk-rice offered by Sujātā.) Then the Four Deva Kings presented the Buddha with four emerald bowls. But the Buddha refused to accept them. The Deva Kings then offered the Buddha four stone bowls having the colour of kidney beans. To strengthen their faith, the Buddha accepted the bowls and resolved: "May the bowls merge into one." Then the bowls became one with four concentric brims. This resolution of the Buddha also is **Āsīsa Adhiṭṭhāna**.

Difference between Adhiṭṭhāna and Sacca

Its seems that **Pubbanimitta Adhiṭṭhāna** and **Āsīsa Adhiṭṭhāna** of this section on **Adhiṭṭhāna** and **Icchāpūrana-sacca** of the section on *Sacca* are one and the same because all these are concerned with fulfilment of one's wish.

With regard to **Icchāpūrana-sacca**, when Suvanna Sama's mother, father and Goddess Bahusundari made their respective resolutions, they all wished the disappearance of the poison of the arrow that struck Suvanna Sama; with regard to **Pubbanimitta Adhiṭṭhāna**, too, when the Bodhisatta made his resolution, throwing up his cut-off hair to the sky, he had wished that the hair would hang in the sky if he would become a Buddha; with regard to **Āsīsa Adhiṭṭhāna**, too, when Vidhura made his resolution, his wish was to keep his dress intact. The connection of these resolutions with their respective wishes makes one think that they all are the same. That is why some people nowadays combine the two words, *Sacca* and *Adhiṭṭhāna*, into one, saying, "We perform *sacca-adhiṭṭhāna*."

In reality, however, *sacca* is one and *adhiṭṭhāna* another of the Ten Perfections. Therefore, they are two different things and their difference is this: As has been said before, *sacca* is truth whether it is of good or evil nature. A wish based on that truth is **Icchāpūrana**. But when one's wish is not based on some form of truth, the determination made of one's own accord to have one's wish fulfilled is **Adhiṭṭhāna**.

To explain further: In the **Suvanna Sama Jātaka**, when his parents made an asseveration, they said: "Sama has formerly practised only righteousness" (which is the basic truth). And they added: "By this truthful saying, may his poison vanish" (which is their wish). Thus expressing the wish based on what was true is **Icchāpūrana-sacca**.

When the Bodhisatta threw up his cut-off hair to the sky resolving: "If I should become a Buddha, may the hair remain in the sky," he did so without any basis of truth. His truthfulness was made for portending signs which would let him know beforehand of his coming Buddhahood.

The resolution made by Vidhura when he was about to follow Punnaka by holding on to the tail of his horse, "May my dress remain intact," is also **Āsīsa Adhiṭṭhāna** because it has no truth as a basis and is, therefore, a mere determination of his wish, **Āsīsa Adhiṭṭhāna**.

Thus the difference between **Sacca** and **Adhiṭṭhana** lies in the presence or absence of the basis of truth.

(3) Vata Adhiṭṭhana

These habits and practices include those of a bull (*gosīla* and *govata*): cattle eat and discharge faeces and urine while standing; in imitation of cattle, some ascetics (during the lifetime of the Buddha) did the same, believing that by so doing they would be purified and liberated from *saṁsāra*. (That is not to say that cattle had that wrong view, but only those ascetics who imitated cattle had.) This practice (**vata**) is connected with evil.

But *adhiṭṭhāna* has nothing to do with such wrong practices, for it belongs to the noble practice of Perfection. Here **vata** refers to observances of such noble practices as generosity, morality, etc. When one resolves to observe these Practices, such an action may be termed **Vata Adhiṭṭhana**, but mere resolution and mere designation do not mean fulfilling the Perfection of Resolution. The reason is that *adhiṭṭhāna* does not belong to the past nor does it belong to the present. One fulfils the Perfection of Resolution when one observes in the future exactly as one has resolved firmly now. However ardently one resolves at present, if one fails to observe later, one's resolution is useless and meaningless.

This idea is expressed in the **Kavilakkhaṇā Thatpon**. A line in it reads to the effect that resolution should be compared to the horn of a rhinoceros, a beast which has one horn, not two. Just as a rhinoceros has only one horn, so should one stick to his resolution steadfastly and firmly, but not waveringly. This line of the **Kavilakkhanā** agrees with such saying as "*yathā pi pabbato selo*" as mentioned in the Buddhavaṁsa. Its meaning has been shown above.

The different resolutions as classified before, such as *adhiṭṭhāna* concerning *uposatha*, *adhiṭṭhāna* concerning the robe and *adhiṭṭhāna* concerning the bowl, cannot be included under **Pubbanimitta Adhiṭṭhāna**, **Āsisa Adhiṭṭhāna** and **Vata Adhiṭṭhāna**, for they are the

resolutions made as required by the Vinaya rules. On the other hand, the *adhiṭṭhāna* of one of the five *vasībhāvas* and the *adhiṭṭhāna* that precedes *Nirodhasamāpatti* and that belongs to the ten *iddhis* are **Āsīsa Adhiṭṭhānas**.

The Future Buddhas and The Three Kinds of Adhiṭṭhāna

Of these three kinds of *adhiṭṭhāna*, the future Buddhas practise **Pubbanimitta Adhiṭṭhāna** and **Āsisa Adhiṭṭhāna** not for fulfilling the Perfection of **Adhitthana**, but for meeting some requirements under certain circumstances. On the other hand, it is this **Vata Adhiṭṭhāna** that they practised to fulfil the Perfection of **Adhiṭṭhāna** that leads to the attainment of the *arahatta-magga ñāṅā* and *sabbaññuta ñāṇa*.

In order to mention a little of the way, they practise (this particular *adhiṭṭhāna*), here is an extract from the **Cariya Piṭaka**:

Nisajja pāsādavare evaṁ cintes' aham tadā
Yam kiñ ci mānusam dānaṁ adinnam me na vijjati
Yo pi yāceyya maṁ cakkhuṁ dadeyyam avikampito

> Sāriputta, when I was King Sivi, I thought to myself while in the palace: 'Of the kinds of *dāna* that people give, there is nothing that I have not given. Should somebody ask for my eye, unshaken I will give it to him.'

By this, King Sivi meant to say that he had firmly resolved, "If someone comes to me today and begs for my eye, without hesitation I will offer it to him."

When Sakka, in the guise of a brahmin, went to ask for one eye, true to his resolution, he gave away both eyes to him unhesitatingly. This resolution of King Sivi is with reference to *Dāna*.

In the Chapter on Bhuridatta's Practice, it is said:

Caturo ange adhiṭṭhāya semi vammikamuddhani
chaviyā cammena maṁsena nahāru atthikehi vā
yassa etena karaniyam dinnaṁ yeva harātu so

This describes how the Nāga King Bhuridatta resolved when he observed the precepts. It means: "Having resolved with regard to four components of my body, namely, (1) skin, thick and thin, (2) flesh and blood, (3) muscles and (4) bones, I lay on the top of the anthill. He who has some use for any of these four components, let him take it, for I have already made a charity of them." Wishing to promote his observance of the precepts, King Bhūridatta resolved: "I will guard my morality at the sacrifice of the four components of my body." This resolution of King Bhuridatta is in connection with *sīla*.

In the Campeyya Jātaka of the **Visati Nipata**, too, the Nāga King Campeyya went to observe the precepts after telling his Queen of the signs that would show when he was in danger in the aforesaid manner; it is mentioned in the Commentary: "*Nimittāni ācikkhitvā cātuddasī uposatham adhiṭṭhāya nāgabhavanā nikkhamitvā tattha gantvā vammikamatthake nipajji*. — Having told of signalling signs and having resolved to observe the precept on the fourteenth day of the new moon, Campeyya left the abode of *nāgas* for the human world and lay on the top of an ant-hill." This resolution of Campeyya was purely for observing *sīla*.

In all these stories, *dāna* or *sīla* is one thing and *adhiṭṭhāna* is another thing. King Sivi's *dāna* occurred the moment he gave his eyes, but his resolution took place when he resolved to do so before the actual giving. Therefore, resolution came first and it was followed by the act of giving. In the case of *sīla* observed by the Nāga Kings, too, the resolution was first and then came the act of observance of *sīla*. In the secular affairs, too, it is natural to do things only after making up one's mind "I will do like this."

Prince Temiya's Adhiṭṭhāna

The future Buddha was once son of King of Kāsi and named Temiya. (He was so named

by his father because on the day he was born it rained heavily in the whole country of Kāsi and people became wet and happy.) When the prince was one month old, while he was in the lap of his father, four thieves were brought to the King, who ordered them to be punished. The Prince was shocked to see this and became sad, thinking: "What shall I do to escape from this palace."

The next day, while he was staying alone under the white parasol, he reflected on his father's action and was scared to become a king. To him, who was pale like a lotus flower crushed by hand, the guardian goddess of the parasol, who was his mother in one of his previous births, said: "Do not worry, son, if you want to escape from this royal residence, resolve to pretend to be dumb, deaf and mute. Your wish will be fulfilled." Then the Prince made a resolution and acted accordingly.

For sixteen years the Prince was tested by various means, but he remained firm without deviating from his resolution. Then the father ordered: "My son is really dumb, deaf and mute. Take him to the cemetery and bury him there."

Although he was variously tested and presented with difficulties for sixteen long years, he remained resolute, like the example of a rocky mountain mentioned in the Buddhavaṁsa. His firm, unshaken determination is an act of tremendous resoluteness. Only when one fulfils one's **Vata** resolution with the kind of determination of Prince Temiya, with all might and valour and without wavering, will one be carrying out the fulfilment of the Perfection of Resolution as observed by Bodhisattas.

(i) The Perfection of Loving-kindness (Mettā-Pāramī)

Three Kinds of Pema

Teachers of old have translated the word "*mettā*" of *mettā-pāramī* into Myanmar (love). Similarly, they translate "*pema*" also as love. "Love" meant by *mettā* is a specialised term while "love" meant by *pema* is a general one. Therefore, **pema** is divided into three:

(1) **Taṇhā-pema** is love between men and women and is generated by craving, greed; this love is called *singara* in books on rhetoric.

(2) **Gehasita-pema** is attachment between parents and children, among brothers and sisters, and is based on living together in the same house. This kind of love is called *vacchala* in rhetoric.

Both **taṇhā-pema** and **gehasita-pema** are not wholesome, the former is passion (*taṇhā-rāga*) while the latter, greed (*lobha*).

(3) **Mettā-pema** is loving-kindness or unbounded benevolence shown towards others for their wellbeing. This love is entirely free from attachment or desire to live always together with others. People may be living poles apart and yet one is happy to hear that those living far away are prosperous. Such separation does not prevent one from feeling satisfied with their wellbeing. Therefore, *mettā* is pure and noble and has been also called **Brahma-vihāra** (Sublime Abode). That is to say, developing such love is living in a sublime state of mind. Not only *mettā*, but *karuṇā* (compassion), *muditā* (altruistic joy) and *upekkhā* (equanimity) are also **Brahma-vihāra**.

So *Brahma-vihāra* comprises all these four virtues. They are also known as four *Brahma-cariya* (Noble Practices). (Another name for *Brahma-vihāra* is *Apamaññā* (Illimitable), for they are the mental qualities to be developed and extended towards all beings whose number is limitless.)

It should be carefully noted that development of loving-kindness is not development of impure *taṇhā-pema* and *gehasita-pema*, but that of pure and noble *mettā-pema*. How to develop *mettā* will be shown later.

Mettā and Adosa

Mettā is a reality which exists in its ultimate sense (*Paramattha*). But when ultimate realities are enumerated, *mettā* is not shown as a separate item for it is covered by the term

adosa cetasika (mental concomitant of hatelessness) which has wide connotation. *Mettā* forms a part of that mental concomitant of *adosa*.

To explain further: According to the **Abhidhammattha Saṅgaha**, *adosa cetasika* is associated with 59 *sobhana-cittas*. Whenever these 59 *cittas* arise, there arises *adosa cetasika*, too. *Adosa* can contemplate various objects, but *mettā* can have only living beings as its object. In performing different acts of *dāna* or observing various kinds of *sīla*, there invariably arises *adosa*. But each time *adosa* arises in this way, it is not necessarily *mettā*. Only when one contemplates living beings with the thought "may they be well and happy", wishing them prosperity, can *adosa cetasika* be called *mettā*.

With reference to the aforesaid, **Khantī Pāramī** (Perfection of Forbearance), too, *khantī* may mean *adosa cetasika*, but not all *adosa cetasikas* are *khantī*; when one is wronged by others, one restrains oneself from showing *dosa* (hate or anger) to them, and it has been discussed that only such *adosa* should be taken as *khantī*. Similarly, not all *adosa* should be taken as *mettā*, but only that *adosa* that arises in the form of goodwill towards other beings should be.

528 Kinds of Mettā

With reference to *mettā*, people say that *mettā* is of 528 kinds. But in reality it is not so. It should be noted people say so because according to the **Patisambhidāmagga** there are 528 ways of developing *mettā*.

Of the 528 ways, five are *anodhisa* (without specifications of beings). They are:

(1) **sabbe sattā** (all beings)

(2) **sabbe panā** (all living things)

(3) **sabbe bhūtā** (all existing creatures)

(4) **sabbe puggala** (all persons or individuals)

(5) **sabbe attabhāvapariyāpannā** (all those who have come to individual existences.)

When one directs one's thought to all beings that exist in the 31 planes of existence in any one of these five ways, they all are embraced without any one of them being left out. Since there is none who is not covered by these five ways, these five are called five *anodhisas*. (Or also called five *anodhisa* individuals.) "*Odhi*" of "*anodhisa*" means "boundary; limit". Hence "*anodhisa*" is "having no limit."

(The next paragraph on the usage of '*satta*' and '*puggala*' deals only with the meaning of those words in Myanmar; it is, therefore, left out from our translation.) When *mettā* is directed towards beings who are specified, the classification is as follows:

(1) **sabbā itthiyo** (all females)

(2) **sabbe pursā** (all males)

(3) **sabbe ariya** (all noble persons, *ariyas*)

(4) **sabbe anariya** (all ignoble persons, those who have not yet attained the state of *ariyas*)

(5) **sabbe deva** (all devas)

(6) **sabbe manussā** (all humans)

(7) **sabbe vinipātikā** (*petas* belonging to miserable states).

Each of these seven belongs to a separate category of beings and they are accordingly called **odhisa** (or seven *odhisa* beings).

In this way, there are twelve kinds of beings, five *anodhisa* (unspecified) and seven *odhisa* (specified), to whom *mettā* should be directed.

How *mettā* is directed to these twelve categories of beings is taught as follows:

(1) **averā hontu** (may they be free from enmity)

(2) **abyāpajjā hontu** (may they be free from ill will)

(3) **anīghā hontu** (may they be free from unhappiness)

(4) **sukhī attānaṁ pariharantu** (may they be able to keep themselves happy).

When *mettā* is suffused in these four ways on each of the above twelve categories of persons, the modes of suffusing *mettā* become 48 in number. There is no mention of directions in these 48 modes.

When the four cardinal points, the four subordinate points and the upward and downward directions are mentioned in each of these 48 modes, there will be 480 modes all together: "May those beings in the east be free from enmity, be free from ill-will, be free from suffering and may they be able to keep themselves happy." In this way, beings in other directions also should be suffused with *mettā* thus the number of modes of suffusing *mettā* become 480.)

If 48 modes of suffusing without mention of directions are added to those 480 modes, the total becomes 528.

These 528 modes of suffusing *mettā* are named briefly "suffusion of *mettā*" by teachers of old and composed as a traditional prayer. If one desires to suffuse *mettā* in the first way in Pāli one should do so by reciting "*Sabbe sattā averā hontu.* — May all beings be free from enmity." Repeating in this way continuously means development of *mettā.* If one desires to do so in the second way in Pāli one should recite: "*Sabbe sattā abyāpajjā hontu.* — May all beings be free from ill-will." Repeating in this way continuously also means development of *mettā.* (In this manner all the 528 ways of suffusing **mettā** should be understood.)

The development of *mettā* in these 528 ways, as shown above, is taught in the **Paṭisambhidā-magga** and is well-known. In that Text there is no mention of development of *karuṇā, muditā* and *upekkhā* at the end of that of *mettā.*) But, nowadays, suffusion of *mettā,* as published in some books, contains at the end of development of *mettā* (a) *dukkha muccantu* — 'may they be free from suffering', which is development of *karuṇā* (b) *yathā laddha sampattito māvigacchantu* — 'may they not suffer loss of what they have gained', which is development of *muditā*, and (c) *kammassakā* — 'they have their deeds, *kamma*, as their own property; each being is what his or her *kamma* makes', which is development of *upekkhā.* They are included by ancient teachers so that those who wish to develop *karuṇā, muditā* and *upekkhā* may do so by taking development of *mettā* as a guide.

Therefore, if one desires to develop *karuṇā* one should incline one's thought towards living beings like this: *Sabbe sattā dukkha muccantu*. — 'May all beings be free from suffering'; if one desires to develop *muditā*: *Sabbe sattā yathā laddha sampattito māvigachhantu*. — 'May all beings not suffer loss of what they have gained'; if one desires to develop *upekkhā*: *Sabbe sattā kammassakā.* — 'All beings have their deeds, *kamma*, as their own property.'

But this does not mean that only this way, as mentioned in the scriptures, should be adopted but not others. Because for covering all beings without any classification, there are not only terms like *sattta, pāna, bhūta, puggala* and *attabhāvapariyāpannā*, but there are such words as *sariri, dehi, jiva, paja, jantu, hindagu*, etc. To suffuse beings with the thought: *Sabbe sariri averā hontu*. — 'May all those having bodies be free from enmity', etc. is also to direct *mettā* towards them.

The number of ways to direct *mettā* is also given as four in the **Paṭisambhidā-magga**. But there are other ways as well, for instance, *Sabbe satta sukhino hontu.* — 'May all beings be happy.': *Sabbe sattā khemino hontu.* — 'May all beings be secure.', and such thoughts are also *mettā.* The fact that suffusing beings with one's *mettā* by using other Pāli words and by adopting other ways also constitutes development of real *mettā* is evidenced by the **Mettā Sutta**.

Development of Mettā according to The Mettā Sutta

The **Mettā Sutta** was delivered by the Buddha in connection with forest-dwelling *bhikkhus* and was recited at the Councils and preserved in the **Sutta Nipāta** and the **Khuddaka Pātha**. The Sutta first describes fifteen virtues which those desirous of developing *mettā* should be

endowed with. These fifteen are known in Pāli as fifteen *Mettāpubbabhāga*, i.e. virtues to be endowed with before developing *mettā.*
The Sutta says:

He who is clever in what is noble and profitable and who desires to abide contemplating Nibbāna through his wisdom, i.e. Nibbāna which is peaceful and blissful, should endeavour to be endowed with the following:

(1) ability to execute what is good,
(2) uprightness in conduct,
(3) total straightforwardness,
(4) being receptive to the words of the wise,
(5) gentleness in manners,
(6) having no conceit,
(7) being easily contented with what one has,
(8) being easy to support,
(9) not being burdened by unnecessary cares and duties,
(10) frugal living (i.e. not being saddled with too many personal belongings for one's travel; a *bhikkhu* should travel light only with his eight requisites just as a bird flies taking with it only its wings),
(11) having calm and serene sense-faculties,
(12) mature wisdom with regard to faultless things,
(13) modesty in one's deeds, words and thoughts,
(14) having no attachment to one's supporters, male or female, (which is particularly concerned with *bhikkhus* as the Sutta is originally meant for them. Lay people also should not have attachment to friends),
(15) not doing even the slightest deed that would be reproved by the wise.

The Sutta explains how to develop *mettā* after becoming endowed with these fifteen virtues saying: "*Sukhino vā khemino hontu, sabbasattā bhavantu sukhitattā*" etc.

How to develop *mettā*, as taught in the **Mettā Sutta,** should be briefly noted as follows:

(a) **Sabbasaṅgāhika mettā**: '*Mettā* developed in an all inclusive manner covering all beings.'
(b) **Dukabbhāvanā mettā**: '*Mettā* developed by dividing beings into two groups.'
(c) **Tikabhāvanā mettā**: '*Mettā* developed by dividing beings into three groups.'

(a) Sabbasaṅgāhika Mettā.

Of these three ways of development of *mettā*, that of **Sabbasaṅgāhika mettā** is explained in Pāli as suffusing thus: *Sukhino vā khemino hontu, sabba sattā bhavantu sukhitattā,* If one wishes to develop *mettā* according to this explanation one should keep reciting and contemplating as follows:

(1) **Sabbe sattā sukino hontu** - 'May all beings be happy physically',
(2) **Sabbe sattā khemino hontu** - 'May all beings be free from dangers',
(3) **Sabbe sattā sukhitattā hontu** - 'May all beings be happy mentally'.

This is the development of **Sabbasaṅgāhika mettā** as taught in the Mettā Sutta.

(b) Dukabbhāvanā Mettā

Dukabbhāvanā mettā and **Tikabhāvanā mettā** are both likely to be confusing to those who do not know how to interpret the Pāli text. (How one may get confused will not be explained, lest it should cause more complications.) The **Dukabbhāvanā mettā** is developed as follows:

There are four pairs of beings, namely,

(1) **Tasa thāvara duka** - the pair of frightened and unfrightened beings.

(2) **Diṭṭhādiṭṭha duka** - the pair of seen and unseen beings.

(3) **Dūra santika duka** - the pair of far and near beings.

(4) **Bhūta sambhavesi duka** - the pair of Arahats and worldlings together with learners.

(1) *Tasā vā thāvarā vā anavasesā sabbe sattā bhavantu sukhitattā.* — 'May all those worldlings and noble learners who are frightened and may those Arahats who are unfrightened, without exception, be happy both physically and mentally.' Contemplating thus is development of **Tasa thāvara duka bhāvanā mettā**.

(2) *Diṭṭhā vā adiṭṭhā vā anavasesā sabbasattā bhavantu sukhitattā.* — 'May all those beings seen and unseen, without exception, be happy both physically and mentally.' Contemplating thus is development of **Diṭṭhādiṭṭha duka mettā**,

(3) *Dūrā vā avidurā vā anavasesa sabbasatta bhavantu sukhitatta.* — 'May all those beings living afar and living near, without exception, be happy both physically and mentally.' Contemplating is development of **Dūra santika dukabhavana mettā**.

(4) *Bhuta va sambhavesi va anavasesā sabbasattā bhavantu sukhitatta*. — 'May all those beings who are Arahats, and those who are worldlings and learners, (or those who have been born and those who are still in the womb of their mothers), without exception, be happy both physically and mentally.' Contemplating thus is development of **Bhūta sambhavesi dukabhāvana mettā**.

The above-mentioned four ways of development of *mettā* is called *dukabhavana mettā*, i.e., *mettā* developed after dividing beings into two groups.

(c) Tikabhāvanā Mettā

This **Tikabhāvanā mettā** is of three kinds:

(1) **Dīgha rassa majjhima tika** - the set of three of tall, short and medium beings,

(2) **Mahantāṇuka majjhima tika** - the set of three of large, small and medium beings.

(3) **Thūlānuka majjhima tika** - the set of three of fat, thin and medium beings.

(1) *Dīgha vā rassā vā majjhima vā anavasesā sabbasattā bhavantu sukhitattā.* — 'May all those beings having long bodies, those having short bodies and those having bodies of medium length, without exception, be happy both physically and mentally.' Contemplating thus is development of **Dīgha rassa majjhima tikabhāvanā mettā**.

(2) *Mahantā vā aṇukā vā majjhima vā anavasesā sabbasattā bhavantu sukhitattā.* — 'May all those beings having big bodies, those having small bodies and those having bodies of medium size, without exception, be happy both physically and mentally.' Contemplating thus is development of **Mahantānuka majjhima tikabhāvanā mettā**.

(3) *Thūlā vā anukā vā majjhima vā anavasesā sabbasattā bhavantu sukhitattā.* — 'May all those beings having fat bodies, those having thin bodies and those having bodies of medium build, without exception, be happy both physically and mentally.' Contemplating thus is development of **Thūlāṇuka majjhima tikabhāvanā mettā**.

The above-mentioned three ways of development of *mettā* is called *Tika bhāvanā mettā*, i.e., *mettā* developed after dividing beings into three groups.

Since these three ways of development of *mettā,* namely, (a) **Sabbasaṅgāhika mettā**, (b) **Dukabbhāvanā mettā** and (c) **Tikabhāvanā mettā** are thoughts of loving-kindness, developed with the desire to see others attain prosperity and happiness, they are called *Hitasukhāgamapatthanā mettā.*

Similarly, thoughts of loving-kindness developed with the desire to see others free from misfortune and not suffering are called *Ahitadukkhānāgamapatthanā mettā.* This kind of *mettā* is described in Pāli:

Na paro param nikubbetha,

Nā' timaññetha katthaci nam kañ ci.
Vyārosanā patighasaññā,
Nānnamaññassa dukkham iccheyya.

The meaning is: 'May not one being deceive another; may not one despise another; may they not wish to cause suffering to one another by offending and hurting physically, verbally and mentally." Contemplating thus is development of *Ahitadukkhānāgamapatthanā mettā.*

It may be asked: "Why development of *mettā* is described not in one way only but in several different ways in the **Paṭisambhidā-magga** and the **Mettā Sutta**?"

The answer is: The mind of a worldling roams about continuously from one sense object to another. The mind, in such a state, cannot be kept steady on the object of *mettā* by adopting one means only. Steady concentration of the mind can be achieved by repeated change of method of contemplation. Therefore, a variety of ways of developing *mettā* was taught by the Buddha. Sages of later times, too, were obliged to explain these different ways. (Or alternative explanation:) Those who develop *mettā* are of different basic aptitudes; for some *anodhisa mettā* method is more comprehensible; for some *odhisa mettā* method is more intelligible; for some mode of suffusing beings in different directions with *mettā* is more lucid; for some *sabbasangāhika* means of the *Mettā Sutta* is clearer; for some *dukabhāvanā* is more suitable; still for some *tikabhāvanā* means is more appropriate. Since the different basic aptitudes of those who develop *mettā* require adoption of diverse means suitable for each individual, the Buddha had to teach these different method and later teachers had to explain them fully.

The Bodhisatta's Mettā

How the Bodhisatta had developed *mettā* (how he had fulfilled the Perfection of Loving-kindness) has been explained in the Suvannasama Jātaka told in the **Cariya Piṭaka** and the **Mahā Nipāta** (of the **Jātaka**). The story as told in the **Cariya Piṭaka** in brief is as follows: "Dear Sāriputta, when I was Suvaṇṇasāma, living in the residence made ready by Sakka, I directed loving-kindness towards lions and tigers in the forest. I lived there being surrounded by lions, tigers, leopards, wolves, buffaloes, spotted deer and bears. None of these animals was frightened by me: nor am I frightened any of them. I was happy living in the forest as I was fortified with the powers of *mettā.*"

From this passage, we know nothing of Suvaṇṇasāma's family, birth, etc.; we know from it only of his noble and happy living without a trace of fear for the beasts in the forest, sustained by the virtues of his loving-kindness.

In the **Mahā Nipāta**, however, it is said that when the Bodhisatta Suvaṇṇasāma was struck by an arrow, he asked: "Why did you shoot me with the arrow?" and King Piliyakkha replied: "While I was aiming at a deer, the deer that had come nearer to the point of the arrow fled, being frightened by you. So I was annoyed and shot you." Then Suvaṇṇasāma replied: "*Na mam migā uttasanti, araññe sāpadānipi*. — Seeing me, deers are not frightened; nor are the other beasts of the forest." He also said:

> "O King, even *Kinnarās* who, with a very timid nature, are living in the mountain of Gandhamādana, would joyfully come to me while they are roaming in the hills and forests."

From this Pāli verse, it is known that the Bodhisatta Suvaṇṇasāma, living in the forest, directed *mettā* towards all forest-dwelling animals including *Kinnarās* and that he was accordingly loved by each and very animal in the forest.

In the list of eleven advantages that accrue by developing *mettā*, one is: being loved by devas, humans, demons and ghosts. But from the Suvaṇṇasāma story, we know that animals too love one who develops *mettā.* (The eleven advantages of developing *mettā* have been shown in connection with the *Navanga Uposatha* in the Section on the Perfection of Morality). Of these eleven advantages, in connection with *amanussanām piyo*, 'love of deva, demons and ghosts', the story of the Venerable Visākhā is cited in the Brahmavihāra

Niddesa of the **Visuddhi-magga**.

The Story of Venerable Visākhā

Visākhā, a householder of Pātaliputta, having heard about Ceylon, was desirous of going to that country to devote himself to practice of Dhamma. After leaving his wealth to his family, he crossed over to Ceylon and became a monk at the Mahāvihāra. For five months, he studied Dve Mātikā (the two books of concise Vinaya) and then left the Mahāvihāra for a group of monasteries which were suitable places for meditation. He spent four months at each monastery.

On his way to the hill-monastery called Cittala, Visākhā came to a junction of two roads and while he was thinking which road to follow, the deva of the hill guided him to the right direction. Accordingly, he arrived at the monastery and stayed for four months there. After planning to go to another monastery the following day, he went to sleep. While he was thus sleeping, the spirit of an emerald green tree sat on a wooden plank at the edge of a staircase and wept. "Who is weeping here?" asked the monk. "I am the spirit of the emerald green tree, Sir," was the reply. "Why are you weeping?" "Because you are about to leave." "What advantage is there to you of my stay here?" "Your stay here makes the local devas, demons and others show loving-kindness to one another. (Love prevails among them.) After your leaving, they will quarrel among themselves even using harsh words."

"If my stay here really helps you live happily as you have told," said the monk, "well, I will stay on for another four months." When the four months had lapsed, the monk was about to leave and the spirit wept again. In this way, the monk could not leave the place at all and passed into Nibbāna at the same monastery of Cittala.

The story shows that those who receive *mettā* not only love him who directs *mettā* to them, but they show goodwill to one another under the influence of his *mettā*.

Loving-kindness of A Hunter

In the Mahā Hamsa Jātaka of the **Asīti Nipāta**, when the Bodhisatta, King of Hamsas, was caught in a snare, he suffered much from injury. At the instance of the Hamsa General, the repentant hunter picked up the Hamsa King tenderly and nursed him with loving-kindness to relieve his pain. Even the weals raised by the snare did not remain on his feet, which became normal with the veins, flesh and skin undamaged because of the power of the hunter's *mettā*.

This is but a pertinent extract from the Mahā Hamsa Jātaka. The story in full may be learnt from the same Jātaka. Similar stories are told in the Pathama Cūla Hamsa Jātaka of the **Asiti Nipāta**, the Rohana Miga Jātaka and the Cūla Haṁsa Jātaka of the **Vīsati Nipāta**. The power of *mettā* may be well understood from these stories.

Passion in The Guise of Loving-kindness

He who wants to direct his *mettā* towards beings should be careful about one thing and this is not to have developed passion (*rāga*) in the guise of *mettā* as it is warned in the **Netti Commentary**: "*Rāgo mettāyanāmukhena vañceti*. — Passion in the guise of loving-kindness is deceiving." In the Brahmavihāra Niddesa of the **Visuddhi-magga**, too, it is stated: "Extinction of anger means fulfilment of *mettā*, but arising of passion means destruction of *mettā*."

The meaning is: When a man directs his *mettā* towards another whom he has shown anger, the anger disappears and there appears in him *mettā* which is goodwill. Therefore, disappearance of anger leads to appearance of *mettā*. If passionate attachment appears in him while he is thus developing genuine *mettā*, his genuine *mettā* fails. He has now been deceived by passion which assumes the semblance of loving-kindness.

As *mettā* is one of the Ten Perfections, it should be directed towards other beings until they return their good-will. Therefore, disappearance of anger leads to appearance of *mettā*. If passionate attachment appears in him while he is thus developing genuine *mettā*, his genuine *mettā* fails. He has now been deceived by passion which assumes the semblance of loving-kindness.

As *mettā* is one of the Ten Perfections, it should be directed towards other beings until they return their goodwill to oneself, as per example the Bodhisatta Suvannasama and others. Not only is *mettā* included in the Ten Perfections, but included in the forty methods of *Samatha* meditation, which leads to attainment of *jhāna* and *abhiññanas*. Therefore, Bodhisattas and virtuous men of ancient times developed *mettā* and with sharp and intense concentration attained *jhānas* and *abhiññānas* (which are called **Appanā** in Pāli). To give illustrations of such an attainment while fulfilling the Perfections, the Seyya Jātaka, Abbhantara Vagga of the **Tika Nipāta**, and the Ekarāja Jātaka, Kaliṅga Vagga of the **Catukka Nipāta**, may be cited.

Seyya Jātaka

A synopsis of the **Seyya Jātaka**: King Brahmadatta of Bārāṇasī ruled righteously, fulfilling his ten kingly duties. He gave alms, kept the Five Precepts, observed *uposatha* morality. Then a minister, who had committed a crime in the palace, was expelled by the King from the kingdom. He went to the neighbouring country of Kosala and while serving the King there, he urged him to attack and conquer Bārāṇasī which, he said, could easily be done. King Kosala followed his suggestion, arrested and imprisoned King Brahmadatta, who put up no resistance at all, with his ministers.

In the prison, Brahmadatta directed his *mettā* towards Kosala, who had robbed him of his kingdom, and in due course he (Brahmadatta) attained mettā-jhāna. Because of the power of that *mettā*, the robber King Kosala felt burning sensations throughout his whole body as if it were burnt with torches. Suffering from particularly severe pain, he asked his ministers: “Why has this happened to me?” They replied: “O King, you suffer thus because you have imprisoned King Brahmadatta who is endowed with morality.” Thereupon Kosala hurried to the Bodhisatta Brahmadatta, begged for forgiveness and returned Bārāṇasī to Brahmadatta, saying: “Let your country be yours again.” From this story it is clear that *mettā* is conducive to attainment of *jhāna*.

Ekarāja Jātaka

The story of Ekarāja: Once upon a time, a minister serving King Brahmadatta of Bārāṇasī committed an offence. The story thus begins with the same incident as that in the previous Seyya Jātaka. Both the Seyya Jātaka and the Ekarāja Jātaka runs like the Mahā Sīlava Jātaka of the **Ekaka Nipāta**. For the full story read the Mahā Sīlava Jātaka.

What is peculiar to the Ekarāja Jātaka is this: While King of Bārāṇasī was sitting in great state with his ministers in the courtyard, King Dubbhisena of Kosala had him tied and caged and then hung upside down above a doorstep in the palace. Having developed *mettā* with the robber king as the object of his contemplation, Brahmadatta attained *jhānas* and *abhiññāṇas*. He managed to release himself from bondage and sat cross-legged in the sky. Dubbhisena's body became burning hot and the heat was so intense that he rolled from side to side on the ground, grumbling: “It's so hot; it's so hot.” Then he asked his ministers: “Why has this happened to me?” The ministers replied: “O King, you suffer very painfully like this because you have wrongly arrested and suspended upside-down the virtuous and innocent King.” “In that case, go and quickly release him.” Under this order, the royal servants promptly went where the King Brahmadatta was and saw him sitting cross-legged in the sky. So they turned back and reported the matter to King Dubbhisena.

The Buddha's Mettā

Once while members of the Sangha headed by the Buddha were travelling to Kusinara, Malla princes made an agreement among themselves that any one of them who did not extend his welcome to the congregation would be punished. Accordingly, a Malla prince, Roja by name, who was a friend of Ānanda while he was a layman, extended his welcome with other Malla princes to the congregation. Thereupon Ānanda said admiringly to Roja that it was a great opportunity to do so as the congregation was under the Buddha's headship. Roja replied that he did so not because he had faith in the Triple Gem but

because of the agreement made among themselves. Finding Roja's reply unpleasant, Ānanda approached the Buddha and told him of it. He also requested the Buddha to make Roja's mind more pliant. The Buddha then directed His thoughts of *mettā* exclusively to Roja, who could not remain still in his residence and like a calf which has been separated from its mother, went to the monastery where the Buddha was staying. With genuine faith in the Buddha arising in him, he paid homage to the Buddha and listened to His sermon, as a result of which he became a *sotāpanna*.

At another time, too, when members of the Sangha, with the Buddha at its head, entered the city of Rājagaha and went on alms-round. Devadatta, after consulting King Ajātasattu, sent Nāḷāgīri the Elephant, who was in must, to attack the Buddha. The Buddha overcame the elephant by suffusing him with *mettā*. Then the citizens of Rājagaha recited with joy the following verse:

Daṇḍen'eke damayanti ankusāhi kasāhi ca
adaṇḍena asatthena ṇāgo danto mahesinā.

Some cattle-trainers, elephant-trainers and horse-trainers tame (their respective animals) by beating or hurting them with a goad or a whip.

However the mad elephant Nāḷāgīri has been tamed by the Buddha without any stick or any weapon.

(j) The Perfection of Equanimity (Upekkhā-Pāramī)

Meaning of Upekkhā

A literal translation of the Pāli word **'upekkhā'** would be 'taking up a balanced view' which means maintenance of a neutral position between the two extremes of sorrow and happiness. Traditional Myanmar scholars rendered it as 'indifference'.

If the meaning of this rendering is not well thought of, one is liable to misinterpret it as 'being inattentive', 'being negligent'. But *upekkhā* is not remaining inattentive or negligent. *Upekkhā* pays attention to objects but only in a balanced manner with the feeling of neutrality when encountering objects of sorrow or objects of happiness.

Development of Upekkhā

Development of *upekkhā* is the same as that of *mettā* mentioned in the **Paṭisambhidāmagga**. As mentioned above, the methods to be adopted in developing *mettā* are 528 because there are four basic modes. On the other hand, in developing *upekkhā* there is only one mode which is *kammassakā* meaning 'all beings have deeds, *kamma* (done by them) as their own property.' Therefore, the methods in this case form one fourth of 528 which is 132.

As in developing *mettā*, there are twelve categories of beings: five *anodhisa* (unspecified) and seven *odhisa* (specified). Since there is just one mode of it, we have twelve methods only that are to be adopted before applying them to the ten directions:

(1) **sabbe sattā kammassakā** (all beings have kamma as their own property);

(2) **sabbe paṇā kammassakā** (all living things have kamma as their own property);

(3) **sabbe bhūstā kammassakā** (all existing creatures have kamma as their own property);

(4) **sabbe puggalā kammassakā** (all persons or individuals have kamma as their own property);

(5) **sabbe attabhāvapariyāpannā kammassakā** (all those who have come to individual existences bodies have kamma as their own property);

(6) **sabbā itthiyo kammassakā** (all women have kamma as their own property);

(7) **sabbe purisā kammassakā** (all men have kamma as their own property);

(8) **sabbe ariyā kammassakā** (all noble ones have kamma as their own property);

(9) **sabbe anariyā kammassakā** (all persons who have not yet attained the state of ariyas have kamma as their own property);

(10) **sabbe devā kammassakā** (all devas have kamma as their own property);

(11) **sabbe manussā kammassakā** (all humans have kamma as their own property); and

(12) **sabbe vinipātikā kammassakā** (all *petas* belonging to miserable states have kamma as their own property).

When these twelve are applied to the ten directions the result is 120. To these are added twelve methods which have no reference to any direction and the total number of methods becomes 132. Any one of these suitable methods may be used in developing *upekkhā* but it should not be taken that the other methods are inapplicable.

To make it clearer: As in the case of *mettā*, one may develop *upekkhā* by using other terms for beings and persons if one so desires. The word '*kammassakā*' may also be replaced by other Pāli terms of the same meaning, which are mentioned in the Abhinha Sutta, Nīvarana Vagga, Pañcaka Nipāta of the **Aṅguttara Nikāya**. There it is said: *sabbe sattā kammassakā, kammadāyādā, kammayoni, kammabandhū, kammapaṭissaranā.*

(1) **kammassakā**, 'having kamma as one's property';

(2) **kammadāyādā**, 'having kamma as one's heritage';

(3) **kammayonī**, 'having kamma as one's origin';

(4) **kammabandhū**, 'having kamma as one's own friend';

(5) **kammapaṭissaraṇā**, 'having kamma as one's refuge'.

Since all these five *Pāli* terms have one and the same significance, one may develop *upekkhā* by substituting '*sabbe satta kammassakā*' with any of the following four expressions that pleases one or that is understood well by one.

sabbe sattā kammadāyādā,
sabbe sattā kammayoni,
sabbe sattā kammabandhū,
sabbe sattā kammapaṭissaraṇā.

A Point to consider

In this connection, a point to consider is this: It is clear that *mettā* is a Perfection to be fulfilled for the welfare of beings and thus deserves to be considered as a noble Perfection. On the other hand, though *upekkhā* is a Perfection to be fulfilled, it is a mental disposition which holds that "happiness or suffering is one's lot in life; if one is possessed of good deeds for happiness, one will be happy; if one is possessed of bad deeds for suffering, one will suffer. I can do nothing to alter the *kamma* of others." Is it not difficult to call such an attitude noble? Will it be wrong if one says that *upekkhā* is an attitude of mind which does not care for the welfare of beings and which remains apathetic towards them? It is therefore, necessary to consider why *upekkhā* is ranked as an exalted virtue of Perfection.

In both secular and spiritual matters, it is natural that something which is difficult to get is of great value and something which is easy to get is of little value. It is, therefore, a common knowledge that in the world, easily available materials, such as pebbles and sand are cheap, whereas gold, silver, rubies and other gems, which are hard to come by, are precious.

Similarly in spiritual matters, greed, hate and other unwholesome mental states are likely to arise easily; accordingly they are of little worth. It requires no special exertion to let them arise. As a matter of fact, what is difficult is to prevent them from arising in an uncontrollable manner. They are indeed like useless weeds. On the other hand, *dāna*, *sīla* and other wholesome deeds cannot happen without putting forth necessary efforts; they do not take place automatically. One of such meritorious deeds is development of genuine *mettā* which is superior to *dāna* and *sīla*. This genuine loving-kindness is indeed difficult to be developed.

There are three types of persons: *verī-puggala, majjhatta-puggala* and *piya-puggala*, a foe, neither a foe nor a friend and a friend respectively. It is difficult to develop *mettā* directed towards a *verī-puggala* (foe), not so difficult towards a *majjhatta-puggala* (neither a foe nor a friend); on the contrary, it is easy to direct *mettā* towards a *piya-puggala* (friend). *Mettā* that has as its object neither *a verī* nor a *majjhatta* but only a *piya-puggala* is *mettā* of no value, no matter how often it is developed, because it is just a performance of an easy task.

If one desires to fulfil *mettā pāramī* properly, one should develop *mettā* directed towards oneself first. Since such a development is in one's own interest, *mettā* arises easily and fully without fail. This *mettā* which is complete as it is developed for one's own self should serve as an example. Hence *mettā* should be directed towards oneself first.

When *mettā* is directed towards a *verī*, a *majjhatta* and a *piya*, one should do so all alike without any discrimination, in the same manner one has done towards oneself. Could it be easily done? No, it could not be. Indeed it is difficult to develop *mettā* even towards a friend the way one does towards oneself, let alone towards a foe or a neutral person, as has been instructed by the Buddha, *attasamaṁ pemaṁ n'atthi*, there is no person like oneself that one loves. Only when *mettā,* which is so difficult to develop towards a friend, can be developed not only towards a friend but also towards the other two persons on a par with oneself and without the slightest difference, can it become genuine *mettā* of *pāramī* stature.

This suggests how difficult it is to develop genuine *mettā* and how great its value is. On account of the development of this form of *mettā*, as has been stated above, Suvanna Sāma was loved by wild beasts like tigers, lions, etc. It is even more difficult to develop *upekkhā* as a fulfilment of Perfection than to develop *mettā* for the same purpose.

It is not easy to develop *upekkhā* even towards a neutral person of the three types. People would say: “I remain equanimous with regard to him now" or "In this matter I adopt the attitude of *kammassakā*," and so on. As such a saying signifies unconcern and disinterest, *upekkhā* appears to be of little importance. In reality *upekkhā* presupposes paying attention to and taking interest in the object of contemplation (but as a neutral observer).

As it is easy to develop *mettā* towards a friend, so it is easy to develop *upekkhā* towards a neutral person. Because one does not love or hate him, it is easy to keep one's attitude towards him balanced without any desire to see him happy or to see him suffer. But it is more difficult to develop *upekkhā*, towards a foe. Because, if one hates him, one rejoices easily when he declines and one envies him when he prospers. It is hard to prevent both mental states from arising; when either of them sets in, even in the slightest manner one fails to maintain *upekkhā.*

It is still more difficult to develop *upekkhā* towards a friend than towards a foe. Because one is already attached to a friend one is delighted when he prospers or distressed when misfortune befalls him. It is difficult to prevent both delight and distress from arising in oneself.

Only when one maintains equanimity with the same attitude towards all three types of persons as towards oneself without any of the above-mentioned difficulties can development of *upekkhā* be possible. As long as there is partiality in one's attitude towards these three types of persons *upekkhā* is far from successful.

As has been said, development of *upekkhā* is not an attitude of unconcern or neglect; on the contrary, it does pay attention to and takes interest (in the object of contemplation). In doing so, one says to oneself: “Nothing can be done to make beings including myself happy or unhappy. Those who are possessed of good *kamma* will be happy and those who are possessed of bad *kamma* will be unhappy. Since their happiness and unhappiness are related to their past deeds, nothing could be done about them.” Only profound reflection in this vivid manner, with living beings as objects of contemplation, constitutes genuine *upekkhā.* Since it involves neither anxiety nor uneasiness, it is noble, serene and calm. The more it goes beyond *mettā*, the higher its spiritual standard is.

Like *mettā*, *upekkhā* is one of the forty subjects of *samatha* meditation and one of the Ten Perfections. One who desires to meditate on *upekkhā* according to *samatha* method does so

only for the highest *jhāna* and not for the lower ones. Those who are slow to grasp, reach the highest stage of *jhāna* only by acquiring them five times. For them, the Buddha has taught fivefold *jhāna* which is called *pancaka* method (method of five). The *jhāna* acquired for the first time by them is the first *jhāna*, that acquired for the second time is the second *jhāna* and so on up to the fifth *jhāna*. In this way, there are five *jhāna* for the dull.

The intelligent, however, reached the highest *jhāna* after acquiring them four times. For them, the Buddha has taught fourfold *jhāna* which is known as *catukka* method (method of four). The *jhāna* acquiring for the first time is the first *jhāna*, and so on. In this way there are four *jhāna* for the intelligent.

Those who have not attained any *jhāna* in either of these two ways should not try to meditate yet on *upekkhā* for the highest stage of *jhāna*. *Upekkhā*, as a subject for meditation, belongs to the fifth *jhāna* in the *pancaka* method and to the fourth *jhāna* in the *catukka* method. The dull can meditate on *upekkhā* only when they have attained the fourth *jhāna* and the intelligent only after acquiring the first three *jhāna*, by means of other *samatha* subjects. Because, as has been said, *upekkhā* is subtle, serene and noble and thus belongs to the highest *jhāna* and not to the lower ones.

Mettā on the other hand belongs to the lower four or three *jhāna*. This indicates the fact that *upekkhā* is superior to *mettā*. If *upekkhā* is not intended as a subject for meditation but intended as a Perfection to be fulfilled. it can be developed at any time.

Mahā Lomahaṁsa Cariya

With regard to the Perfection of Equanimity, the story of the Bodhisatta's hair-raising, severe efforts in fulfilling *Upekkhā Pāramī* will be reproduced from the **Cariya Piṭaka Commentary**.

Once the Bodhisatta was born in a family of wealth and rank. When the time came for his education, he went to a well-known teacher. After completing it, he returned to his parents to look after them. On their death, his relatives urged him to protect and increase the riches that he had inherited.

However, the Bodhisatta had developed fear of all realms of existence and his fear was based on the nature of impermanence of all conditioned things. He also had perceived the loathsomeness of the body and had no desire at all to be entangled in the thicket of defilements associated with household life. In fact, his desire to get out of the world of sensuality had long been growing. Accordingly, he wanted to renounce the world after abandoning his great wealth. “But because of sounds of praise, my renunciation will make me famous,” he thought to himself. Since he disliked fame, gain and honour shown to him, he did not renounce the world. In order to test himself whether he could unshakably stand the vicissitude of life, such as gaining and not gaining (wealth), etc. wearing the usual clothes, he left the house. His special desire was to fulfil the highest form of *Upekkhā Pāramī* by enduring ill-treatment of others. Leading a noble life of austerities, he was thought by people to be a feeble-minded eccentric, one who never showed anger to others. Regarded as a person to be treated not with respect but with impudence, he roamed about villages and towns, big and small, spending just one night at each place. But he stayed longer wherever he was shown the greatest insolence. When his clothes were worn out, he tried to cover himself with whatever remnant was left. And when that piece was torn away, he did not accept any garment from anybody but tried to cover himself with anything available and kept moving.

After living such a life for a long time, he arrived at a village. The village children there were of aggressive nature. Some kids, belonging to widows and associates of ruling class, were unsteady, conceited, fickle-minded. garrulous, indulging in loose talk. They wandered around, always playing practical jokes on others. When they saw aged and poor people walking, they followed them and threw ashes on their backs. They tried to place ketaki leaves under the old people's arm-pits (just to make them feel uncomfortable). When the old people turned round to look at them, they mimicked their movements and manners by bending their backs, curving their legs, pretending to be dumb, etc., and had great fun

laughing among themselves.

When the Bodhisatta saw the unruly children, he thought: "Now I have found a good means of support for fulfilment of Perfection of Equanimity," and stayed in the village. Seeing him, the mischievous kids tried to make fun of him, who, pretending as though he could no longer endure them and as though he was afraid of them, ran away. Still the kids followed him wherever he went.

The Bodhisatta, on the run, reached a cemetery and thought to himself: "This is a place where no one will prevent these mischievous youngsters from doing harm. I have now a chance to fulfil *Upekkhā Pāramī* to a great extent." He went into the cemetery and slept there using a skull as a pillow. Getting an opportunity to indulge in devilry, the foolish kids went where the Bodhisatta was sleeping and insulted him in various ways, spitting phlegm and saliva on him and doing other evil things and went away. In this way, they ill-treated the Bodhisatta everyday.

Seeing these wrong acts done by the wicked children, some wise people stopped them. With the knowledge that "This indeed is a holy ascetic of great power", they all paid obeisance to him with utmost reverence.

The Bodhisatta kept the same attitude towards both the foolish kids and the wise people. He showed no affection to the latter who honoured him nor aversion to the former who insulted him. Instead, he took a neutral stance between affection and aversion with regard to both parties. In this way, he fulfilled the Perfection of Equanimity.

> (Though this story is called Mahā Lomahaṁsa Jātaka, the name Mahā Lomahaṁsa was not that of the Bodhisatta. It just refers to the effect on those who come to know of how the Bodhisatta had practised; the horrible story could make their hair stand on end; hence the story's name Mahā Lomahaṁsa).

Fulfilment of Upekkhā

Extinction of hate and love is fulfilment of *upekkhā*. (*Upekkhā pāramī* signifies stilling of these two mental states. There is no Perfection of Equanimity unless both are calmed.)

In special affairs, staying in a negligent mood without taking interest in anything leads to the impairment of *upekkhā*. Such an attitude cannot be called *upekkhā*. It is only unawareness which is wrongly thought to be so.

Real *upekkhā* is not indifference or unawareness. It sees both good and evil which lead to happiness and suffering respectively. But he who observes *upekkhā* reflects clearly: "I am not concerned with these matters of happiness and suffering; they are the results of their own good and evil deeds."

In the **Netti Commentary** it is stated: "Extreme absent-mindedness appearing as indifference with regard to various sense objects either good or bad is deceptive. (Delusion (*moha*), disguised as *upekkhā* is deceptive.) Reluctance to perform deeds of merit also tends to deceive by assuming the appearance of the sublime mode of doing *upekkhā*. Indolence (*kosajjha*), for doing good deeds is also likely to pretend to be *upekkhā*.) Therefore, one should take care of oneself not to be deceived by either delusion or indolence that is apt to behave like *upekkhā*.

Essence of Upekkhā

Upekkhā in ultimate sense is a separate entity. It is a mental concomitant (*cetasika*) called *tatramajjhattatā* (central position thereof). But all the mental concomitants of *tatramajjhattatā* cannot collectively be called **Upekkhā Pāramī**. *Tatramajjhattatā* is a mental concomitant that is associated with all *sobhana cittas* ('beautiful' consciousness); it accompanies each arising of *sobhana citta*. *Tatramajjhattatā* which can be regarded as genuine *Upekkhā Pāramī* pays attention to beings and reflects: "Happiness and suffering of beings are conditioned by their *kammas* in which nobody can intervene. They have kamma as their own property and cause." *Tatramajjhattatā* that arises out of contemplation, not of beings but of the Three Gems, alms-giving and observance of the precepts cannot constitute *Upekkhā Pāramī*.

When equanimity is maintained, contemplating happiness and suffering of beings, *tatramajjhattatā* does not arise alone but all associated consciousness and mental concomitants appear with it. Though the object of *tatramajjhattatā* and the object of its associates are one and the same, equanimity, with regard to happiness and suffering of beings, is its main function. Therefore, this *tatramajjhattatā* is designated *Upekkhā Pāramī*. Its associated consciousness and mental concomitants also come to be included in *Upekkhā Pāramī*; *tatramajjhattatā* plays the leading role and this is the only difference between it and its associates.

Ten Kinds of Upekkhā

There are other kinds of *upekkhā* that cannot be included in **Upekkhā Pāramī** though each of them is an ultimate reality. The **Visuddhimagga** and the **Atthasalini** enumerate ten such *upekkhā*:

1. **Chalang'upekkhā**,
2. **Brahmavihār'upekkhā**,
3. **Bojjhaṅg'upekkhā**,
4. **Viriy'upekkhā**,
5. **Saṅkhār'upekkhā**,
6. **Vedan'upekkhā**,
7. **Vipassan'upekkhā**,
8. **Tatramajjhatt'upekkhā**,
9. **Jhān'upekkhā**, and
10. **Parisuddh'upekkhā**.

1. There are six sense objects, good and bad, that appear at the six sense-doors. Arahats are not delighted when the sense objects are desirable and not dejected when these are undesirable. Always being endowed with mindfulness and comprehension they take them in with equanimity, maintaining their natural purity of their mind. This kind of mental equipoise is called **Chalang'upekkhā**. (That is, *upekkhā* with six factors, namely, six sense-doors and six-objects.)
2. Equanimity, which views that happiness and suffering of beings occur according to their kamma, is **Brahmavihār'upekkhā**. (Equanimity with sublime living. **Upekkhā Pāramī** is this kind of *upekkhā*.)
3. When efforts are made to attain the Path and the Fruition, if some factors are weak and other strong, the weaker ones are to be strengthened and the stronger are to be suppressed; but when these factors of the Path reached the status of *Bojjhaṅgas* (Constituents of Enlightenment), their associated factors are of equal strength. *Upekkhā* observed equally on these elements is called **Bojjhaṅg'upekkhā**.
4. In making efforts to attain the Path and the Fruition, energy extended for just the required amount, neither more nor less, is **Viriy'upekkhā**.
5. In making efforts for the attainment of concentration, Path and Fruition states, remaining detached from *saṅkhāra-dhammas* (conditioned things), such as *nivaraṇas* (hindrances), etc., that are to be eradicated by means of the first *jhāna*, etc. is called **Saṅkhār'upekkhā**. (This *Saṅkhār'upekkhā* arises when the Vipassanā wisdom matures. Before its maturity, one needs making efforts to eradicate *saṅkhāra-dhammas*. But once the maturity is acquired, it is no longer necessary to make special efforts to eradicate them. Only an attitude of indifference is needed for the purpose.)
6. Feeling experienced neutrally without delight or dejection when in taking in a sense object is **Vedan'upekkhā**.
7. Maintaining a mental equilibrium in developing insight into the nature of impermanence and other characteristics of the aggregates is called **Vipassan'upekkha**. (A brief meaning of '*Vipassanā'* may be given here in this connection. 'Vi' means 'special' and 'passana', 'seeing'. Hence '*Vipassanā*' is 'Insight'. Perceiving that there are concrete things, such as men, women and so on, is an ordinary knowledge, common to all. It is an understanding based on perception but not a special understanding based on profound wisdom. Vipassanā Insight is: "In reality there are no such things as 'I' or 'he'. What is termed 'I' or 'he' is just an aggregate of matter and mind that is subject to destruction and dissolution. These aggregates are

continuously decaying without interruption. There is no sign of impairment only because every decaying object is being endlessly replaced by a newly conditioned thing.")

8. *Upekkhā* observed without making efforts to maintain neutrality on these correlated *dhammas* that are well balanced in their respective functions is called **Tatramajjhattat'upekkhā**.
9. In developing *jhāna*, remaining indifferent to the sublime bliss that appears at the third *jhāna* is called **Jhān'upekkhā**. (It is the *upekkhā* that is acquired only at the final *jhāna*.)
10. Being purified of all opposing factors and requiring no effort in pacifying them is called **Parisuddh'upekkhā**. (It is the equanimity at the fourth *jhāna* stage which is free of all opposing factors.)

Of these ten, the six, namely, Chalang'upekkhā, Brahmavihār'upekkhā, Bojjhaṅg'upekkhā, Tatramajjhattat'upekkhā, Jhān'upekkhā and Parisuddh'upekkhā, are the same in their ultimate sense. They are all Tatramajjhattatā cetasikas.

Why are they then enumerated as six kinds? Because they differ from one another in their time of arising. A simile is given in the above-quoted Commentaries to explain this point. A man, in his childhood, is called *kumāra* (boy); when he becomes older, he is called *yuva* (youth); again, when he becomes older, he is called *vuddha* (adult), *senapati* (general), *raja* (king), etc. A man is thus called differently according to the stages in his life.

To make it clearer: Their distinctions are due to the differences in their functions which are as follows:

(1) As has been stated before, to contemplate all six sense objects, good and bad, with equanimity is the Function of **Chalang'upekkhā**.

(2) To contemplate happiness and suffering of beings with equanimity is the function of **Brahmavihār'upekkhā**.

(3) In striving to achieve the *jhānas*, Path and Fruition states, to contemplate with equanimity the hindrances that are to be removed is the function of **Bojjhaṅg'upekkhā**.

(4) To develop energy neither more nor less than what is required is the function of **Viriya'upekkhā**.

(5) To contemplate with equanimity all correlated factors without encouraging or suppressing is the function of **Saṅkhār'upekkhā**.

(6) To contemplate sensations with equanimity is the function of **Vedan'upekkhā**.

(7) To contemplate with equanimity the three characteristics (*anicca, dukkha* and *anatta*) is the function of **Vipassan'upekkhā**.

(8) To contemplate with equanimity the associated factors which are well balanced is the function of **Tatramajjhattat'upekkhā**.

(9) To contemplate with equanimity even the most sublime bliss of *jhānas* is the function of **Jhān'upekkhā**.

(10) To contemplate with equanimity which is purified of all opposing factors is the function of **Parisuddh'upekkhā**.

Thus, not only the differences of functions but those of sense objects should be noted. **Vīriy'upekkhā** is *vīriya cetasika* and **Vedan'upekkhā** is *vedanā cetasika*: these two *upekkhās* are quite separate from other *cetasikas* in terms of *Dhamma*. **Saṅkhār'upekkhā** and **Vīriy'upekkhā** are both *paññā cetasikas*. But they have two different functions as follows:

> Contemplating without making special efforts on the three characteristics of conditioned things (*saṅkhāra*) is **Vipassan'upekkhā**; equanimity, when contemplating without fear of the conditioned things (*saṅkhāra*), is **Saṅkhar'upekkhā**.

Upekkhā as A Perfection and The Ten Upekkhās

The list of these ten *upekkhās* mentioned by the Commentators do not directly include *Pāramī Upekkhā*, *upekkhā* as a Perfection. One might, therefore, anxious to know: Is the exclusion due to the fact that *upekkhā* as a Perfection is not associated with any of the ten or is it an oversight on the part of the Commentators? It could not be said that the Commentators were so negligent as to leave it out from their list. It is to be taken that *Pāramī Upekkhā* is contained in **Brahmavihār'upekkhā**.

However, some are of the opinion that *Brahmavihār'upekkhā* and *Pāramī Upekkhā* are two different things. According to them, taking up one and the same attitude towards one's foe and friend alike is **Pāramī Upekkhā**; taking up one and the same attitude towards happiness and suffering of beings with the thought that these two conditions are the result of their own deeds is **Brahmavihār'upekkhā**.

That is to say, *Pāramī Upekkhā* contemplating happiness and suffering of beings is not *Pāramī Upekkhā* but *Brahmavihar'upekkhā.*

However, the nature of *Upekkhā Pāramī* is explained in the *Buddhavaṁsa* thus:

Tath'eva tvam pi sukhadukkhe
tulābhūto sadā bhava
upekkhāpāramitaṁ gantvā
sambodhiṁ pāpuṇissati.

In this verse, '*sukhadukkhe tulābhūto*' means 'in happiness and suffering, be like the scales of a balance.'

Thus contemplation of happiness and suffering is taught as the basis of *Upekkhā Pāramī* also in the Mahā Lomahamsa Cariya of the **Cariya Piṭaka**. It is said:

Ye me dukkham upadahanti
ye ca denti sukhaṁ mama
sabbesaṁ samako homi.

There, also on the basis of those two stages in life, it is taught, "Some people do harm while others give comfort. My attitude towards all of them is the same." "*Sukhadukkhe tulābhūto yasesu ca* — whether in happiness and suffering, or in fame and disgrace, I am like the scales of a balance."

In the **Atthasālini** and the **Pātha Jātaka Commentary** mentioned above, explanations are given also on the basis of those two mental states: happiness and suffering. "Though the village boys' ill-treatment (spitting of phlegm, etc.) should normally cause suffering and the villagers' honouring him with flowers, scents, etc. should normally cause happiness, the Bodhisatta viewed both with a balanced attitude of mind. The Bodhisatta's *upekkhā* that did not deviate from that balanced position was the supreme Perfection of Equanimity, **Paramattha Upekkhā Pāramī**."

Besides, when the **Visuddhi-magga** and the **Atthasalini** explain the characteristics, etc. of **Brahmavihar'upekkhā** it is said thus: *Sattesu majjhattakaralakkhana upekkhā* — "*upekkhā* has the characteristics of viewing things with equanimity". *Satta* (beings), here is used as a general term; it means those who offend and those who show kindness towards oneself, or those who are happy and those who are suffering. Therefore, taking up a neutral attitude towards one's foe and friend alike is clearly *Brahmavihar'upekkha*. Therefore, it clearly means also that *Pāramī Upekkhā* is included in *Brahmavihar'upekkhā.*

Chapter 1. The Story of Sataketu Deva, The Future Buddha

Ref: The Uproar announcing The Appearance of Buddha

Five Kolāhalas

Kolāhala means a verbal agitation started by a few persons who say: "Thus will it happen", before the predicted event actually takes place. It arises among people who are

brought together and speak of the impending matter in same language and in same voice.

That is to say, *kolāhala* exactly is an uproar created with excitement by people at large, as an omen before the actual occurrence of something. It does not mean a nonsensical commotion that prevails in towns and villages, falsely predicting an impossible incident such as "Prince Setkya is about to come back!"[22]

There are five *kolāhalas* in this world:

(1) Kappa-kolāhala

The *kolāhala* that warns people of the dissolution of the world is **kappa-kolāhala**. When the time for the destruction of the world is drawing near, the deities named Lokavyūha of the realm of sensual pleasures (*kāmāvacara*-devas), wearing red garments, letting their hair down, wiping the tears off their faces, roam in a distressed manner about roads and highways used by people, and cry aloud to human beings at all places, a hundred years ahead of the event:

> "Friends, a hundred years from today, the world will dissolve! The great oceans will dry up! The great earth, Mount Meru and all will burn and disintegrate (if the world is to be destroyed by fire), will go under floods and disintegrate (if it is to be destroyed by water), will expose itself to violent storms and disintegrate (if it is to be destroyed by the winds)! There will be the destruction of the world extending from this great earth with Mount Meru and the oceans up to the abode of Brahmās! Friends, develop loving-kindness (*mettā*), develop compassion (*karuṇā*), develop altruistic joy (*muditā*), develop equanimity (*upekkhā*) which form the conduct of Brahmas! Attend and serve your parents respectfully! Be awake to good deeds! Do not be careless!"

The uproar of the multitude caused by such loud cries is known as **kappa-kolāhala**.

(2) Cattkkavatti-kolāhala

The *kolāhala* that arises in the world of human beings proclaiming that "a Universal Monarch will appear" who rules over the human realm including the four great island-continents and their satellite smaller islands, two thousand in all, is called '**Cakkavatti-kolāhala**'. The guardian deities of the world (*lokapāla*), these *kāmāvacara*-devas, knowing in advance of the appearance of a Universal Monarch, roam about public roads and highways and cry aloud to human beings at all places, a hundred years ahead of the event:

> "Friends, a hundred years from today, a Universal Monarch will emerge in this world!"

The uproar of the multitude caused by such loud cries is known as **Cakkavatti-kolāhala**.

(3) Buddha-kolāhala

The *kolāhala* predicting in the world of human beings that "a Buddha will arise" is called **Buddha-kolāhala**. The Brahmās of the Suddhāvāsa abode, knowing in advance of the advent of an Omniscient Buddha and wearing Brahmā clothing, ornaments and crowns, happily

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22. The name is spelt "Tsakyamen" by Burney, British Resident at Ava (In-wa) during the reign of King Bagyidaw (1819-37). Tsakyamen or Prince Setkya, as the only son, was Heir-apparent. He was executed, according to the British, by Bagyidaw's brother, King Tharrawaddy, who usurped the throne in 1837, and the execution took place in April 1838. But tradition has it that Queen Mai Nu, Bagyidaw's wife and the Prince's step mother, was instrumental in the execution. No matter who did it, it was true that the people's feelings were "those of regret and indignation." (History of the British Residency in Burma 1826-1840 by W.S.Desai, p.335).
The latter version is dramatized and popularized by theatrical troupes which thereby enhanced the people's sympathy towards the unfortunate Prince. Those, who did not believe that the prince actually was killed, entertained the hope that he would re-appear some day. But there has been no sign of the return of the Prince.
The word "*setkya*" being the derivative of the Sanakrit *cakra* (*Pāli*, *cakka*) should not be confused with Cakravartin (*Pāli, Cakkavattū*), 'Universal Monarch'.

roam about public roads and highways and cry aloud to human beings at all places, a thousand years ahead of the event:

> "Friends, a thousand years from today, an Omniscient Buddha will evidently come into being in this world!"

The uproar of the multitude caused by such loud cries is known as **Buddha-kolāhala**.

(Herein, the statement meaning that the **Buddha-kolāhala** occurs a thousand years ahead of the arrival of a Buddha should be noted in accordance with the life span of the appearing Buddhas. It should not be noted as a statement made regardless of their life spans. Reason: The Bodhisattas, such as Prince Dīpaṅkarā, Prince Kondañña, Prince Maṅgala, etc., who had appeared in a period of long life span, after descending to the human world and enjoying kingly pleasures as human beings for ten thousand years or so, renounced the world, practised *dukkkara-cariya* and became Buddhas. The *Budddha-kolahala* originates in the celestial world, and on account of that *kolāhala*, devas and Brahmās in the ten thousand world-systems approach the Bodhisatta Deva to make the request. Only after getting his consent, do Suddhāvāsa Brahmās roam the human abode and make the announcement. Thus, more than one thousand years, or even more than five thousand years, maybe nine or ten thousand years, after the prevalence of *Buddha-kolāhala*, the long-lived Buddhas appeared. Therefore, it should not be noted that the aforesaid statement that "*Buddha-kolāhala* lasts for a thousand years" is made with regard to all Buddhas; the statement should be taken to have been made only with regard to a short-lived Buddha such as Buddha Gotama.)

(4) Maṅgala-kolāhala

Undecided as to the exact meaning of Maṅgala (auspiciousness), people gather and define the word each in his own way, saying: "This is called Maṅgala!", "This is called Maṅgala!", which gives rise to a tumult voicing: "They say it is Maṅgala." Such a tumultuous voice is called Maṅgala-kolāhala. Suddhāvāsa Brahmās knowing in advance that the Buddha will give a discourse on Maṅgala and being aware of the thought of people who yearn for the truth about auspiciousness, roam about public roads and highways and cry aloud to human beings at all places, twelve years before the Buddha's delivery of the Discourse:

> "Friends, twelve years from today, the Buddha will teach the Doctrine of Maṅgala!"

The uproar of the multitude caused by such loud cries is known as **Maṅgala-kolāhala**.

(5) Moneyya-kolāhala

The *kolāhala* concerning the ascetic practice of *moneyya* is called **Moneyya-kolāhala** (An elaboration on the *Moneyya* Practice is made in the section on Nālaka Thera as part of the History of Elders in the Sangha Jewel.) Suddhāvāsa Brahmas, knowing in advance that a *bhikkhu* in the human world will approach the Buddha to ask about *moneyya* asceticism, similarly roam about public roads and highways and cry aloud to human beings at all places, seven years before the Buddha's Teaching:

> "Friends, seven years from today, a *bhikkhu* will approach the Buddha and ask *Moneyya Dhamma*!"

The uproar of the multitude caused by such loud cries is known as **Moneyya-kolāhala**.

These are the five *kolāhalas*. Explanations of these five are given in the Aṭṭhakathās of the Buddhavaṁsa, Jātaka, Kosala Saṁyutta, Khuddaka-Pāṭha, Sutta-Nipāta and also in the Jinālaṅkāra.

Ref: The Request made to The Bodhisatta Deva

Five predicting Signs (*pubba-nimittas*) signalling The Approaching Death of Devas.

The Five Pubba-nimittas are:

(1) Withering of celestial flowers

(2) Dirtiness of celestial costumes and ornaments

(3) Sweating from armpits

(4) Deterioration of physical beauty

(5) Displeasure in living in celestial residences

(1) **Withering of celestial flowers**: That is to say drying of divine blossoms that have appeared as decorations since the day the beings are reborn as deities These flowers, that appear on their bodies simultaneously with their birth as devas, never wither during their life span but remain fresh throughout. The flowers begin to wither only when there are seven days left for them to live, according to human reckoning. (The flowers belonging to the Bodhisatta Deva Setaketu did not go dry even once throughout the length of his life of devas living in Tusitā abode, i.e., over the period of fifty-seven crores and six million years of terrestrial calculations. They started withering seven days of the humans before his passing away.)

(2) **Dirtiness of celestial costumes and ornaments**: As in the previous case, celestial costumes and ornaments never become dirty normally; only when it is seven days before the devas' death do they show terrible dirtiness.

(3) **Sweating from armpits**: In the celestial realm, unlike in the human abode, there is absolutely no such change of weather condition as intense heat or intense cold. Only seven days prior to death, beads of sweat come out and flow down from various parts of their bodies (especially from the armpits).

(4) **Deterioration of physical beauty**: Such signs of old age as missing teeth, greying hair, wrinkled skin and the like that also betray decaying states of physical beauty never happen to them. Female deities always remain to be sixteen-year old and male deities twenty-year old. Though they are perpetually tender and youthful with fresh, brilliant, beautifying colours, there sets in deterioration of the bodies, that have become weary and wretched as the time for their passing away is coming nearer.

(5) **Displeasure in living in celestial residences**: They never know unhappiness while living in celestial mansions throughout their divine lives. It is only when they are about to fall from their divine state that they lose delight and become displeased with life in divine residences.

Five Pubba-nimittas do not occur to Every Deity

Though the five **pubba-nimittas** occur to dying deities as has been said above, it should not be understood that they do so to each and every divine being. Just as in the human world such omens as the falling of a meteor, the quake of the earth, the eclipse of the moon or of the sun, and the like manifest with regard to great and powerful kings, ministers, etc. even so in the celestial world these *pubba-nimittas* happen only with reference to highly glorious male and female deities. They never occur to those deities of insignificant power.

As good or bad things predicted by the omens that occur in the human abode are understood only by learned interpreters, so the events, whether good or bad, forecast by those omens occurring in the celestial realm are comprehended by wise devas, not by unwise ones.

When the omens occur to deities of inconsiderable merit, they become greatly frightened, wondering: "Who knows where shall I be reborn?" Those of considerable merit do not feel so at all, knowing that "We shall enjoy further bliss in higher divine existences because of the merit that accrue from our act of generosity, from our observance of morality and from our practice of meditation." (Exposition of the Mahāpadāna-Sutta, **Sutta-Mahāvagga Aṭṭhakathā**.)

Ref: The Conception of The Bodhisatta

It may be questioned as to why did Mother Queen Maya conceive the Bodhisatta only in the third period of the second stage of life. The answer is: The sensual desire in an existing being in the first stage is usually strong. Therefore, women who become pregnant at that stage are unable to look after their pregnancy. Many are those who cannot take care of it. Such an inability causes several forms of injury to the pregnancy.

The middle stage, which is the second of the equally divided three periods, may be sub-divided into three equal portions. When a woman reaches the third portion, her womb is clean and pure. A baby conceived in such a clean and pure womb is healthy, free from diseases.

The mother of a Bodhisatta in his last existence enjoys pleasure at her first stage, and it is customary that she dies after giving birth to him during the length of the third portion of the middle stage. (It is also a phenomenal law that she dies seven days after the birth of the Bodhisatta. She dies not because she is in labour. As a matter of fact, the (Bodhisatta) deva descends only when he has seen that his would-be mother has ten months and seven days more to live, after she begins to conceive, as has been mentioned in the account of the Bodhisatta Deva's five great investigations. Taking this into consideration, it is clear that her death is not caused by childbirth; it should undoubtedly be held that the mother dies only because her time is up.) (**Dīgha Nikāya Aṭṭhakathā**, etc.)

Ref: Queen Mahā-Māyā's Journey from Kapilavatthu to Devadaha[23]

In the story of Queen Mahā-Māyā's visit from Kapilavatthu to Devadaha, it is written in the **Jinattha Pakāsanī** as follows:

> "having cleaned and levelled the road of five *yojanas* long between Devadaha and Kapilavatthu, like a hardened plain ground. . ."

In the **Tathāgata-Udāna Dīpanī** however, the following is mentioned:

> "having had the journey of thirty *yojanas* from Kapilavatthu to Devadaha, repaired by digging, enlarging and filling the potholes so as to make it agreeable..."

The two writings are different.

In this Chronicle of Buddhas, however, we follow the **Aṭṭhakathās** of the **Buddhavaṁsa** and **Jātaka** where the distance between the two kingdoms, Kapilavatthu and Devadaha, is not given; these Commentaries simply describe the mending and levelling of the road.

The vehicle taken by Queen Mahā-Māyā is said in this work to be a golden palanquin in accordance with the same Commentaries. (It should not be wondered how the palanquin was carried by a thousand men, because, as in the case of the statement that "the Bodhisatta was suckled by two hundred and forty wet-nurses", it is possible that they carried it in turn, or, it was probable that the palanquin was pulled by them simultaneously with long ropes of cloth.)

In the first volume of the **Tathāgata Udāna Dīpanī**, etc., it is unusually and elaborately written as follows:

> "The whole journey of thirty *yojanas* was mended, improved and decorated extensively and magnificently. The Queen rode the stately chariot drawn by eight horses of white lotus colour and of Valīhaka Sindhī breed. King Suddhodāna was together with her, for he was accompanying her up to the distance on half a *yojana*, there, he saw her off and turned back after she had given him respect and he had said words of encouragement. The white horses merrily drew the chariot thinking "this service of ours by taking Queen Mahā Māyā with the Bodhisatta in her womb will bring us merit leading to Nibbāna."

The **Aṭṭhakathās** of the **Buddhavaṁsa** and **Jātaka** as well as the **Jinālaṅkāra Tīkā** do not make such an account. All they tell us is that the journey was made in a golden palanquin;

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23. This subtitle too is not given in the orginal work. It is the translators'.

hence this treatise of the Chronicle is in accordance with the **Aṭṭhakathās** and **Tikas**.

The Sala Grove of Lumbinī

With reference to the Sala Grove of Lumbinī, two version: one from the **Buddhavaṁsa Aṭṭhakathā** and the other from the **Jātaka Aṭṭhakathā**, have been reproduced in this work. The clause reading in the second passage, "hovering around and enjoying the nectar themselves and carrying it for others as well" in brackets, is in agreement with the Ngakhon Sayadaw's writing. It seems that the Commentary in the Sayadaw's possession contains "*anubhuttasañjārāhi*". In the Commentaries, whether older or the Chaṭṭha-Saṅgāyanā edition, there is "*anubhuttapañjarāhi*". Dictionaries give "cage" as the meaning of *pañjara* of the Commentaries. Hence "cage" is not agreeable.

Again, "*parabhata-madhukara-vadhūhi*" is translated "with female bees carrying (the nectar) for others as well." Though "*parabhata*" has "cuckoo" as its meaning in the **Abhidhamma**, that meaning does not fit in here; it finds no place in this case. Therefore, the Ngakhon Sayadaw has appropriately said "carrying for others" in his translation.

When a rational interpretation is thought of, one recalls the distribution of work among bees: (1) there are (female) bees bringing all available kinds of nectar from the four directions, (2) female bees that are waiting at the hive and are able to turn the nectar of different tastes into honey of sweet taste.

Here in this **Buddhavaṁsa Aṭṭhakathā**, it seems that the female (worker) bees are meant. Therefore, "*parabhata-madhukara-vadhūhi*" should be translated "Liquefying female bees able to make honey out of different kinds of nectar brought by other (nectar-carrying) bees": And it will be acceptable only if its paraphrase be given as follows:

> "Liquefying female bees that can make honey of sweet taste from various types of nectar brought by nectar-bearing bees after flying around and around over trees big and small."

Ref: The Birth of The Bodhisatta[24]

With reference to the birth of the Bodhisatta, the **Tathāgata Udāna Dīpanī** and other Myanmar treatises on **Buddhavaṁsa** say to the effect that "When the time for Queen Mahā-Māyā's delivery of the son was drawing very close, did her younger sister, Pajāpati Gotamī, extended help to her by supporting her on the left side? She gave birth by being aided by her attendants all around." In the **Buddhavaṁsa Aṭṭhakathā, Jātaka Aṭṭhakathā** and the **Jinālaṅkāra Tika**, however, it is said that when the time for child-birth was nearer as she felt the force in the womb as the impetus for her delivery, those who were with her set up screens and stayed away from her. While they were thus staying aloof, the Queen gave birth to the Bodhisatta. This work follows the account given in the said Commentaries.

The statement that the two streams of water, warm and cold, enabled (the mother and the child) to adjust the temperature of body immediately after the birth is made according to the exposition in the **Mahāpadāna Sutta, Buddhavaṁsa Aṭṭhakathā** and **Jātaka Aṭṭhakathā**.

What is particularly said in the **Sutta Mahāvagga Aṭṭhakathā** is this: "Of the two water streams, the cold one falls into the gold jar and the warm into the silver. These two streams, that had fallen from the sky, are mentioned to say that they were meant for the son and the mother, who were not dirtied by any impurity on earth, to drink and to play with exclusively of others. Apart from the warm and cold water from the sky, there was the water fetched by gold and silver pots, the water from *haṁsa* lakes, etc. Water for them was indeed unlimited, it was plentiful. This should particularly be noted.

Ref: The Story of Kāladevila The Hermit

(The name of this hermit is given as Devala in the Sinhalese version. In the Myanman version it is shown as Devila). The account of Devila will be reproduced from the **Sutta Nipāta Aṭṭhakathā**, Volume II:

24. This subtitle is not given in the original work. It is the translators'.

This Devila the Hermit was the *purohita* (foremost adviser) of King Sīhahanu, King of Kapilavatthu and father of King Suddhodāna. Because of his dark complexion, the brahmin hermit was also called Asita. He was the King's instructor and counsellor who served King Sīhahanu by giving him advice so as to enable him to carry all undertakings through, be they political, administrative or otherwise that confronted him.

During the reign of King Sīhahanu, he was tutor and guardian to Prince Suddhodāna who was simply, a crown prince and unconsecrated as yet. Devila taught him various royal manners and palace customs and educated him in statecraft and trained him in all skills.

When Prince Suddhodāna ascended the throne and was consecrated after King Sīhahanu, it was also the former royal teacher who again became advisor to King Suddhodāna.

After his ascension to the throne and his consecration, King Suddhodāna did not show profound respect to his teacher as he had done when is was a young prince. During court meetings, he merely raised his joined hands in adoration, according to the tradition of consecrated Sakyan kings.

As he no longer received the King's special reverence as before, his birth as a brahmin and his pride as a teacher generated displeasure and dissatisfaction. Unhappy and disgusted with his obligations to attend the palace, he sought the King's permission to become an ascetic.

Knowing his teacher's firm decision, Suddhodāna requested: “You may become an ascetic. But after becoming an ascetic, please do not go far away. Kindly stay ever in my garden for my convenience in seeing you.” After giving his consent, saying: “Very well, let it be so,” and having made himself an ascetic and receiving the King's favourable treatment, he stayed in the royal garden. Repeatedly engaging himself in meditation on *kasiṇa* device for mental concentration, he gained the five mundane psychic powers. After his acquisition of these powers, he usually had his meal each day at King Suddhodāna’s palace, and visited the Himalaya, Catu-Mahārājā abode, Tāvatiṁsa abode, and other places, where he spent his daytime.

All this is about Kāladevila the Hermit otherwise named Asita.

Ref: A Brief History of The Royal Lineage of The Bodhisatta

In connection with the Bodhisatta's investigation into his family (*kula olokana*), a history of Sakyan kings should be noted in brief as follows. Such a note means recognition of the attribute of the Bodhisatta's high birth (*jātimahatta-guṇa*).

In the first intermediate (*antara*) period of incalculably long aeon of evolution (*vivaṭṭatthāyī asaṅkhyeyya-kappa*), the first king of the people, in the beginning of the world, was our Bodhisatta. He was originally named Manu.

The Bodhisatta Manu was more handsome, more pleasant to look at, more respectable, glorious and virtuous than other inhabitants of the world of the earliest age.

In that primeval age, people were of very pure morality at first. Later on, there appeared people who committed crimes, such as theft, etc. In order to be able to live free from these dangers and in peace, other earliest men of the world discussed among themselves and decided unanimously to elect someone who would govern them justly.

They also agreed that Bodhisatta Manu was the best to govern, for he was endowed with all the required qualifications. Then they approached him and made a request that he be their righteous ruler.

As Manu fulfilled his administrative duties, the people who were under his administration honoured him by paying their taxes, a kind of fee for his ruling performance, which amounted to one tenth of their crops.

The Acquisition of Three Epithets

The people unanimously recognized the Bodhisatta, showing no objection at all, as one who would govern them with righteousness, for which honour in the form of taxes was due. Therefore, he acquired the epithet **Mahāsammata**.

He saw to it that there were no disputes, quarrels, etc. over ownership of farmlands. (If there be any) the noble Manu had the power to decide and pass his judgement. This earned him the epithet **Khattiya**.

As he endeared himself to the people by observing upright kingly duties towards them, he won the third: **Rājā**.

In this *bhadda-kappa,* it was Bodhisatta Manu who was the first among monarchs to gain these three titles: *Mahāsammata, Khattiya* and *Rājā.*

As the sun possesses a thousand rays and gives beings light, sight and forms, so Bodhisatta Manu, like the eye of these primeval people and endowed with of many noble attributes, came out shiningly, as if he were their second sun, and was also designated by lineage *Ādiccavaṁsa* (Descendant of the Sun).

(Herein, with reference to the *Mahāsammata* of the primeval time, and also with reference to the present and fourth *antara-kappa* of the sixty-four divisions of *Vivattatthāyī* state of *asaṅkhyeyya* aeons, forming one-fourth of this *bhadda-kappa*, learned authors write differently. Thus, in "The Glass Palace Chronicle" compiled by well-versed monks and ministers who met and discussed for three years in the "Glass Palace" during the reign of King Bagyidaw[25], the fourth founder of the city of Ratanapura, and in the **Kappa Vinicchaya Pāṭha Nissaya**, written in settlement of controversies, by the Mohtā Thathanabaing Sayadaw, entitled "Sujātābhisirīdhajadhipatipavara Mahādhamma-Rajādhirājaguru", at the request of King Mindon[26], the Convenor of the Fifth Council, it has been decided, giving ample strong evidence from the Texts, Commentaries and Sub-Commentaries, that there was only one Bodhisatta Mahāsammata and that the present *Antara-kappa* is the fourth one.

(Particularly in the **Kappavinicchaya** there are special sections (*visesa kaṇḍa*) which systematically contain questions and answers (*codanā* and *sodanā*) giving decisions on such topics of controversies as the eleven *antara-kappas*, eleven *Mahāsammatas*, the twelfth *anttara-kappa*, the nineteenth *anttara-kappa*, and the rest with discussions so elaborate and with evidence so strong that doubtful persons, both monks and laymen, are likely to become free of doubts.

(In enumerating the kings in succession (*rājakkama*) such as Mahāsammata, etc. some commentaries and treatises are slightly different: these are the Commentary on the Ambaṭṭha Sutta of the **Sutta Silakkhandha Vagga** and its new **Tika**, the Commentary on them Cetīya Jātaka of the **Aṭṭhaka Nipāta** the Jātaka Aṭṭhakathā, the **Mahāvaṁsa, Dīpavaṁsa**, and **Rājavaṁsas**. What is shown below is based chiefly on the **Mahāvaṁsa** and the **Mahāsutakārī Maghadeva Laṅkā**.

(1) First, Manu the Mahāsammata,
(2) his son King Roca,
(3) his son King Vara-roca,
(4) his son King Kaḷyāna,
(5) his son King Vara-Kaḷyāna,
(6) his son King Uposatha,
(7) his son King Mandhātu (Bodhisatta),
(8) his son King Vara,
(9) his son King Upavara,
(10) his son King Cetīya,
(11) his son King Mucala,

25. He reigned from 1819 to 1839.
26. Bagyidaw's younger nephew and Tharrawaddy's younger son, the second last king of the Konbaung Dynasty, his reigning years being 1853-78.

(12) his son King Mahāmucala,
(13) his son King Mucalinda,
(14) his son King Sāgara,
(15) his son King Sāgara-deva,
(16) his son King Bharata,
(17) his son King Aṅgira,
(18) his son King Ruci,
(19) his son King Suruci (also called Mahāruci),
(20) his son King Patāpa,
(21) his son King Mahāpatāpa,
(22) his son King Panāda,
(23) his son King Mahāpanāda,
(24) his son King Sudassana,
(25) his son King Mahāsudassana,
(26) his son King Neru,
(27) his son King Mahā Neru, and
(28) his son King Accima

(a) These twenty-eight kings were of long lives of *asaṅkhyeyya* years. The twenty-seven kings after Mahāsammata were his descendants. Some of these twenty-eight kings reigned in Kusavatī City, others in Rājagaha and still others in Mithilā.

(b) King Accima, son of the last of the twenty-eight kings, founded Kusavati City again and reigned there; his descendants were exactly one hundred. (The **Dīpavaṁsa** says that they lived in Kapilavatthu.)

[Then the author gives an extract from the **Mahā Sutakārī Māgha-Deva Laṅkā** enumerating the kings listed in (a) and (b) and this makes one hundred and twenty-eight kings.]

(c) Of the hundred kings descended from King Accima, the last was named King Arindama. His son founded the city of Ayujjhapura and reigned. He and his descendants in that city numbered fifty-six.

(d) The last of these fifty-six kings was named Duppasaha. His son founded Bārāṇasī and reigned. He and his descendants in that city were sixty.

(e) The last of these sixty kings was named Ajita. His son founded Kambala. He and his descendants in that city were eighty-four thousand.

(f) The last of these eighty-four thousand kings was named Brahmadatta. His son founded Hatthipura and reigned. He and his descendants in that city were thirty-six.

[Here comes another extract from the same Laṅkā that enumerates the kings in (c), (d), (e), and (f) amounting to 84,152.]

(g) The last of these thirty-six kings was named Kambalavaṁsa. He founded Ekacakkhu and reigned. He and his descendants in that city were thirty-two.

(h) The last of these thirty-two kings was named Purindeva (Surindeva or Munindeva in other versions). His son founded Vajiramutti and reigned. He and his descendants in that city were twenty-eight.

(i) The last of these twenty-eight kings was named Sādhina. His son founded Mathura and reigned. He and his descendants in that city were twenty-two.

(j) The last of these twenty-two kings was named Dhammagutta. His son founded Ariṭṭhapura and reigned. He and his descendants in that city were eighteen.

(k) The last of these eighteen kings was named Sippi. His son founded Indapattha-nagara

and reigned. He and his descendants in that city were twenty-two.

[Another extract comes here from the same *Laṅkā* combining the paragraphs (g) to (k) and making one hundred and seventeen kings in all.]

(l) The last of these one hundred and seventeen kings was named Brahma Deva. His son also reigned in Ekacakkhu. He and his descendants in that city were fifteen.

(m) The last of these fifteen kings was named Baladatta. His son founded Kosambī and reigned. He and his descendants in that city were fourteen.

(n) The last of these fourteen kings was named Hatthi-Deva. His son founded Kannagocchi and reigned. He and his descendants in that city were nine.

(o) The last of these nine kings was named Nara-Deva. His son founded Rocana and reigned. He and his descendants in that city were seven.

(p) The last of these seven kings was named Mahinda. His son founded Campā and reigned. He and his descendants in that city were twelve.

[Another extract is taken from the *Laṅkā* combining the above five paragraphs and giving the total number of kings which is fifty-seven.]

(q) The last of these fifty-seven kings mentioned in the above five paragraphs was named Nāga-deva. His son founded Mithilā and reigned. He and his descendants in that city were twenty-five.

(r) The last of these twenty-five kings was named Samuddadatta. His son reigned back in Rājagaha. He and his descendants in that city were twenty-five.

(s) The last of these twenty-five kings was named Tidhaṅkara. His son founded Takkasila and reigned; he and his descendants in that city were twelve.

(t) The last of these twelve kings was named Tālissara. His son founded Kusināra and reigned. He and his descendants in that city were also twelve.

(u) The last of these twelve kings was named Purinda. His son founded Tāmalitthiya and reigned. He and his descendants in that city were twelve.

[Another extract from the same *Laṅkā* counting up the kings in the above five paragraphs and gives eighty-three as the total number of kings thereof.]

(v) Of these eighty-three kings in the above five paragraphs, the last was named Sāgara-Deva. His son was Māgha-Deva (Magghadeva). He and his descendants reigned in Mithilā until their number became eighty-four thousand.

(w) The last of these eighty-four thousand kings was named Nimi, the Bodhisatta. His son was named Kaḷārajanaka, whose son was named Samaṅkara, whose son was named Asoca (or Asoka). Their descendants totalling 84,003 again founded Bārāṇasī and reigned there.

(x) The last of these 84,003 kings was named Sīhappati.

(1) King Sīhappati's son was King Vijitasena,
(2) Vijitasena's son was King Dhammasena,
(3) Dhammasena's son was King Nāgasena,
(4) Nāgasena' s son was King Samiddha,
(5) Samiddha's son was King Disampati,
(6) Disampati's son was King Reṇu,
(7) Reṇu's son was King Kusa,
(8) Kusa's son was King Mahākusa,
(9) Mahākusa's son was King Navaraṭṭha,
(10) Navaraṭṭha's son was King Dasaraṭṭha,
(11) Dasaraṭṭha's son was King Rāma,

(12) Rāma's son was King Vilāraṭṭha,

(13) Vilāraṭṭha's son was King Cittaraṁsi,

(14) Cittaraṁsī's son was King Ambaraṁsī,

(15) Ambaraṁsī's son was King Sujātā, and

(16) Sujātā's son was King Okkāka.

These sixteen kings continued to reign in Bārāṇasī.

There were 252,556 descendants from Mahāsammata, the Bodhisatta of the earliest aeon, down to King Okkāka.

[The author here gives the final extract from the **Māgha-Deva Laṅkā**, which sums up the 84,003 kings contained in (w), the sixteen kings contained in (x) and those counted elsewhere, and arrives at the total number of 252,556 beginning with the Mahāsammata and ending with King Okkāka].

(Herein, since the exposition of the Ambaṭṭha Sutta in the **Sīlakkandha Atthakathā** and that of the Muni Sutta in the **Sutta Nipāta Aṭṭhakathā** state that "after the eighty-four thousand kings belonging to the lineage of Māgha-Deva, there occurred three successive rulers, all bearing the name Okkāka" and that "the third Okkāka had five queens, each with five hundred lady attendants", it should be taken that the Sakyan princes were the descendants of Okkāka III, and that the last of the 252,556 kings was this very person, Okkāka III.)

The Story of King Okkāka

The wives of King Okkāka, the last of the 252,556 kings, were five: Hatthā, Cittā, Jantu, Jālinī, and Visākhā. Each of them had five hundred ladies-in-waiting.

(The King was called Okkāka because when he spoke there emanated from his mouth the light as if from a shooting star, so explains the exposition of the Ambaṭṭha Sutta. It is note-worthy that in Myanmar history as well, such remarkable men as King Kyansittha, King Manūhā (of Thaton) emitted from their mouths the brilliant light of insignia or of a shooting star or some other particular rays of light.

(It should not be taken for certain that King Okkāka's city was Bārāṇasī. As the commentary on the Ambaṭṭha Sutta again says that his daughter Princess Piyā and King Rāma of Bārāṇasī joined in marriage, Okkāka's (the third Okkāka's) could be any city but Bārāṇasī).

Of the five queens, the eldest one, Hatthā, gave birth to five sons namely, Ukkāmukha, Karakaṇḍu, Hatthinika, Sinisūra and five daughters, namely, Piyā, Suppiyā, Ānanda, Vijitā, Vijitasenā.

When Queen Hatthā died after giving birth to her children, King Okkāka III made a young, pleasant princess of great beauty his chief queen: a son named Jantu was born of her. On the fifth day after his birth, he was dressed in pretty ornaments and was shown to the King. The King was so delighted that he granted a boon to the queen, saying: "Take anything you like!"

After discussing with her relatives, the Queen asked that the little son Jantu be made king. The King refused to comply and scolded her: "You wicked one, down with you! You just want harm to my sons!" On every favourable occasion the Queen tried to please the King and said: "Your Majesty, a monarch should not turn what he has said (a promise) into a lie. You should keep your word." So saying she repeatedly demanded that kingship be bestowed upon her son. The King was then compelled to summon his older sons, Ukkāmukha and others and said with great sorrow:

"Dear sons, I happened to have given Jantu's mother a boon on seeing your little brother. Now Jantu's mother has a burning desire to have her son made heir to the throne. Leaving aside my state elephant, state horse, and state chariot, take as many elephants, horses and chariots as you want and go and stay away from this city until I die. Come back after my death and take over the kingdom."

After saying thus, the King sent his sons away together with eight ministers.

Ukkāmukha and other elder brothers felt painful and wept bitterly. They also did obeisance to their royal father and said: "Dear father, please forgive our faults if any." They also asked court ladies for forgiveness. The five sisters requested the King, saying: "Dear father, let us go along with our brothers," and together they went out of the city. They were taken along the journey by their brothers who, being accompanied by the eight ministers and troops of fourfold army[27] departed from the city. A large number of men followed the princes, thinking: "These senior royal sons will definitely come back and reign on the death of their father. We shall start attending upon them even now."

The size of the following grew from one *yojana* on the first day to two *yojanas* on the second day, and three *yojanas* on the third. This caused them to discuss among themselves: "The strength of our troops is so great. If we only wish to fight and occupy the countries around here with such power, no kings or states would dare to put up resistance. But what is the use of taking other kingdoms by force and through violence. There is indeed no profit at all! This Jambudipa is huge and immense. We shall find a new city in a free forest region." After agreeing thus, they all headed for the Himalaya and searched for a site to build a city.

The Founding of Kapilavatthu

At that time, our future Buddha was a wealthy brahmin, born of a family which possessed highly substantial riches and named Kapila. Renouncing his wealth, he went forth as an ascetic and was staying in a leaf-hut that be built near a lake of clear waters, in a teak forest by the side of a Himalayan mountain.

Learned in the science of earth (the study of signs of the soil), called Bhāmijāla, Kapila the Hermit and future Buddha knew the advantages and disadvantages that were in store throughout the region of eighty cubits underground and eighty cubits aboveground. Around the site on which Kapila's leaf-hut was built, the grass, trees and bushes grew, turning in the right direction, with their trunk-like sprouts stemmed from them facing to the east. Besides, when beasts of prey, such as lions and tigers, gave chase to deer and pigs which were their food, or when snakes and cats gave chase to frogs and rats respectively and reached that spot, they could not pursue and catch, instead they all turned back running away, for they were threatened and shown hostility by their own respective preys. Seeing all this, Kapila came to note that "This is the best of all sites where enemies are conquered."

When the princes led by Ukkāmukha was searching for a suitable site for their proposed city, they came to the hermit's leaf-hut. Asked by the hermit about their purpose, they told him of their plan. Knowing of the matter, Kapila the Hermit and future Buddha took pity on them and said:

> "Princes, the city founded on this site of my hermitage would be the best of all cities throughout Jambudīpa. Among men born in this city, one will emerge able enough to overwhelm all others, numbering even hundreds or thousands. Therefore, construct a new city on this land of my hermitage. Build a palace on this spot of my residence. If I were to tell you of its pre-eminence, even a low-born son deriving support from this land will become somebody praised for his power of a Universal Monarch."

When the princes asked: "Venerable Hermit, is not this place still used and occupied by you?" Kapila replied: "Do not bother yourselves, thinking that this place is still in use by me. Build a hermitage for me somewhere on an outlying spot, and set up a city with your residences here as I have pointed out to you. And name the city Kapilavatthu."

As has been directed by Kapila the Hermit, the four princes headed by Ukkāmukha, and their ministers and troops established a city together with royal palaces and mansions; they also named the city Kapilavatthu and settled there.

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27. An army consisting of four divisions: elephants. chariols. horses and foot soldiers.

The Beginning of The Sakyas

While they were thus settling at Kapilavatthu, the princes grew old enough to get married. Then the ministers deliberated among themselves saying: "Sirs, these princes have come of age. If they were near their father King Okkāka III, he would have made these princes and princesses marry. Now the responsibility has come upon us." After their deliberations they consulted the princes.

The princes said: "O ministers, there are no princesses here who are equal to us by birth. Nor are there princes of matching class for our sisters. If those of unequal birth marry one another, their offsprings will become impure either from their paternal side or from their maternal side. This will thus bring them a destructive mixture of castes (*jātisambheda*). Accordingly, let us put the eldest sister of us, nine children, in the place of our mother and let the remaining ones of us, four brothers and four sisters, join in marriage so as to avoid such corruption of lineage." Thus agreeing among themselves they selected their eldest sister Princess Piyā to be their mother and married their sisters, making four pairs of husband and wife lest their birth should get impure.

In course of time, each of the four couples of Okkāka's sons and daughters thrived with issue. When the King heard of the founding of Kapilavatthu by his children, led by Prince Ukkamukha, of their marriages not with members of a different family but among themselves and of the prosperity of these brother-and-sister couples born of same parents, the King was so delighted that he spoke out in praise of his children in the midst of his ministers and others:

"Sakyā vata bho kumārā"

Able indeed are my sons and daughters, O men!

"Paramā sakyā vata bho kumārā"

Lofty and able indeed are my sons and daughters.

As the king used the expression '*sakyā vata* — able indeed', in praising them, it was after this very expression *sakyā* meaning 'able' that the name *Sakyā*, or *Sākiya* was given to the descendants of the brothers and sisters led by Ukkamukha and it has come to be known well.

The Founding of Koliya

At one time thereafter, the eldest sister, who was most senior to the brother and sister householders, was afflicted with leprosy. There appeared on her body some boils like the flowers of *sālimuggala* or *parijāta*.

Thereupon the princely brothers considered and discussed among themselves thus: "If we were to stay and eat with our sister, who has been stricken with such a horrible skin disease, we would be infected too." One day, they pretended to go for amusement in the garden taking their eldest sister Piyā in a chariot. When they came to a forest glade, they had a square ditch dug huge enough to move therein indifferent postures of lying, sitting, standing and walking. In the underground chamber of the ditch, they stored all kinds of food and drink and placed their sister in it. They also covered the square ditch with wooden planks to protect her from dangers and made grooves along the edges of the planks which served as a roof covered with earth, before they went home to Kapilavatthu.

At about the same time, the King of Bārāṇasī, named Rāma, was suffering from leprosy too and his female attendants and other courtiers and retinue became disgusted and horrified. He was, therefore, alarmed and entered a forest after handing over his kingdom to his eldest son. He made a shelter of leaves for himself. Because of his eating fruit and roots, his skin disease soon vanished and he assumed golden complexion. While roaming from place to place, he came across a tree with a gigantic trunk with a hollow in it. He created a large room, sixteen cubits in size, in that tree. He had the main door for entrance, windows and a ladder fixed. It was like a small palace chamber where he had already lived.

At night, Rāma made a fire in a huge pan and noted the cries of deer, boars and the like by their direction before he slept. In the morning, he went in that direction to find pieces of the flesh of deer, boars, etc. They were leftovers from the food of lions, leopards, tigers and so on.

He simply collected and cooked them for his food and lived in this manner.

One day, a tiger, getting the odour of the princess's body that came out from her underground dwelling, which was not far from Rāma's place, scratched the wooden roof and tried to burst open it. The princess was so frightened that she screamed aloud. It was nearing daybreak and Rāma was then sitting after making a fire in the pan. On hearing the scream and knowing that "this indeed is a women's", he rushed to the ditch as the day broke and asked: "Who is it that is living in this underground dwelling?" and when he heard the reply: "I am a woman," he asked further: "What is your lineage?" "Sir, I am a daughter of King Okkāka." "Come out," said the King. "Sir, I am not able to come out." "Why?" "Sir, I have leprosy." The King then asked all about the matter and knowing that the princess did not come out because she was proud of her aristocratic birth, the King let her know of his being a potentate himself by saying: "I too belong to the ruling class." He took out the princess from the underground chamber by means of a ladder and brought her to his place. He gave her the same medicinal drugs that he had taken himself. The princess took them and her affliction abated. She became golden in complexion. By mutual consent, the two lived together as husband and wife.

In due course the King's consort, Piyā, gave birth sixteen times to twin sons and thus had thirty-two boys in all When they grew up, their father King Rāma sent them away for princely education.

One day, a hunter from the King's native Bārāṇasī, while coming to that forest near the Himalaya in search of treasures, encountered Rāma. Recognizing him, the hunter said: "Lord, I know you very well." The King, therefore, enquired all about his kingdom and while he was doing so, the thirty-two sons returned. Seeing the boys, the hunter asked: "Great King, who are these boys?" "They are my sons," said the King. After asking a further question, he came to know of their maternal relatives and thought: "I have now got some information to give the ruler of Bārāṇasī as my gift." So thinking, he returned to the city and told the whole story.

The present King of Bārāṇasī, who was Rāma's own son, was delighted and in order to bring back his father, visited him, accompanied by his fourfold army. He saluted his father very respectfully and made a request: "Dear father, kindly accept kingship of Bārāṇasī." "Dear son," replied Rāma, "I have no more desire to become King of Bārāṇasī. I will not return to the city. Instead, remove this tree and build residences and a new city for me here, at this very place of the great *kola* tree." At his command, his son, King of Bārāṇasī founded the new city.

As the new city was founded after removing the *kola* tree on his father's site, it was named *Koliya.* Since it was founded on the route frequented by tigers, it was also called *Vyagghapajja*. Having thus given the city both names, the son, King of Bārāṇasī, paid respect to his father, King Rāma and returned home.

As King Rāma and his consort Piyā were residing in the new city of Koliya, Piyā one day told his sons who had now attained manhood:

> "Dear sons, your uncles, Sakyan princes, were reigning in the city of Kapilavatthu. The daughters of your uncles dressed themselves and had there hair-dos in this manner; their gait and deportment is like this. When they approach bathing places to bathe, catch hold of the princess you like and bring them over here."

In accordance with the mother's instructions, the Princes went to the bathing places of the daughters of their uncles, Sakyan princes, at Kapilavatthu and after observing them and choosing from among them, each brought a princess of his liking, after identifying himself and taking her at the moment she let her hair to dry.

On hearing the matter, the Sakyan princes said among themselves: "Dear folks, let it be so. These Koliya Princes are scions of our elder sister, thus they are our nephews, our

close relatives." So saying thus they did not blame them; as they were pleased, they just kept silent.

From the marriages between the Sakkas and the Kalians, the lineage came down without any break to the lifetime of the Buddha.

In this way, the growth of the Sakyan descendants took place in purity and worthiness, as they mixed with their own relatives. Since there was no interruption from the time of King Okkāka, the founding head of the Sakyans, down to the time of Prince Siddhattha, the future Buddha, they went down in history with good reputation as "*Asambhinna-Khattiya* (unbroken aristocratic)" lineage.

The Founding of Devadaha

The Sakyan princes living in Kapilavatthu used to go to a big, pleasant and beautiful lake in order to amuse themselves in water. Because it was the lake of royal sports, it came to be known as Devadaha ('*Deva*' implying Sakyan princes as recognized lords and '*daha*' meaning a lake for watery games).

Later on, those Sakyan princes, who came to the lake for amusements, did not return to Kapilavatthu but built royal lodges near the lake. In due course, the area prospered and became a city by itself, earning the name Devadaha after the lake.

The Sakyans residing in that city were also named Devadaha Sakyans after the city.

(Based on the exposition of the Devadaha Sutta, **Uparipaṇṇāsa Aṭṭhakathā**).

The Descendants of Ukkāmukha The Sakyan King

The rulers belonging to Kapilavatthu are as follows:

(1) Its founder, King Ukkāmukha (when the King spoke a brilliant light. sign of authority, came out from his mouth like his father King Okkāka),
(2) his son King Nipuṇa,
(3) his son King Candimā,
(4) his son King Candamukha,
(5) his son King Sivi,
(6) his son King Siñjaya,
(7) his son King Vessantara, the Bodhisatta,
(8) his son King Jāli.
(9) his son King Sīhavahana,
(10) his son King Sihassara.

These ten Sakyan kings and King Sīhassara's descendants down to Jeyyasena, eighty-two thousand in all, ruled successively in Kapilavatthu of the Sakyan Kingdom.

The last of these eighty-two thousand and ten Kings, Jeyyasena, had a son and daughter, Sīhahanu and Yasodharā respectively.

At that time King Ukkāsakka and Queen Yasavatī of Devadaha (also) had a son and daughter, Añjana and Kañcanā respectively.

From the marriage of Prince Sīhahanu, son of King Jeyyasena of Kapilavatthu, and Princess Kañcana, daughter of Ukkāsakka of Devadaha, were five sons and two daughters, totalling seven children were born. The five sons were (1) Suddhodāna, (2) Amitodana, (3) Dhotodana, (4) Sakkodana, (5) Sukkodana (Mention is made according to the exposition of Sammāparibbājaniya Sutta, **Suttanipāta Aṭṭhakathā**, Vol. 2.) The two daughters were (1) Princess Amitta and (2) Princess Pālitā.

From the marriage of Prince Añjana, son of King Ukkāsakka of Devadaha, and Princess Yasodharā, daughter of King Jeyyasena of Kapilavatthu, were two sons and two daughters, totalling four children. (Herein, the name of King Añjana is also mentioned as Mahā Suppabuddha.) The two sons were Prince Suppabuddha and Prince Dandapāni. The

daughters were (1) Siri Mahā Māyā and (2) Princess Pajāpati Gotamī.

Prince Suddhodāna, son of Sīhahanu, was married to the two daughters of King Añjana: Princess Siri Mahā Māyā and Princess Pajāpati Gotamī. The elder sister, Siri Mahā Māyā, gave birth to Prince Siddhattha and the younger sister, Pajāpati Gotamī, gave birth to Princess Rūpanadā and Prince Nanda.

On the authority of this brief statement, there were ten kings descended from King Ukkāmukha, founder of Kapilavatthu.

There were eighty-two thousand kings descended from King Sīnassara, down to Jeyyasena.

Then came King Jeyyasena's son King Sīhahanu.

(1) his son King Suddhodāna, and

(2) his son Prince Siddhattha, the future Buddha.

Summing up all these three groups, there were 82,013 rulers, all being *asabhinna* Sakyan Kings and reigning in the city of Kapilavatthu. (This is a condensation of the series of kings in Kapilavatthu.)

If the number 82,013 of this line from King Ukkāmukha to Prince Siddhattha the Bodhisatta is added to the aforesaid number 252,556 of the rulers from the primeval Mahāsammata to Okkāka, the result will be 334,569.

[Here the author gives an extract from the **Mahā Sutakārī Māgha-Deva Laṅkā** Second Part (1) Section on history, vv.32-33.]

From the marriage of Prince Suppabuddha, son of King Añjana, and Princess Amittā, daughter of King Sīhahanu, were born Princess Bhadda Kañcanā or Yasodharā and Prince Devadatta.

From the marriage of Prince Siddhattha, the future Buddha, son of King Suddhodāna of Kapilavatthu and Queen Siri Mahā Māyā, and Princess Bhadda-Kañcanā or Yasodharā, daughter of King Suppabuddha of Devadaha and Queen Amitta, was born Prince Rāhula.

(Prince Siddhattha, the future Buddha, had only one son, Prince Rāhula. In the minor Chronicles there is some fabrication that Siddhattha's lesser wives gave birth to other sons. But there is no trace of such a statement in all other works of Buddhist-literature. Let us all, therefore, hold that there was only one son and that one son was none other than Rāhula.)

The Abolishing of The Era by King Añjana, Grandfather of The Buddha

King Añjana of Devadaha, the Buddha's grandfather (and Siri Mahā Māyā's father) abolished Goza Era, which was current in his time. He abrogated 8649 years, the new moon, Saturday, of the month of Phagguna (February-March) inclusive, (i.e. as required by astrology he did away with that era); and for its replacement he introduced another era commencing from the first waxing moon, Sunday, of the month of Citta (March-April), (He founded a new era to be used from that time onwards.) That era is referred to as Mahā Era in later times.

Such an account of abrogation of an era is a worldly tradition preserved in historical works. There is neither occurrence of repellation of an era nor use of such a term as *Sakkaraj* and such an expression as *Koza* or (*ioza*) in the books approved in Buddhist Councils. All this is stated only in secular treatises of astrology and history. These ways of calculation and expression contained in those mundane astrological and historical works have been borrowed by successive learned scholars throughout the Bagan Period, Pinya Period, and so on in Myanmar for the benefit of convenience in recording the number of years and the date of an event.

Orthography of Sakkarāj, Sakarāj and Koza, Goza

Much has been written about the orthography of Sakkarāj, Sakarāj and Koza, Goza by Monywe Zetawun Sayadaw in his **Samanta-cakkhu Dīpanī** Vol. 2. The Sayadaw's opinion in this connection is seen as follows:

> Many ways of writing these terms have been met with. They are useful only for recording and calculating years. Any incorrect spelling in no way affect supramundane matters; any correct spelling would not help gain release from *saṁsāra* as it is no sense object in acquiring insight and right view. For these reasons, it is rational to hold that each form of orthography has its own merit.

Such a decisive statement is very satisfactory.

In short, **Sakkarāj** is so called because, as a system of chronological notation to be reckoned from a certain date, it is founded by kings who are able to protect the people; **Sakarāj** is so called because such a founding was accomplished by a *Saka* king. *Koza* or *Goza* signifies a period of time marked by the movements of the sun and the moon. (*Sakkarāj* comes from *Sakkaraj*, '*sakka*' meaning 'able' and '*rājā*', 'king'; hence *Sakkarāj*, an era founded by a king who is able to give protection to his subjects. *Sakarāj* derives from *Sakarājā*, '*Saka*' being the name of a people and '*rājā*', 'king'; hence *Sakarājā* an era introduced by a *Saka* king. As for *Koza* and *Goza*, '*ko*' is a term for the sun and '*go*' a word for both the sun and the moon; '*za*' is used in the sense of 'going about'. The time spent in making a complete round of the Zodiac by the sun and the moon is called a year of *Koza* or *Goza*. It is also written as *Gocar*.)

The Terms Kali-yug and Sakkarāj

In the expression saying "such and such year *Kali-yug Sakkarāj*" by putting *Kali-yug* as an adjective before *Sakkarāj*, *Kali-yug* and *Sakkarāj* are different in meaning. The expression means "the year of a certain era, in the length of time began with *Kali-yug*." This will be explained briefly:

Of the pair of evolution and devolution aeons called *Antara-kappa*, an evolution aeon consists of four ages: *Kata-yuga, Treta-yuga, Dvāpara-yuga* and *Kali-yuga*. There are waxing and waning periods of these four *yugas*. When these periods complete sixty times, an evolution aeon comes to an end. The same is true of a devolving aeon, say mundane treatises. Of the four *yugas,* the first one, *Kata-yuga*, has 1,728,000 years. Then comes *Treta-yuga* which has 1,296,000 years. It is followed by *Dvāpara-yuga* of 864,000 years. Finally follows *Kali-yuga* of 432,000 years. (Note that, if the years of the *Kali-yuga* are double, the result is the years of the *Dvāpara-yuga*; if tripled, the years of the *Treta-yuga*; if quadrupled, the years of the *Kata-yuga*.) The total number of these four yugas is 4,320,000.

During the *Kata-yuga* years, all four quarters of beings (the whole lot of people) observe righteousness as though living things stand on four legs. During the *Treta-yuga*, three quarters of them observe righteousness as though they stand on three legs, one quarter does not. During the *Dvāpara-yuga* (one half or) two quarters do so and (the other half or) the other two quarters do not. During the *Kali-yuga* only one quarter does so and three quarters do not.

Our Teacher, Gotama the Buddha, rose in the 2,570th years of *Kali-. yuga*, states Gotama Purāṇa. In the first Kaṇḍa (Chapter) it says:

> *Kalerārabbhato suñña satta pañcaduke gate*
> *saṁvacchare babhuva ve Dhammavido Gotamabhidho.*
>
> Two thousand five hundred and seventy years after the commencement of *Kali-yuga*, there appeared Gotama who comprehended the Dhamma.

If one desires to know the present *sāsana* year and the present *Kali-yuga*, take the present year (Myanmar Era) and add 1,182 years; the answer is the year of the past *Sāsana* Era.

To get the *Kali-yuga* year take the present *sāsana* year and add 2,570; the total is the present *Kali-yuga* year.

In short, when one writes "in the year so and so *Kali-yuga Sakkarāj*", one's idea is the year so and so of *Sakkarāj* in the age of *Kali-yuga*. The *Kali-yuga* lasts 432,000 years as has been said before. *Sakkarāj* is the calculation of years as determined by royal

promulgation.

(Again, an extract is given by the author from the **Mahāsula Kārī Maghā Deva Laṅkā** concerning the four *yugas* and the rise of the Buddha in the year 2,570 of *Kali-yuga*.)

Ref: 28. The Mark of The Voice having Eight Qualities as A Brahmā

The Sweetness of The Voice of The Karavika Bird and The Story of Asandhimittā

King Dhammāsoka's wife, Asandhimittā, asked the Sangha (with reference to the sweetness of the Buddha's voice): "Is there any one in this world whose voice is similar to the Buddha's?" The answer given by the Sangha was: "There is the voice of a *karavika* bird which is like the Buddha's." Again, the Queen asked: "Where do these birds live?" The Sangha replied: "They live in the Himavanta."

The Queen then said to King Asoka: "I would like to see a *karavika* bird, Lord." The King sent a golden cage with the command: "A *karavika* bird shall come in to this cage!" The cage flew and stopped before a *karavika* bird. Considering: "This cage came with the command of the King, I am not in a position to remain here against the King's command," the bird entered the cage, which flew back and stood in the King's presence.

Although they now had the bird, nobody was able to make it cry. The King asked: "O men, how could we make it cry?" The ministers replied: "These *karavika* birds cry, Great King, when they see their fellow birds." Asoka accordingly had mirrors placed around the bird.

When the bird saw its own image in the mirrors, thinking that his relations had come, it uttered a sweet cry slowly and pleasantly like the music note that came out from a ruby flute. As if intoxicated by the *karavika* bird-king's voice, Queen Asandhimitta and the citizens of Pāṭaliputta were wildly pleased. They revelled as though they were to start dancing.

Then the Queen reflected: "Even the voice of this *karavika* bird, which is just an animal, is so sweet. What would be the voice of the Buddha, highest in glory, like? There could have been no limit to its sweetness!"

Visualizing the Buddha, the Queen became filled with joy (*pīti*). Without giving up that joy, she developed Vipassanā Insight, stage by stage, and together with her seven hundred ladies-in-waiting, she attained *sotāpatti* fruition.

Ref: Explanations of The Thirty-two Major Marks, Chapter One

Causal Deeds for The Thirty-two Marks

Since it is said in the **Jinālaṅkāra Ṭikā** that only the explanation that deals with the four points, namely, (1) *kamma*, (2) *kamma-sarikkhaka*, (3) *lakkhaṇa*, and (4) *lakkhaṇānisamsa*, of each of the aforesaid thirty-two marks of a Great Man is a well-defined one, the meaning of each of these four points will be briefly given first.

Of these four points, (1) *kamma* means the element of meritorious deed done in the past with an intention to attain of Buddhahood, bringing about the major mark concerned; (2) *kamma-sarikkhaka* means the power or ability of the mark that appears in accordance with the kamma; (3) *lakkhaṇa* means any of the thirty-two major marks, such as level soles, the hundred and eight sole-figures, etc. acquired in the present life on account of the relevant past meritorious deeds; (4) *lakkhaṇānisamsa* means the remote or subsequent effect of the past meritorious deeds which cause the appearance of the mark.

(For example, the Bodhisatta accumulates merit during his former lives, so firmly and resolutely that nobody else can check and destroy them. On account of that accumulation of merit, he enjoys divine bliss which excel others in the ten respects. When he is reborn as a human being, he wins the mark of his level feet resembling golden footwear. As he has won that mark, he is able to stand up and walk on steadfastly; nobody else, whether a human or a deva or Brahmā, can move him or make him unsteady. The merits also give him the subsequent effect: he is unshaken by such internal defiling enemies as greed, hate

and delusion and also by two external kinds: those who oppose him openly and those who do so but not openly.)

Herein, the aggregate of his past meritorious deeds done so firmly and resolutely that nobody else can check and destroy them is (1) *kamma*. The state of the level soles of the feet marking his acts of merit is (3) *lakkhaṇa*. His ability to stand up and walk on steadfastly as the immediate effect of his meritorious acts is (2) *kamma-sarikkhaka*. The ability inherent in the mark, forming the effect, agrees thus with the power inherent in the meritorious act serving as the cause; such corresponding nature is called *kamma-sarikkhaka* (the nature of agreement with kamma). Just as carrying a vessel full of water means carrying the water in it, even so, speaking of a sign with power signifies speaking of that very power. Therefore, the exposition of *lakkhaṇa* and the exposition of *kamma-sarikkhaka* are found similar to each other in the commentary on the Lakkhaṇa Sutta in the **Pāthika-vagga Aṭṭhakathā**. The undisturbed and determined effort, put in performing good works in the past existences, brings the Bodhisatta not only the mark of the level soles but, as if it were not enough, also brings him the remote and subsequent effect, which is the ability to remain unharmed and undisturbed by his foes within and without; this subsequent and remote effect is (4) *lakkhaṇānisamsa*.

(Now with reference to the Bodhisatta's major signs, those causal deeds of the past and other things will be described briefly as stated in the Lakkhaṇa Sutta, Text or otherwise, in a language easy to read and note.)

(1) The Level Soles

The Bodhisatta had performed extraordinary acts of merit in his numerous past existences, so firmly and resolutely that nobody else could check and destroy them. On account of those meritorious acts, he enjoyed divine bliss in the deva-world, excelling other devas in ten respects: longevity, beauty, happiness, authority, retinue, abundance of divine sense objects, such as sight, sound, smell, taste and touch. Reborn again in the human world, he acquired the major mark of "the level soles of feet like golden Footwear." Because he was endowed with that mark, had he remained a householder, he would have become a Universal Monarch (*Cakkavatti*) possessing the seven treasures and ruling the four continents as he did in the life of Mahasudassana Cakkavatti. As the subsequent effect, he would also have enjoyed the immunity from harm done to him by any human foes. On renouncing the world, as in his last existence as Prince Siddhattha, he attained Omniscience and became a Perfectly Self-Enlightened One, Chief of the Three Worlds. As the subsequent effect, his benefits could not be stopped, harmed or endangered by the hostilities brought by internal defiling enemies, such as greed, hate and delusion, and by external ones, be he an ascetic, a brahmin, a deva, a *māra* or a Brahmā, who opposed him openly or not openly.

> (Here the author reproduces for the readers to learn by heart the verses composed by one Sayadaw U Ghosita of Mandalay South. The theme of the prayer is the thirty-two signs of a Great Man. Here the verses describe the first sign. Each of the remaining verses similarly follows a paragraph in prose by the author.)

(2) The Hundred and Eight Circles with Figures on The Soles

In his numerous past existences, the Bodhisatta rendered service for the welfare of beings. He had driven away fear from those who were frightened. He had performed *dāna* together with supplementary gifts. (For example, when he gave away robes and garments in particular, he also offered alms-food as supplementary gifts to the recipients; he also gave them seats, honoured them with flowers and perfumes and provided them with drink. Thereafter he took upon himself the precepts and expressed his wish to attain the boon of Omniscience. Then only did he distribute the robes and garments most respectfully. In this way the Bodhisatta gave the main gift with extra ones.) As a result, corresponding to such acts of merit, he enjoyed divine bliss which surpassed other devas in the ten respects, as has been mentioned above. Reborn a human being, he acquired the No. 2 major mark of "the figures in circles on the soles of his feet". Because he was endowed with that mark,

had he remained a householder, he would have become a Universal Monarch and would also have won great suite of retinue consisting of brahmins, men of wealth, etc. On renouncing the world, as in his last birth as Prince Siddhattha, he became an Omniscient Buddha and his great retinue was composed of monks, nuns, male and female lay devotees, devas, humans, *asuras, nāgas* and *gandhabbas*.

Herein, such meritorious act of *dāna* completed with additional gifts in his numerous past existences was (1) *kamma*. The perfection in all respects of the sole-figures as if they were indicating, "Let devas and humans know that the Bodhisatta had performed meritorious act of *dāna* completed with additional gifts" was (2) *kamma-sarikkhaka*. The sole mark was (3) *lakkhaṇa*. The great suite was (4) *lakkhaṇānisamsa*.

(3) The Projecting Heels, Long Fingers and Toes and Tire Upright Body

In his numerous past existences, the Bodhisatta abstained from taking life. Never had he caught hold of a weapon with intent to kill. He had lived with loving-kindness and compassion, providing safeguard for the wellbeing of all others. As a result, corresponding to such acts of merit, he enjoyed divine bliss which surpassed that of other devas in ten respect. Reborn a human being, he acquired the three major marks: the No. 3 mark of "the projecting heels", the No. 4 mark of "the long and tapering fingers and toes", and the No. 15 mark of "the upright body" like that of a Brahmā. Because he was endowed with these three marks, had he remained a householder, he would have become a Universal Monarch and he would have lived long till the end of his life span as no one could do harm to his life (or kill him). On renouncing the world, as in his last birth as Prince Siddhattha, he became an Omniscient Buddha and he lived long until he had covered four-fifths of his life span as no one, be he an ascetic, a brahmin, a deva, a *māra*, or a Brahmā could threaten his life (or could kill him).

The Four Inviolable Assets of A Buddha

There are four assets of a Buddha that cannot be violated by others. They are:

(1) the four requisites meant for and brought to Him,
(2) His life,
(3) His marks, and
(4) His rays

— Buddhavaṁsa Aṭṭhakathā. Vol. 2 —

or,

(1) The material gain of the four requisites brought to Him,
(2) His life,
(3) His eighty minor marks and his body rays, (the light of the moon, of the sun and of devas and Brahmās could not outshine or disturb the rays from his body), and
(4) His Omniscience.

— Vinaya Pārājika-kaṇḍa Aṭṭhakathā, Vol.1 —

The Kamma, Kamma-sarikkhaka, etc, of The Aforesaid Mark

With reference to the above three marks, (1) *kamma* was the abstention from the wrong doing of killing, (2) *kamma-sarikkhaka* was the ability of the length and shape of the heels, fingers and toes and the uprightness of the body. To make it more explicit: those, who are bent on killing, approach their victim by tiptoeing lest the sound of their footsteps should be heard. Consequently, when they become human beings again, some of them have their feet curved inwardly like a bow; some of them have their feet curved outwardly; some of their feet with a curve in each sole; some have bandy toes; and others bandy heels; as if all those deformed shapes were to disclose, saying: "Let people know about our act of killing that involves tiptoeing." But the Bodhisatta had the mark of long heels as if they were to disclose saying: "Let people know about my non-commission of killing that involved

tiptoeing." Similarly, those, who desire to kill, approach their victim by bending their bodies, lest they should be seen by others. Consequently, when they become human beings again, some are hunchbacked, some are squat, some are crippled, as if all these deformed shapes were to disclose, saying: "Let people know about my commission of killing that involves body bending." The Bodhisatta, however, had an upright body like that of a Brahmā, a mark of a Great Man, as if it were to disclose, saying: "Let people know about my non-commission of killing that involves body-bending." Similarly, those, who desire to kill, catch hold of a weapon, say a club, and put their victim to death. Consequently, when they become human beings again, they have shorts hands, curved fingers, or have no visible fingers, as they look conjoined with one another and level with the palms as if they were to disclose, saying: "Let people know about their evil." In contrast with them, the Bodhisatta had a long and beautiful fingers, a mark of a Great Man, as if it were to indicate, saying: "Let devas and humans know" that he had no experience of killing with a club in the grip of his hand. The ability of those marks to assure his long life was *kamma-sarikkhaka*. These three major marks, i.e. the projection of the heels, the length of the fingers and toes, and the straightness of the body, are (3) *lakkhaṇa*. His life lived to the full span was (4) *lakkhaṇānisamsa*.

(4) The Fullness of The Flesh at Seven Places of The Body

In his numerous past existences, the Bodhisatta gave delicious food, such as cakes, meals, butter-oil, milk-rice, etc. As a result, corresponding to such acts of merit, he enjoyed divine bliss. Reborn a human being, he acquired the No. 16 major mark of "the fullness of the flesh at the seven places of his body", namely, the two insteps, the two backs of the palms, the two shoulders and the neck. Because he was endowed with that mark, had he remained a householder, he would have become a Universal Monarch. On renouncing the world, he became an Omniscient Buddha and he received plenty of delicious food, both solid and liquid, to eat.

Herein, such a meritorious act of offering choice food over the period of a hundred thousand aeons was (1) *kamma*. The occurrence of the fullness of the flesh at the seven places of the body, as if it were to disclose, saying: "Let devas and humans know" that the Bodhisatta had done the meritorious deeds of giving choice food, etc. in his past lives and its being the cause of abundant gains in that very life was (2) *kamma-sarikkhaka*. The fullness of the flesh at the seven places of the body was (3) *lakkhaṇa*. The acquisition of much choice food was (4) *lakkhaṇānisamsa*.

(5) The Soft Hands and Feet and Their Likeness of A Net

In his numerous past existences, the Bodhisatta helped many with the four objects of support (*saṅgaha vatthu*)[28]. Those who are pleased with the gifts, which he had helped them by giving (*dāna*); those who were in need of a pleasant speech, which he had helped them with sweet words (*piyavācā*), another *saṅgaha vatthu*; those who desired a beneficial talk, he had helped them with a beneficial talk or action (*atthacariyā*), a (third) *saṅgaha vatthu*, by advising them: "This should be done.", "This should not be done.", "A man of this nature should be associated with.", "A man of this nature should not be associated with.", and so on. Those, who were happy to be treated on equal terms whether in weal or in woe, he had helped them with a sense of equality (*samānattatā*), a (fourth) *saṅgaha vatthu*. As a result, corresponding to such acts of merit, he enjoyed divine bliss. Reborn a human being, he acquired the No. 5 major mark of "the soft hands and feet" as well as the No. 6 major mark of "their having likeness of a golden net".

Because he was endowed with these two marks, had he remained a householder, he would have become a Universal Monarch. On renouncing the world, he became an Omniscient Buddha and he had a suite at his service, as if it were properly held and collectively placed

28. Objects of support (*saṅgaha vatthu*): refer to Chapter VII: What are the factors for accomplishing the *Pāramīs:* (a) extinction of self-love ..... Previously it is translated ways of gaining friendship, pg 89, *ibid.*

in his hand.

Herein, such meritorious acts of helping many through the fourfold *saṅgaha vatthu* in his numerous past existences were (1) *kamma*. Those, who used not to do so, have rough hands and feet and uneven fingers and toes. The Bodhisatta, however, had soft and tender hands and feet; his fingers and toes were even like that of a golden net in order to let devas and humans know of his help given to many through the fourfold *saṅgaha vatthu* in his past lives. The quality of the softness of the hands and feet and also of the evenness of the fingers and toes was (2) *kamma-sarikkhaka.* The quality of the soft hands and feet and of the even fingers and toes was (3) *lakkhaṇa*. The gain of the suite properly held and collectively placed, so to speak, in his hand was (4) *lakkhaṇānisamsa*.

(6) The High Ankles and The Curling-up Body Hair

In his numerous past existences, the Bodhisatta abstained from frivolous talks. He had given religious talks which are beneficial here as well as hereafter. He had made only Dhamma-speeches concerning the ten acts of merit leading to emancipation from *saṁsāra*. By delivering to a large number of people religious sermons that would raise them to higher stages of prosperity with the ten deeds of merit, he had given the gift of Dhamma. As a result, corresponding to such acts of merit, he enjoyed divine bliss. Reborn a human being, he acquired the No. 7 major mark of "the slightly higher dust-free ankles" and the No. 4 major mark of "the body-hair with its tips curling upwards". Because he was endowed with these two marks, had he remained a householder, he would have become a Universal Monarch and would be superior to others. On renouncing the world, as in his life as Prince Siddhattha, he became an Omniscient Buddha and reached the top, excelling all other beings in pre-eminence.

Herein, such a meritorious act of delivering Dhamma-sermons that lead to higher stages was (1) *kamma*. Those, who used not to do so, have low ankles and stooping downy hair, as if they were to disclose, saying: "Let people know" about their failure to speak of the Dhamma The Bodhisatta*,* however, was endowed with these two marks, namely, the high ankles and the curling up body-hair, as if they were to disclose, saying: "Let devas and humans know" that he had given discourses that would raise them to higher spiritual positions. Therefore, the ability of these two marks to indicate thus was (2) *kamma-sarikkhaka*. The two marks were (3) *lakkhaṇa*. The Bodhisatta's being above all others in rank was (4) *lakkhaṇānisamsa*.

(7) The Eni-like Round Legs

In his numerous past existences, the Bodhisatta seriously and promptly taught his close pupils who had come to him for education. He had taught them in such a way that they might learn and train quickly and without trouble; he had instructed them in different arts and crafts, in various modes of moral conduct(*caraṇa*), such as the Five Precepts, the Ten Precepts and the *Pātimokkha* as well as on the doctrines such as *Kammasakatā* (the truth that everybody has kamma as his or her own property). In his teaching, he had never held back anything for his own sake. As a result, corresponding to such acts of merit, he enjoyed divine bliss. Reborn a human being, he acquired the No. 8 major mark of "the legs round and full, lengthy and comely, like those of an antelope called enī (or like husk of paddy)".

Because he was endowed with this mark, had he remained a householder, he would have become a Universal Monarch and he would have obtained all royal paraphernalia both animate and inanimate. On renouncing the world, he became an Omniscient Buddha and he possessed the requisites of a monk fully and rapidly.

Herein, such a meritorious act of serious and prompt teaching of arts and crafts, etc. in his numerous past existences were (l) *kamma*. Those who did not teach their pupils seriously and promptly but used to waste their time by asking them to wait upon them respectfully, or by sending them on errands, and thus making them weary, have their calves which are bulging at the back of the leg as though the muscles were cut off on the other side. In contrast, the Bodhisatta's calves were high and round as if they were to disclose,

saying: "Let devas and humans know about his serious and prompt teaching, which is without holding back anything for his own sake. The ability of that particular mark to disclose thus was (2) *kamma-sarikkhaka*. The calves of that beauty were (3) *lakkhaṇa*. The rapid possession of the appropriate requisites was (4) *lakkhaṇānisaṁsa*.

(8) The Smooth Skin

In his numerous past existences, the Bodhisatta approached wise ascetics and brahmins and discussed with them questioning: "Venerable Sirs, what is merit?", "What is demerit?"; "What is faulty?", "What is not faulty?"; "What should be followed?"; "What should not be followed?"; "What when done leads to lasting sorrow?" and "What when done leads to lasting happiness?" As a result, corresponding to such acts of merit, he enjoyed divine bliss. Reborn a human being, he acquired the No. 12 major mark of "the smooth skin". Because he was endowed with this mark, had he remained a householder, he would have become a Universal Monarch and a great wise man. Among those, who enjoy sensual pleasures, there would have been none equal to him or higher than him in wisdom. On renouncing the world, as in his last birth as Prince Siddhattha, he became an Omniscient Buddha with great wisdom. He possessed *puthu-paññā*, knowledge of the aggregates, the sense-spheres, the elements, etc; *hāsa-paññā*, knowledge born together with zest and joy, *javana-paññā*, knowledge of swift occurrence; *tikkha-paññā*, knowledge that quickly eradicates defilements; and *nibbedhika-paññā*, knowledge that penetrates the impenetrable mass of greed, hate and delusion; as the subsequent effect, he was endowed with intelligence higher than that of others.

(Here the author's analysis of this particular major mark as to its *kamma*, etc. is missing. But it may not be difficult for the reader to make his or her own.)

(9) The Yellow and Bright Complexion Like Gold

In his numerous past existences, the Bodhisatta showed very little anger. If there were in him anger at all, he quickly quenched it. He also display little anxiety. Though someone should speak to him angrily, he was absolutely free of hate, anger, aversion, disturbance or grudge. Besides, he donated fine clothing, robes and coverlets to people. As a result, corresponding to such acts of merit, he enjoyed divine bliss. Reborn a human being, he acquired the No. 11 major mark of "the yellow, bright skin like that of pure gold of *siṅgī-nikkha*". Because he was endowed with that mark, had he remained a householder, he would have become a Universal Monarch. On renouncing the world, he became an Omniscient Buddha and he quickly obtained fine clothings, robes and coverlets.

Herein, such a state of his being free of anger and such acts of distribution fine clothings, robes and coverlets in his numerous past existences were (1) *kamma*. The complexion of a person in anger lacks serenity; his or her face is terribly ugly. There is no adornment like clothing in the world. Therefore, those who used to show anger and not used to give clothings, robes and coverlets are not good looking, as if they were to disclose their former ills. The face of one who does not lose temper is beautiful; his or her complexion is serene. There are four ways for beings to acquire beauty and splendour:

(1) giving alms-food in the past existences,
(2) giving clothing in the past existences,
(3) giving service by cleaning with a broom, and
(4) showing no anger.

All these four requirements, the Bodhisatta had fulfilled in his countless former lives. He therefore, acquired the No. 11 major mark of the yellow skin. Therefore, the bright yellow complexion comparable with the colour of *siṅgī-nikkha* gold and which, so to speak, informed devas and humans of his fulfilment of the four requirements was (2) *kamma-sarikkhaka*. The golden skin was (3) *lakkhaṇa*. The gain of fine clothing etc. was (4) *lakkhaṇānisaṁsa*.

(10) The Male Organ concealed in A Sheath

In his numerous past existences, the Bodhisatta brought about reunion in amity to those relatives and friends who had been long separated; he had created harmony between estranged mother and son, between estranged father and son, among estranged brothers, between estranged brothers and sisters and among estranged sisters. He rejoiced in the harmony thus caused by him. As a result, corresponding to such acts of merit, he enjoyed divine bliss. Reborn a human being, he acquired the No. 10 major mark of "the male organ concealed in a sheath", like that of a Chaddanta Elephant King. Because he was endowed with that mark, had he remained a householder, he would have become a Universal Monarch and would have begot thousands of brave scions who were able to crush enemy forces. On renouncing the world, he became an Omniscient Buddha and gathered thousands of sons in his noble disciples who were capable of crushing enemy forces of defilements.

Herein, his meritorious performance of bringing about unity among relatives in the numerous past existences was (1) *kamma*. When kinsmen are united, one overlooks another's fault. Even when they are at quarrel, they do not like let others know of the wrong done by a man of their blood. If one were to say: "This is his fault," they would rise up and refute, "Who has seen that? Who has heard of that? There is nobody among us who would have done such a misdeed!" In this way, they all would give cover to his fault. It may be said that the Bodhisatta had disregarded such a fault and thereby brought about unity to his kith and kin. Therefore, the male organ in a sheath that was indicative to other of his past deed of bringing unity to his relatives by preventing their fault from being seen so that they may live in happiness was (2) *kamma-sarikkhaka*. The male organ thus concealed in a sheath was (3) *lakkhaṇa*. The gaining of thousands of son-like noble disciples was (4) *lakkhaṇānisaṁsa*.

(11) The Symmetrically Proportioned Body and The Long Palms that could touch The Knees without stooping

In his numerous past existences, the Bodhisatta gave honour to members of his retinue after personally scrutinizing their virtues and qualities. Only when he had known their qualifications did he show his appreciation to them according to their merit, deciding: "This man deserves this much of reward." "This man is worthy of this amount of reward." The Bodhisatta honoured a man fairly and honestly according to what he deserved. As a result, corresponding to such act of merit, he enjoyed divine bliss. Reborn a human being, he acquired the No. 19 major mark of "the symmetrically proportioned body (round and beautiful) like the circular spread of a banyan tree" and the No. 9 major mark of the "long palms which can touch the knees while standing without stooping." Because he was endowed with these two marks, had he remained a householder, he would have become a Universal Monarch; and he would have had abundance of bliss and wealth, such as gems, gold, silver, useful objects, treasure-houses and granaries. On renouncing the world, he became an Omniscient Buddha and he owned abundance of the wealth of the pious: faith (*saddhā*), morality (*sīla*), knowledge (*suti*), sacrifice (*cāga*), wisdom (*paññā*), shame (*hirī*) and dread (*ottappa*) of doing evil.

Herein, his honour shown according to one's value was (1) *kamma*. The equal length of his stretched out arms and height and the equal measurement of the upper part and the lower part of his body in accordance with his performance were (2) *kamma-sarikkha*. His body like a round banyan tree, and its upper and lower parts being of equal measurement were (3) *lakkhaṇa*. His abundance of sevenfold wealth of the pious was (4) *lakkhaṇā-nisaṁsa*.

(12) The Well-developed Body, The Back without The Spinal Furrow in The Middle and The Round Neck

In his numerous past existences, the Bodhisatta wished for the welfare of the multitude. He had wished for the safety of the people's four modes of happiness. He had done a lot of contemplation: "How could these beings prosper through *saddhā*?", "How could they prosper through *sīla*, observing the Five Precepts or the Ten Precepts?", "How could they

prosper through *suta*, following the advice of the wise and pious?", "How could they prosper through *cāga*, giving up (what they own)?", "How could they prosper through *paññā*, the truth and knowledge that all beings have their *kamma* as their own property?", "How could they progress in terms of wealth and paddy, field and land, bipeds and quadrupeds, children and wives, servants and employees, relatives and friends?" As a result, corresponding to such acts of merit, he enjoyed divine bliss. Reborn a human being, he acquired the three major marks, namely, the No. 17 mark of "the full and well-developed body like a lion's front portion", the No. 18 mark of "the well-developed back of the body extending from the waist to the neck like a golden plank without any trace of the spinal furrow", the No. 20 mark of "the proportionate and round neck". Because he was endowed with these three major marks, had he remained a householder, he would have become a Universal Monarch and he would have obtained royal paraphernalia and his blissful life would never have diminished. On renouncing the world, he became an Omniscient Buddha and his mundane and supra-mundane virtues, such as *saddhā, sīla, suta, cāga, paññā*, etc., never decreased.

Herein, his wish for the welfare of the multitude was (1) *kamma*. The fullness, roundness and development of the body, of the back and of the neck as if they were indicative of his wish for the prosperity of others was (2) *kamma-sarikhaka*; the fullness, round and development of the body, the back and the neck were (3) *lakkhaṇa*. The non-decrease of his wealth both mundane and supra-mundane was (4) *kammānisaṁsa*.

(13) The Seven Thousand Capillaries at The Throat

In his numerous past existences, the Bodhisatta had never hurt other beings with his hands, with a stone, a stick, a sword or with any other weapon. As a result, corresponding to such acts of merit, he enjoyed divine bliss. Reborn a human being, he acquired the No. 21 major mark of "the seven thousand capillaries occurring at the throat and diffusing throughout the body the taste of the food, be it as small as a grain of sesame." Because he was endowed with this major mark, had he remained a householder, he would have become a Universal Monarch. On renouncing the world, he became an Omniscient Buddha and his ailments were few and far between.

Herein, his meritorious performance of refraining from hurting beings was (1) *kamma.* He who has been hit by another with hands, etc. will have bruise and blood clot on the spot his body which has been hit, from which suppuration and more suffering would occur. As for the Bodhisatta, as if they were clearly indicative of his past, observance of non-violence towards others, an act of merit that would result in good health, he acquired the mark of the capillaries at the throat. Such an irregularity of the capillaries for taste lying upright was (2) *kamma-sarikhaka*; the upright capillaries at his throat were (3) *lakkhaṇa*. His good health was (4) *kammānisamsa*.

The capillaries distribute the taste all over his body, even if it is of the food as tiny as a grain of sesame. His digestive power was neither too high nor too low but just right to digest whatever is eaten: Therefore, the Bodhisatta's health was better than that of others.

(14) The Clear Blue Eyes and The Soft Eyelashes

In his numerous past existences, the Bodhisatta had never angrily looked at others with his eyes protruding like those of a lobster. Never had he, in anger, looked sideways at another person. When that person angrily looked at him, he simply closed his eyes. Only when that person looked the other way round did he glance at him or her with a loving and sober heart but never with a hateful one. As a result, corresponding to such acts of merit, he enjoyed divine bliss. Reborn a human being, he acquired the No. 29 major mark of "the very clear blue eyes" and the No. 30 mark of "the soft and tender eyelashes, like a newly born calf." Because he was endowed with these marks, had he remained a householder, he would have become a Universal Monarch. On renouncing the world, he became an Omniscient Buddha and he was looked upon by beings, as such devas, humans and Brahmās, lovingly and trustingly.

Herein, his viewing of other beings with loving eyes in the countless past existences was

(1) *kamma.* Those angry ones, who look sideways or frown at somebody else, have their eyes set in that manner. Those, who look at others in an affectionate and respectful manner, have their eyes serene in five ways of beauty. The Bodhisatta was endowed with the eyes, blue and clear; the eyelashes, soft and curling up, as if they were indicative of his affectionate, respectful glances in the past: all this was (2) *kamma-sarikhaka*. The extremely clear blue eyes and the extremely soft curling-up eyelashes were (3) *lakkhaṇa*. The love and respect shown to him by other beings was (4) *kammānisaṁsa*.

(15) The Thin Layer of Flesh on The Forehead

In his numerous past existences, the Bodhisatta led group performance of good physical practices, good verbal practices, good mental practises, alms-giving, moral observances, fasting, service to parents, etc. As a result, corresponding to such acts of merit, he enjoyed divine bliss. Reborn a human being, he acquired the No.32 major mark of "the thin layer of flesh that appeared by nature, like a gold headband on the forehead." Because he was endowed with this mark, had he remained a householder, he would have become a Universal Monarch. On renouncing the world, he became an Omniscient Buddha and he gained a large number of beings as his followers or he became leader of them all.

Herein, his meritorious act of giving leadership to others in the group performance of good deeds was (1) *kamma.* He who gives leadership to a performance of good deeds, such as giving in charity, etc. never wears a sad face in the gathering, instead, he moves about among the people with his head upright without fear but with joy and satisfaction. He also has a large number of followers. The Bodhisatta, in his many previous births, had given guidance in doing all acts of merit. In order to make devas and humans know of this, the Bodhisatta was born with the thin layer of flesh on his forehead (or the full round head); therefore, the ability of the thin layer of flesh (or, the full round head) to let others know of those past meritorious act was (2) *kamma-sarikhaka*, The thin layer of flesh (or, of the full round head) was (3) *lakkhaṇa*. The large numbers of beings immediately following after him was (4) *lakkhaṇānisaṁsa*.

(16) The Body-hair and The Hair between The Two Eyebrows

In his numerous past existences, the Bodhisatta abstained from telling lies (*musāvāda*); he had told what was true; (with no insertion of falsehood,) his first truthful words had agreed with his last; he had been of firm speech; he had spoken reliable words which people trust and referred to. As a result, corresponding to such act of merit, he enjoyed divine bliss. Reborn a human being, he acquired the No. 13 major mark of "the body hair, each in one pore of the skin" and the No. 31 major mark of "the hair between the two eyebrows". Because he was endowed with these two major marks, had he remained a householder, he would have become a Universal Monarch. On renouncing the world, he became an Omniscient Buddha and he had his wishes fulfilled by many.

Herein, his meritorious act of speaking only what was true in his numerous past existences was (1) *kamma*. The ability of his body-hair, each growing in one pore of the skin and of his hair that strangely grew between the eyebrows to disclose his acts of speaking the truth was (2) *kamma-sarikhaka*. The body hair and the hair between the eyebrows were (3) *lakkhaṇa*. The fulfilment of his wishes by many was (4) *lakkhaṇānisaṁsa*.

(17) The Forty Teeth and Their State of touching One Another

In his numerous past existences, the Bodhisatta abstained from any mischievous speech that would cease friendship among people; he had brought harmony to those who were separated; he had helped maintain unity of those who were united; he had taken delight in unity among friends; he had been very pleased to see or hear of those in unity; he had spoken only what would create unity of friends, As a result, corresponding to such acts of merit, he enjoyed divine bliss. Reborn a human being, he acquired the No. 23 major mark of "the teeth numbering exactly forty" and the No. 25 major mark of "the teeth touching one another with no space in between." Because he was endowed with these two marks, had he remained a householder, he would have become a Universal Monarch. On

renouncing the world, he became an Omniscient Buddha and he gained followers whose unity could not be destroyed by others.

Herein, his abstention, in his numerous past lives, from mischievous talks (*pisuṇa-vācā*) and his speech that would create unity were (1) *kamma.* Those who used to speak mischievous words, have no complete set of forty teeth, and they have their teeth with gaps, for they destroy unity of others and separate them. The Bodhisatta, however, had forty teeth and they were touching one another as if to tell devas and humans of his abstention from mischievous words in his countless former lives in *saṁsāra*. Therefore, the ability of his teeth to be indicative of his said abstention was (2) *kamma-sarikhaka.* The complete set of forty teeth and the absence of gaps in them possessing the very ability were (3) *lakkhaṇa*. His gaining of followers whose unity could not be destroyed by others was (4) *lakkhaṇānisaṁsa*.

(18) The Long Tongue and The Voice with Qualities like A Brahmā's

In his numerous past existences, the Bodhisatta abstained from speaking harsh and abusive words; he had spoken only what was polite, faultless, pleasing and appealing to the hearts of many. As a result, corresponding to such acts of merit, he enjoyed divine bliss. Reborn a human being, he acquired the No. 27 major mark of "the long, flat and tender tongue" and the No. 28 major mark of "the voice having eight qualities like a Brahmā's." Because he was endowed with these two marks, had he remained a householder, he would have become a Universal Monarch. On renouncing the world, he became an Omniscient Buddha and his words were effective, influential and authoritative.

Herein, his abstention from harsh and abusive words (*pharusa-vācā*) and his speaking only sweet, pleasant and polite words in his numerous past existences in *saṁsāra* were (l) *kamma*. Those who used to indulge in harsh and abusive terms have their tongues faulty with thickness, droopiness and a slit so that others may know of their indulgence in bad language by twisting their tongues. The Bodhisatta, however, had the primary benefit of having his tongue long, flat and tender so that devas and humans might know that he had never uttered such bad language but had spoken what was sweet, pleasant and polite. Those, who used to speak abusive language, have their voice cracked, rough or faulty in other ways so that many might know of their swearing in a cracked, rough voice. The Bodhisatta had the benefits of having a voice of eight qualities, as if they were to tell "Let devas and human know" of his abstention in his numerous past existences in *saṁsāra* from cursing, a cause for a cracked, rough voice. Therefore, the length, flatness and tenderness of the tongue and the completeness of his tongue with the eight qualities were (2) *kamma-sarikkhaka*. The long, flat and tender tongue and the voice complete with the eight qualities were (3) *lakkhaṇa*. The obedience shown to his word by devas and humans and his verbal effectiveness, influence and authority were (4) *lakkhaṇānisaṁsa*.

(19) The Lion-like Chin

In his numerous past existences, the Bodhisatta abstained from frivolous talks that were like unsuccessful paddy lacking substance. He had spoken what was right and suitable for the occasion; he had talked beneficially, truthfully, and with reference to the Dhamma, and advised in accordance with discipline. He had uttered solemnly what was meaningful with evidence as in judicial proceedings, worthy of keeping in the casket-like hearts of all hearers. As a result, corresponding to such acts of merit, he enjoyed divine bliss. Reborn a human being, he acquired the No. 22 major mark of the "well developed chin (suggestive of his imminent smile) like that of a lion." Because he was endowed with this major mark, had he remained a householder, he would have become a Universal Monarch. On renouncing the world, he became an Omniscient Buddha and he was invulnerable to attacks by his enemies within and without.

Herein, his abstention from frivolous talks (*sampha-palapa*) was (1) *kamma*. Those, who used to talk about foolish things, have their chins concave, crooked or in any other unseemly shape so that many might know that they had spoken insubstantial language with their jaws moving. The Bodhisatta, however, had well developed jaws so that devas and

humans might know of his abstention from frivolous talks and of his practice of speaking only what was fruitful. Therefore, the ability of the development of the jaws to disclose his practice of speaking, in the past, what was fruitful was (2) *kamma-sarikkhaka*. The developed jaws with that ability was (3) *lakkhaṇa*. His invulnerability against any of his enemies whether within or without was (4) *lakkhaṇānisaṁsa*.

(20) The Proportionately Set Teeth and The Four White Pointed Teeth

In his numerous past existences, the Bodhisatta abstained from wrong livelihood but had earned his living by clean trade; he had avoided various dishonest method, such as deceptive scales, deceptive baskets, deceptive coins; such as being unethical by taking bribes, immoral persuasion by cheating; convincing others with imitations; such as violence by cutting hands and legs, by taking life, by binding, plundering, destroying towns and villages. As a result, corresponding to such acts of merit, he enjoyed divine bliss. Reborn a human being, he acquired the two major marks: the No. 24 mark of "the proportionate set of teeth" and the No. 26 mark of "the four pointed teeth as white and brilliant as the morning star". Because he was endowed with these two marks, had he remained a householder, he would have become a Universal Monarch. On renouncing the world, he became an Omniscient Buddha and he gained hosts of followers and attendants.

Herein, his pure livelihood in his numerous past existences was (1) *kamma*. Those, who used to have impure livelihood, possess no proportionately set teeth, upper or lower, inside or outside; and their four pointed teeth are dirty so that many might know of their misdeeds. The Bodhisatta, however, had even teeth and four pointed ones, which were very brilliantly white as if they were to disclose, saying: "Let devas and humans know" of his pure livelihood, maintained throughout his countless past existences in *saṁsāra*. Therefore, the evenness of his teeth and the brilliant whiteness of the four pointed teeth that disclosed his purity of livelihood in his countless past lives in *saṁsāra* were (2) *kamma-sarikkhaka*. The even teeth and the white pointed ones were (3) *lakkhaṇa*. The hosts of followers and attendants were (4) *lakkhaṇānisaṁsa*.

(Here is given the Sayadaw U Ghesita's last verse-prayer with reference to the forty teeth and the four pointed ones, followed by the concluding stanza. Also for the benefit of the reader in Myanmar: a shorter poetical, composition about the 32 Major Marks and the Buddha's past kamma as their causes, by the Mahā Visuddhārāma Sayadaw is added. This, too, we propose to leave untranslated.]

BRIEF GENERAL SURVEY

SYNOPSIS of the original six volumes, eight books of the Great Chronicle of Buddhas.

Volume One Part One (Chapter I to VI): SUMEDHA the future Buddha, His Renunciation, the Prophecy, Reflections on Perfections, elaborate expositions on Pāramīs.

Volume One Part Two (Chapter VII to IX): Chronicle of Twenty-four Buddhas Dīpaṅkarā Buddha to Kassapa Buddha; future Buddha Gotama receiving Prophesy.

Volume Two (Chapter 1 to Chapter 15): Beginning of Buddha Ratana: From Conception of the Bodhisatta to attainment of Buddhahood, and events during the 1st rains-retreat.

Volume Three (Chapter 16 to 27): Events from the 2nd rains-retreat to the 9th.

Volume Four (Chapter 28 to Chapter 37): Events from the 9th rains-retreat to the 20th.

Volume Five (Chapter 38 to Chapter 42): Events from 21st rains-retreat to Parinibbāna of the Buddha. End of Buddha Ratana. One chapter on Dhamma Ratana

Volume Six Part One (Chapter 43): Sangha Ratana begins: Stories of Foremost Bhikkhus. Theras from the Venerable Sāriputta to the Venerable Mogharāja.

Volume Six Part Two (Chapter 44 to Chapter 45): Sangha Ratana continues: Stories of Foremost Bhikkhunīs. Therīs from Mahāpajāpati Gotamī to Siṅgālakamātu. Stories of Foremost lay male disciples and lay female disciples. Epilogue.

In 1954, the then Prime Minister of Myanmar, U Nu, requested the Late Bhaddanta Vicittasārābhivaṁsa, Venerable Mingun Sayadaw, to compile the Mahābuddhavaṁsa, being the Myanmar exposition on the lives of the Buddhas as related mainly in the Buddhavaṁsapāḷi Text of the Khuddakanikaya. This compilation entitled "The Great Chronicle of Buddhas", resulting in six volumes in eight books, commenced in 1956 and ended in 1969. The work, being the author's magnum opus and a colossal contribution to Myanmar Buddhist literature, has been received with enthusiastic acclaim by members of the Saṅgha and the laity alike.

This Chronicle made its appearance in commemoration of the convening of the Sixth Buddhist Council. It was subsequently translated into English by Myanmar scholars for the benefit of the English speaking readers. In this present Edition, the six volumes have been combined into two books.

The Chronicle vividly describes, for the benefits of those who are virtuous devotees of Buddhism, how the Buddha, the true friend of the three classes of beings, had performed unique, meritorious deeds beginning from His existence as the Hermit Sumedha. Sumedha met Buddha Dīpaṅkara and obtained assurance from the Buddha that he would, in time to come, gain Supreme Enlightenment as Buddha Gotama (which is during our present cycle). In his quest for Enlightenment in the cycle of births and deaths, the Bodhisatta met the past twenty-four Buddhas which are described in detail. This book will appeal not only to the casual reader but also to the intellectual student of Buddhism.